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STARR KING SCHOOL
FOR THE MINISTRY

THE INQUIRER.

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THE

INQUIRER

A WEEKLY JOURNAL

OF

LIBERAL RELIGIOUS THOUGHT AND LIFE.

SEEK AFTER TRUTH, BY WHICH NO MAN EVER YET WAS INJURED."--*MARCUS ANTONINUS.*

STARR KING SCHOOL

FOR THE MINISTRY

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NOTES OF THE WEEK.

IN the silent night the new century was born, in a silence greater than all the noise of careless crowds which thronged many of our streets, a silence eloquent of earnest thought and of solemn issues. In the cathedrals and in thousands of places of worship throughout the land watch-night services were held, and again special services on New Year's Day. The text of the New Year's sermon in St. Paul's and at many other services was :—

Speak unto the children of Israel that they go forward.

And to this, as one of the best of New Year's mottos, we will add the lines from Lowell's "Present Crisis" :—

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.

Some of the most searching words were those spoken by Canon Gore at the watch-night service in Westminster Abbey. The century was closing, he said, with a wide-spread sense of disappointment and anxiety among those who cared most for righteousness and truth in the world. The literature of the day was singularly without "inspiration," and the people without conspicuous leaders. The dominant cry was of Empire. That was a word which might cover a noble and rich patriotism, a belief both humbling and inspiring in a Divine purpose working through us. But, looked at as it existed, it could not afford much satisfaction to any one who believed that righteousness alone exalteth a nation. It was poor in moral quality, and appeared, behind only too thin a veil, as the worship of our unregenerate British selves, without humility or fear of God. And meanwhile great vices were dominant and unabashed, and the mass of the people remained stolidly indifferent to the efforts of religious teachers. But "the good old times" existed only in imagination, and they had really gone forward and not backward. The forces of religion and righteousness were not exhausted. We must wait in humility and penitence and hope for a fresh movement of the Divine Spirit, to fulfil the purpose of God for ourselves and for the world.

WE should be glad to think that the service held on New Year's Day in the Evesham parish church was but one out of many instances of an earnest spirit of civic unity and harmony among the members of different churches at the opening of the century. At Evesham the Vicar and the Mayor (who is a member of the Baptist Church) issued a joint invitation to the people of the town to attend a united service in All Saints' Church. The Baptist, Wesleyan, and Unitarian ministers, together with the vicar of a neighbouring parish, joined by invitation in the procession of the Mayor and Corporation, magistrates, and others from the Town Hall to the church, and the service was of a helpful and impressive character.

THE Commonwealth of Australia was inaugurated on New Year's Day by a great gathering of the people at Sydney, and a picturesque ceremony, at which Lord Hopetoun took the oath of office as Governor-General, representing the Queen, and the new Federal Ministry were sworn. The proceedings began with the singing, by a choir of a thousand voices, of the hymn, "O God, our help in ages past." The following message from the Colonial Secretary was read :—

The Queen commands me to express through you to the people of Australia Her Majesty's heartfelt interest in the inauguration of the Commonwealth, and her earnest wish that, under Divine Providence, it may ensure the increased prosperity and well-being of her loyal and beloved subjects in Australia.

There was a further message of cordial greeting from Her Majesty's Government welcoming Australia to her place among the nations united under the Queen's sovereignty, recognising the accomplished Federation as making for the permanent unity of the Empire, and recognising with satisfaction "that the wider powers and responsibilities henceforth secured to Australia will give fresh opportunity for the display of that generous loyalty and devotion to the Throne and Empire which has always characterised the action in the past of its several States."

AMONG the New Year's honours it is announced that Mr. Edmund Barton, Q.C., the first Prime Minister of the new Australian Commonwealth, and Sir Samuel Griffith, the Chief Justice of Queensland, have been admitted to the Privy Council. Many of our readers will have noted with pleasure the honour of knighthood conferred on Mr. Edward Henry Busk, Chairman of Convocation of the London University.

To Dr. Brooke Herford, at the opening of this year, which marks his jubilee in the ministry, we must add here to what Mr. Tarrant has so well said at the close of his "Provincial Letter" a word of the most cordial and affectionate greeting and good wishes, in which we are sure that our readers will heartily join.

THE January *Mill Hill Pulpit* contains the sermon preached by the Rev. Charles Hargrove before the Yorkshire Unitarian Union on the first day of the new century, with the title "Forward!" Looking into the future, Mr. Hargrove sees all the old dangers and the old enemies of Pilgrim's Progress, though in different guise, still standing in the way. Nevertheless, he bids his hearers take courage and go forward. The prospect neither of death nor of failure must daunt those who have simply to be true to their high calling, "to do righteousness and speak truth and fear none but God." The spirit of uncompromising selfishness is the spectre of the twentieth century, but may be, it will vanish, as we boldly approach to the encounter :—

Let us so hope and pray, but rather "take to ourselves the whole armour of God, and with the shield of faith and sword of the Spirit" go forth to the battle. Of this, more than aught else, afeard—lest we be ourselves overtaken with the blindness which limits our vision within the narrow horizon of the material world, lest the souls begotten of God die within us. Nay, we need not fear, so long as we "go forward." With this our motto we shall march secure, and failing all on earth shall not fail of the Kingdom which Jesus won, "going before" his disciples to Calvary and death.

MR. HARGROVE'S sermon, "Forward," was preached at a special united service of consecration and communion in Mill Hill Chapel, Leeds, which was conducted by the Revs. J. Ellis and E. W. Lummis, the subsequent communion service being conducted by the Revs. J. E. Manning and E. Ceredig Jones. In the afternoon a conference of the Yorkshire Unitarian Union was held in the Priestley Hall, to consider the work of Unitarians in the new century. The chair was taken by Mr. Grosvenor Talbot, president of the Union, and important resolutions were passed. The meeting was reported with some fulness in the *Leeds Mercury* of Jan. 2, but a copy did not reach us in time for use this week, and we must reserve our report for next week.

THE report published last week in the *Daily Chronicle* that the late Lord O'Hagan before his death had been received into the Roman Church, we received with entire disbelief, and we now hear from Lord O'Hagan's family that a telegram, in answer to inquiries, has reached them from South Africa, in which it is stated that Lord O'Hagan arrived in a conscious condition at the hospital in which he died and entered himself on his arrival as a Protestant on the official register, according to the regulation. It follows from the contents of that telegram that the rumour above referred to cannot have any foundation in fact, since his fatal illness, from beginning to end, did not last a month, while the rumour suggested that a conversion had been effected, not during the illness but before it, when Lord O'Hagan was still quite well. The *Daily Chronicle*, in publishing this contradiction on Wednesday, added that its statement had been made "on the authority of a leading ecclesiastic and also of a near relative of the priest who claimed to have received him into the Church." It is well known how eager "leading ecclesiastics" are in such cases to make the most of any rumour of conversion, and even without the explicit testimony which we have quoted, we should have been quite satisfied as to the meaning of the rumour. Our readers will remember the testimony borne (by one who had the most intimate knowledge) in the memorial notice which we published on Dec. 22, to the fact that Lord O'Hagan "had embraced with singular lucidity and moral courage the principles for which our Free Churches stand."

ON New Year's Day the *Daily News* published a number of interesting "Interviews with Experts" as to the outlook into the new century. As to religion the Rev. H. R. Haweis, of St. James's, Marylebone, said that the only hope of the Church of the Twentieth Century was "that it should make a clean sweep of 1900 years of theology and get back to Christ." The various theological statements have been useful in their own age, as vehicles of a certain amount of Christian truth, "but as Dean Milman said in his wise 'History of Christianity,' Theophilus of Antioch, who invented the doctrine of the Trinity—or, at all events, coined that theological word—did not thereby very greatly benefit the Church." And so with every other dogma, the underlying spiritual truth needs to be stated afresh, when the expression, living, and satisfactory to one age, has become false and dangerous to another.

The Twentieth Century Church will insist upon re-statement on a large scale. Present theological text-books are obsolete. They practically teach men and women infidelity. The Cimmerian darkness of Sunday-school teaching must be abandoned; the conscientious agonies of devout Sunday-school teachers must be relieved. . . . Our mistake is in pretending to believe obsolete statements which once expressed truth, but which are now seen to be defective. We should discard them openly and plead for proper re-statements, as Harvey Goodwin, late Bishop of Chester, said not long before he died. What would be thought of the astronomer who proposed to revive the Ptolemaic theory that the sun went round the earth when we know better? What is the use of teaching the verbal inspiration of the Bible when we know that the Bible is not verbally inspired? People now despise the clergy on account of the old rubbish they are not ashamed to teach. The twentieth century will not tolerate them unless they mend their ways.

So with regard to hell, and the resurrection of the body. And the new century will have to change its attitude towards the religions of the world, recognising that God has always been revealing Himself, as men were able to receive it. "The teachings of Buddha, Zoroaster, Confucius, Moses, by a certain moral and spiritual solidarity, show that all religions are of Divine origin, though Christianity is the religion which belongs to the fulness of time."

The whole missionary method must be altered in the coming century. The Christian religion can only spread properly from the Christian life—the lives of Englishmen and Englishwomen, not merely from the Christian dogma, nor the Christian machinery, the Christian calico, or even the Christian bayonet. The only way for missions to be healthy is for the English people abroad so to improve their minds and intelligences as to make the natives come and implore them to reveal the secret of such marked superiority and goodness, which under their own faulty system they seem unable to attain. The real Christian influence should spread as Christ spread His religion, by enthusiasm for ameliorating the physical as well as the spiritual condition of the people.

As to the different churches of this country, Mr. Haweis looks forward to a spiritual federation, voluntary, not enforced, and to the claims of the sacerdotalists giving place of spiritual facts.

THIS week's *Punch* contains the last cartoon that we are to have from Sir John Tenniel, who, at the age of eighty, in the fulness of his powers, as this week's cartoon clearly shows, retires from the position which he has held with so much distinction for fifty years. Tenniel, as the dignified and graphic exponent of the united wisdom of Mr. Punch's council, has written history in a form which will remain among the records, by no means the least valuable, of the last fifty years, and his work is worthily closed by this last cartoon, which represents Old Time, with the infant 1901 on his arm, and the angel of Peace by his side, checking, with uplifted hand, the destructive chariot of War.

THE special attention of our London readers is called to the advertisement in another column of Mr. J. H. Leigh's reading of *The Merchant of Venice* next Saturday afternoon (Jan. 12), in aid of the funds of the London Domestic Mission.

LORD ARMSTRONG, who died on Thursday week, at the age of ninety, was one of the great inventors, in an age remarkable beyond all others for progress in mechanical and scientific knowledge. Yet he was educated, and for some years practised as a lawyer in his native city of Newcastle-on-Tyne. His first great invention was the hydraulic crane, after which he turned his attention to ordnance, and the Armstrong gun achieved for him a terrible fame throughout the world. In 1863 Sir William Armstrong, as he was at that time, was president of the British Association and dealt with the question of the coal supply of this country. His peerage, which dies with him, dates from the Jubilee year, 1887. Preaching on Sunday morning at the Church of the Divine Unity, Newcastle-on-Tyne, the Rev. Frank Walters referred to the death of Lord Armstrong, speaking of him as "a master in scientific research, a magnificent organiser of industry, and a veritable creator in mechanical design." And Mr. Walters added:—

It is worth pondering how that fragile physical frame enshrined those mental powers that yoked the forces of nature to his will, and embodied his ideals in the mighty steamer, the thunderous gun, and the electric dynamo. The forces of nature were the strength to which this genius was allied; and the laws of God became the instruments whereby he achieved his triumphs. He needs no monument to perpetuate his memory amongst the people who always speak his name with such honourable pride. The workshops of Elswick must remind us of his achievements; the parks of Jesmond must immortalise his philanthropy; the beauties of Cragside must tell of the taste and culture which touched with a finer grace the character of this captain of modern industrial enterprise. His tenacity of purpose, his perseverance in thought and labour, his victories of mind over matter, his persistent reduction of raw material to useful purposes and ideal ends—all these characteristics mark him out as one of those unique men who are chosen for some special work, and then laid under a necessity to spend their lives in its discharge. His was the brilliant genius allied to the strength of nature; and, as we have learnt this morning, the strength and order of nature is only another name for the power and wisdom of God.

WE regret to hear of the death of Sir Thomas Clark, Bart., head of the well-known firm of Edinburgh publishers, Messrs. T. and T. Clark, to whom we are indebted for a large number of valuable theological works, not the least of which is Dr. Hastings' "Dictionary of the Bible," now in course of publication. Sir Thomas, we learn from the *Athenæum*, entered the firm in 1846, and on the death of his uncle became sole partner until joined by his two sons. He took a leading part in Edinburgh public life. During his term of office as Lord Provost the foundation-stone of the Public Library was laid.

A NEW story by Edna Lyall, "In Spite of All," in the time of the great Civil War, begins in this week's *Christian World*, and the *Literary World* gives an interesting account of the author, with a good portrait.

THE veteran Dr. Cyrus Augustus Bartol, who was born in 1813, and, after passing through Bowdoin College and Harvard Divinity School, was for fifty-two years one of the best known Unitarian ministers in Boston, passed away on Sunday morning Dec. 16. The funeral service was conducted by the Rev. C. G. Ames, D.D., at the Church of the Disciples.

THE PRISON AND THE ANGEL.

SELF is the only prison that can ever bind
the soul;
Love is the only angel that can bid the
gates unroll;
And when he comes to call thee, arise and
follow fast;
His way may lie through darkness, but it
leads to light at last.

HENRY VAN DYKE.

THE WAR AND PEACE OF CHRIST.

A New Year's Sermon.

BY THE REV. STOPFORD A. BROOKE, M.A., LL.D.

"I came, not to send peace on earth, but a sword."—Matt. x. 34.

"Peace I leave with you, my peace I give unto you."—John xiv. 27.

THIS seems a strange contrast, even a contradiction; and it seems stranger still when we think, as we think at this time, and in the midst of war, of the angelic proclamation with which the birth of Jesus Christ was welcomed—that cry, the fulfilment of which we have so long expected but never attained. "Peace on earth" seems farther away than ever. Europe is a great camp of war; Asia is seething from the Caspian to Kamtskatcha; Africa's garments are rolled in blood; and America has lately allowed herself to be dragged into the hurly-burly. Nothing saves us from universal war but the terror of what will be, when the appalling weapons with which scientific men have furnished the selfishness of men are let loose, like dragons, to desolate and devour humanity at the bidding of greed of power and greed of wealth. Therefore, when we look out over the world, we are tempted to pass our days in sorrow. There is not peace on earth, and our hope is too like despair.

A few years ago we had a Sunday called "Peace Sunday." It was well that the ministers of Christ in this land should support against the agonies of war the claims of peace. It was well that an eager and conscientious young man, at the head of a great people, and struck with the misery of the world, should hope for disarmament. This deserved our thanks. It is not a common thing for kings and emperors, eaten up for centuries with the cancer of militarism, to call armament disease, and to wish to get rid of it. But the Tsar must have known, unless he were quite blind, that there would be no disarmament as long as the nations cherished jealousy of one another; national hatred, revenge, envy and greed—and these are rampant now. The passion for mere money-making has never been greater, and it has blown, like a hot blast, these evil national passions into a fiercer flame than usual. France will not disarm, nor Germany, nor England, nor Turkey, nor Austria, nor Russia, and America and the Eastern peoples are preparing for battle. The world seems handed over to Mammon; though, thank God, there are many still in England who refuse the worship of the great golden image, yet its worship has collared the soul of the nations, and, to my infinite sorrow, nowhere is it worse and viler than in republics.

Under the rule of Mammon, wars are inevitable. Every dividing and destroying passion is then swollen into fury. Would we have peace, we must change the present temper of the soul of society, all over the world, from greed to self-sacrifice, from selfishness to love of one another. Half the foundations of our present society will have to be shaken out of their place, upturned, and rebuilt, before we shall have a chance of peace; and a new foundation laid on that truth of human brotherhood which Jesus preached; of which we talk so much and do so little.

It is well, as I said, that this young Emperor should speak for peace, for the sake of the suffering world; it is well that the ministers of religion should support his call; but it were better still if he were to look after his own people, and be just to them, keep them out of the yearly starvation which besets them, check the persecution of honest opinion, reduce his personal expenses for the sake of example, and destroy the incredible corruption of Russian administration. And it were better also if the ministers of the Church of England and of Nonconformity were to go to the root of the matter, and speak more than they do against the unbridled competition and race for wealth beyond what is necessary, which prevails from the highest to the lowest classes; which is as vile and degrading in kings, governments and capitalists as it is in the small tradesmen of the towns and small farmers of the country. The one text which we should preach on now, if we desire to put an end to wars, is this—"Take heed and beware of covetousness." That is the multitudinous mother of all wars, from the quarrels of a village council to the quarrels of the nations of the world. And till this mother of theirs is weakened almost to inanition (for we cannot as yet hope for her destruction) out of her fruitful womb the dragons of war will issue, troop after troop, to burn and slay the poor, to destroy the blessed fruitage of the earth, to decivilise mankind. Yet terrible as a universal war would be, it is not half so terrible and deadly as universal covetousness is, nor are its victims so many as those whom covetousness pitilessly slaughters. And it may be if covetousness should deepen, as it has been deepening of late, that the only cure of its evil will be that its legitimate fruits should follow on it, and proclaim by the results of universal war the abomination of universal covetousness. The moral laws of God are inevitable in their action; and the punishment of greed is no arbitrary judgment of God. To all greed is linked, as the fruit is to the seed, disunion and division, mutual hatred, strife, the splitting up of states, war and red ruin, the sun darkened, and the moon turned to blood. Look for that judgment; and it will fall heaviest on those who have been most guilty, among whom covetousness has been most universal. The time will come, if men do not repent and do works meet for repentance, when God will take His fan in His hand and will thoroughly purge His floor. Covetousness will inevitably produce war. We shall eat the fruit of our own devices.

That should be the prophetic cry of kings and Tsars, of governors of republics, of ministers of states, and of ministers of religion. And for ourselves to work to root covetousness out of our spirit, and wherever we have influence to diminish it—that should be the preaching and action of our life. For that will bring peace—peace without its evils—the peace which Christ desired for man, the peace of which the story says the angels sang when he was born.

II.—The peace of Christ, if it is to come on earth, and bring the final overthrow of wars, can only be gained by the nations when they have gained that spirit of his love which is the destruction of covetousness. Love, the root of Brotherhood, means Peace on Earth. But Christ knew well that the whole forces of selfishness—the desire of power, the desire of wealth, the desire of splendour, the desire of enslaving men to do our will and fill our purse or our pride—would be arrayed against his doctrine of love. To be served by men is the longing of the children of the world. To serve men was the longing of Jesus. And the two longings are at internecine war. You cannot serve self and at the same time serve mankind or serve God. Therefore, Christ, knowing this, was not blind enough to proclaim a world-peace. On the contrary he proclaimed war. "I am not come," he said, "to bring peace, but a sword." But the sword he drew, and with which his servants fight, was not the sword of the warriors of this world, but a sword of keener temper, mightier, sharper, more piercing than any fabled sword, and flashing brighter light. It was the sword of Ideas, of the Truths of God. And the war he proclaimed was, on his side, a spiritual war; the war of light against darkness, of righteousness against wrong, of truth against lies, of love against self-desire, of forgiveness against hate, of justice against injustice, of pity against hardness of heart, of simplicity against luxury, of humility against the pride of life.

These are days in which to follow that ideal, to pray the Father to grant us grace and strength to draw the sword of Christ, and to wage his war worthily, with his banner, which is Love, waving above our armies. It is our work to take to ourselves not only the inward Peace that Jesus promised for our comfort, but also, for our duty, the outward war he bade us wage. Take the whole armour of God, that we may be able to withstand in the evil day, and having done all, to stand. For we wrestle, not against flesh and blood, but against those ideas of evil which are the princes and powers of the selfish world, the world-rulers of this darkness, the spiritual hosts of wickedness which dwell in the hearts of men, and urge their action against the Brotherhood of men. A noble war! worthy of life's devotion; a war to think of with all high emotion and joy, for it will close in certain victory. "I beheld," said Jesus, in his symbolic way, and in an hour of high spiritual rapture, "I beheld Satan, like lightning, fall from Heaven."

There are some who will say that this explanation of the text eludes its direct meaning, and there are others who, with pitiful want of intelligence, attack Christ for this saying, and express a moral horror of his having said so dreadful a thing. "I am come to send a sword." "Nothing can be more wicked"—so they say. I allow that what I have said is not a direct explanation of the text, but it is a good corollary from the direct explanation which I shall now give. And the explanation will be an answer to the false attack made, on account of it, against the character of Christ.

The phrase is, like all he said, not the expression of a passing mood, but the statement of a universal truth. Every great genius, in whatever sphere of intellect or feeling he may work, comes, when he brings his truth into the world, not to bring peace but a sword, comes to initiate a war. He does not want to make war, but the result is war. And he initiates it by proclaiming the truths (with their ideas) which he has discovered. The moment he brings these

truths, whether they be political, scientific, artistic, or religious, to man, he arouses against them all the falsehoods which deny them, all the interests which the truths or ideas damage, all the persons who dislike them. And then the war arises, the sword is brought to the battle. All true ideas ever set forth by their possessor do not bring peace, but a sword; and this is universally true, and it was that which Jesus meant.

When in politics the idea of free trade was started, what was the result in the sphere of politics? Not peace, but a sword. When, after a long concealed struggle, the ideas of the French Revolution burst upon the world, did they bring peace? No, but a sword. They set father against son, husband against wife, sister against brother. They divided the closest ties, so powerful are ideas, not for peace, but for battle. When Wordsworth restored nature to poetry he raised against the new conception of poetry all the false conceptions, and the swords of the furious critics waved in every magazine. When the Pre-Raphaelites threw their new idea of the true aim of art into the field the result, the inevitable result, was war. When Darwin astonished England by the ideas contained in the *Origin of Species*, we know the result. Peace did not come of it, but the flashing of swords. And when Jesus came, bringing with him ideas which were revolutionary of the existing ideas of religion, of the Church, of power, of wealth, of all the forces of the kingdoms of this world, the necessary result was the mighty war of his ideas with the ideas of the world. He did not come with the intention of bringing "a sword," as the attack on his character falsely postulates; he came, and the inevitable result of the Truths he proclaimed was to wake into the fiercest opposition all the Lies which existed in the spiritual world. Seeing, then, this universal result, he said, with his profound common sense and intuition combined. "I come not to send peace, but a sword."

This is the true explanation of his phrase. It is the statement of a universal truth, not only in the world of the spirit, but in the world of conscience, of politics, of law, of science, of the arts, of domestic economy, of public government, of literature, and of the vast movements of the history of the world. The result of the proclamation of true ideas in any of these spheres is not peace, but war. It is a war of ideas; and its weapons, on the side of truth, are, for the most part, not carnal, but intellectual, moral and spiritual. But sometimes, because on the side of Lies, the weapons used are those of earthly power, greed and oppression, the war of ideas becomes actual war. And if ever actual war is justified it is when it is waged for the sake of truths necessary for the good and progress of mankind. But, in general, we fight these wars all over the world with the weapons which most befit them, with the weapons of the intellect, of the primal emotions, of the Spirit of Love.

There, then, it lies before us—this mighty war between Truth and Falsehood, in which the whole world is now concerned, with which the whole world has been occupied from the beginning even until now—and it is well not to lull ourselves to rest with a false idea of peace. For us, there is no peace of this outward kind, nor did Jesus come to bring it. It is best to look the truth in the face to-day, and to know our work. For so, when we come to realise what was indeed the peace he brought, we shall not imagine that it frees us from the duty of fighting in the war he brought.

But before I speak of his Peace, there are two things to remember about this war. First: we must choose our side, now, at this very time. There are abundant forms of this general war around us now. It will not do, through sloth, indifference, or selfish desire of comfort, to hang back or retire from the strife. For, then, we shall either be rushed in at the end, and enter on it powerlessly, having no experience—or we shall be crushed beneath the feet of the combatants. How long, cried Elijah, at a crisis in such a war—halt ye between two opinions? Choose God or Baal. And so I say to you—choose Truth or Falsehood, Justice or Injustice, Service of Man or Self-service—and fly your flag. Anything is better than lying in your tent, shutting your ears, lest your comfort be disturbed, hiding your sword, and amusing yourselves, while Heaven and Hell are striving. At every moment of the day of work, in every society, in your trade or business, you are called on to take your side, in a thousand ways, on behalf of true and against false ideas. Proclaim the true; let all the world understand the side you take. Steadfastly, when a crisis comes, set your face to go to Jerusalem.

That is one thing to say. The other is—that though this world-wide war may last yet thousands and thousands of years, yet, in the end, when truth has conquered all falsehood, it will close in victory; and then, but not till then, there will be peace in the Universe, peace on the earth, peace in every star. And the peace will be the peace which is the Child of Universal Love. At last, love will have rooted out all selfishness, and service, one of another, be the Lord of Life. The Love which Christ lived and taught shall reign alone. The certainty of that noble conclusion of the War of Mankind for Truth, is the deepest joy which fills our heart. We stand often, in some hush of the world-conflict, in an hour of peace—and we behold Christ's conquest, far away in time, but near to faith. We hear the Angels' song, and however hot the battle, we, knowing there shall be peace at last, join in their rapturous cry: "Glory to God in the highest." Far in the future, beyond the noise and trouble of the war in which we labour, we live by hope in the quiet which shall be when love, omnipotent, has made the universal peace. And when again we take up our war, we shall wage it all the better for the noble vision we have seen.

III.—And now for the last part of this sermon. There is a peace which, in the midst of our warring, we may possess. We are not left without its blessing. But it is a peace within, and not without. It is a peace which co-exists with the war I have described. It abides in the depths of the soul. Christ called it "my peace," and he left it to us. It is his most beloved legacy. His peace, then, it is; and it ought, if we look into his life, to be easily discovered; though not fully comprehended, so infinite it was in him.

It was not peace from the war with evil. All his life long he waged that battle. And he died because he would not make peace with the false ideas of of the world. Nor was it peace from the troubles and pains of life. In the very hour in which he spoke of his peace, there gathered round his head some of the worst storms which can befall a man. Whatever his peace was, it was consistent with outward peacelessness. Nor are his followers better off. "In this world," he said, "ye shall have tribulation."

It was not, then, the peace of an easy life which Jesus left to his disciples. Was it then freedom from the unrest of the heart; freedom from sorrow and care, and bitter pain of thought and love? No, not that either, for it was "my peace," he said, and even while he said the words, he was torn with the troubles of the human heart. "Now is my soul troubled, Father, save me from this hour"; for there lay heavily on his heart the pain of the coming days. "When Jesus had thus said," it is written again, "he was troubled in spirit, and said: 'Verily, I say to you, one of you shall betray me.'" Bitter to his heart was the pang of deep ingratitude. Afterwards, so far from him was this kind of peace, there came the lonely agony in the garden, the cry of desolation on the cross. This was not peace from the troubles of the heart. O, because we follow our Master, we are not saved from the natural sorrows of mankind. That is not his peace.

Not outward peace then of any kind, but inward peace. It was the peace which comes of righteousness and of fulfilment of the Father's will, the peace of perfect obedience to perfect law. Christ had a work to do on earth, and when death drew near, he knew that he had done it. "I have finished the work Thou gavest me to do, and now I am no more in the world, and I come to Thee." Can we conceive a deeper peace than that? That peace and joy which the artist feels, when having conceived and brought to birth a conception of beauty, and laboured in it faithfully, and loved it more deeply as he gave it form more fully, and at last is satisfied, is but a faint image of the unspeakable quiet of joy which Jesus had, when, abiding in the peace of duty done, he said: "Peace, my peace I give to you."

But not only in the last hours when he looked back, but all through life he had known within that noble peace which lies in inward harmony. That is derived from the mastery over the whole nature of one aim alone. There is war in the inner life when many desires divide the will and the conscience; but when one thing—love of the will of the Father, that is, the redemption of man—overrides all physical, intellectual, emotional, and imaginative pains and pleasure, then the government of this one thing makes inward peace. All the qualities and powers of being move in melodious concentration, in unwarring flow, to union with that divine Will in whom is peace. That was the peace of Christ, the peace he left to us. And we may have it, if we will.

Then again, the inward peace of Christ came from the triumph of love within him. It is in the depth of God's love that God's peace is rooted. None of our anger with Him, none of our sins, none of our ignorant rebellion against His righteousness, changes for one moment the eternal perseverance of His quiet love to us. No tempest of passion (such as we know on earth) disturbs the peace of love. God is only conscious of the profound, patient, unspeakable tenderness

which is always quietly at rest in the knowledge of His own goodwill.

And in his oneness with that love was the peace of Christ. Had he met all that the world made him suffer with anger, with sulky complaint, with unforgiveness, with any of the forms of self; had he even spoken to the Pharisees in indignation for himself, and not for the cause of man, he had lost the exquisite peace of love. But over all, love rose triumphant, a sun above the clouds of storm, and out of the stillness of love fell on his soul the dew of peace. Think of the spiritual peace which looked from the cross on the mocking crowd and said: "Father, forgive them; they know not what they do." This also may be ours, if we will love and forgive, and think not of self—if we serve mankind.

And out of all these came the last, the highest peace—conscious union and communion with God his Father. That we cannot define. The depths of feeling escape analysis. But it lies deep in that region of Being that many now deny, but which is the one eternal substance for us in a world of fleeting shadows. There the spirit communes with its source and end, and feels its immortal essence in the essence of God. There, in consciousness of its unbroken union with everlasting righteousness and love beyond the sorrows of the world, beyond baffled doubt, injured love, and all the oppressions of the earth, the spirit knows God, and with God the peace which passeth understanding. And this absolute knowledge of God is joy. When God's absolute goodness fills our will with itself; when infinite love is at home with us—this is the unutterable joy, the joy which Christ possessed; the joy which, with our Master, shall be ours; the joy which we presage for Man, who has grown into so many sorrows; who has been crucified, it may be, for the good of the whole universe of spirit.

When we are weary with war, beaten by the storms of the heart, when, even in the midst of our pleasant human joys, we think of all our trouble, and conceal it, lest we should trouble those who are not yet troubled; when, heavier than any personal pain, the weight of the vast sorrow of the world in the mighty war of good and evil descends upon our heart—let us then hear, above the noise of the world-combat, and hear for strength and consolation, the prophecy of the angels on the dawn when Christ was born—the prophecy of the end of war in the victory of Love—"Glory to God, and on earth peace"—hear and believe; and for ourselves, in the silence within, silence like the chill of dawn, hear for our ineffable comfort, hear and realise in the inmost secret of the soul, the voice of Jesus: "Peace I leave with you, my peace I give to you; not as the world giveth, give I unto you."

THE *Times* record of 1900, published on New Year's Eve, concluded with a strangely incomplete obituary column. The names of Max Müller and Henry Sidgwick were included, but Martineau and Ruskin were forgotten! On the other hand, the chronological survey of the century, in two instalments of fifty years each, published on that day and on Jan. 1, formed by reprinting items of news and other passages from contemporary issues of the paper, is of the utmost interest and value.

WAR AND CONSCIENCE.

PREACHING in the Hope-street Church, Liverpool, on "Peace Sunday," Rev. R. A. Armstrong pleaded with his hearers to recognise the duty and blessing of international peace, and then proceeded to speak of the moral effect of the war in South Africa on the people at home. He pointed sorrowfully to the change which had come over the average sentiment of English people during the last two years.

Two years ago the common creed among us was that, if war, the organised slaying of men, is ever justifiable, it can only be so in defence of national freedom or for the succour of some people horribly oppressed, in such case, for example, as the Armenians were at the hands of Turkey. We had all of us, had we not, given up the notion that war was the right remedy for diplomatic disagreements, or that it ought to be waged for an adjustment of a franchise, or for any of those things which can be settled by conference or arbitration? We should all of us have said then, I think, that in such disagreement it would be our duty with an infinite patience to try to find a friendly solution of the dispute, and, failing that, to seek to agree on an arbitrator as we had done in many a grave dispute before, and to be willing to yield something to the judgment of an arbitrator if he should not wholly support our case, rather than plunge our own people or another into the awful horrors of war.

That was an opinion becoming to civilised and Christian men. But a year later, when the war was begun, things had changed. The question of the responsibility for the outbreak of hostilities he would not there discuss; on that opinions were sharply divided; but undoubtedly a change had come over the sentiments of average Englishmen.

They now had no horror to express at what a year previously they would have recognised as a terrible thing indeed. The war spirit was in full fling. It was sought to silence by intimidation all criticism, all disapproval, all questioning of the divine right of arms. The popular sentiment caught up the military spirit. The gospel of force was in full ascendancy. We were ready to spend blood and wealth without measure in the hapless quarrel. Will anyone say that the Christian character of England had suffered no deterioration, that there had been no slackening in us of the love of peace and good-will, of brotherly love and kindness? Why, to love your enemies, which is a plain and simple element of the Gospel of Christ, was already accounted a traitor's part, a breach of the laws of patriotism. But still chivalry was not dead, and there were none who would not have said that the war must be fairly fought out in the field, man against man, fighter against fighter; none who would not have shrunk with horror from the thought of burning the homes of the women and children, destroying the food supplies of the people, devastating the country, and sweeping it naked of inhabitants.

But now these things, declared by the nations of Europe at the Conference at The Hague to be outside the legitimate operations of war, had been done, and were justified by alleged necessity, while voices had been heard urging even more savage proceedings; and if the war continued for another year, who could tell whether the general conscience of England would not move on to that standpoint?

On "Peace Sunday" of 1901 shall we have that to our account, and be set to reconcile that with the Gospel of Christ? It would not be a greater advance from the standpoint of to-day than the standpoint of to-day from that of last year, or that of last year from that of the year before. I cannot tell; but I would willingly die—and so would thousands and thousands more of us—if we could turn back the conscience of the England that we love—our dear motherland—so great in the records of nobility, to the place where it seemed to stand but two short years ago.

"HE COULD NOT BE HID."

A CHRISTMAS ADDRESS BY THE REV. EDGAR I. FRIPP, B.A.

"He entered into an house, and would have no man know it; but he could not be hid."—Matt. vii. 24.

JESUS, seeking change and rest, went down from the hill-country of Israel to the Mediterranean Sea. He wanted to be quiet, and hoped he would not be recognised. "But," says the writer, "he could not be hid."

No doubt there was something in his appearance which made him remarkable. The old painters used to distinguish the figure of Jesus from others in their pictures by putting a halo round his head; but when their art became more perfect they made him known from the rest by the spiritual beauty in his countenance, and dispensed with the artificial sign. The real halo of Christ was his great love shining in his face as in his words and deeds. This revealed him both to the glad and the troubled.

Therefore, though he did not wish to be known he could not help it. You may hide sweet flowers in a place where they cannot be seen, but their fragrance will betray where they are. It is the same with character. It may keep out of sight, yet it will reveal itself. When Dante fled from Florence as a political exile, worn by worries and the hatred of his enemies, he came to a lonely monastery among the mountains. The monks asked him who he was, and where he came from, and what he wanted. He only replied, "I want peace." That was enough. They recognised him. There was only one Dante, and he quickly disclosed himself. So there was only one Jesus, and he could not be hid.

Jesus cannot be in any part of the world long without his presence being felt.

In Syro-Phœnicia he was among people who worshipped idols. What a contrast was there between his lofty spiritual religion and the woman's heathendom! He was a light in darkness, which could not be concealed. And wherever his Spirit has gone forth, in the hearts and lives of faithful missionaries, into the haunts of superstition and sin, its mark is unmistakeable. We may trace it in every civilised country. In the history of the Roman Empire we may observe how with the growth of Christianity the thirst for blood diminished, gladiatorial shows were abolished, industry and art gained distinction, labour was honoured, slavery done away with, marriage sanctified, and womanhood respected. Who accomplished all this? Many workers, but before all Jesus Christ.

In modern life his influence cannot be hid. We may see it in the growing disgust at warfare, in the steady improvement in the material condition of the

working classes, in the occupation by women of a freer and larger position in the state, and their increasing share in educational and social reform, in the progress of the sense of justice, the employment of humaner methods in punishment, and the deepening of sympathy for the weak. In such things Christ cannot be hid.

Changes in language often speak of him. The word "grace," for example, in Greek chiefly meant beauty of form and person; but in the early Church and thence through all Christendom it has primarily stood for the beauty of kind and holy feeling, for the gracious goodness of God and Jesus and Christian souls. "Service" and "patience," too, among the Romans were mainly the attributes of dependents. "Service" usually meant subserviency, and was the mark of servitude. "Patience" generally denoted sufferance, or the putting up with the harsh words and blows of a master through fear. But Christianity invested these expressions with a new dignity. It made them the marks not of inferiors but of superiors. Without these very qualities, it said, no man could be a Christian gentleman.

If some ancient Roman could hear these words in the pulpit, in the poetry, and in all the higher teaching of the day, he might ask, "Who lifted them out of the slave-quarter and the dungeon to this altitude? Who was it set up an ideal, not of power and gravity and station and the receiving of deference, but of gentle ministration to the needs of others and loving endurance of the world's trouble?" And we should answer, "Christ."

Wherever Christ's influence is it must tell.

Do you remember how he once came to a house in Capernaum where his disciples were, and found them disputing; and when he asked the subject of their dispute, *they held their peace*? On his entrance there was a pause in the conversation—not merely through politeness as a silent welcome to him into their circle, but because the subject was one which they all immediately knew he would disapprove of. His coming into the house was of itself sufficient to cause the disciples to judge themselves. His mere presence was a rebuke to their contention as to who should be the greatest.

And do you remember that silent but terrible rebuke administered by Jesus to St. Peter in the judgment-hall? St. Luke tells us that after St. Peter had denied him again and again, when the cock crew Jesus *turned and looked upon him;* and St. Peter, remembering what the Lord had said, "went out and wept bitterly." Here is that magnetic, living touch which makes itself felt without noise or argument, and is always the chief element in the communion of Jesus and his followers. We need it constantly. Our discipleship suffers and character degenerates without it. It is not enough to have the gospels and a well-founded Christian belief. We want the personal influence of the Master breathing through them to raise and inspire. Dr. Sadler once said:—

> When we allow ourselves to be actuated by such low motives as "nothing succeeds like success," or when we abandon the nobler paths of duty to spend our days in frivolous pursuits, or when the object nearest to our hearts is to be well abreast of the fashions of the day, then what can be so good for us as that Christ should turn and look upon us, as he turned and looked upon Peter?

In our private lives, as in our public morals and institutions, we want, as the best antidote to our self-seeking and self-assertion, the influence of *character*, and the cry of our hearts is that of the Christian of old, "Come, Lord Jesus."

But, my friends, the main reason why I chose our text for consideration this morning was because it speaks of *Jesus in the house.* "He entered into an house, and would have no man know it, but he could not be hid."

It cannot long be a secret that Jesus has taken up his dwelling in a household. The neighbours soon find out that he is there. As the pride of Diogenes looked through the holes in his carpets, the love of Jesus shines out of the windows and through the door. Nobody can enter the place without feeling the warmth of it. The members of the family unconsciously communicate it. It radiates from their faces. There is cheerfulness about them which tells of inward joy. They show it in their love for one another, in their esteem for their friends, in their kindly judgments, in their high view of the worth of life and their hopefulness for the world. They combine good cheer with serious thought and earnest purpose.

What, then, can I wish for you and for myself more ardently at this time than that the Spirit of Christ may be in our homes? May no immoderation nor anxiety nor any touch of ill-will injure our happiness, but by our love and innocent merriment, and by our faith and hope that spring from love and a good heart, may we rejoice in the presence of the Lord.

Cornhill is forty years old this month, and in the current number Mr. George Smith writes on "Our Birth and Parentage," telling the story of the magazine's great success, with Thackeray as its first editor. Mr. Smith's original idea had been simply to secure a novel of Thackeray's to run through the magazine, and he asked Tom Hughes to be the editor; it was only after this and other attempts had failed, that he arranged with Thackeray to undertake the work. Of the first number some 120,000 copies were sold, and a success was assured to *Cornhill* hitherto unprecedented among magazines; but Thackeray was too unbusinesslike to make a good editor, and too tender-hearted to be happy in the work, so in May, 1862, he was liberated from the yoke. Mr. Smith has many interesting things and some amusing stories to tell of the early days of the magazine. The January *Woman at Home* opens with the first of what we suppose are to be a series of "Chapters from the Life of Mr. Chamberlain," by Miss J. T. Stoddart, this first chapter dealing with "Wiltshire Associations and early Life in London." There are three capital portraits of the Colonial Secretary and a number of other interesting illustrations, including Unity Church, Islington, where, on the removal from Carter-lane, the Chamberlains were among the first worshippers; also the house in the Grove, Camberwell, where Mr. Chamberlain was born, and 25, Highbury-place, where he lived as a boy.

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCES.

SIR,—May I be allowed to draw attention to the series of conferences which are being held at College Chapel, Stepney-green, advertised in your columns this week.

For the past three years I have dedicated the first Sunday afternoon of each month to meeting Postal Mission inquirers and any others who desired the quiet discussion of religious problems. Letters often come from those who have left London, saying how helpful these afternoons have been, and with what pleasure they look back to those peaceful hours at Chapel College, and the sympathetic and stimulating talks with friends.

This year the conferences will be of more public interest. They will be on "The Religion the Age Wants," considering in the first place *Christian Brotherhood*, and how this principle should be applied in the various relations of life, international, national, industrial, &c. Several noted ministers and laymen are good enough to co-operate with me, thereby rendering these conferences of far greater value. I feel sure there are many people who will highly appreciate the opportunity of hearing them, and of discussing with them these problems.

There are times when it seems a mere platitude or mockery to enunciate religious principles without showing also their practical application. This is such a time. War and its degrading influences both in England and America, the terrible events taking place all over the world, the repeated advocacy of principles of revenge, self-interest and greed, by so-called Christians, make one long to go back to the root principles of Christianity, and consider their application. We are all more or less guilty. We all need to be purified and invigorated by carrying Christianity into practical life.

Never was there more need for expressing and making vividly real the grand principles of Unitarian Christianity as set forth by our great Channing. The *Fatherhood of God*, the *Brotherhood of Man:* brotherhood not springing from mere amiable, vague, altruistic emotion, but based on the fact that we are all equally God's children, all destined to rise to the fulness of the stature of Christ. Brotherhood of sacred bodies and immortal souls: what a changed world would this be if we all really believed this and acted up to it.

FLORENCE HILL.

Hon. Sec. Central Postal Mission,
Jan. 1.

IN the Retrospect of the year 1900, which we published last week, referring to the books published by Mr. Philip Green at Essex Hall, by a strange lapse of memory we omitted to mention the most recent one, the "Seven Services for Public Worship," edited by Mr. Bowie. Two valuable sermons have also been lately added to the publications of the B. and F.U.A., "The Flowers of the Field" by the Rev. Stopford A. Brooke, and "The Rev. R. J. Campbell on the Trinity" by the Rev. R. A. Armstrong, contrasting Mr. Campbell's recent interpretation of the old doctrine with his own thought of God. the Father, and of the human Christ.

THE CHILDREN'S COLUMN.

To all who read this "Children's Column," a Happy New Year! I hope our children have all had a very happy Christmas, and then if they have learnt from it something more of the secret of unselfish love, the future will look bright to them and they will be full of hope and courage as they enter on the new time.

For a New Year's greeting let me give you these beautiful lines of Longfellow's. Those of you who enjoy poetry should read the whole of the two poems from which they are taken. First from "The Ladder of St. Augustine," about the earnest purpose with which we must take up the duties that lie before us:—

We have no wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

. . . .

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

. . . .

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

And this other verse, from "The Bells of San Blas," which so beautifully expresses the feeling with which we see the dawning of a new day, with its great opportunities and its hope of good:—

O Bells of San Blas, in vain
Ye call back the Past again!
The Past is deaf to your prayer:
Out of the shadows of night
The world rolls into light;
It is daybreak everywhere.

May this New Year be to you all, dear children, full of light, full of hope and courage, as you try to make it better than the past! EDITOR.

"THE STOREHOUSE OF MEMORY."

For the New Year.

A LITTLE company of children, tired with a long afternoon of play, sat in the dusk round the fire on the last day of the year, watching the burning coals fall apart and take fresh shapes as they fell. "Ah! there's a castle!" cried one; "There's a lion's head!" cried another; "There's a range of mountains and valleys," cried a third, and so on, as different fancies struck them. From this they began to talk about what the unknown future held for them, and to make plans about the sort of lives they would like to lead. "I'll be a traveller," said one, "I'll be a soldier," and "I, a nurse," and "I'll be an artist," and "I, an actress"; and so they went on exclaiming, till, wearied of making plans that seemed so distant, their thoughts turned to the New Year that would begin to-morrow, and they talked gaily on till all the wishes were told. Perhaps next day they were all forgotten.

How often just now we are all wishing each other a "happy New Year." What different answers we should give if we were all asked what we meant by this wish, and if we all had to say what we thought would help most to make our own coming year a happy one. Like the children who sat talking round the fire we should, some of us, have strange fancies. Wise people who have had experience in life tell us that it is not what we *have* that brings us real happiness; real happiness does not depend on our circumstances and possessions, but on what is within ourselves.

A long time ago I saw a French Christmas card which I have never forgotten. On the card was a picture of a little band of angels drawing near to a brightly-lighted house which stood by the side of a dark country road. A child was looking out of the window with beaming face eager to welcome the approaching messengers. It seemed to me that I could almost hear her say, first the sad words "They are passing by!" and then her joyful cry, "Ah no! they come to dwell with me"—words printed below the picture on the card.

Now, this little Christmas card serves to remind us of what we are too apt to forget, that we must be ready always to watch for and welcome all beautiful thoughts and grand examples which are like angels sent by God—messengers to make us good and happy. This is one thing that would make the coming year rich for us—if we grew quick to see all that is beautiful and good in the world about us, not only to see the sunny side of life, which we may all learn to do, but to find in books and in noble deeds, and in countless other ways, treasures to keep in our memories which shall help us to grow beautiful in spirit.

Have you ever heard of the "storehouse of memory" which is within each of us? The other day I was reading about an island in the river Nile, on which every rocky surface is covered with hieroglyph characters (the picture writings of ancient times) recording the names of visitors thousands of years ago, "carved on the rocks for ever." On these rocks, too, are cut records of events that happened as long ago as 2,000 years before the birth of Christ. Little did those ancient carvers think, as they cut into the stone, that their inscriptions would last for ages.

Well, within each of us there is a "storehouse of memory." Deep down within our real selves—the selves that will live on when our bodies die—are stored our thoughts and memories of what we have heard and read and seen and done and said, and these will all come to light when we wake up to the new life after death. We think we forget a great deal; but no! like the carvings on the island rocks, these memories of ours are safely preserved. Should we not then always resolutely turn away from books and words and examples and thoughts that are not pure and good, and try to fill this "storehouse of memory" only with what is worth storing? Riches lie all round us. Every day we may find them; good and beautiful thoughts which come to us from books and the words of friends, and straight to our hearts from God Himself. Let us be ready to welcome them, as the child on the Christmas card was ready to welcome the angels, and they will "come in and dwell with us." *There* is one way to happiness in the New Year.

Is this a hard saying to understand—"What you *are* you have, and that only will you keep"? It is a very true one. Think of the grand men and women, the heroes and saints who have lived in past times, and those who are among us still. How they help us and uplift us by their example, and make us long to follow in their steps. We all grow like what we love, and they became noble and unselfish and faithful because they loved what was beautiful and good. If we, too, love and strive after only what is worth loving, who knows but in time to come we also may be able to help and uplift others.

These are the things that make the real happiness of life. Let us think of them sometimes in the coming year.

FRANCES E. COOKE.

FAITH AND WORK.

O WORLD, so full of great things to be done!
"Ah, wait," my Friend says, "quell thy eager heart;
These things are not attained by human art,
Trust God, and take His time and way alone."

But here, I cry, is light;
And strength I cannot shirk;
For God in every hour,
And God in every power
Cries "Work!"

H. M. LIVENS.

THE Sunday-school Association has issued an illustrated card, with the following motto for the New Year:—

They helped every one his neighbour; and every one said to his brother:

"Be of good courage."—*Isaiah* xli. 6.

"Courage, Brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:
'Trust in God and do the right.'
Norman Macleod.

The picture shows a boat homeward bound on a stormy night, and a man on the rocky coast holding up a torch to guide its course. On the back of the card is a calendar of short Scripture lessons for every Sunday in the year. Daniel iii. 8-30 is no doubt a popular lesson, but it must be an oversight that it is put down twice over.

WITH the new year our old friend the *Christian Freeman* begins a new series with *Sunday School Monthly* added to its name and with a green cover, three sides of which are left blank for local use, where it may be adopted for school and congregational purposes. The Editor's hope is to bring this little monthly into closer touch with the Schools and their associated societies, and particularly with Guilds and Religious Unions, to the importance of which special attention is now being called. An article on this subject, by the Rev. John Ellis, appears in this first number, in which Miss F. E. Cooke also writes on "Environment." There is the usual series of lessons for the month, followed by short illustrative stories, the January lessons being on "Thoughts for the New Year," by Miss E. M. Lawrence. A column is devoted to news of the schools.

DR. BROOKE HERFORD has received so many kind letters and cards and tokens of friendship that he would like to acknowledge them individually; for every one brings its special message or association. But it is impossible; and so he wishes in *this* way to thank each and all of the kind senders who have made his Christmas a very happy one.

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LONDON, JANUARY 5, 1901.

STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD.

ON the threshold of a new year, and a new century, we must turn our faces to the light, and with a good courage be determined to press forward, and to walk steadfastly in the way of our appointed service. We must welcome the new day, even though storm-clouds seem to overshadow its dawning. It is a day of the Lord, and the light of the Eternal is yet shining in the heavens, not to be diminished or long resisted by any darkness of the earth. In that faith we must be unmovable, and know that the light divine is for our life, even though it should pierce us through and through, and strike us dumb with shame at some of the things it may reveal.

Whatever be our secret confessions, our prayer of penitence and hope, we are to press forward on the path of service, "always abounding in the work of the Lord"—not of our own will, but always, more and more perfectly, to do the FATHER'S will. For fifty years the aspiration of TENNYSON'S noble spirit has been stirring in the hearts of English men and women in every quarter of the globe. Now, at the beginning of a new century, how does it touch and search our conscience?

Ring out old shapes of foul disease;
  Ring out the narrowing lust of gold;
  Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
  The larger heart, the kindlier hand;
  Ring out the darkness of the land,
Ring in the Christ that is to be.

We must not shrink from the rebuke, and we may be thankful to know in how many hearts there is a response to that old appeal.

For ourselves, and in the community of our Free Churches, we have our own special call to service. In what spirit we should enter on the new century, and with what aims—of these things not a few of our trusted friends and leaders speak in this new year's number, and we are grateful for their cordial greetings and their strong and earnest words of faith. There is much in what they say to be earnestly pondered, to be taken for reproof and for encouragment; and especially is this the case with Mr. STOPFORD BROOKE'S sermon, which goes so directly to the heart of the chief troubles of our time, in its warning against the sin of covetousness and its call to CHRIST'S warfare of the spirit. Even in the midst of that warfare his inward peace and his joy may be ours, and they must be, if we are rightly to do our work.

There are some things which the lessons of the past century have made quite clear to us, concerning the ideal of service to which our churches are called, to which we must give ourselves with complete surrender, and in which we shall find CHRIST'S secret of peace. These we shall do well to recall at this time, setting ourselves with a new persistence, and fresh consecration, to fulfil their aim.

We are called in the fellowship of our Free Churches to demonstrate the power, the grace, and the sacred privilege of spiritual freedom. In the bond of a Free Church we are united simply for the worship of GOD. To become a member of such a church, if its meaning is fully realised, is the greatest confession of faith; it is the acknowledgment of GOD and of our life in Him, a giving up of self to His guidance, a prayer that His will may be done, and His truth revealed. It is the confession of a present GOD, the Eternal, the all-sustaining and enlightening Spirit of Truth and Love, whom we know as our FATHER, who gives to us the fulness of life in the fellowship of CHRIST and all living souls, awakened to the same trust and love. Here is a first demand on us for renewed faithfulness and more complete surrender. Let us realise more fully in the coming time how great and sacred is the trust committed to us in our Free Churches, how great the demand upon our service and the joy of that complete surrender. We are to be servants of Truth, to be led only in GOD'S way.

But His revealing is not through the critical understanding alone, it is through the whole of life at its best (and so most perfectly in the mind and heart of CHRIST), in reverence and love and the spirit of worship. Therefore let us see to it that in our churches we are prepared to receive the light, with open hearts and attentive spirit, and that there may be a life in our midst, that shall kindle life in others. Here is a great work to which we are called, of which in the past our churches have been often sadly neglectful. With a new intensity of purpose let us make our house of prayer beautiful, and chiefly with the beauty of holiness, peaceful, that in the divine silence the Holiest may speak to attentive spirits, and vocal with heartfelt reverence and praise. In every church let the whole people realise that it is they who must bring the offering, who must make the beautiful order and the reverent quietness, coming with prepared hearts, not only to be ministered unto but to minister; let them realise with a deeper and more searching understanding that it is to the house of prayer they come, that they, with him who is called especially the minister, must *live* the life of prayer, if theirs is to be a living church and do its true work in the world.

Then follows at once the thought which goes with all true prayer, the thought of faithful work. In every church let there be a deeper sense of the need of vigorous action, inspired by the hidden faith which GOD has given. The supreme surrender involves that steadfast service of the Kingdom, which is concerned with every aspect of human life, which fearlessly faces all public questions, grapples with social problems, and is unwearied in beneficent activity. With the new spirit of worship must go the new strength of purpose to be of service in the world and to render the highest service. That will add a new dignity as well as a new joy to the life of the church, attracting fresh recruits, extending the circle of its influence, enriching its power to bless. And with service, in the fellowship of the Church, goes brotherhood, brotherhood as CHRIST understood it. Indeed, might not all be said in one word: *Let us with a new sincerity try Christianity*, in worship, in work, and in brotherly love. For this is the witness of the Spirit, that in such life our service may be perfected, and our joy be made complete.

VIA, VERITAS, VITA.

THEY told me that his steps contain the
  Way,
  The sheer road beckoneth that all may
    know.
  Wherefore then seeing do I stumble so,
And, ah, the wilful feet fare still astray?

The Truth doth beacon in his speech, they
  said,
  The sovereign radiance beams sufficient
    there.
  Why do the old confusions still repair,
And build the helpless night about my-
  head?

O heart, entangled in th' eternal strife,
  Shut in the dead Word's drear cap-
    tivity,
To him that liveth open, that the Life
  May speak the Truth and tread the
    Way in thee.

AMBROSE BENNETT.

AT THE DAWN OF A CENTURY.

I.

WITH silent step our planet glides from century to century, and records by no outward sign that another period of human history is for ever gone. But though the transition affects only the artificial arrangements of men, it strikes the imagination, and affords a fitting opportunity for interrogating the period that has closed, and casting a glance forward into the unknown future. During the past century there has been a profound change in religion; and if we attempt to sum up this in a single statement, we may perhaps say that it consists in a transference of our reliance from external to internal evidence. The old Biblical dogmatism on which Protestantism was built has crumbled away, and the spiritual discernment of the clear conscience and the pure heart has taken its place. And yet the needs of the religious life are not satisfied with a solitary communion between the individual soul and God. In the highest moments, when we are conscious of nothing else, still it is the exalted life of humanity that is beating in our hearts, and our thoughts are shaped and coloured by the ideals which have stamped themselves on the great leaders of our race. And thus Christianity, after all the sifting of criticism which has been applied to its records, is more than ever a power which moulds and guides us. For it is not an external system of precepts and dogmas to coerce the conscience and the understanding, nor is it merely the presentation of a model which we may endeavour to copy, but it is the incorporation of a Divine Life within our life, a fountain of eternal blessedness and peace springing up within, and turning to finest issues the earthly nature which otherwise no culture could redeem from sterility. This life has been manifested to us in Christ, and, through chosen souls, has laid its impress upon the world ever since.

Many perplexing questions may be raised; but these do not affect the heart of religion; and the *historical* fact remains that through Christ the ideal of Divine Sonship has become a living force among men, and the *religious* fact remains that through faith and admiration and love this ideal enters the mind as a kindling power of life, and that it is nurtured there through the sympathy of souls that have been touched by the same heavenly fire. These facts, while conserving the operative principle of ancient faith and of present communion, open for us the path of intellectual freedom; for the implicit truths of the Spirit work within the soul and direct the activity even when they can find no articulate expression; and when they present themselves as doctrines to be understood and believed, these doctrines are only the human interpretations of the indwelling life, and must vary not merely with the intelligence and knowledge of the time, but with the depth and energy of the life which they express. Thus we look forward into the dim future with hopes of a great deepening and strengthening of spiritual faith, finding utterance in a grander theology, among our people. We sometimes in our weakness ask for a watchword and a flag to rally our disunited forces. Can we have a grander than the Life of Christ within the heart, creating a holy and beneficent brotherhood, content to bear the cross, and conquer the world by love? Here surely is enough for enthusiasm; and when in all our churches the ideal life of the children of God has become a reality, our difficulties will solve themselves, and we shall draw men to us, not by party cries or appeals to the fugitive interests of the moment, but by the only eternal power, that of a Divine Life.

JAMES DRUMMOND.

Manchester College, Oxford.

II.

THE new Century does not begin with cheerful aspects of national affairs; war clouds overhang us with all the horrors which they inevitably portend, and those of us who have felt compelled from the beginning to object to the policy which has led to active hostilities find no consolation in seeing their forebodings only too sadly realised in the troubles which desolate South Africa, and in the lowered tone of public feeling at home. But we are members of the one true Church of God, and have, I hope, such unconquerable faith in the Father whom we worship, that we can never fail to trust that His hand will lead us safely through the darkest trials, if we but commit ourselves to His guidance. I have no warmer wish for all of us, than that the new century may find among us all a more earnest cultivation of the inward springs of the religious life, and a more zealous consecration of our whole being to the service both of God and man—turning us from considerations of material and temporal aggrandisement to spiritual and eternal aims. We claim to be true followers of Jesus, and should strive to make his spirit rule the world by letting all our actions exemplify his loving spirit, and showing that we regard his Gospel not as an unattainable standard, but as the practical director of our life. The community for whom THE INQUIRER is the mouthpiece is not large in numbers, but if it is animated by the mind which was in Jesus, it will not fail to exert a blessed influence in society, purifyiug its aspirations, strengthening its virtues, and elevating its whole character. May our Heavenly Father shed forth His Spirit upon us, and may we open our hearts to its incoming; then will this indeed be a happy and blessed new year to us all.

S. ALFRED STEINTHAL.

Manchester.

III.

IN this long rest which I am having—the first complete rest in a ministry of fifty years—one cannot help wishing kind wishes to all old friends and fellow workers; but to shape them into such a new year's and new century's greeting as you desire is not so easy—nay, the more I think of it, seems impossible.

It seems a dim, vast thing—a new century! I cannot hope to have much part in it; but for that century which has just ended I have had my place among the workers for a clear half of it. And I began by dreaming great things for the world, of which very few have come to pass. But other things have come: something of humaner life for man; something of larger, surer thought of God; a gospel of hope and trust reaching beyond this world's confusions—these seem to have come out of the screen of passing years, and the light seems a little clearer than it used to do. And so I cannot help thinking with a certain hope and gladness of you to whom the new time brings especially the calls of service.

BROOKE HERFORD.

IV.

LIKE a chord of full-toned harmony come the voices across land and sea, breathing forth messages of love and goodwill to friends and acquaintances; on every side we hear hearty greetings for the coming century, which is even now being heralded by the farewell whispers of the dying year!

Shall we not pause a moment, as we let the good wishes flow so smoothly from our lips, to ask ourselves, what are we going to do to help these wishes to be realised? Are we intending so to act that the new century may bring blessings on our friends and on our fellow-men? Let us not be content to *wish;* let us *will,* and *do* also.

To wish well is good and needful; it is the first step, and poets and seers who can awaken within our hearts a desire for something better should be ranked among our truest friends, for

> The earth yields nothing more divine
> Than high prophetic vision—than the Seer
> Who, fasting from men's meaner joy, beholds
> The paths of beauteous order, and constructs
> A fairer type, to shame our low content!

Therefore let us listen to our poet leaders; let us open our minds to apprehend their Vision Beautiful, and open our hearts so that it may find an entrance there. Then, with heart and mind together, let us go forth to do our work in the world, never forgetting the while that the simple actions of our daily life are the most potent factors we possess for good or evil influence; for it is essentially what we *are,* rather than what we *do,* that signifies, in any lasting sense.

Still, outside our daily round, we may all find some opportunity of helping others. We can all do our best—be that much or little—to help to soften sorrow, to lessen evil, and to uplift the fainting heart. This we should do, and this those of us who truly believe in God may do with a full assurance of hope; for if in that Divine Name are enshrined, as we believe, all the Eternal Verities, then Right and Truth and Love must in the end prevail.

May we all be made strong by faith, quickened by hope, and filled with love, and so win blessings for ourselves and others in the years that are coming on!

MARIAN PRITCHARD.

London.

V.

THE nineteenth century has been in many things a century of extraordinary progress. It has been a century of progress in the life of the intellect. Human knowledge has advanced by leaps and bounds. Inventions have, in material things, renewed the face of the earth. Science has been new-born, and its fruits have been gathered in the immense improvement in the outward conditions of life. In religion and theology have been witnessed a great diffusion of enlightenment and a great increase of charity between man and man. And in these things we look on to the twentieth century, which has just dawned upon us, with

enthusiastic hope. But the thoughts which come to me at this opening of the new century are not all such as to inspire hopeful dreams. I ask myself, what the story of the nineteenth century has been in our moral life. As men and women and as citizens, how have the English people acquitted themselves? Do we end the old century, and begin the new one, with as high prospects morally as lie before us intellectually and materially? Do we enter on the new century with hopes as firm on the side of practical religion as of theological enlightenment? I say it with a sad heart, I am distressed beyond measure to see a century, which at one time seemed as rich in promise in moral as in intellectual and material things, ending, as I think, in a period of moral reaction. To confine myself to one point, I am old enough to remember the Exhibition of 1851, and the happy dreams of peace on earth and goodwill to men which accompanied it; I remember the days of the Manchester School and of Joseph Hume, when "Peace, Retrenchment and Reform" was the watchword of the party of progress. The coming of a true kingdom of God on earth in international peace and brotherhood seemed nigh. Where are we now, after half a century? It is true there was a rescript from the Tsar two years ago, and a peace congress at The Hague. But its aims remain entirely unrealised, and, instead of their fulfilment, we have beheld the renewed sway in our midst of a rampant military spirit, and a great outburst of war fever, with its bitter race antagonism.

To me this reversion at the end of the nineteenth century to the warlike spirit of its opening, influencing not only politics but the personal lives of men and women, is almost too sad for speech. It is the blighting of the hopes and aspirations of years. I have seen the nation that I so passionately love, after becoming foremost, in the last century, in devotion to justice and liberty, and after rising out of the dark and terrible years with which it opened, into an atmosphere of peaceful progress, fall back once more into the old evil spirit of the past.

But now that the new century has begun, what a call there is to all of us and, most of all, to the churches, to begin afresh, joining together to lift up the life of the nation and of all its members from the least to the greatest to a higher moral level, and making our common Christianity the inspiration of our life, national as well as individual. And so, of all the things for which I pray that we may work and strive in this twentieth century, the chief is the wider brotherhood of man, and the replacement of the spirit of imperial aggrandisement and of rampant militarism by the love of peace, and by the truly Christian aim to promote, alike by public policy and private endeavour, the rights and the liberties and the welfare and happiness, not alone of our own people, but equally of all people upon earth.

Gee Cross. H. ENFIELD DOWSON.

VI.

DEAR INQUIRER,—You and I have known each other for more than forty years, and we are both about to begin a new year and a new century together; but you are still young, and you start afresh on untrodden fields with a courage and hopefulness that are of highest cheer, whilst I, with slower step, go on the way which grows more toilsome as the days go by. But I keep clear in my mind the good brave work you have done, your calm courage, your fidelity to principle, your unfaltering step as you led our way over tangling difficulties; your defence of the free-thinkers who, obedient to our best traditions, broke new ground and ventured, with unshaken trust in God, into fresh provinces of thought and action; your open pages for all who were searchers after truth; your courageous support of solitary workers who but for you could never have spoken to our people; and, above all, your absolute fidelity to the open, comprehensive and Catholic spirit of our faith, which always set forth that while we keep firm grip of the hand of God we never could go astray in His boundless universe.

Still with us is the fine old Editor—our friend and teacher, Thomas L. Marshall—who stamped his personality upon your pages, and made them welcome in the brightest homes among our people, and in many places where our ordinary literature never penetrated. To him all greetings and good wishes old comrades say with loving hearts!

And the other workers, too, Tarrant and yourself, who have carried on, and are carrying on, our great traditions, should know from some of us, who for nearly half-a-century have known your work and teachings, how greatly we value their fidelity, and what store we set upon their ability.

But you, INQUIRER, are impersonal. You live and teach and influence our lives and thoughts though we cannot grasp your hand, or ask you to share the hospitality of our homes. We are glad that though so old you are still so young. Experience does not enfeeble your life, or take away your freshness. Apparently you are going with eager step into the new century. You are ready to welcome new light, new truths, new workers. You are too wise to close your shutters to the light, or to clang your doors against newcomers. With you the motto still is—"Welcome to the Divine Spirit howsoever it shall come."

No one need tell you in what spirit you are to do your work—it is the old spirit of Love, Brotherhood, and Catholicity. You are not likely to forget, amid coming controversies which are sure to arise, that all religion has relation to life, and that the life of religion is to do good. Ever before you, in the future as in the past, will be the all-sustaining thought that the Kingdom of God is here, and that we are to live as its worthy citizens.

So, old friend and teacher, I bid you godspeed in the new century!

Shrewsbury. JAMES C. STREET.

VII.

AMID the greetings and the good wishes which the spirit of Christmas and the advent of a new century must evoke from your many friends, I desire to offer my acknowledgments of your faithful efforts to follow in the train of many a worthy predecessor in your editorial chair.

Not minding the world, or the things of the world, I trust your labours may bear an ever-increasing result of joy for us all in the cultivation of warm and self-sacrificing devotion to the fruitful principles upon which our religious life really depends. May you put forth such an enheartening spirit among our scattered churches, that in the coming time, so full of high possibilities, the word "indifference" may be utterly purposeless; whilst of your aim and spirit, may the words of the last great Laureate be but a prophesy:—

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and heart according well,
May make one music as before,
But vaster.

Bristol. AMBROSE N. BLATCHFORD.

VIII.

I AM sending you a line to wish you and your little barque a prosperous voyage across the unknown waters of the new century. As a wise bishop may you pilot your vessel. The weather forecasts are not too propitious, and it may well be that before us, as a nation, in the approaching months and years, are times of stress and storm. There will be, as it seems to me, conflicts, exceptionally fierce, between the evil and the good, between light and darkness, between God and Mammon! In those conflicts we know, from past experience, where you and your paper will be found. May you be endowed with all needed wisdom and courage. Like a true prophet may you be bold to speak the word of the Lord as it is given to you, "whether men will hear or whether they forbear." With all good wishes for the coming years, JOHN BYLES.

Northampton.

IX.

IT is asked: What object ought we propose to ourselves at the beginning of this new century? Surely, our main object should be to continue the work of the nineteenth century. It has been the age of science: we must go on learning. It has seen the partial abolition of the tyranny of the letter over the souls of men: we must go in search of the spirit. It has seen the rise of some nobler social ideals: we must go on with social reform.

We must strive to reconcile order with progress, making love the principle of both; we must welcome new truths revealed by new knowledge, and seek to give those truths religious expression in our lives. Our best thoughts are not yet fully our own until they have begun to influence our conscious acts; therefore we must endeavour to live in the light of our highest thought, with simple honesty and humble trust. To-day we may not be able to tell the name or to define the type of the religion of the future, but it is enough for us to feel that Humanity will grow less and less satisfied, as her vision enlarges, with any form of faith which does not equally appeal to her mind and heart. L. DE B. KLEIN.

Liverpool.

X.

THE passing of one century into another is for all who read these words a unique experience. We may safely say we shall none of us live to see it twice. Never does one year pass into another without something of surprise, but when we stand by the grave of a notable century, buried with pomp and honours, and when we turn from its grave to face the strange new-comer, the occasion touches the imagination of the dullest and the heart of the most apathetic. With wide-eyed wonder we ask, What will the new century bring us of joy or sorrow in our personal lot? What new accessions

of power, what new discoveries in science, what new revelations of wisdom has this young giant, the heir of all the ages, in store for us and our world? If the nineteenth century has been so wonderful, what will the twentieth be like?

In the sphere of theology, no less than in the spheres of politics, industry, science, and literature, the nineteenth century has been one of change and revolution. We have lived through a new Reformation, more radical and farther reaching than the Reformation under Luther and Calvin. In the great re-shaping of religious thought which has been in process during the whole of the last century our churches have changed as well as others, and we sometimes wonder when the work of reconstruction will end. Probably the growth of thought will never come to an end. There is no finality. Every new age must shape its own expression of religious truth.

Yet it would seem that we are entering on a period of pause from that feverish restlessness of religious thought which has been so characteristic of the last fifty years. The battle against superstition on the one hand, and against materialism on the other, has been fought and won. We have reached a little resting-place for our souls. Not that the vast labour of theological reconstruction is finished. The thought-processes must still go on. But the emphasis in the twentieth century will transfer itself, is even now transferring itself, from thought to life. Christianity has broken through its old doctrinal barriers—that at any rate is accomplished. It has also found for itself a new expression, or is rapidly attaining thereunto. What is now the special work of our churches? The application of Christianity's simple, profound, and universal principles to all the exigencies of life, and to the solution of our economic, social, and political problems. We have made much, we have talked much, of religious thought, of the progress of thought, of the advance of ideas. Yet, after all, Religion is not pre-eminently correct thinking, nor enlarged thinking, fascinating and necessary as these are. The essential thing is not whether we have reached certain intellectual conclusions, nor whether we are progressives in thought. Of course the religious man will be a thoughtful man. But Religion is concerned first of all with Life and Living. The thought-revolution of the last century has left us with a more reasonable, more humane, and more gracious theology. The new century, it is clear, will ask, as its most pressing problem, how to apply the nobler scheme of things to common life; how to make the better theories we have arrived at shape the world's activities, social, political and industrial? The problems of the immediate future are not theological; they are social. The mission of the Church today is not so much with the conversion of the individual, although that is imperative, nor with getting way for a fairer theology, although that can never be neglected, as for bringing culture, commerce, poverty, wealth, work, wages, the social outlook of labour, the ambitions of Imperialism, economic and national ideals into some sort of decent harmony with the Sermon on the Mount. The first demand of the twentieth century upon us is for diviner Life!

JOSEPH WOOD.

Birmingham.

XI.

A NEW YEAR'S card may be large enough to point a moral, though not to tell much of a tale. The story of this past century of Unitarianism is not, perhaps, very encouraging on the whole—save for the fact that all attempts to make an orthodoxy within its borders have conspicuously failed. And may we not say that, on the larger scale, every liberal effort, proposing to serve no end but the cause of truth, has succeeded, while every sectarian effort (on our part at least, for we are very bad sectarians, even if we try) has broken in our hands.

How have the mighty fallen—and the great names, that seemed to justify our boast of intellectual distinction, left blank spaces in our calendar! We only are left; *nos numerus sumus*, only the rank and file: what can we do? I should say—Before all things let us eschew controversy. Let us regard as a bad tradition, to be left behind with the last century, the notion that it is our duty to be gibing at other people's theology, in the hope that they may smite us in return—and then we can have a course of controversial lectures. The necessity of controversy may arise: but it is ever an unwelcome inroad upon the peace of the Church. *Il faut cultiver notre jardin!* Let us try before all things to furnish the social religion (which pines away in the strife of tongues)—the cultivation of common faith and worship—which is needed not merely by our own people, but by hundreds who are as weary of new orthodoxies as they are of old ones; who will come to church for common prayer, but would be glad to escape before the exposition of the very latest 'ology begins. Let us have done with the notion that fervour and simplicity of common prayer—and the sentiment that clings to a language which is rather of the heart than of the head—are survivals of orthodoxy that can have no permanent life in the cooler air which is breathed by the theological liberal. Let us have simple sermons; this is a hard saying—every minister knows how hard. It is so easy to discuss the views of the great Mr. Jones: it is so hard to understand the life of the little Mr. Smith. What we want in the opening century is a revival of Church-life, which shall give us at once individual freedom, a broad communion, and a sympathetic public worship. Dogmatism is the enemy of all these alike.

I do not mean that there is not to be clear thinking and speaking on matters of theology. But it is the man who knows how hard it is to arrive at distinct and first-hand conclusions on certain things who is most tolerant of the opinions of others, in whom he recognises an effort like his own for the attainment of truth. There are two classes of Unitarians who do not apprehend this: (1) those who regard their Unitarianism as a ready-made criterion of all theology; and (2) those who regard theirs as a licence to have no theology at all. But with regard to our comprehension—our breadth of communion—a question often arises in my mind when I sit in a pew:—Ought it to be assumed (as constantly appears to be the case), in a church which carefully boasts its freedom from tests and doctrinal conditions of membership, that identity of opinion as to the ultimate nature of Deity, or the unanimous rejection of all Christologies but one, is the one thing which draws us together as a worshipping congregation?

J. EDWIN ODGERS.

Oxford.

XII.

"SOME word of faith and hope as to what things we ought chiefly to care about and aim at, and the spirit in which we should enter upon the new century." That is what you ask of me, Mr. Editor. And I would fain comply. But then faith and hope are not always easy, and a false expression of them will not help. Faith I have deep down; but hope? No, that is not the prevailing sentiment with which I can enter this new time. Sorrow, contrition—even shame: these may be the mood God wants of us. To me this solemn change of record from century to century comes amid much darkness, for I think that a great sin lies upon us as a people. And I view with consternation what seems to me to be the gradual deterioration of our conscience in the last two years: how now we cheerfully accept and justify many things which a little while ago we should all of us have condemned. So that it is not easy to be very hopeful for the coming years.

But I look around and I look back, and I see that this one great and terrible thing does not stand alone—that it is evolved out of preceding moral conditions. For we have gradually been letting financial interests get the main direction of our political life, and luxury creep into our homes and our daily ways. So that the virtues which belong to frugality and temperance and unselfishness have been slipping away from us, and we are not the people that we were ten or twenty years ago. And in these things, the power of financiers and interests (notably the drink interest), and in private self-indulgence, I see the main perils of the twentieth century of our era.

Thus hope does not shine very brightly in my heart as I write in these last hours of the nineteenth century. But deeper than hope lies faith, and faith I have. Faith, first of all, in the moral government of the world. I believe in the laws by which evil is always sowing its own destruction, and good always sowing its own immortality. So that I am very sure, whatever be our sins, that they will work themselves out, with what accompaniment of pain and sorrow, of retribution and woe, I cannot tell; but they will work themselves out. And my faith is further that whatever there is of goodness, of sincerity, of love, of religion in the heart of our people will win its way to the front. And my conviction is—and nothing has shaken it—that of all this there is much in our nation; that the bullying, grasping, selfish character of us is not our real fundamental and permanent character, but that there abides in us a real reverence for truth, a real love of good, a real leaning to mercy, a real passion for justice. It is a question of the appeal. Let the appeal once be rightly made, and the response will come forth. The fact that we are at the moment without any God-endowed prophet, political or religious, is a fact which *may* cease to-morrow or next year, which *must* cease ere many decades have gone by. And a Gladstone, a Luther, or a Wesley will arouse conscience and enthusiasm whenever he appears; and there will be tremendous forces at his disposal. I have thus an unswerving faith that things will be well,

that the sun of England is not setting, that her true greatness is yet to be.

And two characteristics are bequeathed by the old century as its special and peculiar gift to the new, both of which make for righteousness. The one is a new breadth and tolerance in religion, a recognition that the spirit of Christ counts for more than an orthodox theology. The other is a new philanthropy, an enthusiasm of humanity not confined to those with whom we have personal connection, the beggar at our gates, the fallen traveller whom we meet upon the road, but extending to classes and races afar. This also is a new thing. It began some hundred and twenty years ago with John Howard and Robert Raikes, swelled into power in the hands of Wilberforce and Clarkson, passed into many streams in Elizabeth Fry, Mary Carpenter, Lord Shaftesbury, and is now a great sea of energy potent for untold good.

In these things, the new religious breadth and the new philanthropy, are the new powers which must counteract the evils of the time. I have faith in God, in spite of Matthew Arnold, as a "Great Moral Governor," and I can say, with full assurance, in the song-words of simple Pippa,

> God's in His heaven,
> All's right with the world.

RICHARD A. ARMSTRONG.

Liverpool.

FURTHER New Century contributions from the Revs. J. Estlin Carpenter, F. E. Millson, C. Hargrove, L. P. Jacks. W. Copeland Bowie, R. J. Jones, and George Boros, we are obliged to hold over until next week.

THE Rev. John Byles, who concluded his ministry at Northampton on the last Sunday of the old year, is unable for the present to accept any preaching engagements. He is under medical orders to take a period of complete rest, and it will save trouble, both to correspondents and to himself, if it is understood that for the next six months his services are not available. All good wishes to our friend, and earnest hopes for his complete restoration to health!

IN last Saturday's *Daily Chronicle* there appeared a review of the century's theology from the pen of the Rev. A. W. Hutton, containing the following passage :—

> One name from among our own people, that of James Martineau, must on no account be omitted, since his life was coextensive with the century, even more than Newman's, while the influence of his frank and fearless, yet always gentle and spiritual, teaching will long be felt outside as well as inside his own not very broad communion. His disciple, Mr. Stopford Brooke, should also be named; though he, by rights, belongs rather to the school of Dean Stanley, within the Established Church.

Mr. Brooke, who cannot with any accuracy be called a disciple of Dr. Martineau's, may be allowed to know better than Mr. Hutton, where he, "by rights," belongs. Twenty years ago he found his position as a Broad Churchman untenable, and has since then cordially thrown in his lot with that "not very broad" communion, which not only produced Martineau, but retained his life-long allegiance.

PROVINCIAL LETTER.

LONDON.

THERE is a feeling of stir. It is not all due to New Year's Day, or even New Century's Day, though the idea of a fresh start in chronology is stimulating, while the thought of time already gone by is compulsive. But there is more in it than mere sentiments born of the present hour. Witness the efforts being made at many of our London churches to clear off old liabilities and open up new work. The "Bazaar" enterprise, organised and carried on during two years, has been fruitful. (It ought to be, for it cost much time and labour). The money raised—at an expenditure of little more than 4 per cent. on the total—is but a part of the result. No doubt there was a good deal of what a harsh critic might call "nonsense" about the business; but there was also a good deal of discipline and beneficial co-operation; and while the congregations betake themselves to their individual work they will not forget the brethren at large.

The realised funds—as usual, and as desirable—have led to a good deal of consideration, the upshot of which has been already set forth, Sir, in your columns. Briefly, the arrangements include the formation of a Permanent Chapel Building Fund, and a distribution through the London District Unitarian Society to congregations in certain conditions. The Building Fund stands to-day at £9,000—unless, indeed, your own admirable suggestion hasalready moved some generous hand to round the sum up to five figures! "*What will be done with the money?*" Rightly asked, for generosity that is blind is continually putting stumbling-blocks in the way of the generosity that sees. Well, the money will not be given away. It is to be lent, and it is to be repaid. The latter point is never to be forgotten, though doubtless the needs of indigent congregations will conspire with the benevolent impulses of the Trustees to put it far away into the background, or even to deny its essential existence. Vain hopes, vain indulgence—it is written in the Rules; the twelve Trustees have bound themselves and their impulses, however benevolent, by a solemn pledge; and the Bazaar Council has with equal unanimity, if not solemnity, accepted and ratified this stipulation.

Therefore, within the limits of borrowing and repaying, the Fund will do all it can for congregations with "Open Trusts." The congregation at *Wood Green* is first in the field, eager to claim its aid. After a period of ten successful years, this congregation feels itself justified in extending its borders; I understand the scheme is already being pushed forward; and there is no doubt that a loan from the Fund will greatly assist this most promising enterprise.

As to the distribution of the balance of the sum raised in connection with the Bazaar movement, a sum of over £4,000, it is gratifying to note the undeniable stimulus it is affording to local self-help. Thus at *Forest Gate*, which, after a chequered history, is distinctly "looking up," a debt of £500 is to be wiped off, the congregation raising the balance after a substantial grant-in-aid. But that is not all. The new wine is working and the old bottle looks like breaking. The new bottle, or to drop metaphor, the new building talked about, is to be (if all goes well) in a more favourable position for the work, as well as being more fitted to its needs. There seems ground for hoping that a good business "deal" can be effected which will render this possible. So may it be!

At *Plumstead* a valiant endeavour is on foot to clear off £1,000 mortgage and debt on the building. At *Lewisham* a similarly laudable effort is being made to secure the chapel, which is now held on lease. And the best of all is that one hears of excellent work in other ways being done by these congregations while they are thus grappling with finance. No doubt at *Kilburn*, which is another of our new churches,the scheme which is being shaped will prove equally wise and beneficial; and the same may be said of *Kentish Town*, which, though no longer new, is young in heart. The grants, made or contemplated, to these five churches range between £400 and £700; a further £500 has been voted to *Wood Green* for its new church; and an equal sum to *Mansford-street* towards providing for the ground rent or purchase of the freehold if possible. Smaller sums have been voted, or are in contemplation, to the congregations at *Deptford*, *Highgate*, and *Peckham*; so that no less than ten of our London Churches will, in all probability, feel the direct benefit of this distribution—a benefit, as has been said, not by way of smothering self-help but of encouraging it.

The Domestic Missions, along with which may be associated some congregations not working on exactly the same lines, but dependent for the most part on outside aid and specially aiming to influence a class not usually regarded as church-goers, are, of course, busy with social meetings at this time of the year. In many of them there is also a really large amount of business work done at the close of each year in connection with savings banks and clubs of different kinds. So far, the winter has been mild and work is fairly abundant, so that the pinch has not yet come. But these institutions stand for many of our poor as towers of refuge in times of distress, and a sudden change of weather would bring a pathetic change in their record—amusement and the convivial tea-cup would be less in evidence, and the more serious aspect of the missionary's work would be seen. God give each worker good heart to face the ever-rising billows of poverty and trouble! Man, too, can give something—personal help, personal sympathy, and financial help. It is pleasant to see that our talented friend, Mr. J. H. Leigh, is to read *The Merchant of Venice*, Jan. 12, at the Steinway Hall, for the benefit of the funds of the Domestic Mission Society. "The play's the thing wherewith to catch the conscience of" all sorts of good people—and not their conscience only, if it be a conscience.

It has not been my good fortune yet to see the renovated Fort-road Hall, *Bermondsey*, where Mr. E. Howard, with rare zeal and devotion, is trying hard to win amongst a class of people whose apathy has broken many a chivalrous spirit. It is all very well to write novels about this or that wonderful success in winning the working people of London for Christ and religion. When you have done your writing, and especially your

comfortable reading of such tales, good people, have a try! All success to Mr. Howard—all success, and *many workers!*

A few weeks ago a meeting was held at *Stratford*—"atte Bow," *the* Stratford, not that place of considerably less ancient fame somewhere in the Midlands. It was not a large meeting, but it was animated with a splendid temper of steadfast courage, self-reliance, and cheery devotion. *O si sic omnes!* This congregation and that at *Stepney* have been in the care of Mr. Lucking Tavener, under the supervision of the Missionary Agent of the Province. Mr. Tavener is leaving to take up work at Ipswich, and this work in the East-end is again somewhat unsettled. It is a matter for regret also that the great possibilities at *Highgate* have been so long left unrealised through the ministerial vacancy. Not that there is any slackening of the work there—far from it; but there is evidently a unique opportunity for the right man when he comes.

As to the other churches, I have nothing of special interest to report. The record of the maintenance of good work is never quite so fascinating as that of its inception—babies and young people are interesting, where the adult is just an ordinary person. But, from all I gather, the sense of stir is pervading these maturer societies, and the new century will not appeal to them in vain.

Two personal matters require mention. One is the retirement of Mr. Bowie from the School Board—a gain to him of much-needed respite from arduous cares, but a very serious loss to the educational resources of this vast community. Let us hope that, notwithstanding his severance from official work, his hand will still be pretty close to "the pulse of the machine," and his sagacity and tolerating influence be felt in the inner councils. But the indomitable energy that possesses him has already flung itself into new ventures. The next Whit-week meetings are to be of a very special character. There are to be a National Sunday-school Teachers' Convention, and an International Conference of Unitarians and other Liberal Religious people. Details may be postponed, but it is going to be a big thing. Mr. Bowie, who, with Mr. Ion Pritchard, has issued a preliminary announcement of the scheme, evidently is one of those who believes it is just as easy to do big things as little ones, while one is about it.

The other matter is one of jubilation, not unmixed with tender sympathy. This year, 1901, is Dr. Brooke Herford's year of jubilee in the ministry. If the anniversary of his first pastoral settlement (I believe it occurs in February) should have found him still active in the work at Hampstead, how we should have rejoiced with him! But the fiftieth year has actually seen him busy there during its greater part; and though he has had to lay off the harness a little while, we hope and trust yet to see him buckling it on again for such service as only the honoured veteran can render. Meanwhile, we would mingle our thanksgiving with his *Non nobis, Domine!* and send our love to him with a wish for the Happiest of New Years.

W. G. TARRANT.

THE material world is but a film through every pore of which God's Spirit world is shining to us.—*Olive Schreiner.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Watch-night Services.

A number of watch-night services were held in our churches on New Year's Eve, while in others the Sunday evening service was devoted specially to the thought of the close of the year and the century. We referred last week to the special watch-night services announced to be held at Stoke Newington and Highgate. Others are referred to below, and we hear also of similar services at the Great Meeting, Leicester, and at Avondale-road, Peckham.

Belfast: Mountpottinger.—Two musical services have recently been held, at which selections were given from *Elijah* and the *Messiah* respectively, under the leadership of the Rev. W. J. Davies. On New Year's Eve a watch-night service was held, and also baptismal service. Several new members have recently joined the church, and the debt on the building is now cleared. But there is great need for a schoolroom.

Belfast: York-street.—A very pleasant "At Home" was held in the lecture-hall on New Year's Eve, on the invitation of the minister and Miss Ashworth. The evening concluded with "Auld Lang Syne" and good wishes for the new year.

Bolton: Unity Church.—On Tuesday, Dec. 18, a recitation of Dickens's "Christmas Carol" was given by Mr. John Harwood, in aid of the Christmas Fair Fund, and was greatly enjoyed. On the motion of Mr. F. Taylor, J.P., a cordial vote of thanks to Mr. Harwood was passed.

Bridport.—A tablet to the memory of the late Mrs. Colfox has been placed in the chapel, bearing the following inscription:—"Louisa Colfox. Born April 20, 1821; died Sept. 8, 1899. In memory of her wide sympathy, her zeal and earnestness, and the generosity with which she supported every good work in the Chapel and Sunday-school, this Tablet is erected by her fellow-worshippers."

Chorley.—On Christmas Day the annual tea-party and prize distribution of the Sunday-school was held, Mr. J. Jackson in the chair, supported by the Rev. A. Doel and Mr. W. H. Sutcliffe, each of whom gave a short address, the children contributing to the musical entertainment.

London: Essex Church.—On the first Sunday in the year a Service of Dedication and Welcome for new members of the church will take the place of the morning service. It will be followed at noon by the New Year Communion. In the evening the Rev. Frank K. Freeston will begin a course of addresses on "The New Century," and will speak of "The New Chivalry." Further addresses will deal with "The New Philanthropy," "The New Theology," and "The New Democracy."

London: Islington.—A watch-night service was held at Unity Church on New Year's Eve, conducted by the minister, the Rev. Dr. Hicks, whose short address upon "The Close of the Century" was very impressive, and listened to with deep interest, not only by the members of the church, but also by the many strangers who were present. During the last three Sundays Dr. Hicks has preached at both services, with great acceptance, upon "A Glance at the Nineteenth Century."

London: Lewisham.—The Literary and Scientific Society has just finished the first half of the winter session. The meetings have been held with an average attendance of about a hundred. On Jan. 21 Professor Romesh Dutt, of University College, London, is to lecture on "The Religions of Ancient India." A month ago six ladies of the congregation issued invitations to all members of the church and their friends for Dec. 27. The object was "to form new friendships and to strengthen those already existing." About 120 persons were present. Through the generosity of our friends the fourth annual Sunday-school party was held on Friday, Dec. 28, and was an unqualified success. As part of the entertainment, the children gave a performance of *Princess May and her Wonderful Law*, by "Aunt Amy." Mrs. Page distributed the year's prizes. Including the children, there were over 200 persons present.

London: Stratford.—On Dec. 21 a social meeting of members and friends was held for the purpose of bidding farewell to Mr. L. Tavener, who has been lay worker at Stratford and Stepney for the past two years, under the superintendence of the Rev. T. E. M. Edwards, but is now leaving to become minister at the Old Meeting, at Ipswich. The Rev. T. E. M. Edwards spoke of the good work done by Mr. Tavener in the Sunday-school Teachers' preparation class, Young People's Guild, and Band of Hope. Mr. Hawkins, as church secretary, in the name of members and friends, asked Mr. Tavener's acceptance of a silver watch and birthday book as a mark of esteem and appreciation of his services, and of regret at his leaving. Mr. Waddington, Mr. Noel, and Mr. Robins also spoke on behalf of the Sunday-school Band of Hope and Young People's Guild.

London: Sydenham and Penge.—The last of the series of special services was held at the Public Hall, Sydenham, on Sunday evening, Dec. 30. The attendances have not been of such a character as to justify a further continuance. Although to some extent this effort may have the appearance of failure, there is the satisfaction of knowing that many have been made acquainted with the great principles for which we stand, and have acknowledged their indebtedness to the services and the addresses, for the broadening and quickening thoughts that have been presented concerning God and man and the future. It has been arranged to hold services during the present month at Penge, which is within easy walking distance from Sydenham, and to which some of our Sydenham friends will come. The first of the series will be conducted on Sunday next, at 7 o'clock P.M., by the Rev. W. Copeland Bowie, "The Message of Unitarianism to the Twentieth Century." The Childwick Hall is in the Beckenham-road, near the Penge Station of the L.B. and S.C.R., and about five minutes' walk from that of the L.C. and D.R. It is hoped that the Unitarians living in the neighbourhood will avail themselves of the privileges of these services, and strengthen the hands of those who are seeking to make known more widely the great truths of our Liberal Faith.

Newbury.—The last week-night lecture was given by Mr. Bell—subject, "Self-made Men"; it was valuable and well received. A successful dramatic reading of Dickens's "Christmas Carol" has also been given. The scholars rendered beautifully their quarterly service of song. Special service was held in the morning of Christmas Day.

Stalybridge.—Following on a correspondence between the Rev. W. Harrison and a local curate, who had been claiming to teach some members of the Unitarian congregation what he called "The Elementary Truths of Christianity," Mr. Harrison delivered a course of five Sunday evening lectures with the above as general title, on the Fatherhood of God, the Brotherhood of Man, Discipleship to Christ, Human Responsibility, and the Future Life. The lectures were well attended, and created considerable interest in the town. These were followed by a course of lectures on the Changes of the Nineteenth Century, Biblical, Theological, Scientific, and Social. On Christmas Day the Sunday-school party was held, and on New Year's Eve a watch-night service.

BE sure, no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill-adapted, fails so much,
It is not gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's end.

—*E. B. Browning.*

WE hear with the utmost regret that the December number of the *New World*, which we expect shortly to receive, is to be the last issue of this valuable Quarterly Review of Religion, Ethics, and Theology. Founded in 1892, the *New World* has for nine years maintained a high standard of excellence, numbering amongst its contributors some of the most distinguished liberal theologians and thinkers, not only of America but of Europe. The late Professor Charles Carroll Everett was the senior editor, and his coadjutors, Professors C. H. Toy, Orello Cone, and N. P. Gilman, feel that the financial position of the Review does not justify them in continuing the publication. The calamity of its loss we must share with our American brethren, but with the sincere hope that as in the case of our own *Prospective, Theological,* and *Modern Reviews,* the succession of so valuable an organ of liberal religious thought may quickly be taken up again.

OUR CALENDAR.

SUNDAY, January 6.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 6.30 P.M., Mr. E. HOWARD.

Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M., Boys' Own Brigade, "Be of good courage;" 3 P.M., Children's New Year's Service, and 7 P.M., "All before us."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., Service of Dedication and Welcome; 12, New Year's Communion, and 7 P.M., "The New Century.—I. The New Chivalry."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "The Perfect Sacrifice," followed by Communion Service, 12 30, and 7 P.M., "Watchmen of the Lord."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ALEX. GORDON, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "The Unknown." Evening, "Our Pisgah's Height."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "Fresh Resolves for the New Century." Evening, "A New Year of our Church Life."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Penge, Childwick Hall, Beckenham-road, 7 P.M., Rev. W. COPELAND BOWIE, "The Message of Unitarianism to the Twentieth Century."

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Rev. J. FELSTEAD.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. E. DURANT CECIL.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M. Rev. JOHN MCDOWELL.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Mr. A. HERMANN THOMAS, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY. SOUTH-PLACE, FINSBURY.—Jan. 6th, at 11.15, HERBERT BURROWS, "The Nineteenth Century.—I. Religion."

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE at COLLEGE CHAPEL, STEPNEY-GREEN, E., SUNDAY, Jan. 6th, at Five o'clock. Subject, "What do we mean by Christian Brotherhood?" Opened by the Rev. J. FELSTEAD.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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The above Society appeals to the Public for aid.

E. M. WRIGHT, Secretary.

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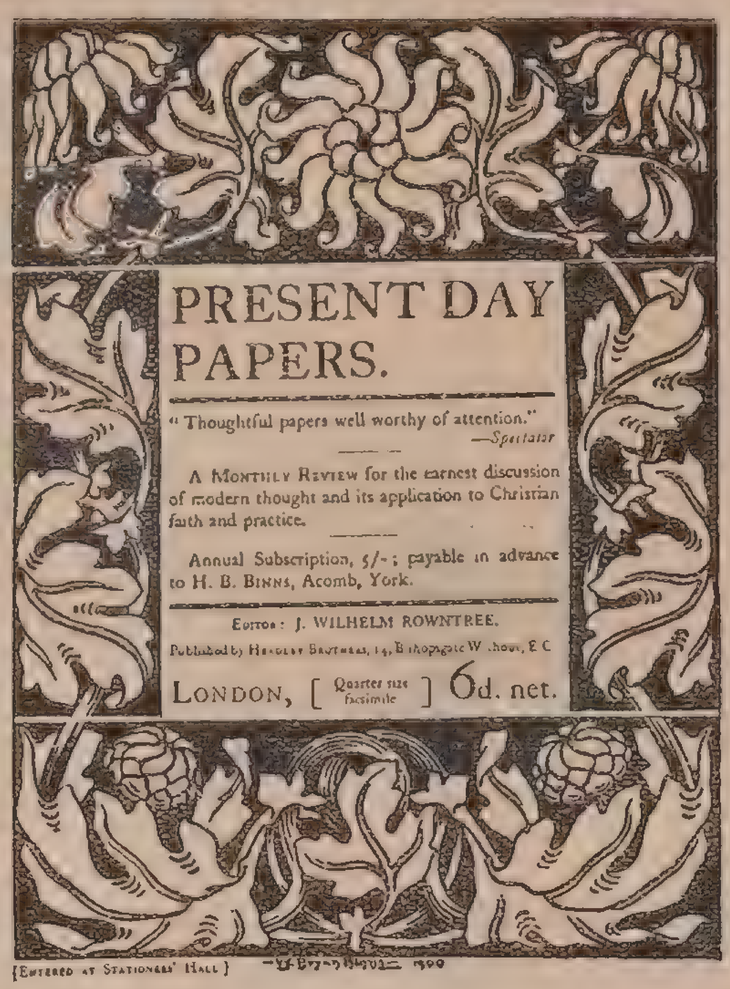
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3055. NEW SERIES, No. 159.] LONDON, SATURDAY, JANUARY 12, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

WE have to acknowledge with sincere thanks several contributions towards the cost of sending copies of THE INQUIRER to Free Libraries in different parts of the country. This is a good service generously rendered, but so far the ground covered last year is not yet made good for the present year, and we should be glad considerably to increase the number of copies sent out.

ON Sunday morning a special service was held in St. Saviour's Church, Southwark, attended in state by the Mayors and Corporations of the new South London boroughs. The Mayors of Battersea, Bermondsey, Camberwell, Greenwich, Lambeth, Lewisham, Southwark, Wandsworth, and Woolwich, with a large number of aldermen and councillors (representing about a third of the whole population of London) were received at the south-west porch by the Bishops of Rochester and Southwark and other clergy, with the choir, and passed in procession up the nave. The Bishop of Rochester, in the course of an eloquent sermon, said that on that occasion he desired two things to stand out clear and far above all personal considerations—the first, their wish to mark the unity of South London ; the second, their desire to inscribe the names of God and Christ upon the great work entrusted to them. Speaking of the lessons taught by the visit of the wise men to the Saviour Child, as affecting the responsibility laid on his hearers by their fellow-citizens, the Bishop (as reported in the *Guardian*) proceeded :—

In the first place, it taught them the lesson of manhood—to give to those whom they served what was best in their manhood, and to reverence and respect the manhood of others. Humanity, as they saw it, was not always outwardly fair. It was often disfigured and stained. Sometimes it was sodden with drink or degraded with vice, sometimes it was silly and foolish, or made coarse by comfort and success, but in whatever guise it presented itself it was always humanity and worthy of their care. The standard of national and, within its sphere, of municipal effort, should be to give, as far as might be, to each life of man, woman, and child the opportunity of wholesome growth in body and mind, air, cleanliness, pure food, right exercise for the body, room for decency in the home, opportunities for the mind, good, useful, and pleasant knowledge, and pure recreation. In these matters they could do much. Of course, there was a good deal that was out of their power in public bodies. "You cannot," men said, "make people sober by Act of Parliament." No, but they could increase the opportunities of keeping themselves so, just as defective legislation or lax administration might, and did, expose them to almost irresistible temptations. Great in these respects, in the long run, was the power of public authority, but greater still, perhaps, and always ready for immediate use, was the power of individual citizens in office, who steadily used the personal influence which office gave them for the service of their fellow-men.

And a further lesson of the Epiphany was of simplicity, earnestness of purpose, and readiness to bear obloquy for the public good. The good citizen, like the good soldier, must be prepared to endure hardness, and to meet it with pluck and patience and good temper. To do the best work a man must feel that it was not his own, but God's work. The great church, which is destined to be the cathedral of the new diocese of South London, was crowded from end to end.

ON Tuesday a large company of English pilgrims, headed by Cardinal Vaughan and the Duke of Norfolk, were received by the Pope at Rome. In reply to a brief address from the Duke, which expressed indignation at Protestant activity in the city and the hope that the new century might see the restoration of the temporal power, the Pope also deplored the same circumstances.

Under our eyes in this holy city, which should be the inviolate centre of Catholicism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious doctrine of private judgment which pretends to leave each the right of interpreting in his own fashion the doctrine of Christ. You are right in protesting against this state of things, which enables you better to understand the grievous circumstances in which we have lived during the twenty-five years of our Pontificate.

While longing for power to exercise the old tyranny in Rome, the Pope yet congratulates English Catholics on the great freedom they enjoy, to "profess the Catholic doctrine and obey the Church." That others also should enjoy freedom is too much to expect Rome willingly to grant.

A SUMMARY of the present condition of various Nonconformist Twentieth Century Funds is given in this week's *Christian World*. The Wesleyan Methodists, who aim at a million guineas, have received promises amounting to £921,651, of which more than half-a-million is already paid. Smaller Methodist bodies have also made good progress with more modest undertakings. The Congregational Fund was to be half-a-million, and more than this has been promised, but unfortunately a dual aim has led to what looks like a miscarriage of the Central Fund, for of the £536,648 promised by far the greater proportion is allocated for church extension and the redemption of debts, while only £16,185 has been received for the Central Fund, and it is urged that every effort must be used to obtain a further £200,000 for this purpose. The Baptist Fund, which is to be a quarter of a million, stands at £163,318 promised and £75,858 paid.

AN affectionate address to Mr. P. C. Mozoomdar, on his return home, from the members of the Young Men's Prayer Meeting, Calcutta, is printed in the *Interpreter and the New Dispensation* of Dec. 16, and also Mr. Mozoomdar's reply. "I do not believe," says Mr. Mozoomdar, "in the conversion of one great religion by another, either by force of arms, or abundant finance, or missionary organisations ; but I fully believe in the free autonomy of every great religious body, leading in the end to a world-wide spiritual federation, when every nation will be represented, and the claims of God's dispensations to all nations shall be vindicated." And he urges his friends to remember that their religion is no mere sentiment or dogma, far less outward ceremony of any kind, but that it always stands for historic continuity in spiritual life, and that there must be scientific accuracy, philosophical depth, the devoutness, saintly righteousness, vital reality, and all-penetrating insight which go to make up the resistless claims of personal religion. At the same time, religion must take form in a brotherhood, a congregation, or church, and there must be mutual dependence and self-renunciation among the members.

As to the lament of his friends over the paucity of inspiration in the Church, Mr. Mozoomdar reminds them that the gift of inspiration is an unceasing gift co-extensive with the genuineness of the true life in God. So long as there shall be one devout soul in the community, and one single genuine prayer, uttered or unuttered, "so long the breath of the Great Awful Spirit shall visit us, and inspire us." His friends had presented him with a crucifix as a souvenir, but in accepting it Mr. Mozoomdar said :—

You know that I do not attach much value to the painted or sculptured Christ, it is the formless Spirit of God in spiritual humanity that I have set up for my model and for yours, or if the Son of God has any image let the soul of each one of you be that heavenly image.

And as to the position he has taken up in regard to Christ and his religion, from which he does not in the least recede, Mr. Mozoomdar says :—

My Christ is not merely the local and historic Christ of the four gospels, but it is the very presence and spirit and incarnation of God in world-wide human nature. This rapt and sacrificed sweetness of the marvellous Galilean is but the seed, the type, the embodiment of that eternal sonship which has germinated and fructified into the fulness of the Divinity in man. We can never do without the historic personality of the gospels, we can do as little without the central teachings of the Christian Church, but least of all we can do without the evolution of the universal Christ-idea in all prophets in all lands, and amidst all consecrated humanity.

IN the January *Calendar* of the Richmond Free Church, the Rev. S. Farrington writes as follows :—

"This New Year opens for us a New Century, and this brings a kind of distinction to it, as an illuminated letter does to the beginning of a chapter. Somehow, and in some vague way, it seems like the beginning of a new era; something unknown, fresh, original, seems waiting for us in it. . . . Yet as this unknown approaches us, on another side, it will look familiar. It will come day after day, quietly, gently. Each event will unfold out of what has gone before. Exactly the same laws of life will hold. Courage, faithfulness, and hope will still be the good angels which will bear us up on their hands, lest we dash our foot against a stone. There will be the same harvests of thought and feeling, of loving and helpful activities to gather from the new fields as from the old. Measurably we may still choose and accomplish the results that come to us. After all, the secret, the meaning of life remains stable. It is only the incidents and appearances that shift and change. Goodness is the same. Love is the same. Justness of mind, integrity of conduct, are the same. God is the same. Therefore we may well go forward into the new century cheerfully and boldly. Especially let us take this temper into our little fellowship of faith, into our church life and church habits. . . . The new generation cares nothing for the theological controversies which shook men's minds thirty years ago. It pays no attention to them. It asks rather what you can make of your residuum of belief? Whether you can make it as inspiring to your life; if you can express it as nobly and effectively in your worship as of old?

"First of all, then, we must show the effect of our faith on ourselves. If it makes us more devout and reverent; more eager to use the means of religious culture; if it makes us better men and women; then it will stand. If it does not do this, then it will not stand. We have only the things of the spirit to offer here, and to those who do not care for these we have nothing. But if we can only show forth these in their power and attractiveness—if we can only so throw our hearts and souls into these as to ourselves feel their true power and glory—then this coming year and new century will bring our little church the truest prosperity."

AMONG a number of new century contributions to the *Christian Life*, one of the most interesting was from Dr. Clifford, ex-President of the Baptist Union, who after a cordial word of recognition of the services rendered by Unitarians to the great movements of our age on behalf of human progress, continued :—

For myself, I can never forget that one of the earliest impulses that came to my intellectual activity was from the widow of one of your distinguished ministers. Mrs. Turner, of Lenton Fields, Nottingham, used to visit my home when I was a little boy. I see now her tall figure, her serene and beautiful face; I hear her gentle suasive voice; and I feel as though her touch was on my brain still. Her words gave me some faith in myself, and constrained me to look at the future through mists of hope. I thank God for her serene and strong ministry to me.

I wonder whether your readers know Orville Dewey? I hope he is not forgotten. He taught me the doctrine of "the moral limits of accumulation," in my college days; made me to see that simplicity of living is divine, and that "luxury" is as much a folly and a snare as it is a sin. I hope he still speaks from your pulpits and teaches in your homes.

And Channing! well, everybody who knows, knows him, and welcomes his gracious and illuminating wisdom for the guidance of his life!

THE January *Bookman* contains an illustrated article by Professor William Knight on "Herbert Spencer: The Man and the Philosopher," and as supplement a full-page reproduction of the portrait by Herkomer, painted in compliance with an address presented to Mr. Spencer at the close of 1896, congratulating him on the completion of his System of Synthetic Philosophy, and signed by a large number of distinguished thinkers and men of letters. Professor Knight, though differing widely from many of Spencer's philosophical conclusions, writes very warmly both of the spirit of his life-long work, and his great achievements—"his supreme intellectual sincerity, and his patient scientific labour in multitudinous fields, along with his remarkable power of delegating research to fellow-workers." The only parallel among English workers of the nineteenth century Professor Knight finds in Darwin.

Both men have done architectonic things, and both have been indifferent to temporary reward. There is a serene potency in the man who can isolate himself from a crowd of admirers and imitators, and devote his solitude to the continuous elaboration of a system which he himself magnificently organised. Knowing well the difference between notoriety and fame, he has been regardless of both in his devotion to knowledge for its own sake.

THE *Sunday Strand* enters on its second year, and promises a supply of picturesque and pious fiction which will more than match Dr. Watson's "Life of Jesus Christ," which ran through the twelve numbers of last year. The new volume opens with a first instalment of "Voices out of the Past: Stories of the Heroes and Heroines of the Bible Re-told," by L. T. Meade, in which the author makes Mother Eve tell her own story, and near the beginning lets her say: "I must not talk of my son Cain now, or I shall break down."

A CORRESPONDENT draws our attention to the fact that an Act of Parliament of 1751, reforming the Calendar, decreed that the next century should be from 1800 to 1899 inclusive, and asks how such an Act can be ignored, as is now the case. For our own part, we have not seen the Act, and can only say that if it is still there, it is by no means the only dead letter which remains on the Statute Book.

HE THAT INHABITETH ETERNITY.

WHO does not feel how weak
Are all our words to speak
Of him, the Infinite—
Below all depth, above all height!
Yet hath no other speech
To me such wondrous reach
As this the prophet saith: that he
Inhabiteth Eternity!

We dwell in time; our ear
Is deafened by things near;
Darkly we see, and know
Only in part, also.
From troubles that annoy
Plucking no future joy,
Sweetening failure's bitterness
With no deferred but sure success—
As if the passing hour were all,
With it we rise and fall;
The while that he
Inhabiteth eternity!

Patient and suffering long
With man's mistakes and wrong;
Seeing how all threads come
In place in Time's vast loom,
And in the finished web fulfil
The pattern of his perfect will;
To whom as one is seen
What is, will be, hath been—
Tranquil and lifted clear
Above our fevered atmosphere,
Forever dwelleth he
In the sure strength of his Eternity!

O, Father of my life,
Give me, amid its strife,
To bear within my breast
The secret of my rest—
The river of thy peace within,
Whose banks are always fresh and green;
Give me, while here in Time I be
Also to dwell with thee in thine Eternity!

FREDERICK L. HOSMER.

TO CORRESPONDENTS.—Letters, &c., received from the following :—H. B.; J. B.; R. B. B.; J. C.; S. D.; W. B. D.; A. E. H; C. H.; W. J.; L. L.; F. T. M.; J. M. M.; T. M.; A. M. N.; F. J. N.; H. N.; F. T. R.; W. H. S.; K. B. T.

My highest wish is to find within the God whom I find everywhere without.—*Kepler.*

LITERATURE.

THE SECOND CONGREGATION, BELFAST.*

THE Second Congregation of Protestant Dissenters in Belfast had its origin in 1708, from the abundant overflow of the First Congregation, and the peaceful formation of a distinct society, with a second meeting-house built side by side with the first. The available stipend (£160 14s. 3d.) was equally divided, and the Communion plate became, and still is, the joint property of the two congregations. In 1871, on the settlement of the Rev. James Street, the connection of the Second Congregation with the Presbytery of Antrim ceased, and it became an independent society; in 1896, during the ministry of the Rev. E. I. Fripp, the congregation moved from their old meeting-house, in Rosemary-street, to All Souls' Church, their new home in Elmwood-avenue.

The history of this congregation, so rich in interest, from the high place it has held in the religious life of Belfast, its share in the struggles for freedom, and in many efforts for the social well-being of the community, has now been recorded by Mr. S. Shannon Millin, who is a loyal and enthusiastic member of the congregation. In a quarto volume, sumptuously printed, bound with great taste, and enriched by many illustrations, the story is told, and the book is generously placed at the disposal of the members of the congregation, the total proceeds of the sale, without deducting anything for the cost of production, being devoted to the liquidation of the remaining debt on All Souls' Church. There is thus an additional motive for urging a warm response on the part of friends throughout the country interested in the past history and the present welfare of our Free Churches; but quite apart from this, on its own intrinsic merits, Mr. Millin's book is heartily to be commended.

For a history of close upon two hundred years the roll of ministers in unusually short:—

James Kirkpatrick, 1708-1743.
Gilbert Kennedy, 1744-1773.
James Bryson, 1773-1791.
Patrick Vance, 1791-1800.
William Hamilton Drummond, 1800-1815.
W. D. H. McEwen, 1817-1828.
John Porter, 1829-1874.
James C. Street, 1871-1890.
Edgar Innes Fripp, 1891-1900.
William Hamilton Drummond, 1900.

Of all these, except Mr. Vance, excellent portraits are given, and there is a special interest in comparing the features of the elder William Hamilton Drummond, who entered on his ministry more than a hundred years ago, with those of his grandson, the present minister.

After an introductory chapter on "The Growth of Religious Liberty," Mr. Millin tells the story of the congregation more fully in a series of sketches of the successive ministers, each sketch being prefaced by a characteristic utterance of the minister himself, and followed in most instances by a list of his published writings, but we are sorry not to find a list of Dr. Drummond's publications. In following the record, one is struck by the variety of character and gifts in successive ministers, but the constant spirit of fidelity which has animated them, the eminent services rendered by them and their people to the community, and the vigour with which as a religious society the Second Congregation has faced its responsibilities and met the claims of each new generation. The sterling qualities of the early non-subscribers are well exemplified in the following passage from the funeral sermon on Gilbert Kennedy, the second minister:—

> I shall only add one thing more to his honour, that from his youth he entertained enlarged and generous notions of the rights and liberties of mankind, civil and religious. In matters of religion he looked upon all claims of human authority, all impositions upon conscience, not only as injurious to and destructive of the rights and liberties we are justly entitled to as men and Christians, but as greatly obstructing the progress of truth and religious knowledge, and the unhappy source of many other evils. Upon this footing and upon these principles only he knew a dissent from the Established Church can be justified, the reformation from Popery, and Christianity itself defended.

During Mr. John Porter's long ministry came the trying times ended by the passing of the Dissenters' Chapels Act, in which the Irish Churches had as keen an interest as the English, and later also the disestablishment of the Irish Church. Mr. Street's ministry was marked by the erection of school buildings, and by his active interest in public and charitable work. Then with Mr. Fripp came the great move, out from the centre of the town, and the building of All Souls' Church. The pictures of the old meeting-house and of the new church show how strongly the desire for beauty in the expression of worship has taken hold of the congregation, and Mr. Millin's narrative proves how clearly he has grasped the principles of a Free Church. All Souls' he describes as affirming even in its structural arrangements the Reformation principles of personal responsibility and the right of private judgment; but when he adds that at the Reformation "the laity wrested from the clergy the right to remonstrate and, if needs be, to rebuke them," we are not quite sure that we follow him. If this means that the laity vindicated their right to keep the clergy in order, that was no doubt largely the case, and it is a wholesome principle, most useful if used with discretion; but if it means that the laity took from the clergy their right of remonstrance and rebuke, it is very far from having been so historically, nor is it in the least to be desired that the moral fearlessness of a prophetic ministry should be hampered by any such restraint.

One other point we may note in passing. On p. 76 Mr. Millin speaks of one of the oldest Universities in England as having "allowed the Manchester College to be opened at Oxford"; but the University had no choice in the matter, and Manchester College was not admitted to the University, it merely settled in the same city. Nevertheless, that settlement was of great significance as Mr. Millin rightly feels, and it was marked by the grace of a very cordial welcome on the part of distinguished members of the University.

Among other interesting things in the book is a full account of the organ, built in 1806 as the first of its kind in a dissenting chapel in the north of Ireland, and in Belfast second only to the organ in the parish church. Among the Appendices is also a useful chronicle of Legislation affecting Dissenters in Ireland. In his Preface the author expresses his high appreciation of the Rev. Alexander Gordon's "Historical Memorials of the First Presbyterian Congregation, Belfast," and it is pleasant now to be able to add our acknowledgments to Mr. Millin, and our congratulations on the completion of his own work, produced in a form so eminently worthy of its subject. It is a book which should be, at least, in every chapel library, and we would again remind our readers that in buying it they will not only be procuring for themselves a valuable historical record, but making a substantial contribution towards the welfare of All Souls' Church.

* "History of the Second Congregation of Protestant Dissenters in Belfast." By S. Shannon Millin, B.A., Barrister-at-Law, with illustrations by J. Vinycomb, M.R.A.I. 10s. 6d. post free. To be had from Mr. J. W. Kinnear, 3, Donegal-terrace, Belfast.

A MORNING SERVICE FOR THE YOUNG.*

THIS little order of service possesses in a marked degree two qualities—it is full of the spirit of joy and full of originality. The former quality is much easier to praise than the latter. In a service for the young, joy undoubtedly ought to be the keynote. We want such a service to express some of the passionate gladness of youth, we want it to express gratitude for that gladness, and we want it to close in expressing the responsibility and strength of such gladness. Mr. Betham's service evidently has this aim. It begins with a morning carol, of which the first lines are—

> Joyful sing!
> Joyfully bring
> Glad hearts filled with morn's sweet pleasures!

It ends with a hymn, of which the first lines are—

> Work shall be our worship
> In the coming days;
> Deeds are truest voices,
> Theirs the sweetest praise.

The note of joy in life and beauty and truth, and the duty which such joy brings with it, seem well maintained throughout the service. This fact alone makes it well-deserving of the consideration of those who are looking for a liturgical service for the young.

Upon the success of Mr. Betham's originality in the treatment of his theme it is much more difficult to pronounce. A danger in producing an entirely original order of worship is that it tends to be too much coloured with the thoughts and feelings of one man. The carols, hymns and songs are, I suppose, entirely written by Mr. Betham. The responsive sentences are also his own production. Nowhere does any quotation from the Bible occur. In one section, described as "an exhortation," the "officiator," as Mr. Betham calls him, is directed to quote "A thing of beauty is a joy for ever," "To be weak is to be miserable," &c., to each of which the congregation replies by singing two verses of a hymn by Mr. Betham.

It may be freely admitted that there are not many of our ministers who, if they set themselves to compose an entire

* "A New Morning Service for the Young." By Ernest Betham. Price sixpence. To be had (by post only) at the Morland Press, 15, Theobald's-road, E.C.

service, would do it so well as Mr. Betham. This does not, however, settle the question whether it is desirable for a liturgical service to bear the stamp everywhere of one man's thoughts and expressions. For my own part, I want some familiar and historical elements in such a service, and I feel it to be a weakness in the present one that there is too much of Mr. Betham in it. Further, it is surely essential that the words of a religious service should be simple and clear. Mr. Betham well says: "In explanation of the insertion of some of the thoughts it should be said that the young are regarded not as children, but as growing men and women: such thoughts *are investments for the future*: given to the memory now they will bear interest in the years ahead." One of the chief advantages of liturgical service is to impress thoughts clothed in beautiful language upon the memory which at the time are not half understood. But such an argument does not justify the insertion of the following song:—

> On a green hill I lay down,
> By the fair side of a town;
> Smoothest trunks of youngling trees
> Pillared rare noon's elbow ease;
> Sweetest blossoms overhead
> May's sun-chiselled ceiling spread;
> Earth's book at a page gleamed set,
> Fancy never shall forget.

Cryptic utterances like these may, perhaps, be defended as poetry, but they are indefensible in a religious service for the young.

It is, however, an ungrateful task to criticise even mildly what is evidently the work of an original and earnest mind. Mr. Betham clearly wants to avoid mere conventional religion, and to write something which is real and true.

Mrs. Humphry Ward once said of us that "Unitarianism looks too much like the remains of something else." If this means that we are inclined to cling to conventional utterances, and are not creative enough to put our thoughts into their own appropriate forms, there is truth in the charge. Mr. Betham's service is most certainly free from this objection. But, on the other hand, we should want Unitarianism to look like what it is, "the *development* of something else," and, in my opinion, it is in this lack of historical continuity that Mr. Betham's book has failed. By far the most successful and original of recent liturgies is that by Mr. Jacks. That liturgy does not "look like the remains of something else." It has freed itself from convention, and ventures to move along independent lines. But it does not break with historic Christianity. It is a carefully thought out original *development* of Christian expression, not in the least an original break with it.

It is along such lines that we should expect success. Nevertheless, Mr. Betham's attempt deserves welcome and praise. He is, above all things, a scorner of convention and an earnest seeker for truth in worship as in thought. His service makes that ideal absolutely clear. The note of sincerity is as marked in it as the note of joy, and to say this of any service is to say that it possesses the two indispensable elements of religious worship.

H. Gow.

THE consequences of one hour become conditions for the next.—*Greaves.*

ARTICLES IN THE REVIEWS.

MR. JAMES KNOWLES sees no reason for giving up the *Nineteenth Century*, but wisely takes a bold leap with it into the twentieth, calling in the aid of Sir Edward Poynter to give picturesque expression to his meaning on the new title-page of *The Nineteenth Century and After*. A Janiform head adapted from a Greek coin, by the President of the Royal Academy, shows an old man looking back to XIX., while a younger woman, symbolic of new life, is turned towards XX. Mr. Stephen Phillips opens the new volume with a striking poem, on "Midnight—the 31st of December, 1900."

> Lo! now on the midnight the soul of the century passing,
> And on midnight the voice of the Lord!

Throughout the rest of the poem, with bold prophetic imagery, God is represented as speaking, showing how the world, and even the roaring city, is to be redeemed from evil and ugly things, till at last "Anguish and Time and Death" are overcome. Early in the prophecy come the following lines:—

> "In the years that have been I have bound man closer to man,
> And closer woman to woman;
> And the stranger hath seen in a stranger his brother at last,
> And a sister in eyes that were strange.
> In the years which shall be I will bind me nation to nation
> And shore unto shore," saith our God.

This is followed by a dialogue on "A New Century and an Old Riddle," by the Hon. Mrs. Chapman, the riddle being to reconcile our trust in the Eternal Goodness with ugly facts of the Cosmic process. The solution is in remembering that the human will and affections are the highest product of what we find in the unfolding life of the universe, and these clearly imply *God*.

> When the presumptions of our reason fairly meet the conviction of our heart, then, I think, we may take courage and face the cosmic process, and the seemingly endless whirl of pitiless "Nature," and hope, not foolishly, in the new time—ay, and in what is beyond time.

And just before it has been said:—

> I do not believe that we can attain to more than a presumption in thinking of these things. *Conviction* belongs to another region—to the region of communion with the Father of spirits.

Mr. Henry Jephson suggests that we should signalise the advent of the new century by instituting an annual "Day of Purification," to be religiously observed as a national festival, for the clearing away of all our dirt—in fact, a huge general wash and spring cleaning, for which he suggests May Day, as not clashing with other public holidays. Mr. John Trevarthen, of the Farm School, Redhill, writing on Hooliganism, points out that if more general advantage were taken of industrial and reformatory schools, the old evil, to which a new name has come to be attached, would be very largely mitigated. Sir Michael Foster, pleading for the more systematic and thorough "Scientific use of Hospitals," very truly points out that all medical and surgical treatment must in varying degree be regarded as experiment; but when he seeks to allay a widespread public uneasiness by the confident assertion,

> Much as the physician or surgeon may desire, and rightly desire, to profit by the knowledge gained through his "experiment," his action is in every case directed not to the desired intellectual gain, but wholly to the welfare of the patient,

he is no doubt stating what should be the ideal of all hospital practice, but he does not meet the actual difficulty. It is notorious that in more than one Continental hospital cruel experiments have been made on patients, not in their interest, but solely in the pursuit of knowledge, and this is the logical outcome of the defence of vivisection from the purely scientific point of view. If in our English hospitals it is never done, that is because our medical men are more humane than the logic of their defence of vivisection as applied to other sentient creatures.

In the *Monthly Review* the first editorial article is on "Unity and Uniformity," arguing from the layman's point of view against any attempt at greater uniformity of doctrine within the Church, since there must be "evolution of religious truth." Any attempt at uniformity could only make mischief. If it were possible, it would be "the spiritual end of the race of man." The article on "Some Boer Characteristics," by Mr. Basil Williams, who was a gunner in the C.I.V. battery, every Englishman should read. It is first hand testimony as to the fine qualities of the fighting burghers, and a strong protest against the burning of farms. The illustrated article this month is a delightful account, by Mr. D. G. Hogarth, of excavations at Lasithi, in Crete, and his valuable finds in "The Birth Cave of Zeus."

The *Contemporary* opens with a horrible and appalling article, by Dr. E. J. Dillon, on "The Chinese Wolf and the European Lamb," describing what he himself recently saw and heard of the conduct of European troops in China. Of the worst cruelties and bestialities the British and German forces are happily acquitted. With this gruesome exhibition of "Christianity" should be contrasted Mr. Stadling's account of "Shamanism." Other valuable articles are "Women on Education Authorities," by Lady Laura Ridding; "Concerning French and English," by M. A. Bréal, amusing as well as useful; and "The Scottish Church and the Scottish People," by Dr. Fairbairn, which closes with a reference to the new United Free Church, and an aspiration that the last and greatest union may yet be consummated, so that we may see a "whole and undivided Presbytery of Scotland."

The *Fortnightly* contains an interesting Retrospect of its own history since it was started in 1865 as the first of the reviews with signed articles, and a free platform, followed in the next year by the *Contemporary*, and in 1877 by the *Nineteenth Century*. George Henry Lewes was the first editor, soon followed by John Morley, who held the post for fifteen years. The present number contains a further article on China by Sir Robert Hart, and much else of great interest. The Hon. Stephen Coleridge contributes an Open Letter to the new Home Secretary, appealing to him to look behind the official reports on Vivisection, to see what are the real facts as to the pain inflicted on helpless animals for purposes of scientific research.

In the *Westminster* the first article is by Mr. Franklin Thomasson on "War and Trade," in which he shows, indeed, that a state of war does lead to greater

activity of trade, but adds that if industry were better organised there might be peaceful production on just as large a scale, "with something tangible to show for it in the shape of enormously increased wealth in place of well-filled hospitals, devastated lands, and huge war debts." And Mr. Thomasson further points out that if the enemy should be one of our chief customers the fearful loss involved would by no means be counterbalanced by increased activity in other quarters.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Waverley. By Sir Walter Scott. 2s. (A. and C. Black).

Guy Mannering. By Sir Walter Scott. 2s. (A. and C. Black.)

The Religion of a Gentleman. By Charles F. Dole. (T. Y. Crowell, New York.)

The Baptist Handbook for 1901. 2s. (Veale, Chifferiel and Co.)

All Men Shall at Length be Saved. Four Sermons by F. F. Carmichael, LL.D. (Hodges, Figgis and Co., Grafton-street, Dublin.)

The Dying Century. By G. B. Richmond. ("East Kent Advertiser" Office, Deal.)

The Passing of the Dragon. By F. Jay Ceagh. (Cassell and Co.)

Old and New Certainty of the Gospel. By A. Robinson, M.A., B.D. 2s. 6d. (Williams and Norgate.)

The Bairns' Bible: A Talk about the Old Book. By W. T. Stead. 1d. ("Review of Reviews" Office.)

A Thoroughbred Mongrel. By Stephen Townsend. Illustrated by J. A. Shepherd. 3s. 6d. (Fisher Unwin.)

Types of Christian Life. By E. Griffith-Jones. 1s. 6d. (Clarke and Co.)

Every Living Creature. By Ralph Waldo Trine. 1s. (George Bell and Sons.)

England's Neglect of Science. By John Perry. 2s. 6d. (Fisher Unwin.)

The Reformation. By Williston Walker. 6s. (T. and T. Clark.)

Cassell's Magazine, Nineteenth Century, Strand, Sunday Strand, Captain, Expositor, Wide World, Scribner's, The Crisis, Westminster Teacher, Westminster Primary Quarterly, Junior Quarterly, Westminster Lesson Cards.

IT is to be remembered always, that the *goodness*, the *life*, is the thing for which to strive and pray; that the blessedness, the *feeling*, can only come to such as have forgotten to make search for it, and are wholly given over to the purpose of living in accord with God.—*R. A. Armstrong.*

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THE KINGDOM OF MAN.

IN the Apostle's vision of the New Jerusalem, the Holy City had its gates open on every side. On the North were three gates, on the West three gates, on the South three gates, and on the East three gates. We may take that description as a symbol of the Christianity for which we stand. Our gates are always open to diviner influences; our windows are always open to clearer visions and fresher breezes from the hills of those celestial ideals whence comes all our help. Ours is not a final creed or a narrow sect. Our communion is not found in a museum of ecclesiastical curiosities and theological fossils. Our church is open to the best influences of human progress. The glories of science, the honours of philosophy, the triumphs of civilisation shall all contribute to the strength and beauty of that City of God, to which the generations of mankind are surely travelling. People are far more nearly prepared for the Larger Gospel than they themselves imagine. What we may call a change of atmosphere has taken place in the religious world; and it only needs the brave word and the outspoken utterance to make the discovery that old things are passed away and all things are made new. It is only courage that is needed to make the world marvel at the transition which the theological atmosphere has already undergone. Congregations are wondering why their preachers do not utter a bolder world of prophecy; preachers are longing for congregations to give them larger freedom of speech. Misunderstandings, conventionalities, and compromises are, really, the most serious obstacles to the extension of a Finer Faith. And, some day, there will be such an awakening of the Spirit of Truth, that compromise and conventionality will be swept away as by a Pentecostal Wind. Men will discover that they cannot live by bread only, but by every word which proceedeth out of the mouth of God. Men must live, not by metaphysical theories and ecclesiastical systems—they must live by a supreme, over-mastering enthusiasm; and that which is animating their souls, at this advent of the twentieth century, is the enthusiasm of humanity. The religion of the future will be that which appeals to such an enthusiasm, and finds in its inspiration the elements of a nobler faith. This must be the animating principle of all our Unitarian enterprise. The message with which we are charged, to-day, is the Gospel of the sacredness of human nature; it is ours to announce that the Kingdom of Man is at hand. Our platform is faith in Man as the offspring of the Eternal. The resources of power, upon which we draw, are the resources of humanity, which are also the reserves of divine strength, and are, therefore, infinite in their provision. We sometimes hear remarks about the "failure of Unitarianism." Well, there may be failure in the ministry of one man here and another man there; our churches and associations may fail in lukewarmness and indifference; but, in so far as Unitarianism represents that grander thought which is moulding the age, in so far as it is a current in the tidal wave of spiritual tendency, it cannot fail. The Cause is not alone ours; it is the Cause of Man, of Providence, of God, and, therefore, it can no more fail than the pillars of the universe can tumble into ruin. That is our work—to inaugurate the Kingdom of Man, to recognise the mighty hopes, the new enthusiasms which fill the world to-day. That is our mission, to say to the eager souls who are listening for brighter prophecies of the future: Yes, our brothers, you are right—you are right to hope, to watch, to work, to pray! You cannot hope for better things than those which the great God has in store for you; you cannot raise one prayer for a blessing too wonderful for the divine Father to bestow; there is a power in Love mightier than legal enactments and political machinery; the bonds of brotherhood are stronger than those of competition and greed and gain; the Kingdom of God is the Kingdom of Man, and that Kingdom is within you and amongst you; its beneficent sway is already come, wherever justice and mercy prevail over jealousy and rivalry and wrong; already, above the dark mountains of ignorance, superstition and sin, you may see the rising of the sun of righteousness; already you may behold the dawn of an ampler day; already you may welcome the "sweet reign" of the Fatherhood of God, the blessed advent of the regenerated Brotherhood of Man!

FRANK WALTERS.

Newcastle-on-Tyne.

BOYS' BRIGADES.

SIR,—I see that the formation of Boys' Own Brigades is being very strongly urged by some of your most respected contributors.

May I be allowed most earnestly to plead that those who are thinking of forming brigades will consider the desirability of organising them on the principle of the Boys' Life Brigade, which entirely excludes the *Military* element which many experienced people hold to be a great flaw—nay, a very serious evil. The whole tone and principle of this brigade is *Life Saving*; the object is "to make life saving an instinctive thought in the lives of men. The drill *is not associated with the use of arms*, but with instruction and exercises in the saving of life from fire, drowning, and from accident."

Mr. H. E. Norton, hon. secretary of the Life Saving Brigade, 56, Old Bailey, London, E.C., is glad to furnish full particulars. His experience and success in organisation render his advice very valuable.

One of our great authorities on education, Sir Joshua Fitch, has just been pointing out the great evil that would ensue if military drill were introduced into the day-schools; he shows that it is not so developing, either physically or mentally, as the Swedish or more varied drill. Certainly, then, it does not seem wise to introduce it in connection with Sunday-schools.

It is urged that military drill is only means to an end, and that it does not induce boys to desire to enter the regular army; but if the means are bad, the use of them, for however good a purpose, cannot be justified, and surely it is setting up a wrong ideal.

At a time when the military spirit is rampant, and even volunteers engage in active warfare across the sea, it is the duty of Christian educators to witness in every possible way to the principle of peace.

The kindly spirit of the young men who devote themselves to brigade work, their

effort to come into friendly and living relationship with the lads, and to lead them to something nobler, is most admirable; but why should this be marred by introducing the excitement of military display, or encouraging the blind obedience of the soldier? Even regular attendance at Sunday-school and service should not be bought at such a price. Our Unitarian religion ought to encourage a higher kind of self-control and obedience by developing the conscience and will of the individual. We ought to stimulate our boys to the noble heroism of common every-day work, to life *saving*, not life *destroying;* to realise the infinite sacredness of life, so mysteriously granted, so easy to destroy, so impossible to restore. We want our boys to follow Him who came to seek and to save those who are lost; Who came that we might have life, and have it more abundantly. This is the very root of our common Christianity, and the military ideal is diametrically opposed to it.

FLORENCE HILL.

OBITUARY.

MISS ANNA MACADAM.

IN the death of Miss Anna MacAdam on Dec. 28, in the eighty-seventh year of her age, one of the few remaining links which connect old Belfast with the modern city has passed away.

Her father was John MacAdam, an oil and colour merchant residing in Donegal-street, who married a daughter of Samuel Neilson, the well-known United Irishman, and editor of the *Northern Star*. Another daughter married his brother, George MacAdam, and emigrated to New York, where at the age of ninety years she took part in the ceremony of opening a church erected to the memory of her ill-fated father. He had settled in New York when released from his imprisonment in Fort George, but died at Pough Keepsie in 1803. His youngest daughter married William Hancock, agent to the first Lord Lurgan. Miss Anna MacAdam had a younger sister who was married to Dr. Lakin residing near Tamworth, and a brother who was secretary of the Flax Association and Consul for Portugal, and died abroad some years ago.

In her later years she resided with the family of her cousin the late Robert S. MacAdam, the editor of the *Ulster Journal of Archaeology*, and recognised as one of the leading antiquaries of his time. His knowledge of languages, particularly of the Celtic, was profound. Miss MacAdam took much interest in these pursuits, and retained to the last a wonderful memory for local history. Endowed with mental powers of a high order and of extensive acquirements, she was able to recall many valuable memories of her grandfather's career, especially of his sojourn at Fort George, where his son William was taught the flute by Robert Emmett. Miss Mary McCracken, the devoted sister of Henry Joy McCracken, was one of her oldest friends.

Although in her declining years Miss MacAdam was almost blind, confined to the house and unable to participate in the busy life of the town in which she had lived so long, yet never did she utter any expression of impatience. Hers was one of those rare natures which, strong in faith, are yet particularly distinguished for the grace of humility. Her memory will long be cherished by those who had the privilege of her friendship.

THE WORK OF THE "Y." BRANCHES.

THE movement called the "Y." or "Young" Branch of the British Women's Temperance Association is too little known by the Unitarian public, although it has now assumed considerable proportions and is doing an immense deal of quiet successful work. Its birth was hailed by Temperance organisations as a step in the right direction, for it was at once realised that a society which aimed to enlist the more youthful members of our population was likely to have great influence on the future. "I shall die happy," said a well-known officer of the B.W.T.A., "now that the cause has been taken up by the young women."

The organisation, though itself juvenile, is a vigorous and healthy child, possessed of remarkable growing powers and fine lungs, for its voice is heard now with no uncertain note in many towns of the United Kingdom, while every year sees a greater space covered by its sturdy limbs. It is of the nature of things that this should be so. Girls fresh from school are not rooted in many habits and prejudices, and therefore form the best possible ground on which the society may find pasture and feed and grow. Again, many parents, though not themselves abstainers, are glad enough that their sons and daughters should start life as such, and so yield to the sweet reasonableness of the appeal that is made to them. The "Y." Branch is content to leave older people alone provided it can capture the rising generation, for the former are of an order that is passing, but the latter are the coming race.

The national work of the "Y.'s" is to support the "Bird's Nest"—*i.e.*, the children's holiday home at Lady Henry Somerset's colony for inebriate women at Duxhurst. Here many little children from the worst slums of London enjoy a fortnight's country holiday under the care of Sister Kathleen, herself a "Y." Every "Y." branch contributes either garments or funds towards the needs of the "Bird's Nest," but, in addition to this, it has local activities of quite a different kind. The terrible spread of the drinking habit amongst women being recognised, the "Y.'s" organise meetings, social in character, at which addresses are given by leading Temperance women, and to which all the girls of the neighbourhood are invited. An increase of membership usually follows. They also meet to work for the "Nest," discuss subjects of importance to the movement, and learn to know each other and give and receive enthusiasm for their common aims.

This part of the local work is mainly, though not entirely, among educated and leisured girls, but a department which makes constant demands upon every energetic "Y." is that of the White Ribbon Bands, small societies formed in factories, clubs, Bible classes, &c., to inculcate total abstinence, and lend to hard-working and often much-tempted girls the strength that comes of union and sympathy. The "Y.'s" provide speakers to instruct these bands, and musicians for their amusement, and if they become numerous, as in large towns they frequently do, a new necessity arises within the "Y." branch which has been their mother. It is found that to supply good speakers is a very real difficulty, and some branches accordingly start a speakers' class, governed by stringent rules, for the purpose of training members to address a girls' meeting in a clear and interesting style. These classes are indirectly of great service in cultivating the general intelligence and public spirit of the "Y.'s," and it might startle some older citizens to hear the advanced views freely expressed on social questions.

The public assemblies are of a very attractive kind, and outsiders who go expecting to be bored by a dull Temperance function are agreeably surprised, while it is not exceptional for those who have hitherto been obdurate to all persuasions to join the cause at one of these gatherings, brought over by the winning grace of some young pleader from London or over seas. Occasionally one or two men beg to be admitted to the society, in which case they are received as associates, for though the masculine woman is not usually approved, the male "British woman" is always welcomed by his associates and bidden to their meetings.

The only member of this great sisterhood who needs to be named is the Hon. Mrs. Bertrand Russell, the national president. Perhaps it is from her that the "Y.'s" have caught the spirit of comradeship which marks all their dealings with one another, a spirit so manifest that no lonely girl settling in a strange place could do better than join the "Y.," when she will find a hand held out to her at once, and, should she wish it, ample opportunities for the expending of superfluous energies.

God speed the message of the white ribbon! THEODORA MILLS.

TOWARD THE LAND OF PROMISE.

COMRADES! together let us tread Life's pathway,
Hand locked in hand, and hearts together beating,
Toward the far-distant, blessed Land of Promise
Travelling steadfast!

Never a woe, but love shall try to heal it,
Never a sin, but all shall truly sorrow,
Never a joy, but all shall share its gladness
With thankful praises!

Lift from the pathway every stone of stumbling,
Warn the unwary, aid the feeble pilgrims,
Guard from all perils the tender helpless children,
Keep them from straying!

When the clouds gather and hide the goal of longing,
Sing songs of hope, recount the former visions,
Onward still press, with pure courageous purpose,
Onward—undaunted!

God is our surety that we at last shall reach it,
See on the earth the Heavenly Kingdom planted,
Justice and mercy the chosen law of nations,
God's will fulfilled!

EDITH GITTINS.

THE CHILDREN'S COLUMN.

WE keep at Christmastime the memory of the entrance of a little child into this old world so stained with faults and evils. And this year it brought to my mind a story I read so long ago that I can't remember where I found it—except that it was in a French book—and I shall have to leave out a good deal; but it is about the entrance of a child into a man's life.

He was far enough from being a good man. He was an old soldier. He had been the terror of the village as a boy. Everyone said he would come to no good, and when he drew the number which took him into the army, every one was glad, even his own family. Nobody expected him to come back, or wanted him to. In twenty-six years of fighting he had risen from the ranks to be captain. Now his time of service was over, and he came back to his native place on his pension of less than £100 a year. He did not come back out of affection to the place, but because, having served with the army in Algeria all these years, he really didn't know any other place to come to. This didn't, however, trouble the captain. He arrived one day by the diligence, and settled himself in a house on the outskirts of the town, where there was a room to let; unpacked his trunk, hung up his clothes, set his boots in the corner, brushed his clothes, and then went out to look for a *café*.

It was the captain's habit to spend a great deal of time at the *café*. It was there that he satisfied the three master passions of his heart—for tobacco, for drink, and for cards. It was thus that he passed his life; and he could have drawn a plan of all the places he had ever been stationed at—by their tobacco shops, *cafés*, and clubs.

He was not long in making up his mind. He settled on a neat, cheerful *café* at the corner of the market-place, and in a week had become one of the pillars of the establishment. He formed a circle of half-a-dozen who took their glass and had their game together, who were glad to listen to his marvellous stories, and on whom he could count for six months, at least, before they would be tired of them.

To all this there was one drawback, however. Monday was market day; and swarms of countrymen, big fellows, with loud voices and heavy whips, overran the *café* and made it unendurable. When the captain came about eleven for his first glass, he found his seat taken, the place full, everyone too busy to attend to him, and he would return home in a bad temper.

One Monday morning, then, he was sitting at home, being sure that the *café* would be crowded, and the sunshine tempted him to go down and sit on the stone bench beside the house. He was sitting there, dull, and smoking a damp cigar, when he saw, coming along the rough lane, a little girl of eight or ten, driving before her half-a-dozen geese. As the Captain looked carelessly at her, he saw she had a wooden leg.

There was nothing fatherly in the heart of the captain. He had often driven away with blows the little Arab boys who came begging. But the sight of this wooden leg touched him. He felt a real pain at the sight of the little girl, in her ragged dress, bravely running along behind her geese.

The geese turned into the poultry-yard, and the little girl was going to follow them, when the captain stopped her with the question, "Eh, little girl, what's your name?"

"Pirette, sir," she answered, looking at him with her great black eyes.

"You live in this house, then? I haven't seen you before."

"Yes; I know you though, for I sleep under the stairs, and you wake me every evening when you come home."

"Do I, my girl? Then I must walk quietly in future. How old are you?"

"Nine, sir, come All Saints' Day."

"Is the landlady here a relation of yours?"

"No, sir, I am in her service."

"And what do you get?"

"Soup, and a bed under the stairs."

"And how came you to be lame like that, my poor little one?"

"By the kick of a cow when I was five."

"Have you a father or a mother?"

The child blushed under her sun-burned skin. "I came from the Foundling Hospital," she said.

Then she passed limping into the house, and the captain heard the sound of the wooden leg on the tiles of the courtyard as she went.

"Good heavens!" he thought as he went down the street, "that's not at all the thing. For a soldier now, there's the Invalides, and money for his tobacco. But this poor girl—no, that's not at all the thing."

The captain turned back, and went upstairs to his room. It looked very shabby. The curtains were the colour of an old pipe. The fireplace was full of cigar stumps. One could write his name on the dust on the furniture. Then for want of occupation he looked over his clothes. It was a sad sight of bottomless pockets, socks full of holes, and shirts without buttons.

"I must have a servant," he said. Then he thought of the little lame girl. "That's what I'll do. I'll hire the next little room. Winter is coming on, and the little thing will freeze under the stairs. *She* will look after my clothes, and keep the barrack clean."

But a cloud came over the picture. He thought how far off quarter-day was, and of the long account at the *café*. "Not rich enough," he said to himself; "and in the meantime they are robbing me down there. The board is much too high. Who knows? I might put the little one in charge of the mess. Coffee in the morning, soup at noon, stew at evening—just like being on campaign. I know all about that. Quite the thing to try."

Going down at once he met the mistress of the house. Pirette was at work in the yard. "Does she know how to sew, to wash, to make soup?" he asked abruptly.

"Who? Pirette? Of course. She comes from an institution where they teach them to wait on themselves."

"Well—will you let me have her? I want a servant."

"If you will keep her."

"Then that's settled," and with a friendly tap on Pirette's cheek, the captain walked off delighted. Perhaps, he thought, he would have to give up some glasses of beer, and be cautious in playing at cards. But that was nothing.

But the captain had not foreseen all the consequences of his good action. To give up his morning glass had been indeed enough to provide for the modest expense of keeping Pirette. But how many more reforms were wanted. For the little girl was so grateful, and wanted to show it by her zeal. The furniture was dusted, the fireplace cleaned, the floor scrubbed. And when the captain came home the nice smell of the soup, the clean plates on the coarse white cloth, the bunch of flowers, were enough to give him an appetite. And then Pirette confided to him that she wanted andirons for the fireplace, and a mould to bake the little cakes in she knew how to make.

And the captain promised to think of it, and the very next morning replaced his choice cigar by a halfpenny one, and went without his third glass of beer, and his second of chartreuse.

Certainly the struggle was long, it was hard. Often when the hour came for the glass which he denied himself for Pirette's sake, thirst seemed to seize him by the throat. But he almost always returned home, and as he loved the little girl the more for every sacrifice he made for her, he embraced her more fondly every day. She was no longer his servant. Once when she stood waiting on him at table so respectful and calling him "sir," he couldn't stand it, but taking her by the two hands, said, "First kiss me, and then sit down, and call me 'father.'"

And so for his old vices he substituted a new affection. He has already taught Pirette to read and write. His only uneasiness is in thinking that he is growing old, and has nothing to leave his adopted child. He wants to give up his tobacco, to save something out of his slender income, to buy a little stock of fancy goods, that, when he is gone, his little girl may live somewhere a safe and quiet life, hanging up in the little back parlour behind the shop the old cross of the Legion of Honour, her souvenir of the captain.

And that is how it came about. Loving the little girl has saved the man from an ignominious old age.

There is nothing sensational in this story. It is going on all the time. People made better and happier by just loving. They do not always know this is God's life. But it is. Always "Love is of God." And "God so loved the world that He sent His Son."

C. A. F.

THAT which we are we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head. The infallible index of true progress is found in the tone the man takes. Neither his age, nor his breeding, nor company, nor books, nor actions, nor talents, nor all together, can hinder him from being deferential to a higher spirit than his own. If he have not found his home in God, his manners, his forms of speech, the turn of his sentences, the build, shall I say, of all his opinions, will involuntarily confess it, let him brave it out how he will.—*Emerson.*

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LONDON, JANUARY 12, 1901.

A MEMORY : AN INSPIRATION.

YESTERDAY, January 11, was an anniversary which brings with it a very sacred memory, for last year in the evening of that day JAMES MARTINEAU quietly fell asleep. His completed life was then given to us, not to be honoured merely with passing words of tribute and outward tokens of reverence and gratitude, but to remain a possession and an inspiration, to quicken our own inward life, to lift up our thoughts to a loftier ideal, to confirm us in allegiance to the Highest, to draw us more completely into the holiest communion with the Unseen.

We remember now what those first days were to us, when the burden of his extreme age had been gently laid down, when we had looked for the last time on his beloved face, when the grasp of his hand still seemed to linger in ours, and the tender light of a gracious benediction, which shone in no other human face of our time, passed, not into the silent shadows, but into the fuller glory of the heavenly day. The outward presence was gone, but the hidden companionship remained, with a new richness of understanding and overflowing love and reverence and thankfulness. He would not suffer us to be downcast or to give way to any faithless discouragement, as though we were left desolate, but still, with silent penetrating power, he ministered to us, as he had done throughout our lives and in the lives of those who were before us, as a veritable prophet of GOD, inspirer of faith and courage, the strong vindicator of divinest truth, yet with pure and lowly spirit opening to us the way of childlike trust and heavenly vision.

And now, a year after, we realise with yet profounder thankfulness what we possess in the teachings of this man, and most of all in the inspiration of his life, the memory of his affection, and the hidden companionship which would lift us above all ignoble things in heavenward aspiration. He spoke to us of old of "the Communion of Saints," and still he speaks, of how in the hour of worship we are drawn together, "by a common quest of some holy spirit to penetrate and purify our life ; by a common desire to quit its hot and level dust, and from its upland slopes of contemplation inhale the serenity of GOD ; by the secret sadness of sin, that can delay its confessions and bear its earthliness no more ; by the deep though dim consciousness, that the passing weeks do not leave us where they find us, but plant us within nearer distance, and give us a more intimate view, of that fathomless eternity, wherein so many dear and mortal things have dropped from our imploring eyes. It is no wonder that in meditations solemn as these we love and seek each other's sympathy."

Then he pictures how in worship we are united to a greater company and by a chain of closest sympathy with past generations. We repeat their words of piety, we sing their songs of trust and gladness and thanksgiving or of sorrowful submission, and find in their deep experience the truest interpretation of our own.

And these are not merely the accents of the past, but the anthem of the sainted dead—the strains of immortals that look back upon their toils, and behold us singing their songs of sadness here, while they have already learned the melodies of everlasting joy. Blessed communion of earth with heaven ! making us truly one family, below, above ; and rendering us fellow-citizens with the saints, and of the very household of God !

And soon we, too, shall drop the note of earthly aspiration, and join that upper anthem of diviner love. The hour cometh, when we shall cease the mournful cry with which earth must ever pray to Heaven, and grief ask pity to its tears, and the tempted call for help in the crisis of danger, and the labouring will implore a freshened strength. Exiles as yet from the spirit of unanxious joy, we catch but the echoes of that heavenly peace, and yield response but faint and low. Yet even now the free heart of the happy and triumphant shall be ours, in proportion as we are true to the condition of *faithful service*, which alone can make us one with them. The communion of saints brings to us their conflict first, their blessings afterwards ; those who will not with much patience strive with the evil, can have no dear fellowship with the good ; we must weep their tears, ere we can win their peace. This sorrowful condition once accepted, the sympathies of Heaven are not slow to arise within the soul : it is the tension of sacred toil, that on the touch of every breath of life brings music from the chords of love. And then the tone that *here* sinks in the silence of death, shall *there* swell into an immortal's fuller praise. We shall leave it to others to take up the supplicating strain ; shall join the emancipated brotherhood of the departed ; and in our turn look down on the outstretched hands of our children, waiting our welcome and embrace. O ! may the Great Father, in His own fit time, unite in one the parted family of Heaven and earth !

Thus he still speaks to us, and of every aspect of our life, with its strenuous duty, the simplicity of its trust, the glory of its aspirations, the joy of its undying affections. In this time of sore need, of national stress and perplexity, in the darkening of true ideals, would that his prayers could touch and uplift every heart ! Are there words in the treasury of English devotion nobler or more direct than in this familiar prayer of his, which might well find an abiding place in the liturgy of our nation ?

Almighty Lord, of whose righteous will all things are, and were created ; who liftest the islands out of the deep, and preparest not in vain the habitable world ; thou hast gathered our people into a great nation, and sent them to sow beside all waters, and multiply sure dwellings on the earth. Deepen the root of our life in everlasting righteousness ; and let not the crown of our pride be as a fading flower. Make us equal to our high trusts ; reverent in the use of freedom, just in the exercise of power, generous in the protection of weakness. With all thy blessings bless thy servant Victoria, our Queen ; with all the members of the Royal House. Fill her heart and theirs with such loyalty to thee, that her people may be exalted by their loyalty to her. To our Legislators and Counsellors give insight and faithfulness, that our laws may clearly speak the right, and our Judges purely interpret it. Let it be known among us how thou hatest robbery for burnt offering ; that the gains of industry may be all upright, and the use of wealth considerate. May wisdom and knowledge be the stability of our times ; and our deepest trust be in thee, the Lord of nations and the King of kings.

Amen.

In silent memory we recall the living tones of a wonderful voice. With unspeakable thankfulness we remember that the heart out of which it spoke was ours, and that its affection remains with us, still to kindle us to nobler life, to bid us also aspire to that holier communion in which his life is now "hid with CHRIST in GOD."

IN MEMORIAM : JANUARY 11, 1900.

DR. MARTINEAU.

UNTO the earth
Whence sprang life's noblest men,
Give back her own :
Up to the heavens
In mystic silent flight
The soul has flown.

The mind has left
Its garnered treasures free
To bless mankind :
And nobler tasks
Not yet to mortals known
The soul will find.

Into the Light,
Sad hearts in dimness groping
He led on high,
Thro' heaven-born earth
And earth's grand phantasies
To Immortality.

H. EMILY RAWLINS.

AT THE DAWN OF A CENTURY.

XIII.

THE twentieth century—how much we all expect from it! The unexplored possibilities of a new age—what an appeal they make to our imagination and our trust! Our first necessity for confronting them is courage. We have been overborne of late with a sense of the immense complexity of modern life; its currents and influences move in a thousand ways beyond our reach; we shrink from the labour of mastering the details on which effective action must be based; we are laden with tasks which seem too great for our insight and our will. Such tasks can only be met successfully with strength and joy; despondency means weakness and weakness misery; and the roots of strength and joy—it is an old story—lie in faith and hope and love.

In the field of religion what do we look for, what do we *want?* Among our own churches, a quickened life; a more vivid sympathy with all fresh endeavour after things true and pure, lovely and of good report; a better understanding of each other's aims; more strenuousness against the spirit of the world alike in our prayer and our work. On the institutional side, that part of the century which most of us will live to see will hardly bring extensive change. Our relations to the other churches, and especially to the Church of England, will probably remain unaltered. The question of Disestablishment is postponed indefinitely; the hope of any kind of external federation among the churches is remoter still. All the more reason, then, that we should be faithful to our own trusts, and steadfastly maintain our own principles of truthfulness and freedom as the essential foundation of worship. But in doing so, have we not need of a greater elasticity; ought we not to give a warmer welcome to those who seek new modes of expression for the ancient pieties; do we not too much insist that liberty shall be carefully guarded by tradition?

This will become of more and more importance as the great intellectual movement, which has already produced such marked results, extends more and more widely. The churches that are founded on particular types of historical religion are necessarily exposed to the severest shocks. The labour of Biblical criticism must go on, but in due time its significance will be realised, and then its effect on religion (though not its interest for history) will be exhausted, and it will no longer be pursued with the passionate eagerness of the present day. On the Old Testament the battle has been won; there is a practical agreement on the leading results. One generation has sufficed in this country to grasp the issue for the religion of Israel; it will take at least three to attain the same position with respect to the origins of Christianity; and even when a common understanding has been reached about the facts, diversities of interpretation will still be inevitable. Meantime another great force will be at work. The field of science is not limited like that of Biblical criticism. The twentieth century will carry forward to new developments the discoveries and achievements of the nineteenth. We can hardly expect so great a rush of fresh ideas as our fathers witnessed fifty years ago, when the foundations of biology were being laid. But the methods of science will be applied in new fields, and they will be extended from nature to man.

The science of anthropology is at present only in its infancy; its founders have conceived its scope too narrowly; it will only fulfil its aim when it brings all human energies and activities within its view, and among them morals and religion must take the foremost place. As these modes of thought spread, there is likely to be more and more dissatisfaction with the historical theologies; yet the attitude of the best minds towards the universe, on the one side, and the noblest testimonies of man's faith and aspiration, on the other, can never cease to be essentially religious. Will it be possible to give to this spirit any organised expression? That will be the duty of the Church of the future, which must assimilate the new knowledge, and lay deep within it the foundations of faith.

Another task, more complicated, far-reaching, difficult, remains. It may be defined as the socialising of religion. We are coming to understand that religion is something more than the solitary relation of the soul and God. No man can be isolated from his brother men, and the church, which aspires to be the great instrument for realising the prayer "Thy kingdom come," can never be indifferent to the needs and duties of actual life. Politically, this is organised for us by the great democratic principles of our time. What will it be on the moral and religious side? In spite of grievous checks during the last decade, in face of a situation full of immediate peril, I cannot but believe that we shall return—it may be only through much tribulation—to a soberer and saner mood. The movement among the churches summed up in the phrase "back to Jesus" cannot do everything at once; and on its social side it can do little or nothing without the economic and political sciences. In the last century great aims have been formulated, great conceptions have been launched, great humanitarian impulses have swept through men's minds, great causes—education, peace, temperance, purity (and how many more)—have defined their objects, and taken the first steps towards their attainment. These will go forwards; they will learn their relations to one another as partial expressions of the fundamental idea of Jesus that social life on earth should be the beginning of the eternal education of mankind as sons of God. The nineteenth century has rediscovered the meaning of Christianity. It will be the duty of the twentieth to apply it.

Oxford. J. ESTLIN CARPENTER.

XIV.

To write of the thoughts wherewith one enters the year 1901 is a very difficult task, and one which I should not attempt except under the pressure of a kind invitation from you. Nor is it easy, in these bewildering times, to pick out the questions which are really uppermost in one's mind. But I think the following four occur most frequently to me in respect of our interests as we stand on the threshold of the century:—

1. While Dr. Martineau was living among us, and still more when he was engaged in active teaching, there was a general feeling that the movement in which we are engaged had a sufficient intellectual support. Our ministry had the consciousness of a philosophical justification, and the teaching of our churches was thoughtfully approximate to the theology of Dr. Martineau. Of late I think these conditions have changed. It is far less easy to define the intellectual tendencies of our body than it was ten years ago. Does the new condition represent thoughtful and legitimate difference? or is it confusion of mind?

2. Old conceptions of God and His dealings with us have undoubtedly broken up. Is it true, however, that men have gained thereby a fuller idea of God and a deeper conviction that He deals with men?

3. The attack of science on religion is much less marked than it was. Does this mean that materialism has given way to a spiritual view of the universe? When scientific men spent so much energy in assailing the spiritual view they at least showed their sense of the importance of that view. Is the change, then, due to the fact that science has come over to our side, or is it that scientific men have merely transferred the interest they once showed in religion to practical problems of the bread-and-butter of life?

4. The effects of the war and the concurrent commercial prosperity on the *morale* of the nation? L. P. JACKS.

Birmingham.

XV.

YOU ask for some word "as to what we ought to care most about and to try for." I say, with no hesitation: The revival—one might say, the resurrection—of Home, Home life, Home influence, Home care. Political clubs, political associations of women, pleasure-seeking, and the peculiar arrangements by which parents are often dependent on their children, are fast killing Home life in the manufacturing districts of England. F. E. MILLSON.

Halifax.

XVI.

THE Burden of the Twentieth Century. Is there no prophet of the Eternal among us who can see and may declare it? Or is none ever wiser about the future than was he who answered the messengers of Edom twenty-five hundred years ago—"The morning comes and also the night"? Troubles end and troubles begin again, the darkest night ends in dawn, and the brightest day in darkness. Little profits the oracle to satisfy curiosity or quicken hope; yet it affords a firm foundation to such few as had rather know the worst than be deceived by smooth assurances. Could any one who loves his kind comprehend at once all the intolerable burden of woe which the new century is laden with, surely his heart were broken. How long, O Lord? how long? were his cry; when shall time end and the load of human misery be complete? But through all the intervening centuries rings the voice of the prophet of old and in each one of them has his oracle been approved. Weal and woe are the mingled lot of man; night treads upon the heels of morning, but morning returns after every night. Nay, there were no mornings did not night intervene. The glory were gone out of heaven did the sun glare for ever from the zenith and men would seek the twilight on the verge of the nether world as a sweet relief. The

capacity for suffering is the price of higher life, animal's or man's, and we must suffer if we would live. Hail, then, new century, hundred summers, hundred frosts, hail to thee with thy burden which the slow years unload, and deal out good and evil to the sons of men! Through multiplied experiences our race is taught, and every century has its mission, till the reckoning of the years has ceased for us, and past and present and future are seen in the light of Eternity, and Man is made perfect in God.

Leeds. CHARLES HARGROVE.

XVII.

THE opening of a new century, while it calls to our remembrance the achievements and blessings of the past, irresistibly summons us to prepare for the making of the future. The making of the future! Yes, that is the duty assigned by God to man as he enters the twentieth century. The lessons of the past have been poorly understood if they have not taught us that upon the ideals men frame, the principles they hold, the faith they cherish, the life they live, the future of the world largely depends. In the moral and religious spheres the wheels of progress have moved more slowly towards the end of the century than some of us had dreamed would be the case twenty-five years ago. The triumph of truth and justice, of peace and love, is still "a far-off divine event"; but towards it the world has moved. To hasten, or, at least, to ensure the continuance of that movement, and, above all, to touch the life of man, here and now, with the truth and love which enlarge his ideals, quicken his thinking, ennoble his character, and deepen his reverence and trust—this is the high task which lies before the ethical and religious teacher. If we Unitarians are to take any strong and helpful part in this work we shall best equip ourselves, as it appears to me, not by hankering after an impracticable church polity, Catholic or otherwise; not by taking ourselves too seriously, and so becoming boastful or narrow; not by belittling ourselves or frittering ourselves away in small talk, and so losing all enthusiasm and largeness of outlook; but by settling down to the work that we are fitted to perform—the work that lies all around us waiting to be done—the work of ministering, as opportunity offers, to the varying needs of men, so that some few doubting, struggling, tempted souls may be guided to the springs whence flow the Divine truth and love which are for the inspiration of man's thought and life and for the healing of the nations. W. COPELAND BOWIE.

London.

XVIII.

THE Unitarians of the United States of America made an effort to bring together the representatives of Unitarianism and liberal thinking from all over the world. They succeeded to the full satisfaction of all interested in such movements. The spirit of unity was manifested in all their doings and sayings. The enthusiasm for our modern principles was most sincere, and we hope it will bring fruits abundantly in the future. The olden past met there and shook hands with present modern life. The names of forty-two eminent Unitarians were inscribed in gold, and the noble light of electricity made the faces of 5,000 men and women shine in full glory. As a grand and noble satisfaction for the long sufferings of the past, the first Unitarian Bishop, Francis David, was placed at the head of the whole. I brought the banner on which his name was inscribed home with me, and hope there will come a time when all Unitarians and liberal thinkers shall unite under this banner, which represents faithfulness to truth and enlightment, even unto death.

GEORGE BOROS.

Kolozsvár, Hungary.

XIX.

WHILE bidding farewell to the only century we have so far known, I want to ask my Welsh friends whether we cannot unite upon some scheme to celebrate the incoming of the new century? Older churches are making supreme efforts, aiming at funds of hundreds and thousands, and some even of a million! How I should rejoice to see a Welsh Unitarian Fund of £3,000. I could warrant its being put to only good use—the liquidation of our chapel debts receiving the first consideration. Details need not be added for the present. But to start, I would suggest that each church should take the matter unitedly, heartily, and try to make the effort a record one in its history. Let a minute-book be obtained where there is not one already, and let the name of each man, woman, and child go into it, together with the amount of his or her subscription. I will venture to say that in generations to come this will turn out to be the most interesting document connected with the church.

Aberdare, S. Wales. R. J. JONES.

XX.

THE new time will do Christian men and Christian churches the best possible service if it brings us to the wisdom of putting into our expressions of faith just the few great yet simple things that have come home to the heart of us, and that we do verily believe. What passes for belief among us too often lies loose on the surface of our minds, and has nothing whatever to do with the things we are surest about, the things we are living by and living for. It is these things, rather, that we want to set out in the open, and understand, and honour. What things? Such things as these, I take it, that in spite of all our mistakes and our too hasty assumptions of knowledge, the religious interpretation of the world and of our life proves to be the only right and true one; that we are in touch with reality when the awe of God falls upon us and we know that we are ever in His presence; that prayer is not aspiration merely, it is communion; that good is good by something other than human agreement, and something more than earthly consecration; that we are right in reading, as the Creator's will with us, the demands of the best we know, whether we learn it from without or it spring up within; that we dare to trust the All-good, even when the last darkness clouds our eyes; and that it is from the teacher of Nazareth that we have gained our grandest and holiest thought of God, and our wisest and most helpful thought of duty. These are the things which, as I think, the world does at least believe and trust in. We believe them, as we believe that fire will burn us and water will drown us. And what we chiefly need—may the new time bring it!—as to hear these things lifted up to honour is the heart-faith of good men everywhere.

Belfast. DOUGLAS WALMSLEY.

YORKSHIRE UNITARIANS AND THE TWENTIETH CENTURY.

WE Yorkshire Unitarians are gladdened and encouraged by the numbers assembled, and the spiritual helpfulness of the meetings, at our New Century gathering at Leeds on New Year's Day. If the Forward Movement fulfils the promise of this beginning—and there is a resolute intention amongst us that it shall—the success of the Yorkshire Free Churches in this new epoch will dwarf into insignificance their measure of success in the past. The great difficulty of collecting the congregations of this county into one place can hardly be realised by a Londoner, or a Manchester or Birmingham man. The centre of gravity is in Leeds. A visit from Hull to Leeds costs four hours and eighty-seven pence; several churches are in as bad, some in much worse a plight; and many of these are small and poor. As secretary of the Forward Movement I was filled with misgiving, when I remembered how many would be kept away from our reunion by these permanent causes, how many by the urgent demands of business at the New Year, by family gatherings, or by the inclement season. But the churches answered nobly to our appeal. Thirty friends went with me from Hull, and I recognised representatives from every congregation which I know. Mill Hill Chapel and the Priestley Hall are large enough to make large gatherings look small; but they could not so affect the numbers who came together that day. More took part in the Communion service than I have seen at such a service before. The Conference was the greatest meeting of Unitarians which has ever been seen for many a day in Yorkshire.

The service of Consecration was conducted by Mr. Ellis and myself. In the presence of God, before whom the ages stand marshalled for ever, we men and women whose times are in His hand dedicated ourselves anew to His service. The Spirit of truth, of joy, of love, of patience in duty, involved us all. By sane, united, continuous effort may we fulfil the import of our prayer.

Mr. Hargrove's sermon was no word of easy cheer. We were not bidden to go forward with sanguine hopes. A stern encouragement was offered us; it is a grander thing, if so must be, to perish in the wilderness than to seek again the fleshpots and the bondage of Egypt. He showed us the pillar of cloud; of the pillar of fire he did not speak. To some strong souls, doubtless, such heartening is enough; but there are other, not unlovely spirits, in whose eyes the wilderness blossoms as the rose because God is with them there; for them the manna falls and the rock becomes a well. It seems hard to tell them, in eloquent words which will be heard, that the desert is sandy and long, and Moab and Ammon await beyond. It seems hard: perhaps it is salutary.

> Serene will be our days and bright,
> And happy will our nature be,
> When love is an unerring light
> And joy its own security.

And they a blissful course may hold
Even now, who, not unwisely bold,
Live in the spirit of this creed;
Yet seek thy firm support, according to their need.

Nothing could have been better found than Mr. Manning's Communion Address. He spoke about the most pathetic incident in history, so feelingly and simply that the spirit of Christ was revealed to us in a new freshness of beauty; and the world's need of it became a more poignant incentive. Mr. Ceredig Jones gave to the service a note of solemn joy.

The most notable thing of the Conference, next to the number of people present, was the fact that the resolutions were passed without dissent. These two circumstances are enough to disprove the charge of apathy, which was, indeed, disproved by the round of applause that greeted the word. But if not apathetic, our people are still far from realising the great demands which their faith makes upon all their powers, their brain and purse, as well as their heart. Perhaps I shall find this charge, too, disproved when I see the Treasurer; I hope he will tell me the stipend of the minister-at-large is already assured for a term of years, and the money for the March mission, with a generous margin, lies ready in the bank. For this, to the wealth of Yorkshire Unitarians, is a very little thing.

The report which I append, taken from the *Leeds Mercury* and the *Yorkshire Post* is faithful, and (if one allows for the usual disdain of clerical utterances, which affects the proportion) should convey a just impression of a very remarkable meeting. In the minds of many who took part in this gathering, it marks a new beginning, not merely in the calendar, but in the life of those who assembled.

E. W. LUMMIS.

WORK IN THE NEW CENTURY.

At the afternoon Conference, in the Priestley Hall, on the subject of the work of Unitarians in the Twentieth Century, the chair was occupied by Mr. GROSVENOR TALBOT, of Leeds (chairman of the Yorkshire Unitarian Union).

The CHAIRMAN alluded to the formation of the Union, and said they desired to take a still further step forward and infuse new life and energy into that institution, which was by no means worn out. A certain amount of work had been done, and an important amount of work in clearing the ground for any forward work which they desired. The greater part of the century which had just closed was of necessity a period of fierce controversy between Unitarianism and other forms of faith. They had to establish even their right to be called Christians, and they also had to destroy many doctrines which they believed to be absolutely contrary to the spirit of Christianity, and had to teach what their own doctrines were, so that people should know where Unitarians stood. That work they had endeavoured to do, so far as their means allowed them, and much of it had been accomplished. They believed that in their religion they ought to have perfect sincerity, and they did not like the idea that doctrines should be preached and taught which were not absolutely believed by the persons professing them. Controversies now were more subtle, but less stormy, and, therefore, they would not see in the future those controversial works done by their ministers, and even by their laymen, which they saw previously. But there was no reason, because the century closed with the lessening of controversy, why they should not think that there was a great work for them to do. He felt certain that progress would not be made by controversy, but it would have to be by the people who professed Christianity bringing it into their lives and hearts and conduct one towards another. If that was done, then they would be able to bring Christianity to the people, but not till then could they do anything. They wanted, if possible, to enlarge the borders of their teaching, they should like to make all their churches more efficient, they wanted that isolated churches should feel that they were bound to larger and more wealthy and prosperous congregations. They should like to feel that districts which knew no Unitarianism should have it brought to them, and for that purpose they wanted assistance in many ways. They desired to appoint a minister with no fixed place of work, who might be a connecting link between congregations, and work where he was most wanted. They could strengthen their congregations by appointing more ministers. Not that he deprecated the admirable work of laymen, but if they had more ministers their laymen could give their work elsewhere, and possibly open missions in various districts tentatively. Many people were Unitarians, but could not go to a Unitarian church because there was none within reach of them. He thought they ought to try to give them religious homes if they possibly could, and allow no part of the county to be so far from a Unitarian church or chapel that they could not get there occasionally. It was with the idea of doing something worthy of the old Unitarian cause that they were there to-day.

Sir JAMES KITSON, Bart, M.P., said that perhaps it was appropriate that, as chairman of the trustees of Mill-hill Chapel and schools, he should welcome those who had come from a distance, and say how glad they were to be encouraged in their efforts by their presence, and also how it would rejoice them if they could be of service to others at a distance who were not so favourably placed as they were in that central position of Leeds. They were very proud of Mill-hill Chapel, and of their position in the city, and he thought they could see that they had good reason to be, when they could bring such an array of names and examples worthy to be followed, spreading over the whole of the past century. Referring to the Forward Movement, he said that they wished to advance the Unitarian cause not for the sake of making people Unitarians, but for the sake of the truth which they believed they held, and which it was their duty to try to extend. He recalled that it was owing to the effect produced by the controversial lectures of the Rev. Charles Wicksteed that his father, who was then a member of the Established Church, was led to become a Unitarian, and that he (Sir James) had the happiness to be associated with the cause. He rejoiced that he was not bound to pronounce a creed. "I am not vain enough to imagine that the truth is my own," he said; "I am not foolish enough to imagine that I know the mystery of all these things." He admitted that on certain subjects his views had been changing from year to year, and said it would have been a terrible thing if fifty years ago he had declared that he believed to be absolutely true views which he now knew were merely founded on vain imaginings. "And so it is," he went on, "that as a Unitarian I am glad to be a member of the Church which does not bind me to a creed, but which binds me to the worship of Almighty God, with Jesus Christ as my teacher and my guide."

The CHAIRMAN read a letter received from Mr. H. J. Morton, Scarborough, expressing sympathy with the Forward Movement, and enclosing £20.

The Rev. E. CEREDIG JONES moved the following resolution:—

That in the opinion of this meeting it is desirable to appoint a minister at large, or a missionary agent, for the Yorkshire district.

He said a "minister at large" meant a minister who might have one small church under his jurisdiction, but who was engaged to spread the principles which were dear to them in districts where their views were not now represented. During the past century a great many towns had sprung up in different districts in Yorkshire, in which the Unitarian cause was not represented at all at the present time, and as instances he mentioned Airedale and Spen Valley. If they valued their faith it was their duty to bring it before the people of those districts, and do all in their power to establish permanent churches there. To support a minister at large would require from £300 to £350 a year, and he felt sure that if the matter were brought before the people they would have no financial difficulty whatever.

The resolution was seconded by the Rev. H. RAWLINGS, of York, supported by Mr. ARNOLD LUPTON, and unanimously adopted.

The Rev. J. E. MANNING (Sheffield) moved the next resolution as follows:—

We, the representatives of the Unitarian Churches of Yorkshire, desire to express our grateful acknowledgment of the great services done by the Yorkshire Unitarian Union during the last eighty-five years in upholding the truths and principles of Unitarian Christianity in Yorkshire. We wish to see its work extended, and its means of usefulness multiplied. We are of opinion that the opening of the new century affords a unique opportunity of making a united effort to bring the principles and objects of our faith closer to the minds and lives of people outside our communion. We therefore agree that a series of services be organised under the auspices of the Yorkshire Unitarian Union, to be held in the month of March, 1901, in connection with all our churches throughout the county, and also, where practicable, in districts in which hitherto no services in connection with the Union have been held. And we hereby pledge ourselves to do all we can to carry out any well-considered scheme recommended by the Union with this end in view.

He remarked that one great object they had was to awaken the sympathy of their people, and, if possible, take away their apathy. If they were only earnest in their work, and would take up fresh work, he felt persuaded that there was nothing to prevent their cause going forward.

The Rev. E. W. LUMMIS (Hull) seconded, and the Revs. W. H. EASTLAKE (Idle) and W. MELLOR (Huddersfield) supported the resolution, which was agreed to.

The Rev. C. HARGROVE said there were

three things which they wanted—first, the deepening of the spiritual life among themselves; second, that they should extend the light of the truth that they had amongst others, and especially win into active communion with them those throughout the country who really sympathised with their views; and, third, the bringing of their churches into closer communion. He moved that it be a recommendation to the committee to consider a plan for a Yorkshire Unitarian calendar or record, to be published monthly, and to which each church should subscribe for the number of copies that its members would be likely to take. As to the second point he said they did not wish to take people away from other churches, but where there were those who were in doubt or dissatisfied, Unitarians offered them a faith in which they believed they would find satisfaction.

The Rev. C. H. COOKE (Holbeck) seconded, and the resolution was adopted.

On the motion of the Rev. A. CHALMERS (Wakefield), seconded by Mr. D. WILSON (Hull), the friends at Mill-hill were thanked for their hospitality, and on the suggestion of the Chairman a vote of thanks was passed to the ministers who took part in the service.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

WE are entering the new century hopefully, and believing that opportunities of growth and development are ahead of us. We are never quite satisfied with the results of our efforts to strengthen and extend our congregational life—it would probably be a bad sign if we were; and yet we are encouraged by what has been achieved in the face of difficulties which are more or less inseparable from such a community as ours. During the past year we opened new churches at Urmston, Bradford, and Heaton Moor, and a very commodious and handsome new school at Gorton. Building operations are already so far advanced that it is perfectly safe to say that during this year new churches will be opened at Chorlton and Moss-side, and a new school at Blackley. This all indicates life and hope; certainly not decay and despair. Unfortunately, we now sadly miss a force and influence which were conspicuous in our Manchester Unitarianism up to a few years ago. Mr. James R. Beard has never recovered health and strength sufficient to enable him to take up once more the work in which he was so signally successful; and we are now more than ever in need of that inspiring example of unselfish and persistent work which characterised his leadership. We have good men and true amongst us; men whose counsel we highly value; but we have not got a leader, such as we had in Mr. Beard. He had the confidence of us all; he was full of enthusiasm and could magically convey his enthusiasm to others; and his leadership, though unassuming, was potent, for we were all willing to give our allegiance. It is no use denying the fact that thus far there seems to be no one amongst us quite able in all respects to pick up the reins of leadership which Mr. Beard once so dexterously held. We are doing our best under the circumstances; we are "still achieving, still pursuing"; but we are lacking in just this one man's genius (for it was genius) for engineering an Association which, like ours, is compounded of elements not altogether uniform, and which needs a commanding personality at its head. We all hope that Mr. Beard may yet be completely restored to health, and lead us on to further victories.

In my last letter I hinted that our Association was engaging in a special scheme of work for this winter. It asked all the incorporated churches how it could best help them to improve their conditions, and offered to arrange mission services and lectures where they were felt to meet the case. As a result of this, forty services were arranged for last November, seven in public halls and thirty-three in our own churches. Twelve of our ablest ministers, up and down the country, most generously accepted our invitation to come and help us in this work. Seventeen of the services were held on Sundays, and twenty-three on week-evenings. There was a total attendance of 5,820, which gives an average attendance of 190·5. Although all unnecessary expenditure was avoided there was no niggardliness in connection with the advertising, and the B. and F. Association sent us a bountiful supply of literature. Most gratifying and encouraging reports have been received from the churches concerned. We have not converted the community and induced it to come in and overflow our buildings; but in this we are not disappointed, for we were not foolish enough to expect it. There is no single instance in which it has not been felt that a great deal of good has been done. The organisation and effort within each church, requisite for the house to house visitation, by way of extending invitation to the services and distributing handbills and literature, have aroused a wonderful interest in most cases, and made both young and old feel that there is something which they can and ought to do in the cause of religion and truth. In nearly every case the congregations have been numerically larger since the special services, and strangers are coming in encouragingly. During February the Association is arranging for twenty-eight special services at six other of the district churches, of which fifteen will be on Sundays and thirteen on week-evenings, and all will be held in our own church buildings. The same system of house to house visitation is being adopted, and we are hoping for an equally good result to that achieved by the November effort.

Of course, we want more money. Nothing can be done without that. It largely fixes the limits of our work; and consequently there is little prospect of our opening up any new ground in the immediate future.

Since I last reported our ministerial changes, the Rev. John Harrison has settled at Middleton, and the Rev. Ambrose Bennett, M.A., has settled at Monton. We have lost the services of the Rev. P. M. Higginson, M.A., though we hope only for a time. He has gone abroad for the benefit of his health, and we are looking forward to his return with his strength restored, intent upon again settling in our midst, and renewing his labours on behalf of our common cause.

Six weeks ago the new School-church at Heaton Moor was formally opened, the Rev. H. E. Dowson, B.A., preaching the dedicatory sermon. A good congregation assembled in the afternoon, and a successful public meeting was held in the evening. It is a capital building for its purpose; and the adjoining plot of land has been acquired for the time when need may arise for extension of premises, when a new church can be erected, and the present building be used exclusively as a school.

Both Sale and Longsight are without ministers. These two churches have somehow or other "hung fire," and nobody knows exactly why. More eligible buildings it would be difficult to find; they are new and beautifully decorated, and are noted for their excellent music. They are situated in the midst of growing populations; earnest, enthusiastic workers are amongst their members, and yet their keenest supporters are bound to confess that their condition is dissappointing. The opportunity at each place seems to be unique. Perhaps at some early date just the right combination of circumstances may arise which can bring about a real and lasting prosperity.

The Domestic Mission at Renshaw-street is suffering a double loss. Mr. E. J. Russell, B.Sc., its able secretary, has removed South, and we can scarcely expect easily to find another with all his qualifications. He did an enormous amount of work about the Mission; nothing came amiss to him; and the attachment which the very little children had for him reminded one of the Pied Piper. Unfortunately for the Mission the Rev. S. H. Street, B.A., is also removing in April next, and taking up fresh work as resident minister at Great Hucklow and Bradwell. It will be a serious and difficult task adequately to fill the void thus created; and yet the splendid work capable of being done in the district of Renshaw-street ought to attract earnest workers who yearn to do something towards ameliorating the squalid conditions which are characteristic of the lives of so many of their less fortunate brethren.

I understand that the future of Strangeways Church is practically decided upon. It is being recognised by its members that it is in the wrong place; that the character of the neighbourhood has so radically changed as to render futile any effort to build up a congregation out of the population immediately surrounding it. There is a sanguine hope that if only a church could be erected in another part of Broughton, where the newer population is advancing with rapid strides, much greater good could be done, and the needs of a larger number of people could be met. Very handsome promises have already been made to a building fund, and it is expected that a considerable sum can be obtained for the present church. Anyhow, the spirit of enterprise is working like leaven throughout the congregation, and at any time we may hear that the Strangeways leaders have matured and launched a building scheme. They have stuck together remarkably well through thick and thin, and I am sure all the neighbouring churches will sympathise with them in their laudable effort, and wish them God-speed.

Oldham-road starts the new century free from debt. For years, indeed, ever since the present church was opened, the congregation has been burdened with a mortgage or some other sort of pecuniary

obligation which made all their effort like "drawing nectar in a sieve." Recently, however, a very laudable spirit has been stirring the folk there, and before the end of the year they made a supreme effort by means of a subscription list and a bazaar, to clear off a final debt of £225, and their effort was crowned with success.

As usual there are other rumours in the air; and no doubt the new century will not be allowed to advance very far before other schemes of extension, &c., will be launched, for a very good feature about churches is that they are never satisfied, and the more they have the more they want.

It seems to me that our great need in the coming days is more cohesion between the churches, and a more unselfish working for their common advancement. A most serious lesson can be drawn in this connection from our past history; but as I have already encroached upon a considerable amount of your space, I will express my views on this subject in a special letter. Here, finally, let me say that we enter the Twentieth Century hopefully, and determined to enter upon its duties with higher aims and stronger resolves, feeling assured that the time must come when our principles will commend themselves to thoughtful men, and existing prejudices will be beaten down, and our churches everywhere will be better filled.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare: Highland-place.—On Thursday week the Christmas treat and prize-giving took place. After tea the chair was taken by Mr. J. W. McEwen, and the prizes were distributed by Mrs. Pritchard Evans, of Duffryn Ffrwd. Two scholars who had not been absent throughout the year received special prizes. The Rev. E. R. Hughes, of Devonport, who was present, gave an encouraging address to his old friends, and a vote of thanks to Mrs. Evans was proposed by the Rev. J. J. George. Subsequently a beautiful bracelet was presented to Miss George in recognition of her gratuitous services as organist since the re-opening of the church.

Ainsworth.—The congregational party was held on Jan. 2, and the children's party on the following Saturday, the Rev. M. R. Scott presiding on both occasions.

Birmingham: Hurst-street Mission.—Special services were held morning, afternoon and evening on Sundays, Dec. 23, Dec. 30 and Jan. 6, the whole of the nine services being largely attended, the chapel in the majority of instances being quite filled. The treats to the poor have included a distribution of home comforts, &c., among the deserving poor, a Christmas breakfast and gift for destitute children, a dinner, gift, and entertainment for aged poor men and women, a supper and entertainment for distressed military veterans, and similar entertainments and gifts for the children of the Band of Hope, &c. In addition to this 600 of the poorest children of the city have during the last few days been clothed by the Mission staff under the auspices of the Police-aided Association for Clothing Destitute Children. The various meetings and social gatherings have embraced tea-parties, Christmas trees and entertainments for the Sunday-school scholars, the teachers, the members of the congregation, the Sunday morning adult class, the P.S.A., the Mothers' Meeting, &c. We learn with satisfaction that two appeals which have been issued by Mr. Clarke since October last—one for the extinction of the Mission debt, and the other for the special Christmas and winter distress fund—have resulted in the raising of a sum of upwards of £900.

Bolton: Bank-street.—On Sunday morning last the annual service of Recognition and Self-Dedication was held to mark the entrance upon membership of the congregation of all those who had joined during the year 1900, and to express particularly the desire of those who had attended the minister's preparation class to dedicate themselves to God's service. There was a large congregation; the devotional service was conducted by the assistant minister, the Rev. E. S. Hicks, B.A., and the sermon preached by the senior minister, the Rev. C. J. Street, M.A., LL.B., from the text 1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" Reference was made to the losses sustained by the congregation during the year through death, removal, and other causes, the deathroll of the last four years having numbered 79. A cordial welcome was offered to all new-comers into the religious fellowship of the congregation. "A particularly tender greeting," said the preacher, "is due to the young people who have passed through the minister's preparation class, and are now enrolled for the first time on our list of members. For four years this valuable institution has been in existence, and without doubt it may be reckoned as one of the most influential and gratifying agencies in connection with the chapel. Personally I look back with the greatest satisfaction and happiness on the quiet work done in the class-room, autumn after autumn, when it has been my privilege to speak of the deepest things of the soul to the fresh young life of the congregation; and I believe that the hours of communion on sacred things thus spent will remain as a happy memory with the members of these classes as they certainly will with me. I count it among my greatest joys to have this annual opportunity of unfolding before inquiring and susceptible minds the grounds and principles of our faith; and when the young men and women who have been under my guidance in this way take the deliberate step of enrolling their names as members of our fellowship, my heart rejoices in the thought of the added strength to our cause which their avowed adhesion gives." During the past four years fifty-five young people have attended the classes and afterwards joined the congregation, besides twenty others who were already members, and many more who have not yet become members. It is a record for which to be thankful.

Cardiff.—A watch-night service was held here for the first time on New Year's Eve. At 7.30 a soirée was held in the schoolroom, and after an evening's entertainment those present, to the number of about 100, assembled in the church for devotional service. The minister (the Rev. J. Tyssul Davies, B.A.) delivered an eloquent sermon, impressing upon all the need in the coming year of greater love and good-fellowship. On Jan. 4 the Children's Christmas-tree and treat took place. Mrs. George Carslake Thompson, assisted by Mr. W. A. Moore, distributed the prizes.

Cirencester.—On New Year's Day the children of the Sunday-school, with teachers, parents, and choir, enjoyed their annual Christmas-tree, and in the course of the evening prizes for regular attendance were distributed.

Derby.—The Sunday-school Christmas party and prize distribution took place on Thursday week, the Rev. J. Birks, F.G.S., presiding, and the evening was much enjoyed.

Dukinfield.—The annual Christmas party was attended by 600 scholars and teachers. The Rev. H. S. Tayler presided. Special hymns were sung, and the scholars acquitted themselves creditably in the various pieces they had learned for the occasion. On the following evening the entertainment was repeated to a crowded audience, composed of the parents of the scholars and their friends. The annual congregational soirée was held three days later (Dec. 29), and, in addition to the minister's address, Ald. Jas. Kerfoot, J.P., and the Rev. A. C. Fox, B.A., of Glossop, delivered interesting speeches. On Saturday last the Old Chapel congregation gave their annual treat (regardless of sect or creed) to the aged of the township; 451 guests were invited, the oldest present was 92, the youngest guest 60 years of age. The total number of years was 31,405, making the average age 69½.

Hindley.—The winter's work began with a course of seven Sunday evening lectures on "Life Periods," by the minister, followed by a Christmas musical service on Dec. 23, and a lecture on "The Closing Century" on the 30th. The first Sunday of the new century will be long remembered by those participating in the impressive recognition service, which was conducted in the evening by the Rev. S. A. Steinthal, of Manchester. Thirty-five young people of the Sunday-school, who had been for several weeks past attending a preparation class conducted by the minister, joined the congregation and received the right hand of fellowship from Mr. Steinthal. In the afternoon book prizes were given to seventy-eight scholars who had made good attendance during the year. The annual school party was held on Christmas Day. After tea in the school, a capital entertainment was given in the public hall, and even that was not large enough. On New Year's Day a conversazione and social evening was held, and on 5th inst. a play night in the school for the younger scholars was greatly enjoyed.

Kidderminster.—The Rev. E. D. Priestley Evans, who has completed ten years of service at the New Meeting, has addressed an earnest "New Year's greeting" to the members of his congregation, which is printed in the January *Calendar*. He urges that while he does not want any creed for their church beyond "the honoured, exalted, glorious name of Unitarian," theirs should be a covenant church, and for that purpose suggests the following: "We covenant with God and with each other to follow Jesus by loving God and serving our fellow-creatures." He thinks more ceremonial is needed to impress the minds of the young with the seriousness of the covenant, and announces a Confirmation (or Covenant) class which he intends to hold, and also hopes for a special Communion service on the evening before Good Friday.

Kingswood (near Birmingham).—The children of the Sunday-school have had their usual New Year's dinner, followed by an entertainment given by themselves. After evening service on Sunday the Communion service was held, and is to be repeated every other month throughout the year. The guild for "Mutual Improvement and Neighbourly Kindness" has began its meetings.

Liscard (Appointment).—The Rev. A. E. Parry, of Kirkcaldy, has accepted a unanimous invitation to the pulpit of the Memorial Church. On Dec. 26 the children of the Sunday-school gave a tea to eighty poor children from the neighbourhood, followed by an entertainment, which included a Christmas tree. Their own annual tea-party followed on New Year's Day.

Liverpool: Hope-street.—Mr. J. B. Morton Barnes, B.A. (Cantab), who has been prevented from entering the church by a change of religious opinions, has accepted an invitation to act as assistant to the Rev. R. A. Armstrong for nine months, devoting himself specially to the Sunday-school and various societies connected with Hope-street Church, and occasionally occupying the pulpit. In October Mr. Barnes hopes to enter Manchester College, Oxford, for the graduate course. After evening service last Sunday a presentation was made in the Church-hall to Mr. J. T. Bryson, who for over twenty-five years has rendered regular and conscientious voluntary service in the choir. The presentation was from the other members of the choir, on the occasion of Mr. Bryson's marriage, he and his bride both receiving gifts.

London: Deptford.—The Rev. A. J. Marchant desires to express his sincere thanks to those friends who so kindly responded to his Christmas appeal. With the exception of a contribution of 10s. from H. E. (who gave no address), all gifts have been personally acknowledged.

London: Essex Church.—A very impressive and touching service of consecration and welcome was held at Essex Church last Sunday morning. It opened with the singing of "Now thank we all our God," as the first united act of gratitude in the new century, and both lessons and prayers had close bearing on the special service of the day. In his sermon the Rev. Frank K. Freeston referred to the unique and solemn significance of the time, and pleaded for more unreserved speech on matters of religion, for more self-consecration to God and things divine, and especially for more definite recognition of the young in the real life of the congregation. He then gave the right hand of fellowship to seventeen new members of the church, most of whom had previously attended the minister's class, and invited them to sign the new Roll Book, which they did in the sight of all present. A specially-printed Consecration hymn was then sung, and about fifty stayed for the New Year Communion. It was felt by all to be a helpful and memorable occasion.

London: Highgate.—The Christmas festivities in connection with the Highgate Sunday-school were highly successful. A large number of the parents of the scholars joined the teachers in a soirée, at which the elder scholars gave a performance of Mr. Hawkes's play of *Robin Hood*. This was also given at the scholars' party and again on Monday last, when the Young People's Religious Union entertained nearly sixty very poor children. In addition to the play tea was provided and a lantern exhibition. The Church Committee having had Mr. Ion Pritchard's circular letter brought to their notice, suggesting that committees of churches may, with advantage, present the teachers in their schools with copies of the *Helper*, have gladly adopted the proposal, and fifteen copies were handed to the teachers on Sunday last, with the compliments of the Church Committee.

Loughborough.—The annual Sunday-school party was held last Saturday. The prizes were distributed by the Rev. W. Birks, and as part of the evening's entertainment Mr. Hawkes's play, *Babes in the Wood*, was given.

Moneyrea.—The congregation of Moneyrea have decided by a unanimous vote to apply for membership in the Association of Irish Nonsubscribing Presbyterians and other Free Christians. On Dec. 11 the Rev. Charles Peach delivered to an audience of 150 in the Sunday-school his lantern lecture on "The Holiday Camp at Great Hucklow." On Dec. 20 the Christmas party was held and attended by over 200. The distribution of prizes and toys, an exhibition of physical drill, and the production of *Cinderella* by members of the school formed a most enjoyable programme. Addresses were delivered by Mr. Joseph Anderson, Mr. W. Gibson, J.P., and the Rev. R. Lyttle. On Jan. 5 the annual meeting of the Temperance Guild brought together an audience that filled the schoolroom, when forty-nine adults signed the total abstinence pledge. It is gratifying to be able to report the increasing success of the Temperance cause at Moneyrea. The Sunday-school is being held through the winter this season, and the attendance is very satisfactory. There are thirty members in the Senior Bible-class.

Sheffield: Upperthorpe.—At the close of morning service, Dec. 23, Mr. W. Guest, on behalf of the ladies of the congregation, presented the minister with a handsome silk gown, and the Rev. John Ellis suitably responded. On Dec. 26 the Christmas social gathering in connection with the Literary and Social Union was held. On Dec. 27 scholars' party and prize distribution. The school has recently been reorganised, and the New Year opens with prospects of greater success. On Jan. 1 re-union of old teachers and scholars. On Jan. 3 the old people's tea. Following an old custom, the aged people of the neighbourhood were invited to a substantial repast. About 120 accepted. The children repeated their entertainment. The Rev. T. W. Holmes (Congregationalist) and the Rev. J. Ellis gave short addresses. As the old people dispersed a packet of tea was given to each one.

Taunton.—On Thursday week the annual Sunday-school entertainment and prize-giving took place, the proceeds of the entertainment going towards the piano fund. The prizes were distributed by Mr. F. H. Vaughan, of Manchester College, Oxford.

Tavistock.—On the last Sunday of the old year the Rev. J. Barron concluded a course of evening lectures with the title, "Round the Cradle of Christendom," the course being based on Mr. G. R. S. Mead's book, "Fragments of a Faith Forgotten." The lectures dealt with the background of early Christianity, primitive forms of doctrine, and the relation of Gnosticism to the development of thought.

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Subscriptions and Donations will be gratefully received by WM. M. BLYTH, Esq., Hon. Treasurer, or by either of the Hon. Secretaries. Subscribers are reminded that the year of the HOME commences on May 1st, so that the subscriptions for the tenth year, if not paid, are now due.

Hon. Secs. { MARIAN PRITCHARD, ROBERT HAMPSON.

YORKSHIRE UNITARIAN UNION CONFERENCE.

Will the lady who took away, by mistake, a wrong Umbrella, from the Schoolroom at Mill Hill during tea on January 1st, kindly return it to the Chapel Keeper, Mill Hill Chapel, Leeds.

OUR CALENDAR.

SUNDAY, January 13.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. DENDY AGATE, B.A. Evening, "The New Century.—II. The New Philanthropy."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. 7 P.M., Rev. EDGAR DAPLYN. Morning, "The Quiet Hour." Evening, "Peter's Vision." Children's Class, 12 30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ALEX. GORDON, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "The Perfect Life." Evening, "Visions of the Future."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., 3 P.M., Children's Service, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. G. CARTER.

Penge, Childwick Hall, Beckenham-road, 7 P.M., Rev. L. JENKINS JONES, "The Place and Position of Jesus in Unitarianism."

Plumstead, Common-road Unitarian Church, 11 A.M., Rev. L. JENKINS JONES, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. CARLIER, and 7 P.M., Mr. T. ELLIOT.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., F. H. VAUGHAN, B.A.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. R. W. KITTLE.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M. Rev. JOHN MCDOWELL.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Unitarian Christianity and the Brotherhood of Man."

MANCHESTER, Strangeways, 10.30 A.M. and 6.3 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH-PLACE, FINSBURY.—Jan. 13th, at 11.15 A.M., JOHN M. ROBERTSON, "The Nineteenth Century.—II. Philosophy and Science."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

CHANGE OF ADDRESS.—Letters, &c., to the Rev. HARRY S. PERRIS, M.A., should be addressed (not as in the "Year Book for 1901," but) to 61, St. Augustine's-road, Camden-square, London, N.W. Letters addressed "Little Portland-street Chapel" are not delivered.

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DEATHS.

MOORE—On the 6th Jan., at Estcourt, Weighton-road, Anerley, and of 16, Mincing-lane, London, Hermann Francis Moore, aged 38 years.

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CANDIDATES for the SESSION 1901–1902 are reminded that their Applications, with Testimonials and Answers to Questions, must reach the Rev. Dendy Agate, The Parsonage, Dunham-road Chapel, Altrincham, not later than MONDAY, February 4th.

Forms of Application and of Questions to be answered may be had from either of the Hon. Secretaries,

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Afternoon at 3.30, on "Patriotism, True and False," with references to Tolstoy's Trenchant Work on this subject.

Evening at 7, on "Many Roads Here, but one Home hereafter."

All welcome.

MANSFORD-STREET CHURCH and MISSION.

URGENT APPEAL.

The following amounts have been promised since the last Appeal:—

	£	s.	d.
Miss Edith Preston	5	0	0
Mr. J. Troup	5	5	0
Mr. C. F. Pearson	5	0	0
Miss M. C. Martineau	10	0	0
Miss S. H. Holland	2	0	0
Mrs. H. Rutt	10	0	0
Mr. G. Fleming Simons	5	0	0
Mr. David Martineau	5	5	0
The Mansford-street Congregation ...	10	0	0

The Committee desire to draw the attention of all friends of Missionary effort to the above promise from the congregation, as showing the great interest they take in the movement. Many of them were connected with Spicer-street (Buxton-street) for so many years under the care of Mr. Corkran.

It is essential that the £200 should be raised, and it is hoped that a liberal and speedy response will be made.

Donations or promises will be thankfully received by

Miss L. JONES,
Riverton, Hadley Wood, Barnet (Treas.)
or S. W. PRESTON,
7, Eldon-road, Hampstead (Hon. Sec.).

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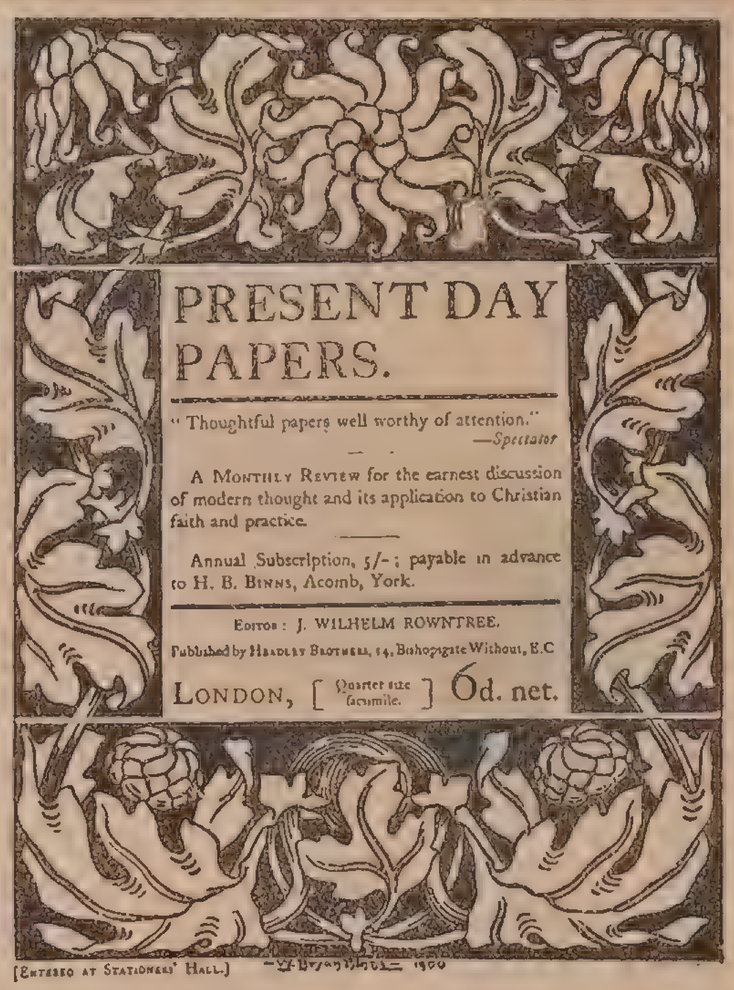
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

MRS. HUMPHRY WARD is to give two readings from "Eleanor" and her other works, in aid of the funds of the Passmore Edwards Settlement, on Monday, Jan. 21, at five P.M., and Tuesday, Jan. 22, at 8.30 P.M., at the Settlement, Tavistock-place, W.C. Tickets (afternoon reading, 10s. 6d.; evening reading, 5s.) may be obtained from the Warden, to whom immediate application should be made.

TO-MORROW (Sunday) the Unitarians of Birmingham are to hold the first of a series of gatherings for the purposes of thanksgiving and consecration at the opening of the new century. At each of their churches and missions there is to be in the evening a special service of thanksgiving, when addresses will be given on "Christianity in its Simplest Form." On Friday evening a united social meeting is to be held in the Town Hall, and on the following Sunday evening, Jan. 27, the churches and missions are to be closed, so that all may join in a united service in the Town Hall. The circular announcing these celebrations contains an address, in which the following passage occurs :—

> The new century dawning upon us offers our churches the grandest opportunity ever vouchsafed by God to the forerunners of a more glorious gospel. Never did a century open with a larger promise and potency of good. The thoughts and hearts of men are quick with a new vitality. The Materialism and Agnosticism which darkened all the sky only a few years ago have largely passed away. There are signs in our midst of a revived interest in the great deep things of religion. There is a task of noblest magnitude awaiting us, a way of clearest light before us, if only we had the courage, the generosity, and the devotion they require. To win a way for the powers of religion among those who have been troubled by many doubts, to show the entire reasonableness of Christian faith, to adapt the expression of spiritual realities to the latest announcements of human thought, to bring sunlight into darkened souls, and fertility into desert minds, to open men's ears to hear of a divine voice speaking in the march of events, and in the progress of ideas—all this makes a demand upon us which is at once the cause of rejoicing and despair: of rejoicing since the opportunity is so splendid; of despair since our powers are so feeble for the task. How better can we start upon the labour of the new century than by joining in an act of consecration in which we may win of heaven new life, deeper inspiration, and enlarged hope?

THE Twentieth Century Festival meetings to be held in London during Whitweek by the British and Foreign Unitarian Association, the Sunday School Association, and the International Council of Unitarians and other Liberal Religious Thinkers and Workers, promise to be of the utmost interest. The preliminary programme, already issued, shows that there will be four days of hard work and pleasure closely packed, and for Sunday-school workers Whit-Sunday as a fifth, or rather a first extra day, with visits to schools and churches in the morning, the united elder scholars' service at Essex Hall in the afternoon, and a special service for teachers and church-workers at Little Portland-street in the evening. Then Monday will be devoted to pleasure, and on Tuesday the four days' battle begins—at nine o'clock is the Sunday School Association breakfast at the King's Hall, Holborn (where the big bazaar was last year), followed by the annual meeting; in the afternoon, sectional meetings of various societies, and in the evening a united religious service for the two Associations and the International Council, at St. James' Hall. The three following days open at 9.30 with a devotional service at Essex Hall. On Wednesday morning is the annual meeting of the B. and F.U.A., and in the evening the conversazione at the Royal Institute of Painters in Water Colours, Piccadilly. Each day there is to be merciful afternoon tea at Essex Hall, except on Friday, when the Right Hon. the Lord Mayor will give a reception to delegates at the Mansion House.

THE International Council, under the presidency of the Rev. J. Estlin Carpenter, is to hold its meetings on Thursday and Friday, the President's address and the report of the secretary, the Rev. C. W. Wendté, with other business falling on Thursday morning, and further business, when a number of papers by foreign representatives will be read, on Friday morning and afternoon. On Thursday evening a public meeting is to be held in St. Martin's Town Hall, Trafalgar-square. It will thus be seen how great are the attractions of the week, and how much reason there is for friends in all parts of the country to lay their plans so as to be able to come up, if possible, for the whole of Whit-week. Of the Hospitality Committee the chairman is the Rev. J. Harwood; treasurers, Miss E. M. Lawrence and Mr. Ion Pritchard; secretary, the Rev. W. Copeland Bowie, to whom all communications should be addressed, at Essex Hall, Essex-street, Strand, W.C.

THE Church of England has suffered a very great loss in the death of the Bishop of London, at the early age of fifty-seven, "dead from over-work." The country lost a distinguished historian and man of letters, when Dr. Creighton became a bishop, and yet even amid the constant stress of his London work, he remained an illuminating teacher, and to thoughtful people one of the most interesting and stimulating of public speakers. He was a man of brilliant personal gifts, of broad sympathies, which he never hesitated to express, and as a bishop his relations with Nonconformists were generous and of the most cordial kind. His loss will be keenly felt throughout London, and not merely by the members of his own Church. Mandell Creighton was a vigorous and shrewd north countryman. Born at Carlisle in 1843, he passed from Durham Grammar School to Oxford, where he had a career of great distinction, becoming fellow and tutor of Merton. Then in 1875 he accepted a college living in Northumberland, in a little country village near the coast, and while there published the first volume of his chief historical work, "The History of the Papacy during the Period of the Reformation." In 1884 he was appointed to the Dixie professorship of Ecclesiastical History at Cambridge, established by Emmanuel College, and two years later he attended the centenary celebrations at Harvard College, which is historically linked with Emmanuel. In that year Dr. Creighton founded the *English Historical Review*, and became its first editor. While at Cambridge he held also a canonry at Worcester Cathedral, and in 1891 was appointed Bishop of Peterborough. During the last four years he had been Bishop of London, and with great judgment was steering his Church through the troubled waters of the ritualist contro-

versy. The Bishop died on Monday, at Fulham Palace, and on Thursday was buried in the crypt of St. Paul's Cathedral.

THE Burnley School Board is to be congratulated on having, at its first meeting on Monday, appointed Lady O'Hagan, of Townley Hall, as chairman for the next three years. Lady O'Hagan has long been actively engaged in educational work, and for several years has been a Progressive member of the Board. She is also a member of the Board of Guardians and of the Burnley Rural District Council. The *Daily News* referring with satisfaction to Lady O'Hagan's election, as a step towards the free admission of women to all public careers for which their characters and talents qualify them, pertinently asks on what principle women who might have sat in a metropolitan vestry are excluded from the new London Borough Councils?

In the School Board, in the inspectorate of factories, in sanitary supervision—wherever the reign of law and the necessities of the poor come into contact, it may be into collision—the lady official is in her peculiarly appropriate place.

MR. J. H. LEIGH's reading of *The Merchant of Venice* in the Steinway Hall last Saturday afternoon, generously given in aid of the funds of the London Domestic Mission, was fortunately not marred by the very unpropitious state of the weather. There would have been a considerably larger audience, if it had not been for the heavy fog, which in the earlier part of the day seriously disarranged all traffic, but there was a very good attendance, and the reading was greatly enjoyed. The *Daily Chronicle* referred to the reading as follows:—

Mr. Leigh has all the qualifications for bringing out the more reflective as well as the lighter passages of Shakespeare. His voice is clear and perfectly under control, and by slight changes of manner he succeeds in individualising the principal characters. On Saturday there was no mistaking the utterances of Shylock, Bassanio, and Antonio respectively when, in the first of the three sections in which the play was arranged, they discussed the terms of the "merry bond."

In the delivery of the bitter speeches of the Jew Mr. Leigh was specially successful. The "reading" was throughout marked by thought and force, and the concentration of light upon his face was materially helpful to Mr. Leigh in the exposition of subtle points of the text.

The incidental music, specially selected and arranged for the reading, was rendered by Mr. Alfred Airey on the pianoforte. The whole of the receipts, amounting to over £31, without making any deduction for expenses, Mr. Leigh gives to the Domestic Mission Society, and we understand that he has also most kindly offered to give a dramatic performance for the same good object at no very distant date. We may take this opportunity of reminding our readers that the Domestic Mission Society is very seriously in want of additional support.

IN the New Year's number of the *Abolitionist*, the journal of the British Union for the Abolition of Vivisection, Miss Frances Power Cobbe writes a "Retrospect" of the twenty-five years which will have passed on the 25th of the present month, since the presentation of the memorial to the Committee of the R.S.P.C.A. in Jermyn-street, which opened the Anti-vivisection campaign in London. From the first Miss Cobbe has been ardently devoted to the cause, and taking now what she feels may well be her last New Year's glance over the field, she says:—

I seem to see that not only our Anti-vivisection party and this English nation, but all the nations of Christendom are coming shortly to a parting of the ways. Either the old reverence for Right as the eternal, immutable *Right*, independent of expediency, will continue and grow deeper, and our honour for Justice and our love of Mercy will widen and expand till they include in their scope all our brother-men on earth and the brutes below them; and then, if this be so, comes the dawn of the true Kingdom of God;—or, on the other hand, those great moral conceptions are to be dismissed henceforth as merely the "hereditary set of our brains," due to the chance conditions of our forefathers; and deserving of no more reliance than the "convictions of a monkey's mind";—to be set aside the moment they interfere with our only real interests, Bodily Health, Length of Life, Riches and Pleasure. In this latter case it will by no means be only Cruelty *to the lower animals* which will be given full sway, but Cruelty likewise to all weak and defenceless *human beings*, to the sickly, the feeble-minded, the deformed, the aged, the hopelessly diseased.

In this matter Miss Cobbe feels and the British Union maintains that there can be no compromise, and no asking for half-measures, but that the practice of Vivisection ought to be absolutely prohibited.

FOR nine years Mr. William Edward Turner, formerly of Liverpool and now of Colwyn Bay, has edited a new series of the *British Friend*, in which work he now has the co-operation of Mr. Edward Grubb. At the beginning of a tenth volume Mr. Turner writes on "The Outlook," with courage and good hope for the cause of enlightened thought and spiritual religion to which he is devoted. The purpose of the *British Friend* he states again, in words used when he first undertook the work, to be "to present, as effectively as we may be able, the essential principles of Quakerism, believing them to be the most genuine expression of the spirit and teaching of our Lord Jesus Christ that the modern world has known." And he adds:—

We do not forget that truth is many-sided, and that modes of expression change with the progress of enlightened thought. Our faith in the eternal verities of the Christianity of Jesus is but deepened the more we seek to uncover the inwardness of the divine truths which fell from His sacred lips, as preserved in the records of the Evangelists. The Spirit of Truth may yet have visions to disclose, and the century on which we are about to enter may present many subjects for reverent inquiry, which the Christian culture of the day must face. Should these arise we desire to meet them with courage, in reliance on His Spirit who is the Light of all the ages, and whose truth will but shine brighter and clearer as men advance into the likeness of Christ, and imbibe in fuller measure the mind that was in Him. May our section of the Church be faithful to its mission, and face its duty in the coming years as a people reliant on their God, who is Himself the centre and crown of all truth that the human mind can ever grasp.

And further as to the attitude to be maintained by the Society of Friends, Mr. Turner quotes the following from an American contemporary:—

We cannot stop the work of investigation. It will go on whether we like it or not, and the conclusions of research can only be answered by a deeper and more faithful research. But nothing which is of God can fail; all that He has given us is safe and will abide. It is our business to make Him known, to declare a religion which builds on the eternal verities, which begins and ends in something spiritual and permanent. . . . Those who believe in God, and that He has spoken in His Son, and who are setting forth an overcoming spiritual religion, are winning wherever they appear. That is the wing of the Lord's army to which we belong, and it is there we stand. We are not discouraged, we are not afraid, we are not weak in faith, and we believe that in quiet and confidence we shall not only possess our own souls, but that we shall help others to solve the problems of their age.

HOW LONG, O LORD!

WHEN will the war be over,
When will the conflict cease!
When o'er the world will hover
The squadrons of white-winged Peace!

When will the sword be sleeping,
When will the strife be done!
When shall we cease our weeping
For father, for husband, for son!

Say! is the storm abating,
Is there a star above?
Is our unchristian hating
Turning to Christian love?

Christmas has gone, with its story,
Gone with its angel's song!
Say! shall the New Year's glory
Be stained with the old year's wrong?

Whether the wrong be others';
Whether we bear the blame;
Britons and Boers are brothers,
And War is a crime and a shame!

When we are done with cheering
O'er slaughter and ghastly death;
When we are tired of hearing
The falseness of Rumour's breath;

Perchance we may judge more duly
The right and the wrong of our cause:
Perhaps we may read more truly
The trend of eternal laws!

Perchance when the rifle's rattle
Is hushed 'neath the vault of blue,
A break in the smoke of battle
May let heaven's light shine through.

Then under its radiance tender
The dead may awake to life;
And bathed in its holy splendour,
The Nations may cease their strife.

H. W. HAWKES.

You are not simply a reservoir into which so much truth, goodness, greatness is to be poured, there to remain for ever. You are a *channel through* which God is transmitting His life and love to other men. *That* you are, or you are nothing. —*J. F. Dutton.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—H. B.; G. V. C.; H. E. D.; E. D. P. E.; E. I. F.; H. B. G.; E. R. H.; R. T. H.; W. L.; E. M.; F. T. M.; H. C. M.; C. E. P.; J. R.

LITERATURE.

MISS BARMBY'S POEMS.*

VOLUMES of verse flow ceaselessly from the press, and the critic almost knows beforehand what he will have to say about them. A glance will show him into which of two or three classes they fall and will suggest to his impatience the proper formula under which they may be dismissed, or to his tenderness the kindest words in which he may convey to the author and his admiring friends the failure of the work on which they had built their hopes.

But the reviewer who opens the little volume before us with such reflections as we have indicated will be startled and arrested by the passion and power of the first lines upon which his eye falls, and when he has read a few pages he will see that his task is not to deal kindly with another failure, but to convince a naturally incredulous public that "a poet has been among them."

Has been, alas! For Miss Beatrice Barmby ended her short life before she had reached the maturity of her powers, before she had written anything which she herself had conclusively determined to be ripe for publication. All the more amazing is it that her work should be of a quality which so great an authority as Mr. York Powell can compare on the one hand with the early heroic work of Ibsen, and on the other hand with one of the best known and noblest of the poems of William Morris, and in neither case to the disadvantage of the youthful poetess.

Miss Barmby was the daughter of Goodwin Barmby, whose name and personality are familiar to our older readers. Though she lived an entirely retired life, the strong and vitalising quality of her intellect and a certain elf-like humour and play of gentle fancy had made her a light and strength to a comparatively wide circle of friends; but while they all loved and admired her, not one had any conception of how great a poetess she was; for though she had a full measure of poetic inspiration, she had nothing of the craving for recognition, nothing of the importunity of genius that so generally characterises great and small poets, but from which the great probably escape oftener than the small. She was content to wait her time, "pruning well her words," and taking a quiet joy in learning to command her tools. It is her early death that has at once robbed us of the full measure of her achievement, and revealed to us how great that achievement already was.

The drama of *Gísli Súrsson* is, however, so mature and finished a production that it is difficult to imagine that the hand of its author would have introduced any but the slightest modifications before giving it to the public. We shall probably not be far wrong in regarding it as the first and only poem that Miss Barmby had provisionally prepared for publication. Mr. York Powell, in his fine preface, has dwelt upon the skill with which the dramatic moments of the tragic story are seized and upon the power of the characterisation. Let a single passage stand as a specimen of the detailed execution. Gísli, outlawed for his act of vengeance on a treacherous murderer, has appealed to his prosperous and selfish brother, Thorkel (the ultimate cause of all the mischief), to stand by him, and Thorkel, unaware that vengeance for his own share in the ancient crime is close upon his track, refuses to make common cause with his brother, and accompanies his refusal with an insulting offer of gold. Gísli retires all but broken-hearted, and Gest the Wise approaches Thorkel.

GEST: Are you a cragsman, master?
THORKEL: Ay.
What then?
GEST: It was a tale I called to mind.
You know our west frith cliffs are lined with birds,
Set like blown snow on ridges. I knew once
Two brothers who went nesting in the mist.
Sudden the one whooped loud: the other turns,
And sees his brother staggering on the verge,
With one arm stretched for aid, or so it seemed.
The whole cliff-face was slipping to the sea.
Then thinks he, "If I reach out, snatch his hand,
We are lost both, and I've a wife at home!"
So moves no whit; when, lo! the giddy air,
And the cleft mist, and the up-rising sea!
'Twas his own foothold crumbled, the poor fool,
And the stretched arm was only stretched in aid.

Other passages of tragic power and of deep insight crowd upon the mind; but it is in the motive of the play, as a whole, that its power resides. Gísli

held himself so strong
He'd stand alone, there was no need for Gods
To sway his equal soul or frame the world;
The world was co-existent with himself,
Nor fate nor hell could unmake what he made,—
Himself: and in his silence he would stoop
To care for others' frailties as a God,
In that large scorn which men call kindliness,
But at last
he woke
And found God's heel upon him.

But to the last he remains noble, and draws out the nobility of those around him. If it be the function of tragedy "to purify the emotions by pity and terror," here we have, indeed, a tragedy that fulfils its function.

On such work the critic may pronounce his judgment if he will, but it is he, not it, that will stand or fall by the sentence.

The poems on Icelandic themes and the translations from the Icelandic are of varied quality. In them we see Miss Barmby trying every variety of experiment. Here we come upon a poem ("Lord Raven Odelsson," or "Eyvind Skáldaspillir") which might be slipped between the leaves of an edition of Browning with a fair chance of being singled out for popularity as a characteristic utterance of the great master; and there we light upon a reminiscence of Longfellow's style of dealing with Scandinavian antiquity ("Sturla in Exile"); but everywhere there is the flash of original genius, and from time to time the attainment of originality of style as well as directness of vision. As examples of Miss Barmby's varying moods and notes we may take the contrast between the great men who insult the captive poet and the object of their scorn,

Time and scene have fall'n to lee;
King and queen and knights of name;
Half a line in history
Serves to pay their debt to fame.

But the poet-captive still,
From the stained black-lettered page,
Casts a charm o'er vale and hill,
Clashing fight and tempest's rage.

Or take the conclusion of the poem on "The Burning of Flugumýr." The band of enemies that has fallen upon Gizur of Hawkdale, at the bridal feast of his son, know full well as they set fire to his house that

If Gizur outlive the flames, we shall rue it many a year.

And when they have

Thrust their spears 'twixt rafter and door, through smouldering heap and wall,

they ride off with their "work done," but

They had not ridden a rood or twain, all over the bitter heath,
When a man came out from between the walls where else was naught but death.

. . . .

"There shall never be men in Iceland more, from the Heaths to the Silent Sea,
But they shall remember the deed that's done and the vengeance that yet shall be!"

Or again in the "Lost Vengeance," the hero cherishes his purpose in the presence of mighty odds,

The strength of the land was at his call,
But fate and I were more strong than all.
So link by link I made tight the chain,
For the kindred dead and the old love slain,
Till just as my plan was well-nigh tried,
And my arm was ready to smite—he died.

. . . .

I had loved him lying unarmed at my feet,
My sword at his throat—such an hour, so sweet!
But now I love not, I hate not, I!
I stand as a blot on the world, and cry
For justice, justice and equity,
Since God has stolen my vengeance from me!

Everywhere there is the same insight into the heathen heart of Scandinavia and the same noble presentation of it.

Amongst the translations "The Waking of Angantýr" is, perhaps, the most arresting.

Mr. York Powell has contributed a preface together with brief headings and notes indicating the sources of the translations and elucidating the references in the other poems.

Miss Barmby, though unknown in England, was well known in Iceland alike to poet and peasant; but she had never been there in the body; and there stands as the motto to this book a broken sonnet in the quatrains of which she tells her yearnings for the

"Home of snow and lava and spring flowers."

The terzine were never written by her, but a loving hand has supplied them and made them tell how she

Has passed away unsatisfied!
And never now her eager feet may tread
Those wild ways haunted by her heroes dead."

Manibus date lilia plenis.

P. H. W.

* *Gísli Súrsson:* a Drama. Ballads and Poems of the old Norse days; and some Translations. By Beatrice Helen Barmby, with a preface by F. York Powell. Constable and Co. 1900. 3s. 6d. net.

MRS. GASKELL AND KNUTSFORD.*

THIS is a book pleasantly illustrated, interestingly written, and well printed. Mr. Payne has been minister at this quaint old Knutsford chapel during the last ten years, and he has been most assiduous in his search for anything that might throw light upon Mrs. Gaskell's life and work. It is evident from a perusal of this little book that he is a devoted admirer of Mrs. Gaskell's stories; and yet we are glad to see that he does not, like so many of his reviewers, run to death the theory that most, if not all, her scenes and characters had a real existence in the old days at Knutsford.

There is not much biography in the book; but that is not the author's fault. Mrs. Gaskell expressed a wish that no biography of hers should be written, and her daughters therefore refrain from furnishing the information that so many bibliographers would like to have. It is a chatty book. It gives us snapshots of picturesque Knutsford, with its bellmen and rhymsters, before the railway ran through it; and it briefly describes that country town as it is to-day, with its annual crowning of the May Queen and its guerdon of mighty limes and elms and oaks. A history of Brook-street Chapel is given in epitome, and is illustrated by a dainty pen-and-ink sketch of the picturesque building. Mr. Payne acts as the reader's guide, and takes him in a genial, friendly way, not only round Knutsford itself, but also for some distance into the surrounding beautiful country, describing everything of interest as he passes it; here giving a quotation from one of Mrs. Gaskell's books, which seems to sufficiently identify the house or garden or stream you are looking at, and there repeating a legend which attaches to some family or other, and which may have stirred the imagination of the authoress in the invention of some of her effective plots. He passes in review what most of her critics and admirers have said concerning her connection with Knutsford, and, without ostentation or dogmatism, he courteously points out the probable errors and the too hasty conclusions that are drawn. And, finally, the brief chapter about Mrs. Gaskell's husband, the Rev. William Gaskell, for sixty years minister of Cross-street Chapel, Manchester, will be very acceptable to members of our Free Churches who had the privilege of knowing him personally.

In a book of 116 pages, dealing with such a subject, everything has necessarily to be put briefly; but the parts are fairly balanced, and Mr. Payne well earns the gratitude of all who have a loving memory of Mrs. Gaskell's delightful and healthful stories, for bringing together into a nutshell so much interesting information about her and her characters, and for introducing us to so many possible pilgrimages into some of the most beautiful pastoral scenery in England, where, under the shade of magnificent foliage and amidst the songs of birds, we may more fully realise that tenderness of heart and keen womanly sympathy that led her to weave together such abundant pathos and humour, and illustrate so faithfully and affectionately the trials and experiences of common human life.

CHARLES ROPER.

* "Mrs. Gaskell and Knutsford." By the Rev. George A. Payne. 3s. net. (Clarkson and Griffiths, Manchester.)

INTERNATIONAL ETHICS.

WE have become accustomed to think and speak of the century just closed as a period of great material, moral, and spiritual progress. This estimate on the part of contemporary thinkers and writers has been so universal as to have become accepted in our minds without perhaps much conscious criticism of its claims to our credence. It has, therefore, been to many of us a terrible shock to find ourselves at the close of this great age of progress in the presence of a development of barbarous ideas, purposes, and acts, which we hoped had been left behind, or at least been relegated to the races of mankind yet in existence, who were still under the influence of, or just emerging from a condition of savagery.

The question as to whether the optimists have been hopelessly wrong, or whether the moral, material, and spiritual progress has actually been made during the last hundred years which has been claimed, is one I am not competent to answer, and it could not be discussed within the necessary limits of this article. My purpose is simply to draw attention to the startling contrast between the standards of moral judgment, which are commonly adopted amongst us with regard to the conduct of individuals towards each other, and with regard to the conduct and aims of nations towards each other.

It may be granted that there has been a decided advance in the standard of morality incumbent upon an individual if he would earn and keep the good opinion of his neighbours. It is possible that the amount and extent of this advance has been exaggerated, but I think very few will deny that there has been an advance. The striking lesson of the closing years of the century is, that there seems to have been no such corresponding advance with regard to the duties of nations towards each other, and their mutual obligations to, and claims upon each other.

It was not so during the whole of the century. No one can read the literature of the years which followed the passing of Free Trade, and the movement towards democratic ideals which took place in 1848, without being made aware of the high purposes and ideals of most of the leading statesmen and publicists of the time. It is difficult to trace the first signs of decadence from the high position generally taken of the duties and responsibility of nations by so many writers during the period following the Crimean War. Mr. Henry Sidgwick, in his interesting book on "Practical Ethics," traces the idea that the conduct of a State or a Nation must not be judged by the same standard as that by which individual conduct is appraised to German statesmen and writers, and notably to the influence of Prince Bismarck. Professor Sidgwick quotes one writer, Chancellor Rumelin, as follows:—

> The State is self-sufficient. Self-regard is its appointed duty . . . egoism—if you like to call this egoism—is the supreme principle of all politics. The maintenance of the State justifies every sacrifice, and is superior to every moral rule.

This doctrine is, as Professor Sidgwick points out, by no means a new one, and has been generally associated with the name of the mediæval statesman, Machiavelli, but its deliberate defence by high authorities in the latter end of the nineteenth century has come as a surprise to many who have looked upon Machiavellianism as only worthy to be associated with a Borgia and his poison cups. It is not in Germany only, however, that the same thesis has been maintained. In our own country the tone of a prevailing portion of public opinion on the subject of the relations of our own nation to others proceeds upon the assumption that the moral law which we all recognise as binding upon individuals is not in existence as between nations.

It is, for instance, assumed that to induce another nation to trade with you it is justifiable to take forcible possession of territory to which you have no claim, to threaten and to carry into operation stringent measures causing serious loss and damage to both life and property—a course of conduct which, if adopted by one individual to another, would meet with the severest condemnation. Again, it is assumed that, in order to provide employment for what is called the "surplus" population, denied the free access to the productive powers of nature in their own country, it is justifiable, nay commendable, to seize land in the occupation and enjoyment of other nations, and to dispossess its inhabitants, peaceably if possible, if not—well, the fittest must survive, for is it not so written in the second book of Darwin?

Again, it is treated as an axiom requiring no defence, that some races of mankind, notably the Anglo-Saxon, know very much better what is good for the rest of the world than they do themselves; and, therefore, to assume and to hold the functions and powers of Government for their benefit and that of the governing race is so self-evidently a right and proper course to pursue, and so productive in moral and material blessings to the governed, as to justify almost any means used to gain such power. Not only are these positions tacitly assumed, they are also plainly stated and argued. A few instances met with in the course of the writer's reading will suffice among many others.

Archbishop Magee said in 1894:—

> The State was not an individual. It was a trustee for a great many individuals. It had to preserve the rights, the lives, and the properties of those who were entrusted to its charge, and they could not make a greater mistake than to suppose, that the relations of a State to other States . . . were simply those of one individual to another.

Mr. Frederick Greenwood, writing in *Cosmopolis* in 1898, says:—

> Nations may rightly do things that send individuals to jail, or hang them on scaffolds.

A writer in the *Fortnightly Review* for August, 1898, referring to Lord Clive, said:—

> Clive met treachery with treachery. It was not moral, but it was in strict accordance with sound sense.

The Daily Press of the last eighteen months will supply innumerable instances of the same class of argument, but it is, perhaps, best to avoid in this inquiry the particular instances of the moment.

It would seem a comparatively easy task to show how fallacious the attempted distinction is between individuals and nations in regard to the moral law, were it not that on all hands the distinction is accepted as an incontrovertible fact.

Plato's teaching on this subject is clear enough :—

A State arises, as I conceive, out of the needs of mankind. When these helpers and partners are gathered together the body of inhabitants is termed a State. The States are as the men are, they grow out of human character.

To quote only one authority more, William Godwin, writing just a hundred years ago, says :—

Society (or the nation) is nothing more than an aggregation of individuals. Its claims and its duties must be the aggregate of their claims and duties.

It may be asked with advantage at what stage in the aggregation of individuals, from a firm to a company, from a company to a corporation, from a corporation to a Parliament, the moral law changes; and that which was wrong when committed by aggregations expressed by one numeral become right when committed by many.

During the last few years we seem to have travelled a long distance away from the influence of the great statesman who declared, "That which is morally wrong cannot be politically right," and who declaimed in a stirring passage :—

It is certain that a new law of nations is gradually taking hold of the mind and coming to sway the practice of the world. The greatest triumphs of our time—a triumph in a region loftier than that of electricity and steam—will be the enthronement of this idea of Public Right as the governing idea of European policy, as the common and precious inheritance of all lands, but superior to the passing opinion of any. The foremost among the nations will be that one which, by its conduct, shall gradually engender in the minds of others a fixed belief that it is just.

"Oh for the touch of a vanished hand, and the sound of a voice that is still!" The greatest need for the new century seems to me to be a reawakening of that finer sense of the duties and obligations of national life to which Mr. Gladstone so continually appealed, not always, it is true, with success, but never without considerable effect. Such finer sense must recognise that the same moral law which is acknowledged to be binding upon individuals must also be binding upon collected individuals acting together, and that when that moral law is infringed retribution will inevitably follow sooner or later.

I have said nothing so far of the higher obligations which THE INQUIRER exists to remind its readers of from week to week. To speak of Christian ideals and aspirations in connection with national rivalries, racial predominance, the expansion of empire at the expense of humanity, the subjugation of huge masses of mankind to an alien yoke, and the gradual assumption by the stronger of the surface of the earth hitherto held by the weaker, is to render still darker the picture which is becoming so familiar to readers of the Daily Press.

Is it, then, true that Christianity is an unworkable theory? Are its foundation doctrines of the Fatherhood of God and the Brotherhood of Man a beautiful dream fit only for the mythical age?

These are questions which we have to answer to-day, and if we believe, as I am sure every reader of THE INQUIRER does believe, that this theory and these doctrines of the relation between God and Man express the highest ideals which have yet been revealed to or won by humanity, if we believe that they contain within them the promise and potentiality of the solution of all our social and national evils, it becomes each one of us to cast aside all false modesty and cowardly acquiescence in the blatant shouts of the opponents of our faith, and take every lawful opportunity of declaring our conviction that only in the practice of the highest moral ideas, in the light of the teaching of Jesus, lies the possibility of progress, moral, spiritual, yes, and even material, alike for individuals and nations.

RICHARD ROBINSON.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"ASSOCIATION SUNDAY."

SIR,—Will you kindly allow me a corner of your valuable paper very cordially to thank the congregations and ministers who so generously and readily responded to the appeal to take a collection in aid of the missionary work of the British and Foreign Unitarian Association. The list of collections for 1900 has now been completed, and I am glad to say that it is the longest list and the largest amount received since the establishment of these annual collections. The sum of £572 18s. 7d. was received from 192 congregations. There were twenty-one congregations who made collections in 1899 who were unable, owing to the pressure of other claims, to make collections in 1900; but, on the other hand, thirty congregations who did not contribute anything in 1899 made collections in 1900, amounting in all to £103 19s. 2d.

The money received will prove very helpful to the Committee in carrying on their work; and, above all, the sympathy and support which these collections imply will encourage the Committee in their efforts to extend the knowledge of Unitarian Christianity at home and abroad.

OSWALD NETTLEFOLD, Treasurer.
Essex Hall, Jan. 15.

BOYS' BRIGADES.

SIR,—In THE INQUIRER of Jan. 12 appears a letter from Miss F. Hill to which I should like to reply.

Firstly, it is well to mention that workers in our Unitarian and other Free Christian Churches cannot conduct companies of the "Boys' Life Brigade," as this is an organisation which has for its object the "advancement of Christ's Kingdom," &c., exactly as in the Boys' Brigade.

Dr. Paton, who founded the Life Brigade, took an interest in the "B. O. B." when it was first started, and I received a letter from him in which he brought the new Brigade before our notice, and suggested that we should introduce the methods of that society into the "B. O. B." This we have done, obtaining valuable information and help from the "Manual of the Boys' Life Brigade," and I should strongly advise any teachers who are interested in the training of young lads to obtain this manual (price 1s.) from the secretary of the society.

The teaching of the methods of "life-saving" is a splendid thing; but what we uphold is that it will prove to be of much greater interest to boys, and be more systematically taught if the boys first belong to such a brigade company as has been sketched in these columns, and have learned the discipline, obedience, and self-respect which are undoubtedly taught thereby.

As to the "military spirit" in such societies as the "B.O.B.," among many officers of Brigades for boys whom I have known, none have disagreed with me in this: that the drill selected for the purpose in hand from the military books does *not* foster the war spirit. The boys who come to us enjoy (like other boys) the *esprit de corps* and drill of soldiers, and some of them have a desire to join the army. But they learn what discipline means, and what its best use is to them in life; they know that there are many battles to fight against wrong in this world, and they count it an honour to belong to an "army" whose purpose is "the advancement of pure and upright living"; and in a few months it is found that there is no increase in the war spirit, and, indeed, those who had the desire to join the army have lost this desire. This is not a theory, I would say, but a statement of fact which has been proven by men actively engaged in the work. And the increasing success of the Boys' Brigade in helping young lads, sometimes poor and uncared for, to become self-respecting, trustworthy men is, I believe, eminent testimony of the fact.

I would add that since the recent articles on the subject appeared in these columns, I have received a letter from the hon. secretary of the Sunday School Association by which the Committee of that Association convey their hearty approval and good wishes for the success of the movement.

JOHN C. BALLANTYNE.
47, Gorst-road, Wandsworth Common, S.W., Jan. 16.

THE COMING TIME.

SIR,—So deep a note of sadness seems to pervade nearly all the expressions in your last two numbers, of our leaders with respect to the century that is to be, that I cannot restrain a youthful word of optimism.

We are told to compare the sentiment of England to-day with that of fifty years ago, when, for instance, the Great Exhibition in Hyde Park dazzled the world with its prophecies of goodwill among men. That was a pageant which sprang from the good heart of a Prince. Again, at the end of the century, a Prince startled the nations by a summons to lay aside the sword and shield. There have always been good princes as well as bad; there have always been good leaders and will be again—Garrisons, Mazzinis, Gladstones—yes, and in humanity's inexhaustibleness, may be even Christs. But what has never been in the history of the world until now is whole nations of reading and writing men and women having the destinies of the earth to decide. To-day, if we would change the fate of nations, we have not to knock at the gates of palaces, but to make endless pilgrimage down the grey streets where rows of dingy doors barricade the homes of the common people. All short cuts to the World's salvation are denied us, and we are at last face to face with one

of those dark but pregnant ages of the self-education of a race. Our British democracy—as well as others—is beginning dimly to feel the loosened collar, what wonder if its rule at first is scarce less brutal than the retreating ages of aristocratic sway. But amongst them are patriots and saints no whit less staunch than those of past times, and there is open to them all the knowledge, all the wisdom, all the poetry of our national inheritance. The forces of God are with us, and we stand on the threshold of a far greater era than this earth has yet brought to birth. Surely this century dawns on our present gloom, not with the grey light of invincible faith alone, but with the first distant flush of a golden hope for the long-promised day when men shall *all* know the Lord "from the *least* of them unto the *greatest*." JOSEPH H. WICKSTEED.

Padiham, Lancs., Jan. 14.

A MORNING SERVICE FOR THE YOUNG.

SIR,—Referring to Mr. Gow's kindly criticism of the above which appeared in your last issue, a point is raised therein of more than personal interest.

It is true the service gives no quotation from the "letter" of the utterances of Jesus, or of the Bible, but can that be held to exclude from it the presence of their spirit? Is not the spirit the chief and the all in all?

Because the Act for the Abolition of Slavery was not couched in the phrases of Magna Charta, was it less an outcome of "development," and an instance of "historical continuity"?

Each rose takes fresh form of shape and petals, and, allowing for development through change of outward circumstance, the varying kinds may eventually display different colours, yet their blossoms are still all roses, and their pedigree goes back to the one common root.

The omissions referred to were due solely to my adherence and loyalty to the spirit of the teaching of the Bible, and of Jesus as that teaching defined itself to me. The additions not usual hitherto in children's services owed their existence to the same cause. Every Unitarian makes such omissions and additions; the difference is not in kind, but in degree.

ERNEST BETHAM.

REFERRING to our note of last week as to the Act of 1751 and the beginning of the next century, Mr. P. E. Vizard writes:—

Your correspondent refers to a sentence in the "Tables to find Easter Day," prefixed to all Prayer-books, which form a schedule to the Act of 1751, regulating the Calendar, and, as such, have the force and effect of an Act of Parliament. But note the words. After provision has been made for finding Easter up to 1799, the direction proceeds as follows:—"For the next century, that is from the year 1800 till the year 1899 inclusive," then so and so. This surely does not "decree" that the new or twentieth century shall begin with 1900. All it means is that having made provision for certain reckonings up to a certain date (1799) for the next 100 years, the following provision is made.

Mr. Vizard is no doubt right that the wording of the clause does not amount to a "decree," but surely it implies that in the view of the framers, an actual century would begin at the time they name.

DR. HERFORD'S JUBILEE.

IN our New Year's number we referred to Dr. Brooke Herford's jubilee of service in the ministry, and are glad now to be allowed to publish the following letter addressed to him by the members of the London Unitarian Ministers' Meeting, and Dr. Herford's acknowledgment.

LONDON MINISTERS' MEETING.

To the Rev. Brooke Herford, D.D.

Jan. 1, 1901.

DEAR DR. HERFORD,—Will you permit your London brethren to offer you a cordial greeting on the opening of the jubilee year of your ministry?

The half-century in which you have been called to labour has been a memorable one in the history of religion, as in the world at large, and we rejoice with you in the long-continued endowment of mental and bodily vigour which has, through successive decades, enabled you to do so much in the cause of Christ.

We rejoice that it has been your singular privilege to minister in the two great branches of the English-speaking race with equal success, and, whether in the midst of the operatives of Lancashire and Yorkshire, the commercial life of Manchester and Chicago, or the cultured circles of Boston and London, your influence for good has, by God's blessing, been made abundantly manifest.

We do not forget that your increasing interest in the welfare of other congregations than your own, and your warm-hearted affection for your fellow-ministers, have not only strengthened the churches at large, but have given individuals consolation and inspiration to many a tried and struggling brother, while there are not a few who, having been led by your kindly hand into the ministry, look up to you as in a special sense a channel of apostolical consecration.

Ever busy with voice and pen, you have sent forth many a word of "Courage and Cheer," sowing the good seed far and wide, so that your name is known, honoured, and beloved, from India in the East to California in the West.

Doubtless you have received, and will still receive, abundant testimony from all sorts and conditions of men respecting the sacred fruits of these long years of love and service. Be assured that the harvest is more plenteous than you can ever know in its fulness, and that you are cherished in deeper affection than can be expressed in words. And while to think on these things is an added inspiration to us of this meeting, which owes so much to your initiation, we trust that their recollection will be a source of comfort in your present time of rest, and will shed an abiding benediction on the evening of your days.

Permit us, also, in this hour of thanksgiving and jubilee, to mention with deep respect and sympathy her who, through so many years of faithful and successful toil, has laboured with you in the Gospel; and tenderly to commend you both in humble prayer to Him who is the Source of all strength, and the Giver of all joy.

On behalf of all the brethren,

FRANK K. FREESTON, President.

Bournemouth, Jan. 3, 1901.

MY DEAR MR. FREESTON,—I cannot make any answer at all adequate to that beautiful letter you have sent me from my brethren in our London district, but I *feel* it very much, and so does Mrs. Herford.

I dare not, indeed, take it as any deserved record of work, but it *does* tell what I have longed to do, and have held in my heart, along with all the dear friends and fellow-labourers for whom you write.

With kindest regards and thanks to all, and to yourself especially for your part, Ever yours faithfully,

BROOKE HERFORD.

NOT KNOWING.

"Not knowing the things that shall befall me there."—Acts xx. 22.

I KNOW not what will befall me: God hangs
a mist o'er my eyes;
And thus, each step of my onward path,
He makes new scenes arise,
And every joy He sends to me comes like
a sweet surprise.

I see not a step before me, as I tread on
another year;
But I've left the past in God's keeping—
the future His mercy shall clear,
And what looks dark in the distance may
brighten as I draw near.

For perhaps the dreaded future is less
bitter than I think;
The Lord may sweeten the waters before
I stoop to drink;
Or, if Marah must be Marah, He will
stand beside its brink.

It may be He keeps waiting, for the coming
of my feet,
Some gift of such rare blessedness, some
joy so strangely sweet,
That my lips shall only tremble with the
thanks they cannot speak.

O restful, blissful ignorance! 'tis blessèd
not to know;
It keeps me still in those mighty arms
which will not let me go,
And lulls my weariness to rest on the
bosom that loves me so.

So I go on not knowing—I would not if
I might;
I would rather walk in the dark with God
than go alone in the light;
I would rather walk with Him by faith
than walk alone by sight.

My heart shrinks back from trials which
the future may disclose,
Yet I never had a sorrow but what the
dear Lord chose;
So I send the coming tears back with the
whispered word, "He knows."

MARY GARDINER BRAINARD.

(In the new edition of Horder's "Treasury of American Sacred Song.")

THE Rev. C. A. Greaves, of Canterbury, reminds us that yesterday our Queen attained to the age of her grandfather, George III., at the time of his death. He was born June 4, 1738, and died Jan. 29, 1820, at the age of eighty-one years and thirty-four weeks. She was born May 24, 1819. How much more beautiful and rich in beneficence is her old age! Though touched by many sorrows, personal to herself, and in heartfelt sympathy with her people, still keenly alive to the great interests of the time, may her life long be granted to us, a fountain of honour in a far truer than any courtly sense, making always for the good of her people!

OBITUARY.

ALD. WALTON, OF STOCKTON.

A LIFE of much public usefulness closed on the 16th inst. by the death of Alderman Thomas Walton, of Stockton-on-Tees, in his eightieth year. Born in the neighbourhood of Huddersfield, Mr. Walton settled as a sawyer in Stockton in 1841, and for nearly fifty years carried on a successful business as a timber merchant. During the ministry of the late Rev. Robert Spears he became a member of the Unitarian congregation, and in politics was an ardent Liberal. For many years he was a member of the Town Council, and in 1895 served as mayor. He held other offices of public trust, and was an old Freemason. His loss will be keenly felt by the Stockton congregation.

THE SOUL'S CHRONOLOGY.

THE soul's chronology, if we may use the metaphor, is based on observation of our spiritual sunrises :—

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

That an empire was founded or a prophet born may be of sufficient importance to decide the world's calendar, but for the soul such dates are of no consequence, it numbers its days by their fulness: its epochs celebrate deliverance from sin, or further revelations of God; its Golden Circles are formed by the meeting of love's arcs in the heavens of God's peace; great thoughts announce the completion of its eras, and its "centuries" are the developments of mighty and holy emotions.

We need to dwell upon these points of departure, milestones of progress in our higher life; to number those days in order that our hearts may recognise not only the progress made, but the guidance wherewith we have been guided. We need to look back to the days of our ignorance—early days, may we not call them?—and then to recall the illuminating flash, the flash that knew no time. We should gaze with reverence upon the "day" of our soul life when we really bowed our head before God, and arose consecrated to a service of which before we had known nothing. Every experience of the soul is a "day" for us to number—tumultuous or calm, covering years or only seconds of earth-life, it matters not—treasure it as a memory, as a source of gratitude, as a guarantee of more such "days" to come.

As the new year of earth life, dawning on men's eyes, fills their minds with new plans and determinations, as the counting up of the years already past creates anxiety to spend the remainder to the best advantage, so, to carry on the parable, must the soul, surveying its holy days, numbering them with joy, gain heart of wisdom and deepen ever its experience of God and God's love.

ARTHUR HARVIE.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

THERE is a picture which, perhaps, you may have seen in the windows of some print shops. If you see it again, do stop and look at it. It is meant to represent Jesus standing by a door, with a lighted lantern in his left hand, and with his right hand he is knocking at the door and listening for an answer from inside to say "Come in." Look at his face and see how much he longs to hear those words. But the door is tightly shut, and you can see how long it is since it was opened, for the latch and hinges are rusty, and weeds and a tangle of thorns and briars have grown up over and around it, which make it now almost impossible to open. Is that why the face of Jesus looks so sad, and grieved, and longing? I think it is. Underneath the picture are the words, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me."

The street door is the door of the soul; the picture is a symbol or parable. If the door were opened the light would pour in from the lantern which Jesus carries; but the door is shut, and so the soul is dark.

Just so does God knock at our door. He waits for us to listen. Do we hear?

Sometimes we do. We are tempted, and we know it is His voice that tells our inmost heart *not to yield.*

Paul said, "See that ye refuse not him that speaketh." If we neglect and do not attend to His voice, what are we doing? We are letting the weeds and briars cross the door where God knocks and waits to enter. He does not *force* the door; he waits till we open it. We must yield *willingly.* But if we do not open the door when first he knocks the weeds grow fast, and the hinges grow rusty, and it will be harder to open the next time; a great effort will be wanted to get it open.

A boy does wrong, and he is afraid to own it. *Afraid?* Of what? Of being punished, or of having earned a scolding? Then he is a coward, if he tries to shirk what he has earned. So he tells a lie, to hide it; or he tries to make out that someone else is to blame. He heard the knock at the door; he knew he was wrong; but he did not open; he tried not to listen. And as the door was shut he could not see what we see in the picture—the sad and grieved and anxious face of Jesus waiting for us to open. And as the door was shut it was dark inside—the light was shut out, and so he did not fully see how wrong he was. If the only light which we have to see with is dim, we can only see dimly. "If the light that is in thee be darkness, how great is that darkness."

What does the boy hear now outside the door, besides the gentle knock? He would like to go and see, but if he listens to the voice and opens the door, he will have to confess that he did wrong and then told a lie about it. No, he will not open the door. The sound he hears is of the thorns and brambles blowing more and more across the door, and making it more and more difficult to open it. Presently the door will be so overgrown and blocked up that it will not open at all, till some great strong effort is made to open it, and till he asks for help to push it open. Then, perhaps, with wounds and pain it will be opened, and the light will stream in, and he will see how wrong he was.

So the picture is a parable. Listen for the knock, and run at once to open. Clear away the weeds, cut down the briars and thorns and keep the entrance open; the whole place will then be full of light, and no evil thing will be able to stay there.

And there is one more thing which the parable shows us, and that we read in the face of Jesus in the picture. His face is full of sadness and of longing. Children, the sadness is brought by his finding that door shut and overgrown; the longing is for the answer from within which shows that we are willing to open it. Is not this a reflection of what God feels? Do we ever remember that our sin is a grief to God; and that He, as our Father, longs for us to answer to His voice when He speaks to us?

Let us carry that thought with us, and "see that we refuse not Him that speaketh." GERTRUDE MARTINEAU.

THE PILGRIM'S PSALM.

FRIEND and Father of mankind,
While the ages onward roll,
Still aspires the immortal mind,—
Goes on pilgrimage the Soul.

Times and seasons thou hast none,—
Hear our hymn at break of day;
Speak with us at set of sun
As thy pilgrims kneel to pray.

Go before, the pilgrim's Guide,
Lead us on with mystic gleams;
Walk with us at eventide;
Visit us in nightly dreams.

With the promised land in sight,
Lo, we lift our suppliant hands;
Cloud by day and Fire by night!
Guide us o'er the desert sands.

Fire by night and Cloud by day!
Lead thy saints from age to age,
While they wend upon their way
In this mortal pilgrimage.

Guide us to thy holy hill,
As through wildering ways we roam
Onward, upward, heavenward still,
Pilgrims unto God our Home.

ROBERT WILSON.

A FRIEND from Boston, U.S.A., writes: "We have had an impressive out-of-door service to usher in the new century. The weather favoured us. Thousands of people *packed* the side-walks and part of the common near the State House, at a quarter to twelve. A choir of a hundred voices sang from the balcony of the State House—

Be Thou, O God, exalted high.

Edward Everett Hale read, so that the crowd could hear, 'Lord, thou hast been our dwelling-place in all generations,' and so on through the Psalm. The choir sang again, and then came the Lord's Prayer, clear and reverent on the midnight air, Dr. Hale's voice never failing; then we sang "America." The service was most impressive, and is a memory worth having."

WHAT is wise? To listen quietly each hour to the voice within, for it is divine. To pray to God, and to let the loving thought of Him be in each act. To serve God by serving and loving all the world.—*H. W. Dresser.*

The Inquirer.

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LONDON, JANUARY 19, 1901.

CONCENTRATE, AND GO FORWARD.

YES, both! Gather up your whole strength, show that you *have* strength and care to use it. That is the word for our Free Churches, as we stand now at the beginning of the new time. There are signs in more than one part of the country that our people feel the significance and urgency of the "new occasion," which must teach new duty. It is true that the leaders of our National Conference as yet have made no sign publicly, and have issued no appeal, and whatever tentative suggestions of a common Twentieth Century Fund were made, met with no sufficient response; but in more than one province concerted efforts are being made to mark the dawn of the new century by a fresh awakening, more strenuous efforts in the joy of a living faith, more determined and self-sacrificing service.

Last week we published a full account of what is being done by the Yorkshire Unitarian Union. The opening service of consecration was heart-stirring and uplifting, but the test is yet to come. Are the people *giving* as they can? Are they determined, at some cost, at personal sacrifice that will be felt, and gladly felt in a true and noble cause, to go forward? Surely faith will remove their mountains, and they will at least secure the added strength of service in the ministry, which will infuse new courage and energy into the feeble members, open the way for extended efforts and quicken the whole body with new life!

At the same time we heard from the Manchester district of what has been done through special services in many of the churches there, and what is still to be done in the coming weeks, while a similar effort is to be made by the East Cheshire Union. May the result in every instance be, not merely to waken fresh interest in the controversial aspects of Unitarian theology, but to deepen the religious life of the churches, to baptise with a new spirit of devotion and unselfish service, that the Gospel may be preached indeed, and hungry hearts be satisfied—that the churches may realise as never before the joy of a true ministry, and in every quarter of the field people may come gladly to join in fellowship with those who are glad in the service of GOD and a true brotherhood.

This week our correspondent from the Midlands, whose modesty, to our regret, insists on veiling itself under a single initial, sends us an interesting account of the condition of the churches in that district, and adds some suggestive thoughts. Since his letter reached us we have received an announcement of celebrations to be held in Birmingham on Jan. 20, 25, and 27, when the Unitarians of that city are to unite in services of dedication and thanksgiving, that all members of their churches and missions may be drawn into friendly co-operation for the work that lies before them.

It is hoped that the result will be a drawing together in closer fellowship of hearts that are already committed to the great enterprise, and an accession of earnestness and power, not only in our congregations, but also in their impact on the teeming life around them.

Is it too much to hope that, as a consequence, our friends in the Midlands will take seriously to heart what GEORGE DAWSON once called the "petty cash account" of their Association? Birmingham supports most generously its own special Missions to the Poor; but can the same be said of its care for church fellowship throughout the district, for the support and encouragement of those who serve in difficult outposts, for the extension to neglected quarters of the privileges it enjoys? Our correspondent makes one suggestion, which, if carried out, would mean a genuine advance in unity of purpose and fellow-feeling, and capacity for work; but, perhaps, the Midland Association is silently determining on greater things, which after these united meetings will become apparent.

These to which we have referred are among the chief centres of the life of our churches, to which, from past experience, we rightly look for the greatest achievements, and an inspiring leadership. London also, as we know, has been astir, and secured last year its great opportunity in the Church Building Fund, and the subsidiary Fund which is setting free crippled energies in churches already in the field; while in other parts of the country there is the same desire to be doing better work.

And so we say, Concentrate, and go Forward!

The aim should not be doubtful, nor the spirit in which the advance is to be made. Dr. DRUMMOND declared it in the first of the contributions which we have received from a number of our friends, "At the Dawn of a Century." There is, as he said, a Divine Life to be incorporated within our life, "a fountain of eternal blessedness and peace springing up within, and turning to finest issues the earthly nature which otherwise no culture could redeem from sterility." There is the ideal of Divine Sonship, which through CHRIST has become a living force among men, through faith and admiration and love to be given an entrance into our mind, as a kindling power of life, "nurtured there through the sympathy of souls that have been touched by the same heavenly fire." Thus our ideal must be "the Life of CHRIST within the heart, creating a holy and beneficent brotherhood, content to bear the cross, and conquer the world by love."

In every effort, therefore, to strengthen our churches and go forward, the great aim must be *religion*, in the CHRIST-like spirit, for the nurture of the true life of the children of GOD. We are to make *Homes of the Spirit* in the only way that is possible to us, in loyalty to truth, therefore with the clear teaching of our Unitarianism and our reverent interpretation of the mind of CHRIST, but always for the one purpose of the nurture of that true life, that living souls may be brought into communion with the FATHER, and His will may be done on earth as it is in heaven.

This we are to do, where we have already Houses of Prayer, and companies of brethren gathered, but with renewed consecration and more complete devotion in unselfish service; and we are to do it, to the utmost of our strength, wherever the call comes to us to help our brothers' need, to go out into desolate places, to build fresh houses, where the hungry may be gathered in, and a true ministry may be established.

We cannot escape the call. It is not of our choice that we are witnesses to truth in a manner that gives us a separate place of service in the world; and we must make our own contribution to the spiritual uplifting, the cleansing and ennobling of our common life, the healing of its wounds, the comforting of its sorrows, in every way that opens to us, for the hastening of the Kingdom of GOD.

To what more glorious service could we be called? Into what happier fellowship could we be invited? Our Free Churches have a great opportunity, if only we will be faithful to their high trust. But the demand is not for any light or idle thing. It will be answered only by brave and devoted men and women, who will give abundantly of their substance and of their strength, because they have first given themselves to GOD, and ask to be used in His service.

ALL HAIL TO THE DAWNING CENTURY!*

BY THE REV. R. A. ARMSTRONG, B.A.

I STOOD at one end of a long corridor. At the end at which I stood it was brightly lighted, but the light grew dim toward the far end. At my end there were many figures moving and all was life and energy. At the far end I dimly discerned what looked like tombs, and there was a great stillness. Tapestries hung from the walls. One of the first tapestries at the far end represented Wellington on the crest of the hill at Waterloo. Then there were others showing riots and bloodshed in such towns as Bristol, Nottingham, and Derby. About half-way along the gallery was a tapestry showing the tragedies of the Mutiny, at Lucknow and Cawnpore. Further along and nearer me was represented Gladstone addressing the people of Midlothian—and then, nearer still, Gladstone pointing across the seas to the massacres in Armenia; and at the very end were pictured the burning farms of South Africa, and young Englishmen lying wounded and dying on the veldt.

The corridor was the nineteenth century. Away at the other end, at the beginning, hung heavy curtains, and beyond them, I understood, was the corridor of the eighteenth century; and others again there were beyond that, seventeenth, sixteenth, and I know not how many more. But now I turned and stepped forward and passed through the curtains that separated the nineteenth century from the twentieth. And what did I see? The light was dim and I could not stretch my vision far. I could hear the clash of steel and the rattle of rifles close around me, but of the beyond I could see and hear nothing. The corridor was empty, hollow were the echoes, no furniture was there, no tapestries woven along the walls. It all had yet to be made. And then I perceived that it was too vast to be called a corridor, and that a great throng had come with me through that curtained doorway—statesmen, writers, preachers, soldiers, merchants, crowd upon crowd of working men, women, children countless for their multitude. And I knew that we—that they and I—had to determine what the twentieth century should be and to make it. And a passionate prayer went up from my soul to God that His men and women might have understanding and grace and conscience to furnish well this great empty, echoing chamber, and to hang its walls with tapestries of peace and knowledge and beauty and wise human ministries.

I strained my eyes towards the further end of this hall at the entrance of which I stood. I strove to discern the folds of the curtains there. Now it seemed to me that all was dark, that they hung heavy and unillumined. Now there seemed to shimmer through them a soft and rosy light, a light as of sweet and beautiful promise for the centuries to come.

All prophecy is vain. We long—ah! how passionately some of us are longing—to see what the dawning century has in store. We have overmastering desire for good—good for the Church, for our country, for the world. But many of us have also most heavy fear of evil. There are signs and portents that seem very dark. But we cannot tell; we cannot read that as yet unwritten scroll, scroll of the records of the twentieth Christian century. We cannot prophesy. All prophecy is vain.

Yes, all prophecy is vain, if by prophecy you mean mere prediction. But there is a deeper and larger meaning to that ancient word. The prophet of old was one who linked together in an indissoluble bond the conduct of men and the reward meted out of God. He said that if Israel did well, Jehovah would protect Israel; that if Israel did ill, Jehovah would punish Israel. Often the rewards or chastisements he predicted did not come literally true; for he adventured from the principle, which is the impregnable stronghold of this greater prophecy, to the particular fulfilment, which is matter of inference only; and one may easily go wrong in particular inference. But in principle he was right; and the story of Israel, like the story of every nation that ever dwelt on the earth, is the working out in history of the tremendous, the awful, the glorious fact of the moral government of God. Righteousness only exalteth a nation. Selfishness, violence, luxury, these alone bring it to shame.

Now there is no getting over the fact that the summing-up of the nineteenth century is a huge disappointment to most men of understanding and of conscience. Let me recall its opening hopes in the words of one who is fast taking rank as a good and wise teacher in our midst:—

At the dawn of the century that is gone, old men dreamed dreams and young men saw visions, and the dreams and visions were bright and beautiful. The might and majesty of a people had been manifested in France, and, in spite of a temporary lapse into military despotism, the lesson had gone home to millions of men over the face of Europe, and liberty, equality, fraternity passed from vague aspirations into hopeful ideals of present policy. The new age of reason was swiftly dispelling the superstitious clouds with which kings and priests and aristocracies had kept from the people the knowledge of their rights and their power. A few decades would suffice to transform the ancient order and establish peace, prosperity and happiness among men. The dream of such men as Wordsworth, Shelley, Godwin, Owen, was not so extravagant as it now appears. The new doctrine of Free Trade which was to bind nations by a common bond of palpable self-interest, harmonised with the loftier feelings of cosmopolitan humanity that filled men like Kant, Rousseau, Goethe, and was the distinctive badge of free thought in politics. The barriers of nations seemed visibly melting away, an age of militarism was giving way before the new industrialism in which the marvels of mechanical invention, and of the newborn sciences, opened visions of wealth beyond the dreams of avarice. A peaceful educated proletariate should everywhere arise and, handling the keys of knowledge, enter upon their kingdom; reason and justice would recognise the equal rights of all men to "life, liberty, and the pursuit of happiness," and truly national or international co-operation would distribute political power and economic resources so as to realise the equality of all men.*

Such were the golden hopes a hundred years ago. And the first half-century saw much to justify these hopes. A thirty years' peace fostered industry and invention. The awful crash of war came then in the fifties; but again in the sixties and the seventies came much noble and progressive legislation making for the happiness of the people. And it seemed as if men looking back from 1900 would discern—in England at least, and amongst the Anglo-Saxon race—a real and large advance in all that goes to make the kingdom of God on earth.

But now has come the close; and with the opening of the twentieth century we are forced to recognise that silently and surely certain great and sinister forces of evil have been growing into power and now threaten the very foundations of civilisation and religion. These are luxury and greed in the daily habits of men, and the colossal power of money—of the great material interests welded together in unscrupulous alliance—in the affairs of government and political management. So that the new hopes of the new century are faltering hopes, hopes overcast by a great and dark shadow; and if we have faith for the future—as I for one still have—it must be founded in the conviction that certain great and noble virtues of our race will yet come once more to the front, will refuse to be overwhelmed, will lay hold of our civilisation yet in this twentieth century and compel it to the ways of righteousness and of true and enduring national greatness.

Those great and noble virtues, which I believe still to lie close to the base of English character, are a real reverence for truth, a real love of good, a real passion for justice.

You will have observed that an enterprising periodical has gathered from a large number of distinguished men their several opinions as to what is the greatest need of the twentieth century. There is a considerable consensus of authority in assertion of the need of simpler lives and more unselfish motives. But there is one answer that stands out conspicuous for brilliancy and truth. It comes from one from whose words and actions I have often profoundly differed; but I do homage to the genius and the strength of his reply. Asked what is the greatest need of the twentieth century, Mr. Keir Hardie gives his answer in a single word, a single syllable. That word, that syllable, is "*Men.*"

"Men!" Yes, God knows that is the need of our time, the need of the impending time. On the supply of men depend the issues of this dawning century—whether when it dies, the greatness of England shall be no more, the leadership of the human race be passed to some worthier stock, or whether still everywhere the oppressed, the struggling, striving nationalties shall look to England as the heart and centre of human freedom, the foundation of righteousness, the upholder of truth and justice between the hemispheres and continents.

"Men!" Yes, men. And let me add "and women." Those two words would have made Keir Hardie's the complete, the perfect answer to that momentous question set to him to solve.

Yes, *Men* and *Women*.

What do we mean? Are there not plenty? Are not our cities swarming with men and women? Are not they spreading over every quarter of the globe till some surmise that a few generations hence there will lack earth-space for them all? Men and women our want! Why, how they teem in their myriads and millions.

Ah! but it is not quantity, but quality; nor the number, but the nature of the Men and Women of which we think.

* A sermon preached in Hope-street Church, Liverpool, on Sunday evening, Jan. 6, 1901.

* J. A. Hobson, in the *New Age*, Jan. 3, 1901.

For what is a man after the fashion which Keir Hardie meant when he said, "The greatest need of the coming time is Men"?

A Man: first, he is a being differing from any other on this earth in that he has a free mind, a power of reason that can grip great problems, see through many a bewilderment, lay hold of the factors of truth amid the wilderness of falsehood, and knit them together in propositions, in principles, in laws of the reason for the guidance of himself and of his comrades. The true man does not take his opinions, but he makes them. It is nothing to him whether the crowd shouts this way or that. It is nothing to him that this doctrine is praised, that that is blamed. He knows that the crowd is often wrong, that it may swing round to-morrow. He knows that the true doctrine is often blamed, the false doctrine assiduously praised. He seeks facts, orders them according to the laws of thought, builds up conclusions carefully, dispassionately, allows no sweep of popular passion to blur his intellectual perceptions. Such men are rare. But the man who thus keeps his mind in freedom and in intellectual activity, is, so far, such a man as Keir Hardie had in mind when he said, "The primal need of our new century is men."

And, secondly, a man—a man worthy to be called a man—has will. He takes his own aim, pursues his own course, knows difficulty only as a thing that is to be overcome, discouragement only as a foe that is to be disregarded, failure, disappointment, only as challenges to a fresh attempt. He decides the thing he desires to achieve, and he goes for it steadfastly, with even pulse, clear eye, and steady step, though men smile or sneer or scorn or scold or scourge. So far, his purpose, the thing he wills, may be worthy or unworthy, mean or noble, selfish or chivalric, to make a fortune or to bless a city, to wrest to himself great power or to do a service to his nation, to hear his name spoken by the lips of thousands or to redeem the souls of sinners. But the characteristic is that he brings will to bear on it, and advances towards it by the unswerving pressure and force of will. Such power of mind and will had that rough democrat in view when he said, "What we need in this new-born time is men."

What we need is Men—men of free mind and steadfast will. Yes; but one more qualification goes to the man who is a Man such as our epoch needs. Not only free mind and steadfast will, but mind and will consecrated to the highest ends. Then is the man equipped indeed, and whatever be his rank and place, lowly and small though seem his sphere, he is a Man, a Son of God, a Maker and Shaper of his time. There must beat in him great and noble passions, such passions as cleanse and sanctify the soul, passion for truth, passion for justice, passion for progress, passion for freedom. The cobbler at his bench, the sailor before the mast, if there burn in him passions such as these, is a greater man than the scheming statesman who plans for his own advancement, or the general who wins battles in an unworthy cause. What we need is Men, and it is these that are the Men; and there is no youth now entering on the untrodden way of this new century but, if he brace himself and make resolve, may be of the band of Men who are of this fashion, and who make the times in which they live.

What we need is Men. So said Keir Hardie, and I add a conjunction and a noun: What we want is Men and Women.

The true Woman also may have all these high qualities of the nobler manhood. The time is past when we could think that the march of reason and the building up of thought was not for women. They, too, have power of mind which they may train, if they will, to the formation of independent opinion, the structure of personal conviction, the seizure of new forms and aspects of living truth. But there is something more for them—a responsibility which rests on them even more heavily, if possible, than on the men. For it is part of the subtle influence of sex on sex that the trend and drift of the character of any age depends even more upon the women than on the men. Where the women think lightly of idleness and selfishness, where the women give currency to conventional standards of right and wrong, where the women care little about truth or justice or freedom, above all where the women care little about purity in men, there but few men will rise to the stature of the noblest manhood; the majority will conform to the standard which the women set. But where the women cherish a great and high ideal, there the men will be awakened and aroused. For if a man love a woman in whom glows this lofty loyalty to truth and right, be she mother, sister, betrothed, or wife, or friend, that ideal passion passes from her to him, cleansing all the chambers of his soul, and setting before his spiritual vision the high calling of a son of God. Women often think that there is hardly anything that they can do. They are careless of the great and holy trust of womanhood. Yet not only have they, like men, opportunities of direct and invaluable service, but to them is given a power of influencing character, of setting up ideals, of impregnating with high purposes, which few men possess. And if we are to name but one, it would be at least as true to say, "What the age wants is women," as this which the sturdy democrat has said, "What the twentieth century needs is men."

And so, All hail! thou dawning century with thy unsolved mystery of 30,000 days. What shalt thou bring forth? What grace and glory, what virtue and high fame? What wrongs and woes, what shame and bitter tears of penitence? We cannot tell. We can only pray "God give thee Men and Women." God give thee soldiers brave and loyal, not to wield the sword, but by pen and speech, by toil and deed, to serve and save. God give thee statesmen wise and good, patriots with that higher patriotism which cares most that the nation shall be just and true. God give thee poets who shall sing to thee pure ideals. God give thee preachers who shall rouse the conscience, seers who shall tell of God, prophets who shall make His word of fire burn in the hearts of men. God give thee merchants honourable, diligent in business, fervent in spirit, serving the Lord. God give thee patient loyal workers with the hands, who shall do honest work, shaping honourably the wood and the stone and the metal and the cotton and the wool to their ordered purposes. God give thee Men of free and strong intelligence, of unswerving will, of consecrated purpose. God give thee Women who shall make homes beautiful, who shall speak for truth, for justice and for purity, and instil into the growing minds and opening hearts of the children and the youths reverence to God and principles and purposes which shall make for the coming of His kingdom of peace and love.

So when our children's children draw near to the curtains that hang at the far end of this long corridor into which our feet have passed, may they look back and see that love has gone far to conquer hate, that service has displaced greed, that temperance has conquered luxury, that peace has won her victory over the violence of war. And setting their hands to draw aside those hanging folds, may they gaze into another century on beyond, which shall be filled with the spirit of Christ and the light of the love of God!

LOWER MOSLEY-STREET SCHOOLS, MANCHESTER.

J. H. REYNOLDS' JUBILEE.

ON Saturday, Jan. 12, a most interesting meeting was held at the Lower Mosley-street Schools, Manchester, for the purpose of presenting an address to Mr. John Henry Reynolds on the celebration of his fifty years' connection with the schools, and also to present to Mrs. Reynolds an oil painting of her husband and a replica of the same to the schools.

Among many old friends present were the Rev. S. A. Steinthal (in the chair), Colonel Pilcher, the Rev. E. P. and Mrs. Barrow, Mr. S. B. Worthington, Mr. and Mrs. R. Wade, the Rev. C. Roper, Mr. A. Nixon, Mr. N. Dumville, and Mr. T. Ashcroft.

Letters of regret were received from many friends unable to be present, and among some read were those from the Misses Gaskell, the Rev. J. Drummond, the Rev. W. H. Drummond, Messrs. C. E. Schwann, M.P., George Smith, R. D. Darbishire, Ald. Hoy, and Mr. Harry Rawson.

The CHAIRMAN, in his opening remarks, said it gave him the greatest pleasure to preside at that representative meeting. He spoke of the long services of Mr. Reynolds in the schools and the great work he had done and was still doing, not only for the schools, but for the whole of the citizens of Manchester, and said that the letters of Alderman Hoy and Mr. Harry Rawson testified to the greatness of the aims of Mr. Reynolds.

Mr. S. B. WORTHINGTON said that sixty-five years ago he taught in the old school in the cellar off Mosley-street, and of all the ceremonies he had taken part in none gave him greater pleasure than this. The members of the school and its friends were doing great honour to themselves and the schools, in taking this step to honour Mr. Reynolds, who with his untiring energy had given the whole devotion of his life to his work. He was honoured, not only in their midst in Manchester, but all over the country, and no meeting of persons interested in Technical Education in this country was completely representative if Mr. Reynolds was not present.

Colonel PILCHER, in making the presentation to Mr. Reynolds, said to him it was a great privilege to act as the mouthpiece of the members and friends of the school on that auspicious and almost unique occasion,

for he entered the schools as a teacher at almost the same time that Mr. Reynolds entered as a scholar and had the opportunity of watching the development of the abilities of Mr. Reynolds. It was no light thing for a man of forty years of age to change the whole tenour of his life and to build up a successful career, yet Mr. Reynolds had done this, for he was in his fortieth year when appointed to the secretaryship of the Mechanics Institution; and when later on the Manchester Corporation took over the institution and gave it the title of Technical School Mr. Reynolds was appointed director, and every one knew to what a successful issue the work of that institution had been brought. It gave him the great pleasure to present the address which was read as follows:—

Dear Mr. Reynolds,—

Your friends of the Lower Mosley-street Schools gladly avail themselves of the fiftieth anniversary of your entering the schools on the first Sunday in January, 1851, to express to you their joy that you celebrate the day not only still connected with the school, but with a rich record of self-devoted and successful service rendered to all the branches of the school and to unnumbered members of its classes as well as the great city in which it has been a beneficial institution.

They cannot recount the many ways in which you have since you were a scholar in the day and Sunday-school repaid the good influences you received there by earnest consecration to the promotion of all that you deemed the noblest purposes of the school which you have loved so warmly, but they gratefully recognise how the achievements of your riper years have shed reflected honour on the training place of your younger days.

The portrait which will hang upon the school walls amid memorials of those whom you have loved and revered as your own teachers and fellow-workers will be an encouragement to others to tread in your footsteps, and a proof to them that faithful services such as you have given ever win respect, gratitude and love.

With earnest prayer that you may for many years be spared to see the fruits of your labour and rejoice in the respect and love of your friends.—We are, &c.

Miss HERFORD, in a few well-chosen kindly words, presented the portrait to Mrs. Reynolds.

Mr. REYNOLDS, who was received with loud applause, and the singing of "Auld Lang Syne," said he began to feel after all the kind words that had been said that he belonged to the past century. He felt that there were very many men and women who had been in the school far more worthy of such memories to-day. Although he had not always agreed with his colleagues, he assured them his differences had always been in the truest possible sincerity. He called the Lower Mosley-street schools the School of Freedom, and whatever he was to-day he owed the whole of his success to the ideas and examples put before him in the old school. It had been a true Alma Mater to him. Other duties had for twenty-three years claimed the greater part of his time and he had not given that service that he formerly did. How much he could do in the few years left to him he could not say, but what he could do he would most willingly. He felt that the Schools were honouring not only himself, but his whole family, and on their behalf he thanked them most heartily.

Mr. A. E. STEINTHAL, in accepting the portrait on behalf of the schools, said it was a memorial to all those present and to come, of long and faithful services.

Rev. E. P. Barrow, Messrs. A. Nixon, T. C. Abbott, R. Burrows, S. Ashcroft, R. Wade and H. Hyde, also took part in the proceedings.

NOTES FROM AMERICA.

WITHIN the past few weeks several events have occurred on this side which may interest Unitarian readers in England.

First of all, we have dedicated four new church buildings—one in Los Angeles, California, two in the South, and one in Ottawa, the capital of Canada. Of this last some of you have heard. It is a neat and well-devised stone structure, occupying one of the finest sites in the city. The Ottawa Unitarian Society is only about two years old. But under the vigorous leadership of the Rev. Albert Walkley, who was sent there by the American Unitarian Association, it has had a most gratifying growth. Generous aid in building its house of worship has been received from churches and individuals in the States, and especially from the Women's Alliance, an organisation that is always lending a hand to good enterprises. A donation of £100, also, was received from the British and Foreign Unitarian Association. This gift was especially prized, and did more than perhaps any other to strengthen and encourage the brave young society.

A recent event of considerable interest has been the celebration of the fiftieth anniversary of the first Unitarian service held on the Pacific coast of America. Up to fifty-two years ago that whole coast, where now are great and populous States of English-speaking people, was occupied solely by Red Indians and a few Spaniards. But in 1848 gold was discovered in California. The result was an immense rush of gold-seekers to the new region in 1849-50. The immigrants came for the most part by sea, and the port at which they landed was San Francisco, then a region of bare sand-hills. But in an incredibly short time a town sprang up. Late in 1850, just fifty years ago, a Unitarian minister from New England appeared upon the scene. Soon arrangements were made for him to preach in a rude little hall. After the service twenty-five men remained to provide means for the continuation of worship regularly, and to take measures for the establishment of a Unitarian church. In a few weeks "The First Unitarian Society of San Francisco" was organised. Already the town had a population of many thousands, sheltered in tents and buildings of the crudest structure. But perhaps a more strange conglomeration of humanity was never seen. It was a city of men without families, without women or children, without the gentle and civilising influences that belong to home. It was a community of men alone, drawn from every part of the world by the wild chase for gold, with no background of history or family ties, with no attachments to the soil, with no cohesion, with no common purpose except material gain. How could a church take root in such a soil? And yet it did, and vigorous root. San Francisco has now become a great and wealthy city, with commercial houses doing business with all parts of the world, with palatial residences and parks and art, with a well-organised and most complete educational system, including schools of science, technical and professional schools, and two large universities among the best equipped and most amply endowed in America. Her religious growth has kept pace with her commercial and educational development. We have now in the city and its suburbs five Unitarian churches, and on the Pacific Coast thirty. Our first church in San Francisco has had a distinguished and influential career. To its pulpit in 1860 came the brilliant Thomas Starr King who, in his too short ministry of four years, made the Unitarian name known and respected from British Columbia to Mexico. His ministry covered the trying time of the American war for the Union, and it is believed that his energy and eloquence were more effective than any other single cause in preventing the State of California from seceding from the Union and joining the Southern Confederacy. When he died the whole State mourned his loss. A fine statue to his memory stands in the Golden Gate Park in San Francisco, placed there by the city. His church was fortunate in choosing as his successor the Rev. Horatio Stebbins, a man of great dignity and ability, who preserved for his pulpit the prestige which Mr. King had gained for it, and throughout his long ministry of thirty-four years (until his resignation two years ago) was perhaps the most influential clergyman in California. It was to this pulpit that the Rev. Stopford W. Brooke, son of your honoured Stopford A. Brooke, of London, was called last year, after serving the church six months with marked acceptance. The regret was general and most sincere that he did not accept the call.

I began to tell of the recent celebration of the fiftieth anniversary of the beginning of Unitarian work in San Francisco. Naturally the most notable meeting was held in the First Church; but the other Unitarian churches of the city and vicinity, and, indeed, most of our leading churches on the coast, observed the day, so that the occasion was one of widespread and general interest.

I wonder if you have had reports on your side of a very significant meeting recently held in New York. It was an interdenominational "Conference of Religion" of two days' duration. The denominations most active in it were the Congregationalists, Episcopalians, Presbyterians, and Unitarians; but ten other denominations were represented, including the Jews. It followed somewhat in the path of the Parliament of Religions which attracted so much attention in connection with the World's Exposition in Chicago in 1893. The attendance was large, the spirit was most earnest. We have probably never before in this country had a great religious gathering of any kind from which the sectarian spirit was so wholly absent, and in which orthodox and liberals worked together so fraternally and heartily.

The motto of the Conference was: "Religions are many, Religion is one. Religion unites those whom theology divides." The aim was to see what the different religious bodies *have in common*, and what they can *do together*. Surely this is something new in the world. The Conference adjourned to meet in one of the interior cities of the State in a year, and again in New York in two years.

Thus it is hoped that the good work which has been so auspiciously begun will go on.

It will not be out of place if, in closing, I turn from America to England and India long enough (now that the terrible Indian famine is passing away) to express my very sincere and earnest gratitude to the English Unitarians whose generosity flowed for so many months into the Brahmo Somaj Famine Fund, and made that fund such a marked and gratifying success. Numerous and ample reports and letters have come to Mr. Pritchard and others in England, many of which have been printed, showing the deep gratitude of the Indian people for the aid extended to them in their distress, and the large amount of suffering that has been relieved by the Fund. Extended reports and letters have also come to me from private sources, which, if I could lay them before your readers, would make every donor to the Fund increasingly grateful that he had a part, however humble, in this work of true Christian brotherhood. As the one who, with some trembling, ventured to take the initiative in appealing through THE INQUIRER and the *Christian Life* for the creation of such a Famine Fund, I want personally to thank all givers, from Miss Durning-Smith whose generous cheque for £500 was received almost by return mail after the appeal went out, down to the children in so many homes, who with unselfish hearts sent their penny savings.

J. T. SUNDERLAND.

Toronto, Dec. 29.

SOUTH-EAST WALES UNITARIAN SOCIETY.

THE quarterly meeting was held at the General Baptist Chapel, Nottage, on Monday, Jan. 14, Mr. G. CARSLAKE THOMPSON, of Cardiff, in the chair.

The General Committee met in the afternoon at 3.15. Reports were received from different churches, which indicated that the various activities in connection with the Church life of the district were efficiently carried on, in spite of the fact that several congregations are at the present time without settled ministers.

The question of a Twentieth Century Fund, which has been initiated for the purpose mainly of assisting in liquidating debts on chapels in Wales, was considered. It would greatly rejoice the hearts of workers to see a Welsh Unitarian Fund of £3,000. Those who know of the great work that waits to be done in South Wales will warrant that such a fund would only be put to good uses, the liquidating of chapel debts receiving first consideration. It was resolved that "this Society heartily commends the Twentieth Century Fund to the churches, and asks them to open a subscription list forthwith." With the hearty co-operation of all Welsh Unitarians, the movement cannot fail to be a great success.

At 5 o'clock the delegates and friends sat down to tea, kindly provided in the school-room by the Nottage friends.

The Ministers' Union met in the chapel at 6 o'clock, the Rev. R. J. JONES, M.A., occupying the chair. The subject under consideration was "The Basis of Membership for our Churches." An interesting and profitable discussion followed, to which all the ministers contributed.

At 7.30 a public meeting, preceded by a devotional service conducted by the Rev. DAVID EVANS (Congregational), was held in the chapel, the Rev. W. J. PHILLIPS in the chair. The subject was "A Few Words of Encouragement to the Congregation in View of our Responsibilities and Duties in the Twentieth Century." The following ministers addressed the meeting, in speeches of about ten minutes each:—The Revs. D. J. Williams, David Rees, W. Tudor Jones, David Evans, T. J. Jenkins, J. T. Davies, and R. J. Jones. The addresses were listened to with rapt attention, and hymn and benediction brought an inspiring meeting to a close.

PROVINCIAL LETTER.

THE MIDLANDS.

OUR religion sits lightly upon us. We want rousing to greater activity, and nothing short of persecution will have the desired effect.

The fires of July, 1791, went out; the rioters were brought to trial. Priestley, the chief object of their fury, left England never to return; and, eighty years afterwards, a statue of him was set up in the centre of Birmingham. Some feared that mischief would be done to it, but their fears were groundless, and it stands unharmed to this day. Is another riot needed? Are fresh persecutors to arise to draw us together and show that our religion is a living thing?

Less than a hundred years ago it was a penal offence to deny the doctrine of the Trinity, and every avowed Unitarian was an offender against the law of the land. The law has been repealed, and deniers of the doctrine are plentiful, and may be found among the members of all churches and of none; but the number of those who ally themselves openly with one of our churches is not greatly increased.

We pride ourselves, and justly too, upon our freedom of thought and action, and we follow after Truth wherever she may lead us. Acting on these principles some of our friends refuse to take the Unitarian name for their churches, though they will accept it for the individual members, and they are supported in this by the emphatic declaration of the late Dr. Martineau on the subject. The result is that the building used for worship is called by any name except Unitarian, and is very often only known by the name of the street in which it is placed. And this is done in the name of freedom, and with the desire to jealously guard against any semblance of sectarianism or being bound by a creed.

Attempts have been made at various times to coin a name for our churches which shall be undogmatic, but, so far, the attempts have been in vain. Are we to change our name in the new century, and what is it to be?

One of our principal churches in Birmingham boldly places the word Unitarian in letters of gold on the board in front of the building: another of such churches steadily refuses to use the word at all. Others, again, retain the old word Presbyterian, which is apt to be confounded with the orthodox churches who use that name. Though the word Unitarian was originally dogmatic in meaning as opposed to Trinitarian, it has come to have a wider significance, and I cannot see why it should not be universally used by our body so long as the trust deeds of our chapels are perfectly open. We are known by the name and should not be ashamed or afraid to use it, even though its exact meaning may be too narrow to accurately express our real position in the religious world.

The simplicity and rationalism of our views as well as their unpopularity are in themselves sources of weakness. Having no creed necessary to salvation we cannot make the same appeal to the fears of the people as other churches make. We preach the gospel, but attach no pains or penalties to non-belief in a creed. We believe in the usefulness for good of a church and its institutions, but attendance at the services is not looked upon as a necessity.

We draw our congregations not only from our own people, but also from those belonging to other sects or no sect, and I fear that too little trouble is taken to make such persons welcome at our services. We expect the people to come and come again, and the congregation, so to speak, to keep itself together. This is impossible, and if we want success we must set about our work with at least the same amount of energy and determination that we should use if we meant to succeed in a commercial undertaking.

Are we going to drop theology from our religion in the new century, or rather, are we going to mix with it all kinds of theology? There is a mistiness in the theological atmosphere, and we seem to be relapsing into a state of comfortable compromise or indifference. In one of our churches in this district the congregation sing at Christmas time about the "mystery of Bethlehem" and "the child all power possessing"; and when a new place of worship was opened in Birmingham by the Unitarians a few years ago, we were told by one of the congregation that they did not profess nor did they deny the doctrine of the Trinity. Are we going to wipe out the past and hide in oblivion all that our forefathers suffered for the truth and for the faith we are supposed to hold dear?

To fill our churches are we to sacrifice our principles? We were told by the Roman Catholic candidate during the recent School Board contest in Birmingham, that "as his hearers knew, a Unitarian was not a Christian," and this, I suppose, because we do not accept the orthodox view of Christ. When attention is called in such a public manner to the light in which we are regarded from a religious point of view by a wealthy and influential church, it should remind us that we must be prepared to hold our own when the necessity arises, even though it may be distasteful to us to have to do so. As I remarked in a former letter, "not that we have in any way changed our theological position, but the tendency is to make the most of the religion which is common to all the churches of Christendom." "Religion above theology is now our motto," as one of our leading ministers once said. With this I agree; and when theology is banished from all the churches of the land ours will go with it, but not till then. Unitarianism has made great strides during the nineteenth century, and the sketch of its history, lately appearing in THE INQUIRER, shows this very clearly; but the writer agrees that our churches "must be true to their own

truth," and that "as Unitarians we are as deeply convinced as ever of the need of witness to truth." Let us not forget also that many have come to us from other churches, often at great personal sacrifice and at the cost of breaking old friendships; and that they have abandoned the creeds with which they were formerly bound, to breathe in the freer air we enjoy and adopt the simple faith we hold dear.

As to our endeavours in the new century, there is work enough to do to maintain the churches already existing in a state of efficiency. Two are now without ministers, Wolverhampton and Small Heath, and in the case of some others a change must take place before long. But what I should like to see is a strengthening of the feeling of unity among the different churches in the district, the feeling that they have a common cause and that all are working towards the same object. There is nothing like a little self-sacrifice to impress such a feeling upon us, and I would suggest that every member of every congregation in the Midland district shall celebrate the opening of the twentieth century by enrolling himself as a subscriber of a shilling a year to the funds of the Midland Christian Union. A substantial sum might thus be added yearly to the funds, the subscribers would be members of the union and have a voice in its management and would take an interest in its concerns. I have made a similar suggestion within the last few months, and I make it again in the hope that something practical may come of it.

The very important question of giving to our young people some definite Unitarian teaching and a knowledge of our history must not be lost sight of. If they are not grounded in these things in their youth, how are they to hold their own against the attacks of those who differ from us when they grow up to years of discretion? A few lectures every year by the minister, with references to the books in the chapel library, might help in this direction. To my mind there are few things more important than missionary work to strengthen our churches, whether done by the minister himself or a layman or a missionary appointed for this special work. Merely seeing the minister on a Sunday is not enough. We want to shake him by the hand, to chat with him, to have his sympathy in our concerns, to feel that he is our friend, and these things must be done on the week-day as well as on Sunday. And, of course, we must do all we can to help our minister if we look to him to help us.

We should not forget that our congregations are founded on a popular basis and on a footing of equality for all. We are not like the Methodists, for instance. The President of the Conference, in his New Year's address to the members of the Methodist Church, reminds them that they are distinguished from mere adherents as they have accepted the responsibilities involved in church membership; that they form a series of inner circles, in which social and spiritual fellowship is the ruling principle; they also bear the financial burdens of the church, and take the lead in its spiritual enterprise. He then reminds them of the vast numbers of people who gather round the church without forming it. Then he urges Methodists to make the inner circle of life and fellowship in all their churches so attractive that the members of the congregations will long to enter into it.

We Unitarians have no such distinctions as these, no inner circles nor outer ones, but merely one circle into which all who sympathise with us are invited to enter and take their share in matters affecting the welfare of the congregation as a whole. Nor are we held in bondage as the Roman Catholics are, and liable to be called to account by a pastoral letter such as that issued last month by Cardinal Vaughan and the English Roman Catholic Bishops, in which they deplore the existence of the Liberal Catholics, being those who substitute the principle of private judgment for that of obedience to religious authority. The writers of the letter consider that "indiscriminate reading was perhaps the most insidious form under which the poison of rationalism and unbelief was injected into the soul." "To read without necessity matter calculated to create doubt or to sap faith was a sin against religion and the First Commandment," they say. If this state of things exists to any great extent it ought to inspire us with fresh hope for the spread of our principles.

As to our outlook for the future, we must move with the times as we have done in the past. We cannot stand still. We have made great progress in the years gone by, not so much in the increase of our numbers as towards the realisation of our ideal of undogmatic religious fellowship.

In closing this letter I cannot do better than quote that deeply religious book "The Handbook of Rational Piety":—"It matters everything to every man that he should be devotedly faithful to that which is divinest to his own soul. Not only will the power over our hearts of any form of religion we may profess be lessened, but the moral strength of our characters will be enfeebled, if, having real convictions, we hold them timidly and apologetically, and do not treat them as pearls of so great a price that it is well to go and sell all that we have to possess their glory. Thoroughness of devotion to our own highest thoughts will alone sustain the noblest life of our souls."

With these few thoughts and suggestions, gathered together at the call of the Editor, let us here in the Midlands go forth with fresh hope into the new century that opens before us. H.

THE National Simultaneous Mission of the Evangelical Free Churches is to open in London on Monday, Jan. 28, with a noon service in the Guildhall, at which the Lord Mayor is to be present, and Dr. Parker is to preach. The Mayors of all the new London boroughs are also being invited. The Mission, so far as London is concerned, is to close on Feb. 4, and in country it is to be held from Feb. 16 to 26. The Mission, which is a great united twentieth century effort, is, as the *Christian World* says, a "campaign against religious indifference outside the Churches and smug self-satisfaction within them." The February number of the *Free Church Chronicle* is to be published next week, and will be a special Mission number.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Belfast: All Souls'.—On Sunday evening the Rev. W. H. Drummond preached a sermon on "Lessons from the Life and Work of Professor Huxley." The biography, he said, came appropriately at the end of a century, summing up the meaning and content of a great intellectual movement. Having spoken of Huxley's relations to other great men of science, and of his attitude towards criticism and truth, Mr. Drummond concluded that Huxley's work helped religion far more than it had hindered it. His influence had been that of the wind and fire. He had consumed and he had purified. He had helped men to think clearly and to be honest in their thinking, and had compelled them to face facts.

Belfast: First Church.—Aunt Amy's little play was the chief item of entertainment at the Sunday-school party of the First Church, Belfast, on Monday, the 14th inst. Some thirty small people took part in the performance, and bright faces, pretty dresses, and well-trained memories made the evening a happy one for all concerned. The teachers of the school are very grateful to Aunt Amy for her charming little play.

Bradford.—The *Bradford Weekly Telegraph*, of Jan. 12, gave a good illustration of the front of Chapel-lane Chapel, and a portrait of the Rev. E. Ceredig Jones, at the same time devoting more than two columns to an account of the "First Nonconformist Chapel" of Bradford. The original chapel was built in 1717 or the following year, the Nonconformist congregation having previously met at Chapel Green, Little Horton. The present fine building was opened in 1869.

Brighton.—The Free Christian Church Sunday School held its annual Christmas treat on Friday, Jan. 11. The Rev. Herbert M. Livens distributed the prizes. A pleasant evening was brought to a close by a magic lantern entertainment.

Bristol: Lewin's Mead.—On Sunday evening, the Rev. A. N. Blatchford gave his annual address of retrospect, "The Dead Year: its Memories and Lessons," in which he spoke eloquently of what they owed to such men as Blackmore and Sullivan, to Mrs. Gladstone and Mary Kingsley, and above all to Ruskin and Martineau. The address is fully given in the *Western Daily Press* of Jan. 14.

Byker.—On Wednesday, Jan. 2, a very successful congregational soirée took place in the Byker Unitarian Church. After tea a public meeting was held, presided over by the Rev. Frank Walters, who, in an interesting speech, referred to the commencement of the work at Byker, and to the close relationship existing between the Byker Church and his own. Councillor Elliott, of Gateshead, also delivered a stirring address. Mr. G. G. Laidler, who has taken great interest in the congregation, since its formation urged that a strong effort should be made to obtain a suitable and permanent home, and promised a substantial contribution towards the building. Mr. T. Paxton, who has recently accepted the charge of Unity Church, South Shields; Mr. F. C. Slater, secretary of the Northumberland and Durham Unitarian Association; and Mr. J. Glending, lay-worker at Byker, were the other speakers, and there was also vocal and instrumental music.

Capelybryn.—On Wednesday, Jan. 2, the annual Sunday-school party was held, tea being followed by a miscellaneous entertainment by the children and their friends, the Rev. J. Davies presiding. Prizes for regular attendance at school were given during the evening.

Carlisle.—The School Board election was to have taken place on the 21st inst. The Rev. Chas. Travers, backed by a very powerful organisation, was running as an Independent candidate; his chief "plank" being disapproval of the Board's acceptance of the Higher Elementary School Minute. His return by a large majority was generally admitted as being absolutely certain, and after sixteen candidates had been nominated for the eleven seats, a conference was held, which resulted in Mr. Travers taking the seat of a Roman Catholic canon. This is the gain of a seat from the Denominationalists.

Dewsbury.—Unity Church, which has been closed for the past three months, was re-opened on Sunday week, when the Rev. J. Morgan Whiteman entered on his ministry, preaching in the morning on "The Legacy of a rich Century," and in the evening on "A Fresh Start." On the following Saturday evening a tea-meeting was held to welcome Mr. and Mrs. Whiteman.

East London Unitarian Sunday School Union.—The fourth meeting this session was held

at Walthamstow on Saturday, 12th inst. The Rev. H. Woods Perris presided, and Mr. Frank Talbot, of Highgate, read an excellent paper on "The Higher Criticism of the Bible and its Possibilities in Sunday-school Teaching." There were over thirty teachers and friends present, several of whom joined in the discussion after the reading of the paper.

Gateshead.—On Thursday, 10th inst., a lantern lecture on "Dr. James Martineau" was given at Unity Church by the Rev. Arthur Harvie; the slides, which were lent by the Rev. F. K. Freeston, were most instructive, and were greatly appreciated. On Sunday, in connection with the first anniversary of Dr. Martineau's death, a special memorial service was held. The hymns, prayers, responses, and readings used in the service were all from the hand of the late revered teacher, and an excellent portrait of Dr. Martineau was given to each worshipper. The Rev. A. Harvie preached upon the religious belief of Martineau as set forth in his essay, entitled "Five Points of Christian Faith," setting forth what he called "granite oundations" of Christianity—(1) Faith in the moral perceptions of man; (2) faith in the moral perfection of God; (3) faith in our highest desires and affections as divine; (4) faith in Christ as the revealer of God's moral perfection; and (5) faith in human immortality. The sixty years which separate us from the writing of that essay have not made less certain those bases of Christian faith. Copies of the essay were given to all present.

Guildford.—Answering questions of the editor of the *Surrey Times* to clergymen of the county as to the special social and personal lesson of the dawning century, the Rev. E. S. Lang Buckland replied: (i) The dictate of our imperial responsibilities, that our supremacy must be not merely imperial, but moral and spiritual; that our patriotism must be religious. We must hold religion a citizenship and our citizenship a religion. (ii) In the words of Thales, "know thyself," and of Epictetus, "for all other delights give this that you are conscious that you obey God."

Horwich.—On New Year's Eve a watch-night service was held, when the Rev. R. C. Moore spoke a few words appropriate to the occasion. About sixty persons attended. Mr. Moore has been elected to fill a vacancy on the School Board, and on taking his seat on Monday, 7th inst., received a hearty welcome from the vice-chairman of the Board, the Rev. T. Storey Bates, curate of St. Catherine's, who presided, and the other members of the Board. Last Sunday evening the six Nonconformist ministers in the town, who meet in a monthly fraternity, arranged for an exchange of pulpits. Mr. Moore exchanged with the Rev. W. M. Kelley, of the Primitive Methodist Chapel, Chorley New-road, who preached in the Unitarian Chapel with much acceptance. Following upon the exchange, a united Communion Service was held in the Lee Congregational Chapel, in which all the ministers took part. There was a large attendance, and the service was both helpful and impressive.

Kendal.—On Sunday, Jan. 6, the first of a new series of fortnightly lectures was given by the Rev. H. V. Mills, after the usual evening service, the subject being "The Beginnings of Life on the Earth: or, the Divine Way of Creation." The lecture was illustrated by lantern views, the hymns sung being also thrown on the screen.

London: Bermondsey.—A Band of Hope tea and social meeting was held on New Year's Day, and after the Secretary (Mr. A. W. Harris) had reviewed the past year's work, fourteen medals for attendance and good conduct were distributed by Mr. Harold Titford, the Sunday-school superintendent. On Jan. 8 an address was given by Mr. Cordrey, of U.K.B.H.U., and at the same time the names of fourteen candidates for membership were received. On the 15th inst. the Rev. Frederic Allen addressed the meeting, and five more names were given in. Mr. E. Howard is manifesting the same generous interest in this as the other branches of the church work.

London: Deptford.—Last Sunday the first annual service in connection with the "M. A. Pearce" Lodge of the Independent Order of Good Templars (which holds its meetings in the chapel) was held, when Bro. the Rev. A. J. Marchant, chaplain of the Lodge, gave an eloquent discourse, based on the words, "Abhor that which is evil, cleave to that which is good." Bro. C. D. Parkinson, District Chief Templar, and W. H. Pearce, District Superintendent of the Juvenile Temples, assisted in the service, at which upwards of 130 adults were present.

London: Stamford-street.—The anniversary meeting of the Band of Hope and Mercy was held on Monday last, when a good number of members, parents, and friends were present. The President, the Rev. Frederic Allen presided. Concerted melodies were rendered by a choir of eighteen children, and songs or recitations by other friends. During the evening the Chairman, after welcoming the parents and others present, eloquently put before them the importance of both the Temperance and "Mercy" work among the young. The Secretary (Mr. A. W. Harris) gave a summary of the work during 1900, reporting many interesting and successful meetings which had been held, operations being continued through the entire year. Acknowledgment was made of willing personal help and financial support from various friends. The closing and special event of the evening was the distribution, by Mrs. Frederic Allen, of medals and prizes to members who had distinguished themselves by regular and punctual attendance and good conduct. Twenty-three handsome volumes were awarded, thirteen having been generously provided by Mr. A. H. Biggs, and ten by the President, and a medal was presented with each.

Norwich.—The congregation of the Octagon Chapel has celebrated the opening of the twentieth century by adding twenty new subscribing members to its list.

Nottingham: High Pavement Chapel.—Jan. 13, being the first Sunday after the anniversary of the death of the late Dr. Martineau, the Rev. J. M. Lloyd Thomas preached at the morning service a memorial sermon which touched all hearts and seemed to bring those present to that "communion of saints" to which that great prophet of truth was so often calling his devoted listeners.

Preston.—The annual party of the Percy-street Sunday-school took place on Monday, followed by an entertainment, at which, in the regretted absence of Councillor J. J. Rawsthorn through illness, the Rev. N. Anderton presided. The various reports which were read were very encouraging, and showed satisfactory progress during the year. The Chairman spoke of the splendid work that was being done by the faithful band of teachers and workers in the school. The beautifying of the lower schoolroom by a number of volunteers who had freely given their time and labour was instanced as an indication of the spirit in which the work was being carried on. He was gratified to note also that in addition to raising money for the Extension and Renovation Fund, the school had done its part in subscribing to the Twentieth Century Fund and other worthy objects. Mr. Newell, as superintendent, emphasised the need for close and sympathetic co-operation between chapel and school. The school had begun to pass its elder scholars into the chapel through the minister's preparation class, and the congregation should feel its responsibility in all that pertained to the welfare and progress of its child—the Sunday-school. The entertainment which followed included action songs, recitations, dialogues, solos, and musical drill. During an interval the prizes for good attendance were distributed by Mrs. Hayhurst.

Shrewsbury.—The Sunday-school New Year's party was held Jan. 10, when nearly seventy scholars and teachers had tea together. The Rev. J. C. Street presided over the evening meeting, when an interesting programme was gone through. The rewards for the year were given to twenty-three scholars for punctual attendance.

Stalybridge.—In the recent School Board election, the Rev. W. Harrison held a good place along with two other Progressives, coming in after three clergymen and before three Churchmen and a Labour candidate.

Stockport.—On Sunday last a series of five Sunday evening services, under the title of "Music and Religion," was brought to a successful conclusion. On each evening there had been the ordinary service, with the addition of two sacred songs, with specially chosen touching words, sung by some leading lady vocalist in the neighbourhood, together with music on stringed instruments. Instead of the ordinary sermon, the Rev. B. C. Constable told "a short Bible story" (without text) in modern language, "in which music played a part." The stories were: "From Outcast Babe to Deliverer and Lawgiver" (Moses), "From the Manger to the Cross" (Christmas subject), "From Shepherd Boy to King" (David), "The Wanderer's Return" (Prodigal Son), and "From Zealous Persecutor to Martyred Saint" (Paul). In each case illustrative music was sung during short pauses in the story. The series has proved that people can be gathered together in larger numbers by devotional religious services, whose avowed object is "to deepen and quicken the better life through the medium of sacred music and religion."

Todmorden.—On Saturday last the Todmorden Sunday School Union, consisting of almost all of the Nonconformist schools of the town, held its annual meeting in the Unitarian Sunday-school. In the afternoon service was held in the church, the preacher being Principal Gordon. There was a good attendance, and the whole of the service was most impressive. The preacher delivered an eloquent sermon from the text: "And he went on his way rejoicing," in which he put forward a plea for entering upon the new century with joy and faith. After a tea a well-attended meeting was held in the school-room, under the presidency of the Rev. J. A. Smith (Congregationalist). The report was read by the Secretary, also a Congregationalist. A paper on "The Sunday-school of the Twentieth Century" was read by a member of the Methodist Free Church, and a discussion followed, opened by a Baptist and a Primitive Methodist. A pleasant spectacle of unity in diversity was afforded, and a hearty meeting much enjoyed. The President of the Union a year ago was a Unitarian, the President for the ensuing year is a Baptist.

Walsall.—On Sunday week the Rev. Peter Dean preached at the evening service on "The New Century: Our Greatest Dangers and Greatest Wants," the chief dangers being Covetousness, Militarism, and a Yellow Press, and concluding that in Religion was the only safety, and the great need was Righteousness. The service is fully given in the local *Free Press*.

Walthamstow.—The Sunday-school New Year's tea-party took place on Thursday, 10th inst., when nearly ninety children were present. After the tea an entertainment was given, at which a large number of the parents were present. Mr. Hawkes's play of *Cinderella* was performed by seven of the children as part of the entertainment. The Rev. T. E. M. Edwards very kindly attended and gave a short address, and subsequently distributed several prizes in the shape of books for good attendance, &c. Each child, with the exception of the very young ones, received a small booklet published by the Sunday School Association.

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BIRTHS.

DONALD—On the 10th Jan., at 62, Fairfield-road, Newcastle-on-Tyne, to J. Duncan and Rose Donald, a daughter.

ELLIS—On the 7th Jan., in Guernsey, to Leon and Kathleen Ellis (née Rowland), a son.

MARSHALL—On the 14th Jan., the wife of W. L. W. Marshall, of Oak House, Huddersfield, of a daughter.

MARRIAGES.

BEARD—RAWLINS—On the 16th Jan., at St. Agnes Church, Ullet-road, Liverpool, by the Rev. C. C. Eleum, M.A., Vicar of the Parish, assisted by the Rev. T. W. M. Lund, M.A., Chaplain of St. Mary's Church for the Blind, Liverpool, Gilbert, son of James R. Beard, J.P. of Manchester, to Hilda Margaret, third daughter of Henry C. Rawlins, of Grove Park, Liverpool.

DEATHS.

BLYTH—On the 12th Jan., at Winburg, Orange River Colony, of enteric fever, William Ellis Tolmé Blyth, 34th (Middlesex) Imperial Yeomanry, second surviving son of Edmund Kell Blyth, of 6, Rosslyn-hill, Hampstead, aged 28.

WILKINSON—On the 16th Jan., at 1, Compton-road, Highbury, Harriet Wilkinson, fourth daughter of the late Wm. Wilkinson, of Coleman-street, in her 82nd year.

OUR CALENDAR.

SUNDAY, January 20.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, "Serving God." Evening, Lantern Service, "The Parable of the Prodigal Son." Monday, 8.15 P.M., Recitals, by Miss ELLA BRIDGE.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "The New Century.—III. The New Theology."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. 7 P.M., Rev. EDGAR DAPLYN. Morning, "Facing Evil." Evening, "Paul before Agrippa." Children's Class, 12 30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ALEX. GORDON, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "To him that hath shall be given," &c. Evening, "The Rationalist's Ideal."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Penge, Childwick Hall, Beckenham-road, 7 P.M., Rev. T. E. M. EDWARDS, "The Larger Hope" *versus* "An Endless Hell."

Plumstead, Common-road Unitarian Church, 11 A.M., Rev. L. JENKINS JONES, and 6.30 P.M.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. CARLIER, 3.30 P.M. and 7 P.M., Rev. J. PAGE HOPPS.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. P. W. AMES, F.S.A.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. HERMANN THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Europe and China: a Chapter in International Morals."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 20th, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Nineteenth Century.—III. Sociology and Economics."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

CHANGE OF ADDRESS.—Letters, &c., to the Rev. HARRY S. PERRIS, M.A., should be addressed (not as in the "Year Book for 1901," but) to 61, St. Augustine's-road, Camden-square, London, N.W. Letters addressed "Little Portland-street Chapel" are not delivered.

CHANGE OF ADDRESS.—The Rev. JOSEPH POLLARD has removed to 12, Albert-place, Ballymena, co. Antrim, Ireland.

CHANGE OF ADDRESS.—The Rev. J. MORGAN WHITEMAN from 3, Sybil-road, Liverpool, to 30, Victoria-crescent, Dewsbury.

UNITY CHURCH, ISLINGTON.

A LECTURE in connection with the Literary Society will be given in the Schoolroom on THURSDAY NEXT, JANUARY 24th, by the Rev. WILFRED HARRIS, M.A. (of Bolton), on "*A Critique of the Book of Creation.*" Chair to be taken at 8 o'clock. Friends invited.

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Forms of Application and of Questions to be answered may be had from either of the Hon. Secretaries,

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Tuesdays, January 29th, February 5th, 12th, 19th, 26th, March 5th, at *7.30* P.M.

LEEDS: Philosophical Hall.
Wednesdays, January 30th, February 6th, 13th, 20th, 27th, March 6th, at *8.0* P.M.

LIVERPOOL: Royal Institution, Colquitt-street.
Thursdays, January 31st, February 7th, 14th, 21st, 28th, March 7th, at *8.30* P.M.

Admission Free. A copy of the Syllabus will be sent on application to the Rev. C. J. STREET, Maythorn, Heaton, Bolton; the Rev. C. HARGROVE, 10, De Grey-terrace, Leeds; or C. W. JONES, Esq., 39, Drury Buildings, Liverpool.

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NOTES OF THE WEEK.

"THE Queen died peacefully at half-past six." That simple message from Osborne, on Tuesday evening, brought the news of which a week ago no shadow of fear had crossed our mind. Throughout the country, and far beyond our shores the Prince of Wales's message to the Lord Mayor was read with profoundest sorrow, and a sympathy in which was more than sorrow:—"My beloved Mother, the Queen, has just passed away, surrounded by her children and grandchildren."

FOR the Heir to the Throne it is not permitted to remain within that sacred quietness and privacy, which belong naturally to the first days of mourning. On Wednesday the King came to London, and at St. James's Palace took the oath, and received the allegiance of his Council, as Edward VII. Speaking with deep emotion, he said that as King he had resolved to use that name, feeling that his father's name, which he also bore, and who was deservedly known as Albert the Good, should stand alone. He pledged himself to be a Constitutional Sovereign, in the strictest sense of the term, and to devote the whole of his strength during the remainder of his life to the arduous duties, which were his by inheritance, and to the good of his people.

WHILE the melancholy pageants of Royalty proceed, it has been permitted to many faithful friends and retainers to enter the peaceful chamber of death, and to look once more upon the venerable face of their beloved Queen. "How calm and happy she was looking," said one of these, "like a person in a beautiful sleep." Through a thin white veil of finest silk the features were clearly seen, and the face looked wonderfully young, bearing not a trace of suffering, only the marks of heavenly peace. The hands were folded on her breast, on which lay also a golden cross. On the white silken coverlet snowdrops and lilies of the valley were strewn, and there were palms and other flowers in the room. The final resting place will doubtless be the Mausoleum at Frogmore, which the Queen built for Prince Albert and herself.

THE Rev. Stopford Brooke resumed his Browning lectures at University College on Thursday week, and expressed his great regret at having been obliged to interrupt the first course before Christmas. On the first Sunday in February Mr. Brooke is to preach at Rosslyn-hill Chapel, Hampstead, and on the three following Sundays at Little Portland-street Chapel.

ON Monday and Tuesday Mrs. Humphry Ward gave the readings from "Eleanor" and other of her books at the Passmore Edwards Institute, Tavistock-place, which we announced last week, in aid of the funds of the Institute, and we are glad to hear that a substantial sum was the result. On Tuesday evening, at the commencement of the reading, Mrs. Ward said that they were met under the shadow of the national mourning, and she had doubted whether they ought to go on with the reading. But they had met for no unworthy or personal object, nor for anything inconsistent with the sorrow felt by the whole nation. She then read Tennyson's verses of dedication to the Queen, beginning, "Revered, beloved," and after a description from "Helbeck" of a Westmoreland wood in daffodil time, rendered two of the most dramatic scenes from "Eleanor" and "Sir George Tressady." In a brief interval some charming views of the old castle and the wooded hills near Orvieto and the broad valley of the Paglia, described in "Eleanor," were shown. At the conclusion Mrs. Ward spoke of the needs of the Institute, which grow with the growing work, both for more funds and for personal help, and appealed especially to any who might be willing to give an hour or two's regular help every week.

ON Wednesday evening Professor Percy Gardner, of Oxford, began a course of eight Jowett lectures at the Passmore Edwards Institute, Tavistock-place, on "A Historic View of the New Testament." The lectures are to be given every Wednesday evening at 8.30 until the course is completed. The first lecture dealt with "Historic Method and Christian Documents." Next week the subject is "Revelation and its Embodiments."

THE recently-formed Surrey Branch of the British Union for the Abolition of Vivisection held a meeting on Monday evening at the All Saints' Institute, South Lambeth, to protest against the continuance of the practice of vivisection at the Brown Institute, in Wandsworth-road. The meeting, over which Canon Allen Edwards presided, was well attended, and addresses were given by Dr. Wall, from the medical side; Mr. Gerald Maberley, who stated the legal position in regard to the trust; Miss Fowler, who made a powerful appeal on the grounds of pity, justice, and humanity; the Revs. Osmer L. Cole and Arthur Mursell, Mrs. Despard, and others. A resolution was unanimously adopted, demanding that the Institute shall be used exclusively for the purpose originally intended, as a sanatorium for animals. Thomas Brown, whose will is dated Dec. 14, 1846, left over £20,000 to the University of London, for the foundation of an Animal Sanatory Institute, in which the diseases and wounds of animals should be studied and cured, and the testator's desire is expressly stated "*that kindness to animals committed to his charge* (the Superintendent's) *shall be a general principle of the Institution.*" Under such a trust it seems astounding that vivisection should be permitted, even though the Superintendent should plead (as has been done) that the victims have not been "committed to his charge," but have been bought for the special purpose of experiment! More than twenty years ago the late Richard Hutton, in the Senate of the University, strenuously opposed the introduction of the practice of vivisection into the Institute; and the late G. R. Jesse made a gallant, but unsuccessful, fight to secure its abolition. The British Union is now determined to make another attempt. An article, reprinted from the *Abolitionist* of March 15, 1900, stating the whole case, may be had on application to the Secretary of the British Union, 20, The Triangle, Bristol.

MUCH has been written, and of the greatest interest, concerning the late Bishop of London. The memoir in the *Times* gave a delightful picture of the life at Embleton Vicarage, in Northumberland, where Mr. Creighton was for nine years before his appointment to the Cambridge professorship. His brilliant career at Oxford might naturally have led to his remaining there as a College don; but discerning friends urged him, when the time came, to accept the country living, and with the happiest results. To not a few, the writer says, Embleton Vicarage enshrines some of the brightest and most inspiring memories of their lives:—

What joyous walks and expeditions there were in a land teeming with historic associations, which none knew better than Mr.

Creighton how to evoke, in an air saturated with the tonic alike of moor and sea, what nights and suppers of the gods to follow! How rollicking was the fun when fun was to the fore—for no one was more ready than the vicar *desipere in loco*, and he must have invented the verb "to frivol" for himself—how lofty the gravity when wise counsel was needed or serious topics were broached! These two moods were perhaps the real key to Mr. Creighton's many-sided character. Some saw only the frivolous side; few, perhaps, were admitted to the innermost sanctuary of the serious side. Mr. Creighton was no poet in the lyrical sense, though his devotion to Dante shows that, had he possessed the lyrical gift, he would have chosen high and serious themes. But his temperament was at once intensely artistic and finely historic. He loved the seemly shows of life, its pageants and its ceremonies, not from personal vanity, but from a keen sense of historic order and continuity. On the other hand, he could enter freely into the spirit of the new age, to borrow a figure from Matthew Arnold's fine poem, and was not unwilling to take a half-frivolous, half-ironical part in its boisterous and heedless revels. Still, to those who knew him best he was as the poet who cried

> Ah, so the silence was!
> So was the hush!

and the riddle of his double mood, which puzzled many and almost scandalised some, is best read in the lines which follow:—

> The world but feels the present's spell,
> The poet feels the past as well.

In that sense he was every inch a poet.

Though he often talked lightly, we are told, he always took life seriously, and there was at the root of his nature a deeply religious element. "His rare gifts, his intellectual grasp and sincerity, his wide knowledge, his shrewd judgment of men and affairs, his varied sensibilities and sympathies, the unfailing tenderness and wisdom of his intimate counsel, his fascinating talk, his personal magnetism which never failed him in his intercourse with the lowliest or the highest, the youngest or the oldest," would have secured his eminence in any calling, but he had deliberately chosen his career as a Churchman, and therein he found the most complete scope for the exercise of his many gifts.

"He tried to write history truly," was the epitaph which the late Bishop of London once said that he would choose for himself, if he could be sure that nothing else would be added; and though he did not hesitate when the call to London came to him, it was with the utmost regret that he then relinquished his last hope of completing his great historical work on the Papacy. As a bishop, Dr. Creighton had influence of the best kind over his clergy, and certainly he understood them. The *Daily News*, in a special memoir, quotes some amusing sayings of his on this subject:—

> The clergy? Oh, the dear clergy. I think England the most extraordinary country in the world, and its clergy the most extraordinary people in it. The clergy averagely do an immense amount of work, but they really are the most self-centred, undisciplined, and difficult people I ever came across.
>
> . . . . .
>
> Oh, yes, I am very fond of them, that is one of the functions of a Bishop, to love his clergy; but with your true British spirit, each man thinks that the entire organisation of the diocese is centred round his particular parish; each thinks that his own particular trouble or grievance must be settled by the Bishop, so as to put him to as little inconvenience as possible, that his particular line of service ceremonial is the only one the Catholic Church has ever used, that he "knows something about Canon Law," whereas hardly anyone knows what Canon Law is, and that the Bishop exists solely for the purpose of preaching in his church.

On the other hand, the Bishop had the truest appreciation of unaffected piety. To a representative of the *Daily News* he once said:—

> A man's preaching power on Sundays is greatly estimated by his working power in the week. An artisan once said to me, when I remarked that his vicar was not a great preacher, "No, sir; but when our parson says God is good there's a smile on his face makes us believe it, even though he mayn't be a good preacher.

The fourth volume of *Present Day Papers*, edited by J. Wilhelm Rowntree, begins with the January number, the greater part of which consists of a striking essay on "The Work of the Spirit," by May Kendall, from which we have quoted one of the most helpful passages in another column. The Editor, setting at the head of his first page Whittier's lines—

> And all the windows of my heart
> I open to the day—

begins an introductory article by referring to Mazzini's essay in 1835 on "Faith and the Future," and its republication in 1850, when he asked "Why, then, has reaction triumphed?" In reply Mazzini wrote:—

> The cause is in the gradual substitution of the worship of material interests for the adoration of holy ideas. . . . It is in our having forgotten God; forgotten His law of love, of sacrifice, and of moral progress, and the solemn tradition of humanity, for a theory of *well-being* . . . it is in our indifference to truths of an order superior to this world which alone are able to transform it . . . in the stupid presumption on the part of each people that they are capable of solving the political, social, and economical problem alone; in their forgetfulness of the great truth that the cause of the peoples is one.

How applicable these words of Mazzini's are to the present moment the editor sorrowfully feels, but proceeds to show where faith still has its strong-hold. The first article of the promised series, on "Our Social Ideal," by Henry B. Binns, is held over until next month, but Professor A. S. Peake contributes an interesting paper on "Books for Bible Students."

From *Unity and the Minister*, Calcutta, of Dec. 23, we extract the following:—"The authorities of the Calcutta University Institute deserve the best thanks of the public, especially of the student community, for having published from the columns of the *University Magazine* the Rev. S. Fletcher Williams' 'Notes on *Paradise Lost*,' and the 'Origins of Elizabethan Literature.' We have gone through its pages with much interest. At a time when cramming is the order of the day, and a natural growth of the intellectual powers of our young men is retarded or stinted, the pamphlet before us is to be doubly welcomed. It stands in contrast to the many note-books and books of annotation that come out from the Press for coaching young men for University Examinations. . . . The brochure before us tries to lead youthful minds to the level from which the immortal Milton wrote his epic. The object of the book is to unfold before youthful minds the heart and soul of the poet, and help them to behold the beauty, the sublimity, the morality and the spirituality of the unique man. . . . The cultivation of memory and the committing by heart notes is the be-all and end-all of a student's life. We believe it is time for the Calcutta University to reconsider the steps it has taken. We hope the Rev. S. Fletcher Williams' Notes will give a new indication as to the course that should be followed. The author has done a service by describing the peculiar environments of Milton's life, which gave him inspiration to write his immortal work. Some of the descriptions were transcriptions of external conditions of his time. The two chapters on the 'Origins of Elizabethan Literature' repay perusal. We are specially thankful to the Rev. S. Fletcher Williams for the Notes, which may serve as models of the kind. The author, we are glad to see, is not only a preacher of no mean order, but is a scholar and a good teacher, who is well able to help our young men in their studies."

The *Bengalee*, a Calcutta daily paper, under date Jan. 1, makes the following references to the services conducted by Mr. Fletcher Williams in that city:—

> At these services, held in the Albert Hall, the Rev. S. Fletcher Williams preached on Sunday morning an impressive and suggestive sermon on "Unfinished Things." The congregation, which gathers every Sunday morning, is notable in its constituent elements, consisting as it does of representatives of all the learned professions—a large number of college professors, doctors and men of science, barristers, vakils, and senior students, belonging to the Hindoo, Brahmo, Mahommedan, and Christian communities. It is to be regretted that Mr. Fletcher Williams's stay in Calcutta is but temporary.

In an article in the same issue of the *Bengalee* on "The Twentieth Century," the writer draws a somewhat dark picture of the state of things in England and in India at the opening of the new era, and then proceeds:—

> It was in this state of mind, agitated as it was by these thoughts, that I went to hear Mr. Fletcher Williams's discourse at the Albert Hall, on "Unfinished Things," on Sunday morning. Mr. Fletcher Williams is a thinker of singular depth and originality; and I do him but the barest justice when I say that his listeners came away at the close of the lecture in a better and an inspired frame of mind.

It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or clearing a street. The smallest road-side pool has its water from heaven, and its gleam from the sun, and can hold the stars in its bosom as well as the great ocean. So the humblest duty is a bit of God's will and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task work. Do it all well and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight.—*J. R. Miller.*

LITERATURE.

THE HEXATEUCH.*

I.

Parallels to the Subject Matter.

SOMETIME in the reign of Valens (A.D. 364-378) Eutropius composed a summary of Roman history extending from the foundation of the city to the year 364 of our era. The history was very brief. The account of Ancus Martius, for instance, was contained in the words: "After him Ancus Martius, a son of Numa's daughter, became emperor. He fought against the Latins. He added the Mons Aventinus and the Janiculum to the city. He built a town at Hostia [*l.* Ostium] on the sea-shore, sixteen miles distant from Rome. In the twenty-fourth year of his reign he died a natural death." The little handbook enjoyed great popularity, and in the eighth century it was studied by Adelperga, the daughter of Desiderius, the King of Lombardy, dethroned by Charlemagne. This lady, however, complained to one Paulus Diaconus that the history was too meagre, and that it contained no references to sacred history, or, later on, to the affairs of the Church; and about 763, or soon after, the scholar thus appealed to supplemented it, for her benefit, by incorporating extracts from Jerome, Orosius, and others, and putting in references to contemporary events in sacred and other history. He also carried the whole narration down to the time of Justinian. In the section on Ancus Martius, for instance, he added the statement that Josiah was the contemporary king of the Hebrews, and that Epidamnus was founded during his reign. The original Eutropius continued to circulate, but the combined history of Eutropius and Paulus secured a certain popularity of its own, and at some period, impossible to determine exactly, one Landolfus Sagax again enlarged the history from sources similar to those on which his predecessors had drawn, and continued it to the year 806. Landolfus was sometimes content to take passages from Orosius, or elsewhere, exactly as he found them, without observing that the grammatical construction was dependent on some omitted words, and did not harmonise with the text into which he fitted his extract, and subsequent copyists or editors carefully eliminated the blunders which resulted from this carelessness. In this, its final state, the *Historia Miscella* opened the first volume of Muratori's great collection *Rerum Italicarum Scriptores*, published in 1723.

In our own time the want of a new edition of Muratori has made itself felt, and has been undertaken by a number of editors under the general direction of the great scholar and poet Carducci; and on a certain memorable day when the present reviewer returned from a few days' absence from home he found awaiting him two book packets, one of them containing the first instalment of the new edition of the *Scriptores*, and the other the long-expected Hexateuch, edited by Mr. Carpenter and his colleague. There was something positively dramatic in the coincidence. In the *Historia Miscella* we see a process, every step of which we can check, going on under our very eyes, which in many respects offers a startling analogy to the history which scholars have laboriously reconstructed to account for the present state of the text of the Hexateuch. Muratori was content to print Landolfus Sagax in his final form (just as we usually print the Hexateuch), but the demands of our own age are more exacting. The new editors are required to give us exact indications of the composition of the *Historia Miscella*. This they effect by various devices of typography. The section on Ancus Martius, for instance, runs:—

Post hunc Ancus Marcius, Numae ex filia nepos, suscepit imperium: quo etiam tempore Josias regnabat apud Hebraeos. *Contra Latinos dimicavit* "et vicit; omnes finitimos et potentes tunc Tusciae duodecim populos innumeris concidisse conflictibus." *Aventinum montem civitati adiecit et Janiculum. Apud Hostiam civitatem supra mare sexto decimo miliario ab urbe Roma condidit. Vicesimo quarto anno* "iam" *imperii morbo periit.* Hoc tamen regnante Epidamnus est condita, quae postea Dyracium est nominata.

The passages in italics constitute the original narrative of Eutropius; the Roman lettering the additions of Paulus Diaconus; and the Roman in inverted commas those of Landolfus. Elaborate footnotes, marginal references and diacritical signs complete to the minutest detail, the history of the text as well as the subsequent modifications of scribes and editors which brought the composite text of Landolfus into harmony with the requirements of grammar. In the above extract, for instance, previous editions substituted *concidens* for *concidisse*, which latter stands in the MS. of Landolfus followed by the new editors; the fact being that the construction in Orosius, from whom Landolfus is here borrowing, depends on a verb which is not included in the extract.

Landolfus himself, in his brief introduction, indicates the three strata out of which his book is composed, though without any such details as we have given above; and the question arises whether, if the sources and the successive reductions of the work were no longer accessible, critical sagacity would have been adequate to the task of separating out the three strands of the history. No positive answer can be given to a hypothetical question of this nature, but there are cases in which a very definite answer has been practically given to closely analogous questions.

In the seventeenth century Archbishop Usher discovered a MS. in which the Anglo-Saxon scholar Junius thought he recognised the poem of Caedmon described in a well-known and fascinating passage of Bede's history. The poem was printed as Caedmon's about 1650, but the grounds on which the identification rested were quite unsatisfactory, and in 1875 Sievers declared his conviction, as the result of a careful examination, that the poem as we now possess it was of composite origin, and that certain portions of it were originally written not in Anglo-Saxon at all, but in the continental language known as Old Saxon. Now in 1894 three fragments of an Old Saxon poem hitherto unknown were discovered on blank spaces in a MS. in the Heidelberg library. One of these turned out to be the Old Saxon original of one of the very passages in the Caedmonic poem, which Sievers had specified. The other two passages, having nothing to correspond to them in the Anglo-Saxon poem, do not come under consideration, but the one coincidence was in itself enough to constitute a complete vindication of the critical method that had enabled Sievers to predict it.

It is, then, not impossible under favourable circumstances to analyse a composite document into its constituent parts. Another instance equally striking and far more complete is furnished by the literature that clusters round St. Francis of Assisi. Previous to the labours of M. Paul Sabatier we had been in possession of several nearly contemporary lives of St. Francis and of other compilations of a late date, such as the *Speculum Vitæ* of 1509 and the *Conformities*. Now Sabatier was convinced on independent grounds that the early biography known as the "Legend of the Three Companions" was defective in the form in which we now have it, and he also thought that the later compilations contained valuable and ancient material otherwise unknown to us. Unlike his precursors therefore, who had put aside the whole of these late compilations as historically worthless, he carefully separated out the portions which seemed to him to bear the impress of antiquity and authenticity, and arranged them under 118 paragraphs. He was disposed to think, in spite of some difficulties, that they were connected with the lost portion of the "Legend of the Three Companions," but was not prepared to regard this conjecture as absolute or definitive. In the course of researches undertaken in the hopes of finding confirmation of this idea he was as one who "seeking silver finds gold," for he discovered a complete MS. of undoubted authenticity of a hitherto unknown biography twenty years earlier than that of the "Three Companions." This biography consisted of 124 chapters, 116 of which were identical with paragraphs already included in the 118 rescued from the late compilations. Thus out of Sabatier's 118 conjectures all save two were confirmed by his discovery, and of the 124 paragraphs of the lost biography all save eight had been already recovered by him. It should be added that two Franciscan friars believe that they have since discovered the lost portion of the "Legend of the Three Companions" in an Italian version, which they have published, restoring the Latin text with its aid; and Sabatier accepts their conclusions. Finally, we must note that Brother Leo, the author of the recovered biography, was himself one of the Three Companions, so that a large portion of the later biography coincides with the earlier. Thus Sabatier's confident ascription of the individual fragments to an early source was absolutely justified, and his hesitating identification of that source turns out to have a sufficient element of truth to justify it, together with a sufficient element of error to warrant his hesitation in insisting on it. A more brilliant justification of critical method it would be difficult to imagine.

It is hardly necessary to do more than

* "The Hexateuch, according to the Revised Version, arranged in its constituent documents by Members of the Society of Historical Theology, Oxford." Edited with Introduction, Notes, Marginal References, and Synoptical Tables, by J. Estlin Carpenter, M.A.Lond., and G. Harford Battersby, M.A.Oxon. In two volumes. Longmans, Green, and Co., London, New York, and Bombay. 1900. 36s. net.

hint at the constant examples of the reverse synthetic process which every age affords. Harmonies of the Gospels, popular narratives of the life of Christ in scriptural language, or the recently issued "Concordantia Quatuor Legendarum de S. P. Francisco Assisiensi idest quatuor narrationes seu legendae ad unicam reductae nulla re omissa nulla repetita" (Assisii, 1900) will serve as examples.

Professor Carpenter himself, whose breadth of treatment and wide range of illustration constitute one of the most noteworthy features of his work, has cited many other striking examples of analogous phenomena; so that with all this material before us it is no longer possible to dismiss the hypothesis of a composite origin and a long history of successive combinations and redactions of the Hexateuch as fanciful or impossible on *d priori* grounds, nor to condemn as rash an attempt to retrace the path analytically and climb back to the original documents out of which it was compiled.

To the work itself we shall turn in a second and concluding article.

Philip H. Wicksteed.

PIONEERS.*

Now that beyond all controversy we have entered upon that twentieth century which a few eccentric people chose to imagine and enjoy a year ago, we are likely to see plenty of books dealing with the thinkers and workers of the century that has departed. Many of them will be more costly and more pretentious than this volume of Mr. Balmforth's; some, perhaps, may be more original. But we shall hardly find among them any that are more exactly what they claim to be, any that more adequately conform to the author's intention. From a brief preface we learn that these essays, with one exception, have already appeared in the *Co-operative News*. The readers of that paper are to be congratulated. If this volume is a fair sample of its contents, it is a paper which many who have not joined a co-operative society would like to look at. We have here sketches of writers and reformers of various thought and of various significance and worth; William Cobbett and Richard Cobden, John Stuart Mill and William Morris, Lord Shaftesbury and Thomas Carlyle, Robert Owen and John Ruskin, and several others as different from these as these are from each other, are here described, and an attempt is made not only to summarise the teaching of each one, but to give it something like its proper place in the story of the century's progress. I will not say that it is the work of a *catholic* mind, for that expression is ambiguous and doubtful; it will be safer to say that it is the work of one who knows a great man when he sees him—of one, also, who can fairly well distinguish the great movements of a century from those that have only passing interest. In a "Press notice" of some previous book by Mr. Balmforth, we find the expression that in style he "recalls Matthew Arnold." That may be. But there is not a page in the present volume concerning which such a comparison would not be absurd. The peculiar facility and grace of Matthew Arnold are just as much lacking as his occasional arrogance and his manifest delight in his own gift of exquisite expression. Mr. Balmforth never feels himself superior to the men whom he criticises, never condescends in order to make himself a brother to the reader. He writes as a thinking man for thinking men, tells a plain story without spoiling it, is never extravagant and never dull. The effect of his book is to bring back old memories and readings of past days to those who are old enough to have known something of the men and the movements here described; and to send younger readers on an errand of inquiry concerning the books and the men of whom they have been but too briefly informed. As something has been said of the style of the book a brief illustration, no better and no worse than could be taken from almost any chapter in the book, may here be given:—

> So passed away one of the most single-minded reformers of the nineteenth century. No man is infallible. Certainly Robert Owen was not. We now know that his great and fundamental doctrine—the doctrine that man's character is formed by outward circumstances—is only half a truth, though a very important half—a half which we are recognising and acting upon more and more in all our educational schemes and institutions. . . . We know also that the world will never be converted to socialism by isolated socialistic communities. Men cannot cut themselves aloof from all the advantages of civilisation; they cannot go into the desert and start the world afresh, and, in such rude beginnings, compete with all the refinements, the organisations, the institutions, the learning, the wealth which civilisation affords. . . . But for all his mistakes Robert Owen stands out as one of the most earnest and self-sacrificing social reformers of the nineteenth century. The founder of infant schools in England; the pioneer of that vast co-operative movement which now spreads like a network over the length and breadth of the land; the advocate of those Factory Acts which have lightened the toil of millions of human beings, the persistent and pertinacious agitator who, by his invincible logic, demonstrated the justice of, and the necessity for, what is now termed a "living wage"; the large-minded philanthropist who pleaded for that "equality of opportunity" which most social reformers now regard as an indispensable condition of effectual social improvement—in all this we recognise the passionate devotion, the generous self-sacrifice, and the unswerving loyalty of one who strove to make the life of the people purer, sweeter, and brighter by his having lived and worked amongst them.

Those who invest a half-crown in this book will get in return some profitable half-hours with great men and among important movements; they will learn something of the intellectual and moral forces that distinguished the nineteenth century, and receive occasional hints for their own guidance in the century whose opening they are privileged to see, and to whose progress they may possibly contribute.

J. Ruddle.

* "Some Social and Political Pioneers of the Nineteenth Century." By Ramsden Balmforth. Swan Sonnenschein. 2s. 6d.

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EMERSON AND RELIGION.

By Professor James B. Thayer.*

Emerson was born here in Boston, out of the midst of the two most liberal religious bodies of the time. His father was the minister of the First Church, and a Unitarian; and his mother, the daughter of an Episcopalian, John Haskins, who had been a leading member of King's Chapel. He was, indeed, one of the stricter sort of these people, and one of the protesters against those changes in the service of that Church, and in the mode of ordaining their clergymen, which were adopted in the ninth decade of the last century; and he was of the opinion, so we are told, that, while "there were many ways to heaven, the Episcopal Church was the turnpike road." On his death his small grandson, Emerson, aged eleven, wrote a little regulation poem about him, beginning,

> See the calm exit of the aged saint,
> Without a murmur and without complaint, &c.

and running smoothly along through a dozen lines.

Born on May 25, 1803, Emerson was a little past his majority when the American Unitarian Association was organised on May 25, in 1825. He had graduated at Harvard four years earlier; and then, after teaching school for a year or two, as he had done before during college vacations, he had begun the study of theology, at first by himself and afterwards at the Harvard Divinity School. He was just entering that School at the time, seventy-five years ago, which we are now celebrating. Even before this his mind had been busy with those great inquiries and speculations which in a very few years were to require a larger room than he could find even in the freest pulpit of that period. "I was at that very time," he tells some of his pupils in after-life, in referring to his school-teaching days, "already writing every night in my chamber my first thoughts on morals and the beautiful laws of compensation and of individual genius, which to observe and illustrate have given sweetness to many years of my life."

In March, 1829, he was ordained as minister of the Second Church in Boston. It was in September, 1832, three years and a half later, that he resigned this place, never again to be settled over a parish. He still preached occasionally for some years; but forty or fifty years ago I heard him say one Sunday morning, in Theodore Parker's desk at the Music Hall, that it was long since he had occupied such a place, and that he had left the pulpit because it was impossible to remain on account of the many opinions imputed to a man who stood there which he himself did not hold.

I will not speak further of the mere facts of Emerson's life, except barely to mention his first marriage and the early death of his wife, all within the first two years of his short ministry, his retirement to Concord, his second marriage, and that great career as a lecturer and a writer, beginning soon after he left the pulpit, and lasting almost up to his death, in April, 1882.

What he had hoped from his profes-

* From an address at the seventy-fifth anniversary of the American Unitarian Association at Boston, May, 1900.

sion, and what he was giving to it, may be seen by what he wrote after he had chosen it, but while he was still teaching school: "My trust is that my profession shall be my regeneration of mind, manners, inward and outward estate—or, rather, my starting point; for I have hoped to put on eloquence as a robe, and by goodness and zeal and the awfulness of virtue to press and prevail over the false judgments, the rebel passions, and corrupt habits of men." Again a little later, in April, 1824: "I am beginning my professional studies. In a month I shall be legally a man, and I deliberately dedicate my time, my talents, and my hopes to the Church." His theological education, interrupted by illness, amounted to little; and, as we have seen, his one settlement as a minister was short. It must have seemed to him, when he left the pulpit, that these high hopes, and these vows that I have read, had come to naught. But we can see, as we look back, that, in reality, they have been and are still being nobly accomplished, although in a sense and after a fashion very different, indeed, from what he proposed. In those wonderful outpourings that came from him in the next half-century, he did, indeed, "put on eloquence as a robe, and by goodness and zeal and the awfulness of virtue prevail," as he will long continue to prevail, "over the false judgments of men." Although he left the pulpit early, he never left the function of the prophet and the religious teacher. With him it came true, as he said, that, "if one would be a good minister, he must leave the ministry." But, leaving the ministry, he has done the office of the Church better than the Church itself. He has largely regenerated the Church, and is still regenerating it.

How has this come about? He sought deeply, all his life, for the true and permanent sources of inspiration. He conceived of man as a manifestation of the spiritual power that is everywhere present in the universe, creating, shaping, governing, blessing all, and ready, as ready to-day as in the time of Jesus or of Moses and the prophets to pour itself through each and all, if only the heart is open. He was forever seeking to put himself in the simplest and directest relation with God, the Soul of all, and forever listening for the oracle. See the simplicity of his early methods! "Many of our actions, many of mine," he wrote in the summer of 1832, "are done to solicit the soul. . . . I would be a vehicle of that divine principle that lurks within, and of which life has afforded only glimpses enough to assure me of its being. We know little of its laws; but we have observed that a north wind, clear, cold, with its scattered fleet of drifting clouds, braced the body, and seemed to reflect a similar abyss of spiritual heaven between clouds in our minds; or a brisk conversation moved this mighty deep; or a word in a book was made an omen of by the mind, and surcharged with meaning; or a cloudy, lonely walk, striking the electric chain wherewith we are darkly bound. And, having this experience, we strive to avail ourselves of it, and propitiate the divine inmate to speak to us out of the clouds and darkness." This was written during the summer that he was pondering the giving up of his place at the Second Church.

Five years before, we find him, at Concord, at a time when he was "preaching half of every Sunday," using, in a letter to his aunt, Miss Mary Emerson, the remarkable expression that "the object of our intellectual existence on earth" seems to be "the learning of language." In answer to her request he had sent her down, at Waterford, in Maine, Hume's Essays and Miss Baillie's plays. He wonders what she wants with Miss Baillie, and thereupon suggests the answer to his own question, in a high, half-humorous strain, from which we get a little bit of autobiography. "The instructor in a school," he says, "is pleased to see the children play tricks with figures on a slate, and is glad if they are learning arithmetic by puzzles and in sport; and our governor consents that the apparent object of our intellectual existence on earth, the learning of language, should be accomplished by calculation or by fancy. Anyhow there is a person, of very insignificant pretensions, assuredly, but who believes he has sometimes owed the best of his poor thought to this unhonorable expedient of bringing phrases to the rack. The profit is much as the hangman's, who, doing his office skilfully, sometimes stands legatee to the very respectable sufferer. I would not trouble you with what I know you consider degrading particulars, but that they may go further than more showy facts to teach what stuff we are made of." And then, apparently, he proceeds to give some of these "degrading particulars"; but they are omitted in the printed letter.

In such passages as these, in his youth one sees the intimation of the thoughts and the methods of his whole life—very simple methods, illustrated at this time in a homely way, but the beginnings of what resulted in that splendid contribution to human thought and human inspiration which he afterwards lived to make; for these were not the mere fancies and dreams of youth, soon to be forgotten as he grew absorbed in the routine of life. Here was one who sought after and treasured these heavenly intimations as the most real and most important things in the world, who gathered them assiduously all his life long; one who, regarding all that he saw in Nature and all that he could gather of human learning and human utterance as so much hint and expression of greater spiritual things behind, made it the main business of his life to study this "language" of which he had spoken, these omens and signs of spiritual truth, and to utter the high matters that he learned, in words that should communicate it to others with an absolute truth, and with whatever of exactness, force, and weight might be possible to human speech, and might consist with the difficult nature of what he sought to say—with its fleeting, elusive, delicate, and almost incommunicable charm. His success was wonderful. Few, indeed, in any nation are the masters of language that can be compared with Emerson's.

As to religion, specifically, perhaps Emerson's most explicit utterances are found in his Divinity School Address, in 1838. After he had delivered it, he was ridiculed or sharply condemned by some of the leaders of our denomination. Some of them, indeed, spoke well of him personally for being honest enough, if such were his views, to keep out of the pulpit. On most of them its lofty truth and poetry were thrown away.

In that address he stated his doctrine of God, of man, the great inspired child and sharer of the life of God, and of the origin of the religious sentiment. But the oracles of this sentiment are an intuition, he said. They cannot be received at second-hand. "Jesus, the only soul in history who has appreciated the worth of man," has been obscured by degrading misconceptions and a degrading homage. The Church dwells with noxious exaggeration about the *person* of Jesus. The soul knows no persons. "By his holy thoughts Jesus serves us, and only thus." Men talk of revelation as something given long ago, as if God were dead. True Christianity is a faith like Christ's in the infinitude of man. Man's soul is wiser than the whole world. In the soul, redemption is to be sought. Of religion he has said elsewhere: It "is a new statement every day." "It is the condition of religion to require religion for its exposition." "Prophet and apostle can only be rightly understood by prophet and apostle."

Such are Emerson's utterances, some of them high and difficult, on the main topics of religion; and men said: This is taking away all that the Church venerates. Jesus is gone, and we know not where they have laid him. Miracles are gone. The Bible is gone. God Himself is gone. All the faith and learning of our ancestors, of all the centuries of Christian history, are gone.

No, no; nothing is gone. What has happened is that man himself is made a sacred thing, and Nature, also, sacred. The focus is changed; and all things take their place in a new order. Churches and church history and church organisation and creeds and opinions may still have their place and their interest; but *these* are no longer sacred, and they sink out of sight and grow trivial and offensive, if they are thrust forward into the place which belongs only to the Soul which unites and inspires us all.

Unitarians—that is the name we go by. I have often grieved that we should bear a name that seemed to separate us from others, when, in reality, we ourselves agree with all the churches, in all that they themselves most value. If we are to hold that name, let us hold it as Emerson did, and as he expressed it when he called certain elect ones the "Unitarians of the united world"—united, as he would say, by the common soul that streams through all. For such is the figure, that of a perpetual flow, that is forever running through Emerson's thoughts, and forever reappearing in his words. "Thou," he says, as he looks upon the little river at Concord, and thinks of that other flood that

> . . . pulsing flits
> Through thee, as thou through Concord Plain,—
>
> Thou in thy narrow banks art pent:
> The stream I love unbounded goes
> Through flood and sea and firmament;
> Through light, through life, it forward flows.
>
> I see the inundation sweet,
> I hear the spending of the stream
> Through years, through men, through nature fleet,
> Through love and thought, through power and dream.
>
> . . . .

So forth and brighter fares my stream,—
Who drink it shall not thirst again;
No darkness stains its equal gleam,
And ages drop in it like rain.

And now, at the end of the century which his great words and his character and life have adorned, as they have

Burned in noble hearts, proverb and prophecy,

our denomination is eager to include him within its fold and to do him honour. Well it may be! And it has a right to claim him, for he never lets us.

He has stirred and spiritualised the current religion of our time, and given it wings. He has set the clergy in all denominations, as I have heard it described by one who has had occasion to listen to an uncommon number and variety of preachers,—he has set the clergy of all denominations to "preaching Emerson." That phrase is, rather, shortly descriptive of a fact and a situation than entirely just to certain great and holy men; but it does describe a fact. It was a great preacher of the Episcopal Church, only the year before he was made Bishop of Massachusetts, who said in an essay on "Orthodoxy," which Dr. Crothers has lately quoted, what I will presently quote again. It is the influence of Emerson, more than that of any man or all men together, which has made it possible to have such an utterance from such a source. "It is not conceivable now," said Phillips Brooks, "that any council, however ecumenically constituted, should so pronounce on truth that its decrees should have any weight with thinking men save what might seem legitimately to belong to the wisdom of the persons who composed the council. Personal judgment is on the throne, and will remain there,—personal judgment enlightened by all the wisdom, past or present, which it can summon to its aid, but forming finally its own conclusions, and then standing by them in the sight of God, whether it stands in a great company or stands alone." That was publicly said to a club by Brooks in 1890, and it did not keep him from his Bishop's chair. A great advance, indeed! And consider, let me add, in passing, what a sermon that was which Dr. McGiffert preached last Sunday in Plymouth Church in Brooklyn.

But, after all, not yet has Emerson come to his own. For him it is no reward to become popular; and merely to have men say over again the things that he has said, is like having them say again the great utterances of Jesus. Anybody can do that; everybody does it; Christendom has been doing it for near a score of centuries. But the prophet does not come into his true heritage except as he provokes the men of religion, through a faith and a courage like his own, and a like reliance upon the inexhaustible and ever-present Source of all life and inspiration, to rise to the height where they also, like him, may speak the very word of God, "as one having authority, and not as the scribes."

To CORRESPONDENTS.—Letters, &c., received from the following:—T. B.; C.; G. C. C. (Golaghat); R. K. D.; R. J. J.; E. W. L.; H. N.; S. C. R.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

VERE FOSTER.

"SELL whatsoever thou hast and give to the poor." Truly a hard saying. Too hard for the young man who had great possessions. How much more popular and comfortable a doctrine even for the benevolent—"Get all thou canst and leave it to the poor!" And yet occasionally the precept which made the young man turn sorrowfully away has been obeyed.

At the bidding of the Church men have made the great renunciation. A vivid realisation of the "treasure in heaven" has helped them. When at the bidding of no Church, and stimulated by no future reward, one, to whom any future existence is more a vague perhaps than a triumphant certainty, does this, it is the greater marvel. And when he has passed away, and is beyond the laudation which here he never sought, when the vague perhaps, whatever else it may be, is surely "rest in God and love" for him, then it is well that of those who knew and loved him one should try to state the manner of man he was.

Vere Foster gave his wealth, and he renounced what some would value more—the promise of a distinguished career in the diplomatic service. I suppose few men ever began such a career under brighter auspices. Connected with some of the most powerful families in England, related to Lord Palmerston, whose private secretary he became, he also had the great advantage of the ripe experience of his father, Sir Augustus Foster, a tried diplomatist, who had been Minister to the United States, to Sweden, to Denmark (where, in 1819, at Copenhagen, Vere Foster was born), and to Sardinia. To these advantages must be added the training of Eton and Christchurch, some years of experience at the Foreign Office, and engagement in some diplomatic missions.

The motive which could induce a young man to deliberately renounce these prospects must have been a very strong one; the call to such a renunciation must have been a very potent call. It was a potent yet a feeble cry, the subdued sad plaint of starving multitudes.

He heard it on his first visit to Ireland. It touched the young man's heart, and altered his career. "Sell all thou hast and give it to the poor." The offer of another appointment was declined. He decided to abandon diplomacy and toil for the stricken country. One object swayed him now:—to give his all. The most obvious remedy for the starving peasantry was emigration, and at this he worked, inducing and assisting all he could to try the New World. But the emigrants were subject to brutal treatment. They were defrauded of their allowance of food, insulted, kicked, and beaten. To remedy this he determined to investigate it for himself. He took his passage as a steerage passenger on an emigrant ship. He dared to remonstrate against the brutality of the sailors and officers of the ship, and thus obtained their ill-will. When engaged in writing a protest to the captain, he was struck in the face by the first mate and knocked down; but threats and the foulest abuse only made him the more determined. He sent an account of his experiences to his relative, Lord Hobart. It was published as a Parliamentary paper, and, together with his evidence before a Committee of the House of Commons, was instrumental in causing the passage of the Emigration Acts.

Last year I found this action attributed by a well-known London newspaper to another man. I sent a cutting from it to Mr. Foster, and with his reply he sent me a copy of the Parliamentary paper containing the letter to Lord Hobart.

Having thus secured a more humane treatment of emigrants, he devoted himself to the work with renewed energy. From 1850 to 1857, and from 1880 to 1884 were the most active periods of this work. What he spent during the first period I have no means of ascertaining, but a report of the work done in '80 to '84 he gave to me.

The contributions from a number of subscribers—dukes, Cabinet Ministers, merchants—amount to £2,251; the balance paid by Mr. Foster is £26,948 14s. By this outlay the passage of 20,251 young women was assisted.

Education had, if not the first, the second place in Mr. Foster's regard. He did not like to think that the bare-footed Irish children should have to tread on mud floors sodden by the leakage from thatched roofs, so with characteristic energy he set about flooring and roofing the schools at his own expense. In this sacred cause he tramped all over Ireland, making careful notes of the condition of school buildings, and improving some two thousand of them.

Then there were the copy-books, and the drawing-books.

Poverty-stricken Irish schools could not afford good copy-books, so Mr. Foster began to manufacture them, stipulating that they should be sold at as cheap a rate as the inferior articles, and paying the difference. Those copy-books were the result of careful study on sound scientific principles in which Lord Palmerston, a martinet in writing, assisted. They were rapidly taken up, with the result that the Irish children began to forge ahead, and England and the Colonies demanded them too.

When I came to know Mr. Foster his emigration work had dwindled to occasional cases; but he was very busy with the National Competitions for writing and drawing, started by him in 1870, and for which, up to 1893, nearly three thousand pounds had been spent in prizes. The labour involved was very heavy at times in judging, arranging, and classifying so many specimens. At these seasons the upper room in Belfast which made his home, was encumbered by hosts of copy-books and drawing-books. The affairs of the Belfast Royal Hospital also took up much of his time. He was not only a very generous benefactor to the institution, but he inspired others to give and collect for it. On "Hospital Saturday" he was everywhere—directing, cheering, and tiring himself out.

A Belfast newspaper, which records his death on Dec. 21, contains a school report, read at a distribution of prizes, with this sentence in it:—"Even older people do not very often work for mere work's sake without some hope of reward." Not very often; yet the reward of this man would be difficult to name. He had resigned brilliant prospects, had given away a very ample fortune, had toiled hard for others. What is his reward? Rest? The aged frame needed it; not the dauntless, action-loving soul.

Give him the glory of going on, and still to be.

C. E. P.

THE WORK OF THE SPIRIT.*

The Holy Spirit is the witness to the soul of the Fatherhood of God.

NOTHING is more beautiful or hopeful than the Divine ministry to mediocrity, till it is mediocrity no longer, but high spiritual distinction. This burden of mediocrity is so common, yet so painful, that we who bend beneath it need all the comfort we can get. It is all the harder to bear, day after day and year after year, because it enlists no sympathy on our behalf, and probably no one knows that we are bearing anything. If we complain, we are called querulous, and told to reflect upon our blessings, since no one sees that there is anything to complain about—since it is not physically, only mentally, only emotionally, that we must suffer and forego. So we brood over the sting in silence, till, if we have no spiritual outlook, hope and love die in our hearts. There is no impressive tragedy in our lives; and if there were, we suspect that we should not reap a rich harvest of sympathy. We are not people who inspire intense devotion. We are not really first with anyone, or if we are, it is only by accident, because no better person chanced to be forthcoming! We read and think of personalities as unforgetable as roses: we know that we are common asters, with no haunting fragrance, no exquisite colouring—which no one prizes above all other flowers. Or perhaps it is worse, we are mere weeds in the garden.

We are neither beautiful nor gifted. If we had been one, we could have dispensed with the other! There is nothing for us but to be good—ah, what an anti-climax! But, alas, we find that even morally, we are dull and ineffective! Our temptations are not of the grand heroic type, they are poor, sordid temptations, which we would be ashamed to write down, and are more than half ashamed to pray about. Mean ambitions, mean jealousies, mean suspicions, mean desires! How can the Divine Spirit transfigure a life like this?

. . . . . .

But how often we see it done! There is many a face one has marked near the beginning of the journey, dull, apathetic, and unlovely, yet before the end is reached those looking on it see it as the face of Stephen. And sometimes there are lives that seem quite commonplace from the outside, which God's grace has been slowly fashioning from within — till one day there comes a sudden stupendous crisis, and the man who bore his burden of mediocrity so patiently and quietly, because God was with him, almost unconsciously, in the sheer spirit of faithfulness, performs an act of heroism that makes the whole world wonder. But the angels do not wonder. They know that for a long while he had been greater than many people who conquer cities, for he had conquered his repining, sullen soul, and learned to follow Christ in common ways, and made the bread of peasants and their earthen cup his sacrament.

THE Twentieth Century Meetings of Birmingham Unitarians announced for Friday and Sunday next are postponed till further notice owing to the Queen's death.

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* From an Essay by May Kendall in *Present Day Papers* for January. Headley Brothers, 14, Bishopsgate Without, E.C. 6d. net.

THE CHILDREN'S COLUMN.

DURING these last days we have all been thinking very sorrowfully of our Queen, or, at least, very sorrowfully that she is taken from us and her long reign is over. For herself we can only be thankful that a beautiful and noble life of eighty-one years is peacefully ended, and she is called to rest and to enter into that new life, to which so many whom she loved had gone before her.

The reign of Queen Victoria has been the longest in English history, and very wonderful in the progress of knowledge and in much good of many kinds accomplished for the people. This was what the Queen cared most about. She had a great and tender heart, and was always anxious to use her Royal power to encourage those who were working for the common good.

I expect many of you know the beautiful story of her girlhood, before she became Queen, but I should like to tell it over again.

When you are in London you can go and see Kensington Palace, where the little Princess was born, on May 24, 1819, that is, nearly eighty-two years ago. She was a granddaughter of the King, George III., and when in the next year he died, her uncle George IV. became King, and after him another uncle William IV. The Princess Victoria was very happy in having a wise and good mother. Her father died when she was a baby, so that her mother, the Duchess of Kent, who was a German Princess, had all the care of her bringing up. The little girl had no idea that she might some day be Queen of England, but her mother of course knew, and was very careful that she should not be spoilt, but should be well taught, so as to be fit for that high place, if it should come to her. So she grew up, healthy in mind and body, accomplished and thoroughly well taught, beyond the learning common to young girls at that time, simple and earnest, affectionate and generous in disposition. When she was in her teens, and her uncle William, whom she would succeed, was King, her mother saw that the time was come for Victoria to be told what was before her. So one day her governess put a genealogy of the Royal House in the pages of the history book she was reading, and was near at hand when the Princess found it. "I see," said the child quietly, "I am nearer the Throne than I thought"—and then after a pause, "Now many a child would boast, but they don't know the difficulty. There is much splendour, but there is more responsibility." And then she put her hand in that of her governess and said: "I will be good." Simple, childish words—but how true to them the Queen was through all her long life! And when a few years later she was called to the Throne, there was the same simple earnestness in her manner and the same desire to do her duty.

It was soon after two o'clock in the morning of June 20, 1837, that the King, William IV., died at Windsor. The Archbishop of Canterbury and the Lord Chamberlain at once posted to London, and arrived at the Kensington Palace about 5 o'clock. As they reached the gates the sun broke from behind clouds, and the old red-brick palace was flooded with light. But it was some time before they could rouse the porter and gain admittance. Then they were told that the Princess Victoria was quietly asleep and could not be disturbed; but when they said that they came on business of State to the Queen, they could not be refused; and very soon the young girl of eighteen came down to them, in a dressing-gown, and with her fair hair falling over her shoulders, to be told that she was Queen. "I felt no exultation, but something like fear," she said in a letter a few days later; but then and afterwards it was with quiet dignity and earnest conscientiousness that the young Queen accepted her position. At eleven o'clock that same morning she had to meet the Privy Council for the first time to receive the allegiance of all the great men of the State, among whom were the Duke of Wellington, Lord Melbourne, her first Prime Minister, and Sir Robert Peel. Everyone was struck by the beautiful grace and the firmness with which she went through her difficult duty and read her first speech. They felt at once that she was worthy to come to the Throne, and would more than fulfil the highest hopes which had centred in her young life; and now as we look back with great thankfulness on the more than sixty years of her long reign, we know that we are happy indeed to have grown up in a country where Victoria was Queen.

WE are glad to welcome the first number of a new series of the Welsh "Inquirer," *Yr Ymofynydd*, a magazine of twenty-four pages, issued as the monthly organ of the South Wales Unitarian Association, and edited by the Revs. D. Evans, of Cribyn, and T. A. Thomas, of Llandyssul. "Liberty, Truth, Love" stand (we are told), in what to us are mystic characters, as motto on the new cover, which is designed by a daughter of Mr. Gwenogfryn Evans, of Oxford, and represents a pilgrim of truth at the foot of a rugged upward path, over which appears the risen sun. This first number contains two greetings in English from Revs. Dr. Vance Smith, and W. Copeland Bowie, and another, which we wish we could read, from the venerable Rev. Thomas Thomas, of Green Park. In addition to the Editor's opening address, there is an article "On the Threshold," by our friend and correspondent, the Rev. R. J. Jones, of Aberdare, while the Rev. E. D. Priestley Evans writes on "The Union of the Scottish Churches," and the Rev. W. Tudor Jones on "Wanted—Heretics." These and the rest of the magazine are all in Welsh, and we have looked over the pages with interest and longing. Such a magazine should be of great service in the Principality, and is worthy of the support of well-wishers of the Welsh Unitarians, even though they cannot read the language. The price of *Yr Ymofynydd* is 2d. monthly, or an annual subscription of 2s. 6d., which includes postage. Another hundred subscribers are needed, we understand, to secure the stability of the undertaking, and loyal friends are invited to subscribe, either for themselves or for the distribution of the magazine in Wales. Subscriptions may be forwarded to the Rev. T. A. Thomas, Cerdin Villa, Llandyssul, South Wales.

The Inquirer.

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LONDON, JANUARY 26, 1901.

A QUEEN, A WOMAN BELOVED.

PEACEFULLY the burden of many years, of many cares and sorrows, has been laid down, and the long life of our QUEEN is ended. In all history there has been no such QUEEN as ours, with so wide a dominion, and with such power "broad based upon her people's will"; nor has any other Sovereign so touched the imagination and the affections of her people in many lands with the noblest influences of personal character and true human sympathies.

"Educated in England under the tender and enlightened care of a most affectionate mother, I have learnt from my infancy to respect and love the constitution of my native country. . . . I shall steadily protect the rights and promote to the utmost of my power the happiness and welfare of all classes of my subjects." So spoke the girl QUEEN of eighteen, when she first addressed her Council, and after more than sixty years we know how fully she redeemed that pledge.

As her own Poet Laureate, who spoke so beautifully of her, took his office as seer and singer of pure and lofty truth, as a sacred trust to be fulfilled with a complete and worthy devotion, so she her QUEEN-hood; and it is impossible for us to estimate how great a part of the benefits of her reign, which make the Victorian era, in spite of many shadows, the brightest that England has ever known, must be directly attributed to her. Certain it is that TENNYSON'S noble lines, written half-a-century ago, with lofty aspiration, have received ample fulfilment in all that rested within the QUEEN'S power, and now more than ever we can say of her,

She wrought her people lasting good;

Her Court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims of reverence closed
In her as Mother, Wife, and Queen.

And if the hope of peace was more than once sadly broken, and the closing year of her life was most unhappily darkened by a terrible war, we know that it was always against the QUEEN'S will, and that the whole influence of her life made strenuously for peace.

For the first twenty-four years of her reign the QUEEN had the support of her mother's sympathy, and the debt which this country owes to the Duchess of KENT ought never to be forgotten. To this was added for nearly the whole of the same period, the strong support of her husband, Prince ALBERT, who not only gave to her for twenty-one years the supreme happiness of her life, but confirmed her in all noble purposes and generous sympathies. What he was the people only came to know fully after the PRINCE'S death, but now as we look back upon the QUEEN'S reign our thankfulness for his life also is vividly renewed.

Dr. NORMAN MACLEOD gives a touching account of his first visit to Balmoral in the spring of 1862, after Prince ALBERT'S death. He was already a trusted friend, and had several times preached in Crathie Church, when the Royal party was at the Castle. But on that sad occasion he felt it a most trying ordeal, yet was thankful afterwards that both in public and in private he had been able to speak to the QUEEN what was right. Of a private interview he says in his journal :—

After dinner I was summoned unexpectedly to the Queen's room. She was alone. She met me, and with an unutterably sad expression, which filled my eyes with tears, at once began to speak about the Prince. It is impossible for me to recall distinctly the sequence or substance of that long conversation. She spoke of his excellences, his love, his cheerfulness, how he was everything to her; how all now on earth seemed dead to her. She said she never shut her eyes to trials, but liked to look them in the face; how she would never shrink from duty, but that all was at present done mechanically; that her highest ideas of purity and love were obtained from him, and that God could not be displeased with her love. But there was nothing morbid in her grief. I spoke freely to her about all I felt regarding him—the love of the nation and their sympathy, and took every opportunity of bringing before her the reality of God's love and sympathy, her noble calling as a Queen, the value of her life to the nation, the blessedness of prayer.

And he adds :—

The more I learn about the Prince Consort, the more I agree with what the Queen said—that he really did not seem to comprehend a selfish character, or what selfishness was.

It was early in 1861 that the QUEEN lost her mother, and in December Prince ALBERT also died. His noblest monument is perhaps in TENNYSON'S lines of dedication of the "Idylls of the King" :—

Indeed he seems to me
Scarce other than my king's ideal knight,
"Who reverenced his conscience as his king,
Whose glory was, redressing human wrong;
Who spake no slander, no, nor listened to it;
Who loved one only, and who clave to her—"

. . . .

We know him now; all narrow jealousies
Are silent; and we see him as he moved,
How modest, kindly, all-accomplished, wise,
With what sublime repression of himself,
And in what limits, and how tenderly;
Not swaying to this faction or to that;
Not making his high place the lawless perch
Of winged ambitions, nor a vantage ground
For pleasure; but through all this tract of years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot: for where is he,
Who dares foreshadow for an only son
A lovelier life, a more unstained, than his?
Or how should England, dreaming of *his* sons,
Hope more for these than some inheritance
Of such a life, a heart, a mind as thine,
Thou noble father of her Kings to be,
Laborious for her people and her poor—
Voice in the rich dawn of an ampler day—
Far-sighted summoner of war and waste
To fruitful strifes and rivalries of peace—
Sweet nature gilded by the gracious gleam
Of letters, dear to Science, dear to Art,
Dear to thy land and ours, a Prince indeed,
Beyond all titles, and a household name,
Hereafter, through all times, Albert the Good.

And as we now recall these familiar lines, do we not find in them much that can be said with equal truth of the QUEEN?

On the fiftieth anniversary of her wedding her children gave to the QUEEN a Prayer-book, with the following inscription written by TENNYSON :—

Remembering him who waits thee far away,
And with thee, Mother, taught us first to pray,
Accept on this your golden bridal day
The Book of Prayer.

And the QUEEN wrote to TENNYSON, on the same day, Feb. 10, 1890 :—

How kind it is of you to have written those beautiful lines, and to have sent the telegram for this ever dear day, which I will never allow to be considered a sad day. The reflected light of the sun which has set still remains! It is full of pathos, but also full of joyful gratitude, and he, who has left me nearly thirty years ago, surely blesses me still!

With what steadfast spirit the QUEEN bore her sorrows we may see in another of her letters to TENNYSON, after the death of the Duke of ALBANY:—

I truly value your very kind words. My sorrows are many and great! Almost all I needed most to lean on—and who helped and comforted—are taken from me! But though *all happiness* is at an end for me in *this* world, I am ready to fight on, praying that I may be supported in bearing my heavy cross.

. . . . .

I am well, and while I live shall devote myself to the good of my dear country, which has on all occasions of sorrow or joy, but especially the former, shown such sympathy with me!

Such letters of private friendship bring us very near to the QUEEN; but the same true feeling breathed in her public messages and letters to the whole people, as on the occasion of her first Jubilee, and after the death of the Duke of CLARENCE, and not least in the brief message after the Jubilee of 1897:—"From my heart I thank my beloved people. May GOD bless them."

Now that she is taken from us that message seems to speak to us once more, and with a new depth of feeling. We may be happy in the thought that the QUEEN knew how profound was the loyal affection in which she was held by her people.

We have not attempted here any sketch of the QUEEN'S reign, or any retrospect of the great movements and achievements of the Victorian Era. This has been abundantly and admirably done in the Daily papers, and beyond this, all that has been so recently written concerning the past century has dealt very largely with the same subject. We have wished rather to dwell upon the thought of what the QUEEN has been and is to her people, for the pure and ennobling influence of her life cannot be taken away from us. The Mother's heart is what we prize above all else, royal, indeed, and illustrious in the highest station, occupied with vast public concerns, and yet beating true to the humblest of her people.

The first opportunity for the full expression of the universal sorrow came to the Daily papers on Wednesday, and from these we have gathered the following tributes:—

The Times.

OUR beloved Queen, full of years and of honour, has passed to her rest. There are no words to express the general grief, the universal sense of national and personal bereavement, awakened by the event which it is our melancholy duty to chronicle to-day. For nearly sixty-four years Queen Victoria has watched, at first with conscientious diffidence, later with ever-maturing experience, but always with the sympathetic insight of a sensitive yet finely-balanced nature, over every development of national policy and destiny. Through that long period she has commanded the esteem of those who direct the affairs of the world, and has won the affection and the confidence of the vast majority, whose judgment must be formed upon general and external indications of character. Only a rare combination of sweetness and strength, only a subtle blending of the highest qualities of head and heart, can achieve that double success.

. . . . .

If we have had orderly evolution where other nations have gone through devastating internal conflicts, if the Monarchy held its own while new buttresses were being built for its support, and if it now stands not only broad-based upon the people's will, but strong in the affections of kindred nations over sea, we owe these results, to a degree which it is hardly possible to over-estimate, to the womanly sweetness, the gentle sagacity, the utter disinterestedness, and the unassailable rectitude of the Queen.

The Standard.

IT is hard to think of the Throne apart from the living presence of the Lady who enriched the Crown with attributes more precious and undying than any of the traditional incidents of Sovereign State. She leaves it consecrated by the memories which, to the remotest periods of English history, will cling to her name. We are still, perhaps, too near the time when she moved amongst us to measure fully all that we owe to her virtue and her wisdom. But we know enough to be assured that history will assign to her a pre-eminent place in the long line of British Monarchs. Nor would her people care in this hour of sorrow to look beyond the plain promptings of their hearts. We would fain think of her, before the tomb claims the dust of one so dearly loved, with that absorbing sense of loss which men feel when the mother who watched over their infancy has been called away. The thoughts of many millions through the wide dominions that acknowledged her gracious sway will turn to the bier on which rest for awhile the remains of a great and noble Queen. They will not ask themselves why they should reverence the dead. She stands in no need of any set epitaph. Her life was the secret of that incomparable hold which, even in the grave, she will still have upon the affections of her people. Her character was an open book, in which the simplest could read at will. We all understood her, and, understanding, repaid Queenly devotion with responsive trust. Had she been guided through her sixty-three years of rule by a purely intellectual conviction of duty, she would, no doubt, have earned the gratitude and respect of the nation. But it was because she took counsel with her heart: because with her the Voice of Conscience was but the impulse of a keenly sensitive and sympathetic nature, that she held her singular place in the thoughts of all mankind. High and low, learned and unlearned, we were all attached to the Queen by the firmest ties of simple confidence and devotion.

The Daily News.

IT seems like conventional eulogy to say that of all British Sovereigns the Queen was most beloved. But it is indeed the simple and literal truth. Her Majesty had the gift of attracting and retaining the most ardent and enthusiastic loyalty of men and women who had never seen her face. She held by common consent the highest position among sovereigns. She had seen all the rulers of the earth who were alive at her accession pass away and their places filled by others. From eighteen to eighty-one she presided over an Empire which was constantly increasing in wealth, dignity, and extent. She saw, like Nestor, many generations of men. She associated and corresponded with a whole succession of Potentates, herself not least, but honoured of them all. She came in her old age to be the arbiter of European Royalty, the illustrious personage upon whom other Monarchs relied for wise counsel, the ripe fruit of long and varied experience. No such place has been held by an hereditary Sovereign since hereditary sovereignty began. For it depended on no formal hegemony, but from strength of character, and length of days. Until she was suddenly struck down by the illness which has saddened the hearts and perplexed the minds of all her subjects, Time had dealt very lightly with the Queen. It had somewhat bowed her form, and her hair had passed from silvery grey to snowy white. She lost the power of active movement and her eyesight was impaired. But her mind was as vigorous and her courage as indomitable as they had been in the pride of her youth and the prime of her womanhood.

The Daily Chronicle.

MORE than eighty years have passed, and the little Princess who became a Queen at eighteen, and ruled by love and justice as no tyrant or conqueror ever ruled by fear, has sunk into her last sleep amid the hush of a world who loved and honoured her. What a monument our dead Queen has raised to her memory! How little is all that we can say of her, or do for her, or raise in sumptuous magnificence to perpetuate her name, when compared with the record of that uncorrupted life and work! It is a record which should strike us at this moment as infinitely tender and pathetic. This was a Queen whom we loved and never feared. The wild unruly heart of the nation was always tamed and controlled by her. She led her people by a silken cord, as Una led her Lion, whithersoever she would. To-day is her day, and not a day of pride and boasting—not a day for the counting of her subjects as the sands on the seashore and the measuring of her Empire by its tale of continents and islands. . . . Let us think of her this morning by her highest title, not by crown and sceptre, not by purple robe and jewelled diadem, but by her own magnificent and splendid ideal of Womanhood. This it is which touches the heart's core of a proud imperial race: they have lost their "Mother, Wife, and Queen."

The Daily Telegraph.

As far back as those who live can cast their thoughts, to the dawn of childish recollection, the imagination of the Lady of the Throne, she who was knitted closer to all that was truest and deepest in the spirit of her people than any ruler since Alfred, had already glided like a legend, an ideal, a gracious vision and pure influence, into all our sense of England, into all our awakening to the heritage and destiny of Empire. It was bound up

with all that was thrilling in the high annals of this small, sea-beaten, and immortal land, with all that was brave and right in our resolve to be worthy of the great that were of yore; with all the inspiration to which the love and pride of England could raise our dream of the future. The life of the Queen seemed the inmost part of the life of the Empire. With the passing and the coming of the generations, her name had been the most familiar of the household words. Her Majesty alone was the visible, perpetual symbol of her Realm, and the companion of the nation's journey through all the marvellous process of extended years, which made her nearer yet and dearer still.

The Manchester Guardian.

It has long been the firm belief of everybody in this country, and we think it must have been the belief of everybody outside it who takes an interest in its life, that the Queen was a woman honest, kind, and loyal in all her acts and thoughts; that during a long life she set herself to see clearly what her duty was and to do it faithfully; that in everything which the public takes the right to see of what, were it not that of a reigning sovereign, would be called her private life she was what English men and women would most wish the most prominent of all Englishwomen in the eyes of the world to be; that she worked hard; and that she did not merely work hard at the routine tasks of limited monarchy but was rich in happy discoveries and uses of occasions on which a rightly struck note of human sympathy might help—as did her famous message to the widow of Lincoln—to soften the mutual relations of great peoples, or, like her several recent messages to the people of this country, to raise and keep her own relations with her own countrymen high above the mere official relations of the ruler and the ruled. It was a career too truly honourable and useful to be daubed now with the perfunctory eulogies which attribute almost divine perfections to every sovereign newly dead. The ordinary phraseology of courtly panegyric, so often lavished on the worthless or the commonplace, seems too deeply tainted by that abuse to be worthily applied to the wise, kind, and brave lady who now is dead. It is only by the plain and reticent word which seeks to give its net expression, and no more or less, to the nation's unprecedentedly keen and genuine feeling of loss that one can do anything but a wrong to a character so simple and genuine in its common sense, its good feeling, and the strength and steadiness of its impulse to do what it felt to be right.

The Leeds Mercury.

It was the ambition of Queen Victoria to live and to rule in the hearts of her people. She has unquestionably attained that ambition, and as certainly posterity will willingly accord her the very foremost place among those whose lives enrich and ennoble our national story. The historians will doubtless differ over the great events of the Victorian Era. They may differ as to the part the Queen has played in connection with them. As to this they will have more intimate knowledge than we possess at the present time. But the story of the Queen's life in all her domestic relations and in her relations with her people will have a fascination for those who come after us, even to remotest generations, as long as the men and women of our race are capable of appreciating what is pure and lovely and of good report. It is an intensely fascinating story to-day, but distance will intensify the enchantment. Whatever may be the character of her children's children who may sit upon the Throne she has ceased to fill, they cannot detract from the nobility and the greatness of her matchless career.

The Liverpool Daily Post.

By universal admission on the testimony of the greatest experts Queen Victoria was the best-informed and most practised of living statesmen. She practised her statesmanship with constantly corrective and improving effect. She did all this while scrupulously and without reserve fulfilling the requirements of an unwritten constitution which has come to mean Democracy and Ministerial responsibility. That she might be better understood, alike as a woman and as a Queen, she caused to be published the lightest and sunniest details of her family life and the most full and intelligent account of those years of her Queenship during which her husband was acting as her confidential secretary, always holding all the threads of policy, always faithfully serving his wife, and always behaving with the utmost honour and at the same time with the most auxiliary friendship towards her Ministers. These books will always live as the records of the public and private conduct of a Monarch who dwelt secure in the warm affections of her people, and who will at once take a supreme place in history, and grow and grow as a perfect constitutional exemplar while time endures. Happy are we British also in that the Queen's noble and unsullied public character was linked with a womanliness as pure, as sweet, as true, as considerate, as fruitful in apt kindness, as ever in any place, high or low, taught fellow-women by example how to illustrate all the excellences by which a woman can bless the world.

VICTORIA.

Great and Beloved! Throned not by human chance,
But by that overmastering love that springs
From a wide nation's chosen reverence,
Our prayers are with thee; and our stricken hearts
Look down the vista of the golden years
Crowned by thy purity and perfect good,
Reading in all the everlasting will,
The blessed purpose and the Hand of God.

E. Teschemacher.

It is impossible to estimate the worth of one man absolutely consecrated to a noble aim. Twelve men under the leadership of another, once changed the aspect of the world, and twelve men equally consecrated to an equally noble aim, might do the same thing again at any time. Such education would bring no sudden dawning of the golden epoch; but it would lead to growing improvements in social conditions, as it deepened and ennobled the significance of personal life.—*E. H. Griggs.*

MANCHESTER COLLEGE, OXFORD.

ANNUAL MEETING.

The annual meeting was held as usual in the Memorial Hall, Manchester, on Thursday, Jan. 17, the President, Mr. William Colfox, in the chair.

The Report of the Committee made reference to the death of Professor Max Müller, who had been one of the Visitors of the College, also to the death of the Rev. John Wright and other supporters of the College. A summary of receipts and expenditure for the past three years showed a considerable increase of expenditure, due to the larger number of students. A balance of £52 on the total of £3,607 for the past year was explained as delusive, since owing to changes in investments more than a year's income was included, and it was pointed out that at the present rate of expenditure a considerable increase in the annual subscriptions was needed to keep the college out of debt. The report referred with satisfaction to the happy results of the common residence of the students, and stated that at the beginning of the present year the residence would become a private Hall licensed by the University authorities for the residence of Undergraduates, with Mr. Addis as Master. Among the gifts to the college recorded were a large number of valuable books from the library of Dr. Martineau, presented by his family, and an excellent copy, by Miss Nevinson, of Leonardo da Vinci's "Last Supper," the gift of Mrs. Bramley, made at the desire, and in memory, of her late husband, Mr. Herbert Bramley, of Sheffield. The picture has been placed over the Communion table in the chapel. The New Century Fund, consisting of twelve donations of £100, had paid off all deficits on the previous year's accounts. The report concluded with a reference to the number of students at present in the College, a great advance on previous years, and to the satisfactory character of the work accomplished, and once more commended the College "to the loyal support of the trustees and of all friends of its principles, and of the ministry whom it trains for the free and devoted service of God and man."

The Treasurer pointed out that the finances were not so favourable as they seemed to be, for there were five quarters' income in the year. It was a serious thing that the subscription list was growing less, amounting to only £1,000 a-year, when £1,500 was actually wanted.

The President moved the adoption of the report, and emphasised its salient points. He referred to the statue of Dr Martineau in the library, and said he thought it was in a bad light and should be removed to some better position. The increase in the number of students was satisfactory; but he saw by the Year-book that there were still thirty vacant pulpits in the country, and forty others having supplies.

The Rev. C. Hargrove seconded. He said the New Century Fund was a gratifying item. The amount itself was not large; but the readiness with which it was subscribed should be encouraging to the trustees. The Unitarian laity never failed to support any good work such as theirs. He was glad of the success which attended the housing of all the students under one roof. There were at the present time most satisfactory relations existing between the teaching staff and the students who all seemed proud of their college.

The Rev. S. A. Steinthal said that if the plan of residence proved a success he should greatly rejoice; but he pointed out

that it was at present premature to make any definite declaration with regard to it.

Mr. A. H. WORTHINGTON stated that the licensing of the residence for students did not bring the college into any official connection with the University.

Professor J. E. CARPENTER announced that Mansfield College had followed suit by establishing a residence for its students also.

The following were appointed officers for the ensuing year:—Mr. W. Colfox, President; Messrs. D. Ainsworth, R. Arlosh, H. Rawson, Vice-presidents; the Rev. H. E. Dowson and Mr. A. H. Worthington, Secretaries; and Mr. C. W. Jones, Treasurer. Committee and Auditors were also elected.

A vote of thanks to the President for his occupancy of the chair was moved by Mr. C. W. Jones and seconded by the Rev. S. A. Steinthal, and the proceedings terminated.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

FOR FULLER LIFE.

SIR,—Will you allow me, as one who has more sympathy with Unitarianism than any other "ism," to give expression to a few of the thoughts uppermost in my mind? At this time of year, probably more than at any other, we dwell on ideals. We think regretfully of what might have been in the past, and then turn full of hope and resolution towards the future. We resolve to live more Christ-like lives individually; and then a yearning for fellowship comes over us, and we long to work hand in hand with others in the furthering of some good cause. One of the "causes" that lies near my heart is Unitarianism. We think with gratitude of all we owe to its truth-loving spirit, to the courage with which it has borne persecution, of the noble acts of self-devotion performed by men and women bearing its name, and we are uplifted and helped by the beautiful simplicity of its creed. It teaches toleration, and it is well, for there is still the bigotry of "isms" to be fought against—a bigotry of which even Unitarianism is not wholly free. Would that in our search after truth we were not so constantly being deluded into believing that a half-way "ism" was our final goal! But this very tolerance, such an excellent thing in itself, is fraught with danger, especially at this time, when the moderate spirit which is permeating our social life is drifting into indifferentism, or, in its desire to see peace, seeks to reconcile the irreconcilable. It affects the whole of our life, intellectual, moral, and social. In our very desire to be fair to all sides, we lose the enthusiasm which comes from seeing a part transfigured in our imagination into the whole of the truth. Error can never be preferable to Truth, nor narrow-mindedness to breadth of view; but let us see to it that our toleration does not degenerate into indifferentism. We need that vital spark of Truth which lurks within an inspired error to animate our souls, that enthusiasm of single-minded purpose which will fan into one large flame the scattered lights of our minds. Breadth and enthusiasm—it is for more of this I plead. Let us cleave to what is best in the spirit of toleration, and beware of all that degrades it. Let us seek to fully develop our minds and intellects, but beware of becoming the slaves of a "dry intellectualism." The reproach of coldness is often cast at Unitarianism, and, I fear, with a certain amount of justice. Personally, I know many who, attracted by its creed, would gladly enter its pale, but are repelled by a certain chilling atmosphere. Can we not throw more of the true spirit of devotion into our services? Are we not too Puritanic and too much afraid of what appeals to our senses and emotions? Ardent lover as I am of much that belongs to Unitarianism, I cannot help feeling strongly that we need more warmth, colour, and beauty in our services, and more genial, kindly fellowship in our churches. As Christians we should seek to understand and carry out more fully Christ's message of Love to all men, in all grades of society. We need more of his living, impelling spirit, more fervour, more spirituality, more generous-hearted impulse, and perhaps a less judicial and intellectual weighing and considering.

Let us try and make our Unitarianism more of a perfect whole, remembering, as Matthew Arnold tells us,

That you *think clear, feel deep, bear fruit well,*
The Friend of Man desires.

E. MAHLER.

THE UNJUST STEWARD.

SIR,—In a book on the "Parables,"* recently published by the Sunday School Association, I was surprised to see that the writer distinctly, and without the slightest hesitation, ascribes the parable of the Unjust Steward to Jesus. There is not a hint to the effect that there has ever been a doubt as to its authorship. It is evident then that, in spite of what has been advanced by critics against it, Mr. Hirst honestly believes it is entitled to rank as one of the genuine sayings of Jesus. Every man has a natural right to form and express his own opinion. But, in a book issued for the instruction of growing lads and girls, would it not have been well to mention in a foot-note that scholars, refusing to accept it as a genuine utterance, assign it to a late period? In a case like this, the suppression of the truth is dangerous. The readers of the book will not be always children. In a year or two's time their minds will have grown, and in the shop or the factory they may hear this very parable discussed, and its morality attacked—as a specimen of New Testament teaching! At such a time they will look in vain to this book for the special guidance they need.

Mr. Hirst prudently limits his comments to what is contained in Luke xvi. 1-8, and is silent about verses 9-13, perhaps because this latter section contains debatable matter. The "Story" that is told at the close is most irrelevant, and looks as if it had somehow got placed here by mistake. It would come more appropriately after the parable of the man who had not on the wedding garment.

We are told that the parable was given by Jesus to his disciples to illustrate the words: "The sons of this world are for their own generation wiser than the sons of light." What a fall! Can he who gave us the Sermon on the Mount have afterwards deteriorated so much mentally and morally as to be capable of the authorship of this parable? Can this picture of deceit and roguery have come from him? Had his mind become so barren, such a bleak waste, that he could think of no better simile for the illustration of his text? This is the more remarkable, because elsewhere his word-pictures are so simple and felicitous.

But what is the worth of the parable as showing the superior wisdom of the the "sons of this world"? Its scope is limited to the vicious and the criminal class. It might be appreciated by those who prey upon society, those who by craft, deceit, and treachery live upon their fellow men. But the larger proportion of the "sons of this world" are honourable men, and they show their "wisdom," not by cheating, but by their intelligence, industry, perseverance, integrity, and enterprise. Many of them are more thoroughly in earnest about their business than the "sons of light" are about religion. Inasmuch as a convict is not a fair type of the human race, so this parable is a libel on the non-religious community.

There is one point which Mr. Hirst gracefully avoids by neglecting the context. In the verse immediately succeeding the parable Jesus is represented as saying to his disciples: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." If it be objected that these words are outside the parable, I reply that *the idea itself* forms the essential element of the parable and is not to be dismissed by a little adroit legerdemain. The interpretation of this Ebionite utterance I take to be this: the possession of wealth is sinful; use your wealth (and other people's too, if necessary) in deeds of charity; so that they, who are now benefited by your generosity, may hereafter secure you a welcome in the mansions of heaven. This is certainly making charity (in the sense of almsgiving) cover a multitude of sins.

A few years ago a very wealthy man in the North left nearly all his property to a certain religious society. Amongst those who knew well what an ungodly life he had lived, it was sarcastically remarked that his bequest was the biggest deal in Fire Insurance that had been made for a long time. But after all there was nothing *unchristian* in the man's way of settling matters if this parable was really uttered by Jesus. If Jesus did utter it, then our estimate of his moral character must be lowered considerably. F. T. REED.

Moreton Hampstead.

* "Half Hours with the Parables." Second Series. By J. Crowther Hirst.

CHANNING HOUSE SCHOOL.

SIR,—May I trespass upon your valuable space and call the attention of your readers to a good work that is being carried on quite quietly but none the less effectively and which stands most urgently in need of generous support. I allude to the Channing House School Half-Fee Presentation Fund.

The object of this Fund is to give what in effect is a scholarship tenable for two

years of the value of £15 15s. per annum. equal to one half of the school fees, to those daughters of our ministers who would otherwise be unable to obtain such an extension of their education.

It is unnecessary for me to refer to the small stipends received by many of our ministers and their consequent inability to give their daughters the amount of education they most earnestly desire. To show that the Fund meets a real want I might mention that since it was started, upwards of forty of our ministers have availed themselves of its help, and at the present time the Committee have before them more applications than they can entertain solely from want of funds.

Several of our friends subscribe sufficient for one scholarship annually, but it is not necessary that all should do this. Three subscriptions of five guineas, five of three guineas or fifteen of one guinea each, will of course effect the same result—indeed, any subscription of whatever amount will be thankfully received and acknowledged by me as treasurer to the Fund.

F. J. NETTLEFOLD.

Streatham Grove, Norwood, S.E.
Jan. 19.

A MINISTER'S IDEAL.

AT a meeting of the Ministers' Institute in Boston last autumn Dr. Samuel A. Eliot, President of the American Unitarian Association, gave an address from the conclusion of which, published in the *Christian Register*, we are glad to reproduce some passages here :—

Fellow-workers, let us bear our witness to the joy of a true ministry, to its abounding privilege, to its inestimable rewards. "There is," said Phillips Brooks, "no career that can compare with it for a moment in the rich and satisfying relation into which it brings a man with his fellow-men. Let us rejoice together that, in a world where there are many good and happy things for man to do, God has given us the best and happiest, in that he has called us to bear witness to His truth."

How many and how various are our delights! Ours is the joy of plain living and high thinking, of simplicity of daily habit, of healthy regularity, of reasonable comfort, free usually from the restrictions and privations of dire poverty, and always from the encumbrances of luxury. Ours is the joy of regular and persistent intellectual exercise, the satisfaction of productive labour. It may indeed be objected that the immediate results of our labour are intangible and perhaps imperceptible; that manual labour produces things that can be seen and felt, while the fruit of intellectual labour is often remote, eluding measurement and even observation. But it is equally obvious that mental labour is more enjoyable than manual labour in the process, and the essence of joy is more in the doing than in the results of doing. A dawdling, trifling minister may miss this joy; but it is a part of the satisfaction of the robust worker.

Ours is the joy of intellectual fellowship. Surely, one of the supreme pleasures of life is in frequent contact with well-stored minds in large variety, and in the stimulus of quickening intellectual conflicts. Our is the privilege of deeper fellowships—no friendships so real and true as those that are based on spiritual affinities, no sympathies so satisfying as those founded on mutual services. We meet people, as a rule, on their best side. We deal naturally with their truest natures. We have unequalled opportunity for tying men to us in bonds of affectionate goodwill. Ours is the joy of disinterested service. What truer satisfaction can there be than in the ability to serve one's fellow-men? That furnishes a solid foundation of contentment—a contentment which is discoverable, indeed, by every child of man, but which is most accessible to the minister of the gospel of brotherly love.

Ours may be—it is not always so—the joy of a good reputation, the possession of a good name among one's neighbours and acquaintances. I do not mean fame, but that quiet, local reputation for purity, integrity, and sincerity which is often the halo on the brow of an old and faithful pastor, and the crowning satisfaction of a serviceable life. Ours may be the privilege of an enduring influence. A good minister builds his life into the most indestructible of all human institutions—a church. Few men have such opportunity of perpetual fruitfulness. The seed he sows comes to harvest in generation after generation of them that serve the Lord.

. . . .

Over against the assumed infallibilities of the misguided majorities, it is our joy to set the naturalness of our simple faith; over-against the great, pressing tide of materialism, it is our privilege confidently to vindicate the truth that "the things which are not seen are eternal."

And ours, finally, is the peculiar joy of a cheerful religion—a faith which is allied with, and not at war with, our fundamental instincts of honour and justice. Ours is the cheerful religion which is in harmony with the beauty of the visible universe, with the sweetness of domestic affections, and with our ideas of love and neighbourliness. Ours is a faith which bids us know that this marvellous life is not a vision that fades, a bubble that bursts, but a perpetual opportunity, an everlasting trust. Our religious philosophy justifies our Christian optimism. We have no cause, no time to listen to the voices that whisper of a golden age behind us. Our castles of hope shine ever along new horizons. Our good obtained is only tidings of a better. Our faith justifies us in illimitable expectation. Never before us, in all the history of mankind, did the right-minded, self-forgetting manly minister have such a power for good as he has to-day. The potential kingdom of God is even now in our midst. In earnest faith, with unchilled resolution, let us pledge ourselves anew to our high calling, eager for service, and determined that through us and those we shall inspire men may have life, and have it more abundantly.

A WELL-ATTENDED meeting of the committee of the National Conference took place at the Memorial Hall, Manchester, last week, when reports from the Superannuation, the Young People's Organisation, and the Ministerial Sub-Committees, were discussed. The next meeting will be held at Oxford in April, and subsequent meetings are fixed for the afternoon of Tuesday, May 28, in connection with the International Gathering.

PROVINCIAL LETTER.

THE EAST CHESHIRE CHRISTIAN UNION.

A MEETING was held on Feb. 22, 1859, at the house of the Rev. John Gordon, Dukinfield, Henry Bayley, Esq., in the chair, at which were present members of the congregations of Dukinfield (Old Chapel), Dukinfield (Astley-street), Gee Cross, Mossley, and Mottram. It was unanimously resolved :—

That it is expedient to form a Missionary Association in the district in and about East Cheshire.

That the congregations of Dukinfield (Old Chapel), Dukinfield (Astley-street), Gee Cross, Mossley, Mottram, Oldham, Gorton, Stockport, Macclesfield (King Edward-street), Macclesfield (Parsonage-street), Congleton, Styal, Dean-row, and Knutsford be invited to unite in the above association.

The principle on which the association was founded was clearly enunciated in the two following resolutions :—

I. That this association shall be composed of Christian churches in the district in and about East Cheshire, which do not require subscription to any articles of theological belief.

II. That the object of this association shall be to afford mutual assistance to the churches comprising it, either in carrying on their own services, or in conducting missionary operations; such assistance being given in consistency with the perfect independence of each separate church.

Of the congregations invited to join the new "East Cheshire Missionary Association," as it was first called, Dukinfield (Old Chapel), Dukinfield (Astley-street), Hyde Chapel (Gee Cross), Mossley, Mottram, Styal, Dean-row, Knutsford, Congleton, and Macclesfield (Parsonage-street) accepted the invitation, and there were also included Flowery Field and Heyrod. The name was subsequently changed into that of "The East Cheshire Christian Union for Missionary Purposes."

The earliest object of the Association was rather to preserve and revive existing congregations than to break new ground. Increased interest in missionary operations was, however, a marked result among the congregations which had a settled ministry, and a much more satisfactory supply was secured for the congregations without such a ministry. The work was done by the ministers and lay preachers on the roll, with the assistance of the students of the Unitarian Home Missionary Board, to whom all missionary work round Manchester is much indebted. After the foundation of the association three Staffordshire congregations, at Newcastle, Longton and Red-street, were admitted to it, being at the time isolated from all other help and sympathy. Two of these, Newcastle and Longton, with intervals, long remained connected with the Union, but ultimately the difficulty of effectively conducting missionary operations at such distant centres, and other circumstances, led to the connection being severed by the Union with regret. Flowery Field and Mottram were the seats of the chief missionary activity during the early years of the Union, the former congregation being closely associated with the cotton-mills of Messrs. Ashton, who were generous supporters of the missionary work there, the latter being a congregation of Christian Brethren, the name still borne by them. Owing to

the munificence of the late Mr. Thomas Ashton, the Flowery Field congregation moved out of the school in which it had previously worshipped into a beautiful new church, while a fine new school has also been built by Mr. Ashton. On entering the new church and securing by an effort from a bazaar, subsequently repeated, an endowment now raised to nearly £100 a year, the church became self-supporting. Mottram is still in receipt of grants from the East Cheshire Christian Union; and it is remarkable for the fidelity of the many members who, leaving that small village on the hills, have joined kindred congregations elsewhere, and been a source of strength to their efforts. Mottram men had much to do with the foundation of the two flourishing churches at Glossop and Denton.

An early addition to the work of the Union was the opening of the mission at Stalybridge, the Sunday-school founded there being an off-shoot from the powerful school at Dukinfield. Associated in the first instance with Mottram under a joint ministry, the Stalybridge congregation soon had a minister of its own, with the assistance of the Union, and has now for many years been, like Flowery Field, an independent congregation with a new church and school, for which they were largely indebted to the Leech family. Of the older congregations, those which have received assistance, in addition to those mentioned, have been Congleton; King Edward-street, Macclesfield; and Parsonage-street, Macclesfield. The congregation at Congleton has had great difficulties to contend with in the commercial depression that has been so prevalent in this old and somewhat decaying town. Owing to this there has been a constant migration to more flourishing centres of the most active young men; and this congregation has suffered much from this cause. But at the same time, there have always been in it men of influence who have faithfully adhered to its cause, and who have won for it respect throughout the town, often displayed by the attendance of leading citizens at its public gatherings. It inherits a long tradition of honourable service to the community; and it is satisfactory to know that in spite of all discouragements it is now, in the new chapel built some time ago, fuller of life and zeal than for many years. Such congregations, with their past history and their future possibilities, are worthy of assistance; and it is one of the functions of the East Cheshire Christian Union to give them a helping hand. Parsonage-street, Macclesfield, founded by the late Mr. Samuel Greg, and the seat of his inspiring lay ministry, was for years supplied by the Union, until an amalgamation took place between its congregation and that of King Edward-street, when that ancient congregation was revived by the infusion of the new members, bringing with them a more democratic spirit into the management of its affairs. The united congregations are in receipt of assistance from the Union. Another of the old Presbyterian chapels which has joined the Union since its commencement is that at Nantwich; and, although demanding no financial assistance, it has from time to time been supplied by the Union. For a considerable period it was in very low water; but here, again, has been witnessed a fine revival. The congregation, like that at King Edward-street, Macclesfield, reorganised on a more democratic basis, has entered on a new life: a new school has been built, the centre of much activity week-nights as well as on Sundays. In this, once more, is great encouragement in the work of keeping alive the old congregations with a sacred past, such as that bequeathed to the Nantwich Chapel by Dr. Priestley.

Of the more definite missionary work of the Union in establishing new congregations, the most important and successful efforts, since the establishment of the congregations at Flowery Field and Stalybridge, have been those at Glossop, Denton, and Ashton.

The Union, in these cases, has been much indebted to the generous and timely help of the British and Foreign Unitarian Association. The Jubilee Fund of the latter enabled the Union to hold the courses of lectures and initial services which gave birth to the Glossop and Denton movements. But both had unusual advantages, in generous help from Mr. Edmund Potter and his family and Captain Partington in the former case, and from Mrs. Russell Scott and her family in the latter case. The first school-chapel at Glossop was built by Mr. Potter, and the beautiful church subsequently erected owed much to the munificent assistance of Captain Partington. Worshipping in it, the Glossop congregation has now become, like Flowery Field and Stalybridge, self-supporting. At Denton to the new church there was soon added by Mrs. Scott the splendid Russell Scott Memorial Schools and the fine People's Hall, making altogether such a block of buildings as can hardly be found elsewhere in connection with a new missionary church. Here, as at Flowery Field and Glossop, the only danger has been that where so much has been done for a congregation it may lose its independence of spirit. But in all these cases the necessity has been realised by the people of making efforts for themselves. Either the old support has been withdrawn on which they relied, or new needs have arisen, as at Denton, from the appointment of a second minister; and in consequence larger contributions have been raised by the congregations. This is a sign of true health and vigour.

Of all the missionary work of the Union in recent years that at Ashton has been the most encouraging and successful. It was commenced by a course of lectures, largely attended, in a public hall, followed by Sunday evening services, and has never looked back. The energy and enthusiasm of minister and people have been remarkable from first to last; and they have already obtained land of their own and an iron church, and are raising funds for the erection of a chapel.

Another mission station, first commenced some years ago as a Sunday-school, is that at Boston Mills School, Hyde. More recently Sunday evening services have been held there, supplied by the Union. The Buxton congregation has in the later times joined the Union, as a self-supporting church.

Of the older independent congregations on whom the support of the Union mainly rests, it must be recorded that the character has changed in the latter portion of the nineteenth century. The old Presbyterian aristocrat is passing away from them. He has, in the past, added much influence to the old chapels, and provided them with large financial resources. He has been a man of culture and refinement, in the forefront of progress, rising to the highest positions in the community to which he belonged.

The loss of men like that has been greatly felt. They hardly exist now in the churches in which they occupied so important a place. They have disappeared, indeed, very often from the very communities in the midst of which their churches stood. Their removal has left these everywhere much more democratic institutions, depending not on the few but on the many; managed not by the few but by the many. This is healthy, and full of promise for the future. But, at the same time, it is much to be lamented that the churches are losing in many cases the younger generations of these old families, even while they remain in their neighbourhood. Social influences, or indifference, often lead to their practical withdrawal. Education in the great public schools, and in the ancient universities, detaches young men from their early religious associations, and they slip away from them. There is no greater need of our church life in our older congregations than to make every endeavour to retain the best of their rising youth, and it is much to be desired that ministers should set themselves with renewed earnestness to this most important work. There are many who look to the new Willaston School as a powerful agency in this matter, and who therein wish it "God-speed."

As to the general outlook at the opening of the new century in the work of the churches in the Union, while there is ground for satisfaction, there is also much need for renewed religious life in them. The closing quarter of the nineteenth century has been remarkable, no doubt, for congregational activity of a very practical kind. It has been a time of school-building, of chapel-building, and of bazaars in support of these efforts. At Gee Cross, Dukinfield, Stockport, and Knutsford fine new schools have been built and paid for, in addition to all the buildings in connection with the new congregations. A great deal of life and energy has been shown in these churches. But the inner life and worship of the churches, and faithful religious work in the Sunday schools, are more important things than any buildings or bazaars. The personal devotion of the members of our churches in worship and in work, and in the religion of the heart and life, is the thing in which a revival is most needed in the new century, in the older churches, and among the old families that attend them, no less than others. By the missionary efforts of the Union the working men and women are being brought in in larger numbers; our hold on the people grows with prospects that are hopeful. But it is equally needful to keep burning brightly the lamp of religion pure and undefiled in the simplicity of Christ in our older chapels. And we especially want to see in these more zeal and self-devotion for the missionary work of the Union, inspired by a deeper religious earnestness and a truer love for the advancement of the cause of "truth, liberty, and religion."

H. ENFIELD DOWSON.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Billingshurst.—The week evening services, which have been held in the Mission Church at Wisboro Green, about three miles and a-half from Billingshurst, have been so encouraging that the Rev. George Lansdowne, at the request of the people in the neighbourhood, has, since the beginning of the year, conducted Sunday afternoon services. There is quite a little band of boys and girls who attend the singing practices on Tuesdays, and who sing most lustily at the services on Thursdays and Sundays. The journey so often to Wisboro over a hilly road is no light task, taken in conjunction with the ordinary church work at Billingshurst, but the conditions at Wisboro warrant a special effort. On Wednesday, Jan. 16, through the kindness of Messrs. Charman and Pain, and other friends from Horsham, an entertainment was given in Billingshurst on behalf of Wisboro Mission Church. The entertainment was highly enjoyable, but on account of the usual local prejudice which country ministers so often have to experience, and the fact of the night being wet, there were few present besides our own people.

Boston (Appointment).—The Rev. W. Stoddart, B.A., of London, has accepted the pulpit of Spain-lane Chapel. Mr. Stoddart has preached several Sunday evenings to large and interested congregations. The chapel was re-opened in October, 1899, after having been closed for over seven years. Since the re-opening the services, by the help of the Central Postal Mission and Unitarian Workers' Union, have been carried on by supplies, whose services have been greatly appreciated, and it is most gratifying that it is now possible to appoint a resident minister. It is proposed shortly to hold a public recognition service.

Burton.—The second annual tea and entertainment of the Unitarian Society took place in the Town Hall, on Wednesday evening, Jan. 16, and was largely attended. The chair was taken by the Rev. J. Birks, of Derby, who was supported by the Rev. W. Birks and other friends. On the following Sunday the service was conducted by Miss Gittins, of Leicester, whose address was much appreciated.

Chester.—On Jan. 9 the annual scholars' tea and prize-giving took place. After an entertainment, which was much enjoyed, the prizes were distributed by Major Bryan Johnson. The Social Union meetings were re-opened successfully on the 16th inst., an interesting musical programme being provided. In connection with the Sunday-school a scholars' quarterly service has been inaugurated, and a wood-carving class started for the elder scholars.

Colyton (Appointment).—The Rev. F. T. Reed, of Moretonhampstead, has accepted a unanimous invitation to the pulpit of St. George's Chapel.

Deal.—A successful lantern-lecture on the "Ober Ammergau Passion Play" was given on Tuesday evening, by the Rev. S. Burrows, of Dover, the attendance being the largest this season. The local papers gave an account of the Rev. T. Shakespeare's sermon for the new century on "The Reconciliation of Science and Religion."

Halstead.—The annual tea and meeting of the congregation was held on Friday evening, Jan. 18. There was a good attendance. The Rev. T. E. M. Edwards presided, and gave a short address. The financial statement read by the secretary, Mr. J. Taylor, showed a balance in hand of about £6. The subscribers number about fifteen, but it is hoped that an increase will be made to the roll during the present year. The new committee was elected and various arrangements were made for the further development of the work. At present services are conducted fortnightly by ministers provided by the Provincial Assembly, which has charge of the congregation. A service for the Young People will be conducted on alternate Sunday evenings by Mrs. Kemp, a Quaker lady, who takes great interest in the services. A special feature of the Halstead congregation is an efficient orchestral band, which leads the singing, and plays selections from the works of the best musical composers. The service on Sunday last was concluded by the Rev. F. Summers, when fifty adults were present.

Horsham.—On Tuesday week a very pleasant gathering of the Sunday-school teachers, scholars, and friends was held in the Worthing-road Schoolroom. The prizes were distributed by Miss Marian Pritchard, who gave an address to the scholars, five of whom had made every possible attendance, early, and therefore received special rewards. Miss Pritchard's charming little drama, *The Princess May*, was then performed by some of the boys and girls attending the school and their friends. A comprehensive vote of thanks, following a distribution of gifts and refreshments, brought the proceedings to a close. With the opening of the new century it is pleasant to record the addition of six new names to the roll of membership. It is hoped during the spring to arrange for week evening lectures, to follow a very interesting one on "The Provincial Assembly and its Churches," given by the Rev. Frank Freeston a short time ago.

Horwich.—On Saturday evening last Mr. C. E. Barr gave a lantern lecture which he divided into two parts, the first being "Half an Hour with the Microscope," and the second "Types of British Scenery." In the interval between the two, as also throughout the second half, songs and duets were rendered by Mrs. Mottram of Stockport, Miss Adam of Southport, and Mr. W. Chesworth. Wretched weather prevailed, yet an audience assembled which quite filled the schoolroom. On Sunday afternoon the annual prize distribution took place, Mr. Barr kindly undertaking the duty, when thirty-one children received books, some of which they had been encouraged to choose for themselves. In the evening, after the ordinary service, which was more largely attended than usual, an Organ Recital was given by Mrs. Fuller, the hon. organist, and Miss Adam gave two solos. Never before has the chapel been so full of people of all shades of belief.

Maidstone.—The *Kent Messenger and Maidstone Telegraph*, of Jan. 16, contained an account of the Earle-street Chapel and the early history of the congregation, followed by a description of a recent service conducted by the Rev. S. S. Brettell.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Dukinfield on Saturday last. About 110 persons were present. Prior to tea, an important committee meeting was held, at which a scheme of twelve months' reading was recommended to the schools. After tea the President (the Rev. T. R. Elliott) occupied the chair, and a discussion took place on "Christian Endeavour in our Sunday Schools," opened by the Rev. H. S. Tayler.

Stockton.—The Rev. W. H. Lambelle, who, during the past five years, has had charge of the Stockton Unitarian Church, in conjunction with the Middlesborough Unitarian Church, has recently severed his connection with Stockton, and will in future devote his attention entirely to Middlesborough. Several members of the congregation of the Stockton Church promoted a testimonial to Mr. and Mrs. Lambelle, and the gifts were presented on Friday, Jan. 18, at a social gathering held at Tate's Café. After supper the chair was taken by Mr. George Nicholson, when Mr. George Stainton, on behalf of the subscribers, presented a purse of gold to Mr. Lambelle, and Miss Rose handed a silver cruet to Mrs. Lambelle.

Trowbridge.—The *Wiltshire Times*, of Jan. 19, in a descriptive article, with reminiscences of the past century in Trowbridge, gave illustrations of the parish church and Conigre Chapel, and some notes on the history of the congregation.

It will be seen from an advertisement in another column that the course of six lectures on "The Bible in the Nineteenth Century," by the Rev. J. Estlin Carpenter, which was given at Essex Hall before Christmas, is to be repeated at Bolton, Leeds, and Liverpool, on Tuesday, Wednesday, and Thursday evenings respectively, beginning next week, on Jan. 29, 30, and 31.

The Right Hon. Leonard H. Courtney, the President for the current year of the Social and Political Education League, will deliver his Presidential Address in the Botanical Theatre of University College, Gower-street, W.C., on Friday, Feb. 8, at 8.30 P.M. His subject will be "The Making and Reading of Newspapers." The Right Hon. Sir M. E. Grant Duff (the retiring President) will preside. Cards of invitation may be obtained on application to the hon. sec., Mr. C. E. Hecht, 3, Essex-court, Temple, E.C.

The annual meeting of the Liberal Protestant Church, Brussels, took place Sunday, Jan. 20. The attendance was good and the tone very cordial. The members of the church were pleasantly surprised to learn from the treasurer's report that there was no deficiency in the accounts of the year; there is in fact a small balance to carry over. This unexpected result is especially due to the generous response our last appeal received from our English friends, to whom hearty thanks were voted. Will they kindly accept this expression of the sincere gratitude of the Brussels congregation?

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Who's Who. 5s. (A. and C. Black).

The Englishwoman's Year Book. Edited by Emily Janes. 2s. 6d. (A. and C. Black.)

Life and Letters of Phillips Brooks. By A. V. G. Allen. 2 Vols. 30s. (Macmillan and Co.)

Cassell's Illustrated History of England. Part I. 6d. (Cassell and Co.)

The Fatal Opulence of Bishops. By Hubert Handley, M.A. 5s. (A. and C. Black.)

The Boy and the Angel. By the Rev. J. Byles. New Edition. 3s. 6d. (Fisher Unwin.)

Mother, Baby and Nursery. By Genevieve Tucker, M.D. 1s. (Fisher Unwin.)

The Ascent Through Christ. By E. Griffiths-Jones, B.A. 3s. 6d. (Hodder and Stoughton.)

Thoughts on Rome. By Conway Scott. (McCaw, Stevenson, and Orr, Linenhall Press, Belfast.)

English Historical Review, Review of Reviews, Mind.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

CHANGE OF ADDRESS.—Letters, &c., to the Rev. HARRY S. PERRIS, M.A., should be addressed (not as in the "Year Book for 1901," but) to 61, St. Augustine's-road, Camden-square, London, N.W. Letters addressed "Little Portland-street Chapel" are not delivered.

MARRIAGES.

BRYSON—PERRY—On the 12th Jan., at Hope-street Church, by the Rev. R. A. Armstrong, Joseph T. Bryson, of Waterloo, to Annie, only daughter of Thomas Perry, of 125, Bedford-street, Liverpool.

EDWARDS—BLATCH—At the Free Church, Richmond, Surrey, on the 15th Jan., Alice, eldest daughter of the late William Henry Blatch, of Basingstoke, to George Henry, eldest and only surviving son of John Edwards, of The Peldon, Sheen-road, Richmond.

DEATHS.

COLLINS—On the 21st Jan., at his residence, 35, Cotham-road, Bristol, Robert Downing Collins, youngest son of the late John Collins, of Horton, Ilminster, aged 79 years.

HUDSON—On the 22nd Jan., at 4A, York-road Birkdale, Mary, widow of the late Charles Hudson, of Stockport, in her 78th year. No flowers by special request.

WHITFIELD—On the 21st Jan., at 4, Holly-road, Edgbaston, Hannah Maria Whitfield, in her 81st year.

OUR CALENDAR.

SUNDAY, January 27.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, "Alike to All." Evening, Musical Service, Gounod's "Meditations."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, "In Memoriam: Queen Victoria," and 7 P.M., Rev. R. H. U. BLOOR, "The New Democracy."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. H. WOODS PERRIS, and 6.30 P.M.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN. Morning, "In Memoriam."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Islington, Unity Church, Upper-street, 11 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. W. G. TARRANT, B.A.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "An Empire's Grief." Evening, "The Waste and Saving of God."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Penge, Childwick Hall, Beckenham-road, 7 P.M., Rev. H. WOODS PERRIS, "Some Literary Pioneers of the Unitarian Movement."

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Stoke Newington, The Green, 11.15 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. W. LEE, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. JENKYN THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., "The End of the World," Mr. MORTON BARNES, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Bible and some of its Difficulties."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. A. LESLIE SMITH, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Jan. 27th, at 11.15, Dr. WASHINGTON SULLIVAN, "Haeckel's Enigma of Existence."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 27th, at 11.15 A.M., Prof. EARL BARNES, "Asceticism."

PULPIT SUPPLY.— The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

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E. M. WRIGHT, Secretary.

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The ANNUAL MEETING will be held at HOPE-STREET CHURCH HALL on FRIDAY, 1st February, at 8 P.M., the Rev. L. DE BEAUMONT KLEIN, D.Sc. (President), in the Chair.

The Annual Collections will be held simultaneously on Sunday, March 17th, 1901.

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Contents of No. 1, JANUARY, 1901.

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VI. The Bible and the Church.

BOLTON : Spinners' Hall, St. George's-road.
Tuesdays, January 29th, February 5th, 12th, 19th, 26th, March 5th, at *7.30* P.M.

LEEDS : Philosophical Hall.
Wednesdays, January 30th, February 6th, 13th, 20th, 27th, March 6th, at *8 0* P.M.

LIVERPOOL : Royal Institution, Colquitt-street.
Thursdays, January 31st, February 7th, 14th, 21st, 28th, March 7th, at *8.30* P.M.

Admission Free. A copy of the Syllabus will be sent on application to the Rev. C. J. STREET, Maythorn, Heaton, Bolton ; the Rev. C. HARGROVE, 10, De Grey-terrace, Leeds ; or C. W. JONES, Esq., 39, Drury Buildings, Liverpool.

UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL BUSINESS MEETING will be held at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, January 30th, 1901, at Four P.M., HARRY RAWSON, Esq. (a Vice-President), in the Chair.

The attendance of Subscribers of the College is earnestly invited.

Owing to the absence of the President, James R. Beard, Esq., the usual Public Meeting and Soirée is postponed to later in the year.

DENDY AGATE, EDWARD TALBOT, } Hon. Secs.

Manchester, January 23rd, 1901.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3058. NEW SERIES, No. 162.] LONDON, SATURDAY, FEBRUARY 2, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

AMONG the many tributes to the memory of our Queen, some of the worthiest were in the speeches of the leaders in both Houses of Parliament on Friday of last week in moving an Address to the King. Lord Salisbury dwelt with much feeling on the greatness of her influence, who though a constitutional monarch with restricted powers, "reigned by sheer force of character, by the loveableness of her disposition, over the hearts of her subjects, and exercised an influence in moulding their character and destiny which she could not have done more if she had had the most despotic power." We quote from *The Times* :—

She has been a great instance of government by example, by esteem, by love; and it will never be forgotten how much she has done for the elevation of her people, not by the exercise of any prerogative, not by the giving of any commands, but by the simple recognition and contemplation of the brilliant qualities which she has exhibited in her exalted position.

The Earl of Kimberley also, in seconding the Address, agreed that though the position of a constitutional Sovereign might not be one of great direct power, the Queen had shown that it might be one of far-reaching and most beneficent influence.

IN the House of Commons, Mr. Balfour on a similar motion made a speech of restrained but noble eloquence. He also spoke of the effect of a Constitutional Sovereign as produced not by any great isolated action but by the slow, constant, cumulative results of a great ideal and a great example. And in that respect Queen Victoria was the greatest of all Constitutional monarchs.

The simple dignity, befitting a Monarch of this realm, in that she could never fail, because it arose from her inherent sense of the fitness of things. It was no trapping put on for office, and therefore it was that this dignity, the Queenly dignity, only served to throw into stronger relief and into a brighter light those admirable virtues of the wife, the mother, and the woman with which she was so richly endowed. Those kindly graces, those admirable qualities, have endeared her to every class in the community, and are known to all.

. . . .

It is easy to chronicle the growth of Empire, the progress of trade, the triumphs of war, all the events that make history interesting or exciting; but who is there that will dare to weigh in the balance the effect which such an example continued over sixty-three years has produced on the highest life of the people? It is a great life, and had a fortunate, and, let me say, in my judgment a happy ending. The Queen had her reward in the undying affection and the immemorial recollection of all her subjects, wheresoever their lot might be cast. This has not always been the fate of her ancestors. It has not been the fate of some of the greatest among them. It has been their less happy destiny to outlive, as it were, their fame, to see their people's love grow cold, to find new generations growing up around them who know them not, and problems awaiting solution with which they feel themselves incapable to deal. Their sun, once so bright, has set amid darkening clouds, with the muttering of distant storms about to break. Such was not the destiny of Queen Victoria. She passed away with her children and her children's children, the third generation, around her, beloved and cherished of all.

THE universal sympathy shown with this country at the death of our Queen has been the highest tribute to her worth. One of the most touching examples was that of the Boer prisoners at St. Helena, while the heartfelt expressions of sorrow which have reached us from the United States have been very deeply appreciated. Of what we have felt towards the German Emperor, in the sincere affection and sorrow which he has manifested, the Bishop of Winchester spoke in his sermon in Whippingham Church on Sunday :—

In the details of those closing days, as those who know could tell, were marked the very characteristics which had been stamped indelibly upon her life—the genuine power of simple thought, of character, of family love, of deep and wide domestic happiness and motherliness and guiding care. In the knowledge and sight of such an ending to such a life we are touched with the depth and grandeur of these pure domestic feelings and virtues of which we sometimes think too little, but which in such moments as these we acknowledge to be "the very lifeblood of families and of nations." To ensure that nothing should be lacking to the completeness of those closing hours, and that nothing should narrow even on her dying bed the range and touch of the Queen's world-wide interest and influence and love, England saw, in a vivid object-lesson which has touched her to the core, the great ruler of the German peoples simply taking his quiet place as the grandson of our Queen, and thereby cementing by the force of a sentiment which is keener and further reaching than any force on earth the undying friendship of the two great kindred branches of our race. To him, on this day, his own birthday, all England, even in her sorrow, is paying the ungrudging tribute of a glad, because a grateful, homage.

THIS week's *Christian World Pulpit*, an enlarged memorial number, is filled with sermons on the Queen, by the Archbishop of Canterbury, the Bishop of Winchester, the Dean of Westminster, Canon Scott Holland, Canon Gore, Dr. Donald Macleod, Dr. Clifford, Dr. Joseph Parker, Mr. Hugh Price Hughes, and others.

THE officials of the Sunday School Union, of which Mr. George Cadbury is President, and which includes among its Vice-Presidents Lord Aberdeen, Archdeacon Sinclair, Dean Farrar, Dr. Clifford, and Mr. Hugh Price Hughes, have made a proposal for simultaneous children's services on Sunday afternoon in memory of the Queen. The proposal, which is made in the following terms, will, we doubt not, be met by a very general and widespread response, and we may hope that in our own schools throughout the country such services will be held :—

The gracious and loving interest ever taken by our Queen in the children and in all that affected the child-life of the nation leads us to suggest that memorial services should be held by Sunday-schools throughout Great Britain and the Colonies on the afternoon of Sunday, Feb. 3, at the hour of three o'clock.

These services, if conducted in the various churches and places of worship, could be thrown open to the young people of the district. Thus, at the same hour, the children in all parts of the Empire would be able to render their tribute to the good Queen's memory and pray for the King, whilst a fitting opportunity would be afforded for indelibly impressing upon their minds the noble and beauteous lessons yielded by the life and character of the great mother of our nation.

THE simultaneous mission of the Evangelical Free Churches has been carried on with great vigour in all parts of London during the present week, and is reported, so far as the numbers attending are concerned, to be a great success. What the result will be in the quickening of genuine religious life only time can show, if, indeed, such results can ever be seen or chronicled. The actual work of the mission opened on Monday, when Dr. Parker preached a characteristic sermon in the Guildhall, in presence of the Lord Mayor and other

civic dignitaries. A large amount of systematic house-to-house visiting has prepared the way for the mission, and has contributed largely to the promising result. It is interesting to note that in many places inquiry rooms are opened where the mission is being held, and it is reported that the names of converts will be registered and sent on to the denominations with which they desire to be connected. If any should prove to be members of the Church of England, the names are to be sent to their own clergy,

---

DR. H. E. RYLE, son of the late Bishop of Liverpool, and President of Queen's College, Cambridge, was consecrated Bishop of Exeter on Friday, Jan. 25, in Westminster Abbey. The preacher was Canon Armitage Robinson, who prefaced his sermon with touching words concerning the Queen, who had signed the mandate for Dr. Ryle's consecration, while his oath of allegiance had to be taken to King Edward VII. In the course of the sermon he dealt with the relations of the Church to Nonconformists, commending a "cautious friendliness" towards those "whose earnest labours in the cause of Christ are a noble challenge" to the zeal of churchmen. Referring to these remarks, the *Guardian* wrote:—

Dr. Robinson is right to remind us that we ought neither to ignore nor to acquiesce in the fact that a Bishop on entering his diocese sometimes finds that "half the baptised souls within it do not recognise his rule," and that "societies of baptised men and women exist to whom the Bishop is nought"; nor was he mistaken when he said that "the thoughts of men are everywhere turning to unity." We are glad to see that the question has been raised by one who has so strong a sense of the unity of the Church as Dr. Robinson has shown. Grave mischief may arise if there is any attempt to hurry on a premature solution of the problem, or to compromise essential principles. From a calm appreciation of the facts, an earnest desire to find some method of securing greater unity, and a resolve to live in charity with those who still differ from the teaching of the Church on points of importance, we do not anticipate anything but good.

MR. W. D. HOWELLS, chatting in the Editor's easy chair, in this mouth's *Harper*, pays a very high tribute to Lucy Foster in Mrs. Humphry Ward's "Eleanor," but professes his inability to believe in the completeness of Eleanor's final renunciation. He does not think it possible that Eleanor could really have given up Manisty to Lucy, as it is represented, because love "is such a divinely honest and selfish thing." In which judgment he shows that Mrs. Ward has a truer insight than her critic. Lucy Foster Mr. Howells regards as embodying "the highest tribute yet paid by outland literature and American girlhood," though he thinks that her type of Puritan character is more at home in Massachusetts than in Vermont.

She is surprisingly divined, and the truth of the conception is not impugned by the fact that the severity of the ideal which she lives up to is something that was truer of the New England life in the generation before this. If it is not still in the New England life, it is in the New England air, and is what people there breathe in, if it is not what they breathe out. Such a girl as Lucy Foster is still potential if not still actual in New England.

At the same time, while bearing witness to the beauty and fidelity of the character, Mr. Howells finds its chief interest on the universal side, and in its suggestion that Lucy Foster is of English source as well as American.

Through such as she, and through all that is just and pure and high in English nature, we are willing still to be of one allegiance with the English, though we find it so hard to join in the dream of Lord Rosebery.

LONDON has lost two prominent Broad Churchmen. The Rev. Brooke Lambert, vicar of Greenwich, died on Friday, Jan. 25, and the Rev. H. R. Haweis, vicar of St. James's, Marylebone, on Tuesday, Jan. 29. Mr. Lambert was born in 1834, and graduated from Brasenose College, Oxford. Having held various appointments in Whitechapel and in the country, in 1880 he received the Crown living of Greenwich from Mr. Gladstone, and was specially devoted to social work. In 1871 he published "Sermons on Pauperism," and in 1883 "Sermons on the Lord's Prayer." Mr. Haweis was born at Egham in 1838, the son of a Canon of Winchester. Though crippled from childhood, he led a life of the greatest activity, as a popular and fashionable preacher, a public lecturer, a musician, a journalist and art critic. A Cambridge graduate he travelled in Italy, and took part in the war of liberation under Garibaldi. In 1861 he was ordained, and in 1866 entered on his work in Marylebone. Among his best known books are "Music and Morals" and "Arrows in the Air." In 1885 he gave the Lowell lectures at Boston, Mass. He attended the Chicago Parliament of Religions in 1893 as Anglican delegate, and two years later made a lecturing and preaching tour round the world. As a Churchman he was among the broadest of the broad. Some of his ideas as to the Church of the Twentieth Century we quoted from the *Daily News* of Jan. 5. How a man holding such views could remain in the Church of England was a constant wonder to us, to whom Mr. Stopford Brooke's seemed the only possible course; but, in spite of the Prayer Book and the Act of Uniformity, he held, like Dean Stanley, that his position was tenable and untouched by any shade of dishonour.

MR. FREDERIC W. H. MYERS, who died at Rome on Jan. 17, has been latterly most prominently before the public as the secretary of the Society for Psychical Research, founded in 1882, under the presidency of the late Professor Sidgwick, and for years before the formation of the society had been eagerly devoted to the study of the subtler phenomena of consciousness, but he was at the same time a man of letters of fine gifts. Born at Keswick in 1843 (in the same year as the late Bishop of London), Mr. Myers was educated at Cheltenham and Trinity College, Cambridge, of which in 1865 he became a fellow. Subsequently he was appointed an Inspector of Schools, and on his marriage in 1880 made his home at Cambridge. His best known book is, perhaps, the volume on "Wordsworth" in the English Men of Letters Series, but he also published two volumes of "Essays Classical and Modern," and his little volume of poems, including "Saint Paul," which was first separately published, has found many warmly appreciative readers, In the familiar metre of "Saint Paul" are also the verses on "Friendship and Hope" included in the volume, which conclude as follows:—

Children of God! and each as he is straying
Lights on his fellow with a soft surprise,
Harkens, perchance, the whisper of his praying,
Catches the human answer of his eyes.

Then having met they speak and they remember
All are one family, their sire is one,
Cheers them with June and slays them with December,
Portions to each the shadows and the sun.

Therefore His children hold to one another,
Speak of a hope and tarry till the end,
Strong in the bond of sister and of brother,
Safe in the fellowship of friend and friend.

At the time of his death Mr. Myers was President of the Society for Psychical Research, and, as we learn from the *Athenæum*, was engaged on a work on "Human Personality: its Survival of Bodily death," which it is hoped may be far enough advanced for publication.

VERDI, the famous Italian composer who died at Milan on Sunday, at the age of eighty-seven, was the son of a humble innkeeper in a village of Lombardy. He had many struggles before his fame as an operatic composer was fully established in the fifties, by the success of such works as *Rigoletto* and *Il Trovatore*. In the days of Austrian oppression popular melodies and patriotic sentiment in his operas met with an eager response among the audiences, and he became a suspected character. Born in the same year as Wagner, his operas furnish a striking contrast to those of the great German composer; but quite late in life Verdi showed capacity for development, and his *Othello* and *Falstaff*, the latter produced when he was eighty years of age, are much finer works of art than his earlier popular operas.

MINISTERS' STIPEND AUGMENTATION FUND.—At a special meeting of the committee of management, held at Liverpool, on Wednesday, Jan. 23, Mr. Frank Taylor, of Bolton, in the chair, the following resolution was passed:—

That the members of the committee of management of the Ministers' Stipend Augmentation Fund desire to give expression to their sense of the loss they have sustained by the death of their secretary, the late James Lamport Thornely, Esq.

They would place on record their appreciation not only of his personal character and ability, but also of the interest he has taken in the services he has rendered to the Fund, first, as assistant secretary, and afterwards as secretary, to which position he was appointed in 1898, on the death of his esteemed father, the late James Thornely, Esq.

They would further express their regret that for the first time since the establishment of the Ministers' Stipend Augmentation Fund in 1856 the honoured name of Thornely will cease to have an official connection with it, and that thus another link is broken which has connected the present managers with the gentlemen who have preceded them.

Mr. B. P. Burroughs was then appointed secretary to the Fund.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LITERATURE.

THE HEXATEUCH.*

II.

IN a previous article we have given abundant evidence that the task to which Professor Carpenter and Mr. Harford-Battersby have addressed themselves finds numerous analogues in the problems of modern scholarship. Each case presents its own peculiarities, and therefore none of the suggested analogies are complete; but they are amply sufficient to show that the proposed analytical process is a legitimate one if it can be satisfactorily carried out. Now the remarkable work to which this article is devoted is the last and by far the most complete of a long series of efforts to solve the problem of the composition of the Hexateuch. Scattered hints were ttered by various scholars in earlier centuries, and the continuous history of the criticism of the Pentateuch goes back through 150 years. Step by step scholars have advanced; endless methods have been attempted; criticism has sometimes been carried far on a false path by the genius and enthusiasm of some great explorer, before it has discovered its error and retraced its steps; but even such mistakes have not failed to make their direct as well as their indirect contributions to the main advance, and the chief results have been rendered ever more and more secure. Every kind of unsuspected confirmation has flowed in, and as historical and archæological methods, and, above all, the comparative study of history and of religion have advanced, speculation has gradually passed into assurance, and the details have been filled in, so that now there is scarcely room for divergence except on minor points. The works with which it will naturally occur to English readers to compare the volumes before us are Kuenen's "Hexateuch" of 1885, and Addis' "The Documents of the Hexateuch" of 1892 and 1898. It resembles the former in the fulness of its analytical detail, but takes account of the work of half a generation of scholars which has since been devoted to elaborating details and carrying analysis still further; and it resembles the latter in containing the text of the books themselves analytically separated and arranged, but it carries the analysis so much further as to give it a wholly independent value and significance. A comparison of these three books, however, will convince the reader that he is not giving himself up to mere arbitrary speculation. It will show how relatively unimportant the matters of controversy still open are in comparison with the matters on which all are agreed.

The authors combine, with singular skill, a summary history of the criticism of the Hexateuch with an exposition of the positive grounds on which the latest conclusions rest. The story is told in the first 180 pages of the first volume. In the Hexateuch, as we have it, divergent or contradictory stories jostle one another; laws and regulations implying totally different states of civilisation and levels of culture are intermingled, and the confusion of religious ideas is no less marked than that of institutions or historic statements. And when we attempt to place the Hexateuch, as a whole, in its relations to the general history of Israel the confusion becomes worse confounded. But as we read the pages of Mr. Carpenter's Introduction the different elements of the Hexateuch quietly and securely disengage themselves and severally acquire consistency; their mutual relations almost insensibly assert themselves, and they settle into their places in the historical development of Israel. There are no surprises, no dramatic moments; all seems to go spontaneously and inevitably; each recorded observation suggests the next inquiry, and half anticipates its result; and when we reach the conclusion of the story we have witnessed the different groups of history and of law, first asserting their individuality, then revealing to us the springs in the national life out of which they rose, and finally flowing together as the reverence for antiquity, and authority becomes confirmed, and an uncritical and distant age loses its sense for the special significance of the characteristics of each stream of tradition, till the whole is finally recognised as the "Law of Moses," but not till Moses himself has been dead for a thousand years. In this Introduction the general student of history or of civilisation will find exactly what he wants. Mr. Carpenter is an expert, and has all the command of detail which will earn the respectful attention and the grateful acknowledgment of his fellow experts. But he deals with his subject on broad lines, and bases his appeal upon general principles, which it requires no expert knowledge to understand and to test, and he gives the reader the opportunity at every step of looking into the details and testing the statements on which his conclusions rest, should he wish to do so. He has attained Lucian's ideal for the historian, "to be understood by the many and admired by the few."

No attempt to give a summary either of processes or of results will be expected; but the frankly uninformed reader may get some rough conception of the general meaning of the whole inquiry by reading (1) the second creation story in Genesis ii. 4, sqq.; (2) the story of the sacrifice of Isaac in Genesis xxii.; (3) Deuteronomy vi. and xii.; and (4) Genesis i., together with any sections of Leviticus upon which his eye first chances to fall. Nos. (1) and (2) represent the two strands of the earliest group of documents; (3) represents the second, and (4) the third. The three great blocks from which these specimen stones are hewn represent the culture and religion of Israel respectively in the eighth (or ninth) century B.C., in the seventh century and in the fifth. The researches of 150 years, summarised, systematised, and carried forward in the volumes before us, have demonstrated on many converging lines of inquiry the approximate dates, the internal structure, the mutual relations, and the connections with the history and literature of Israel of these three main constituents of the Hexateuch. It is utterly impossible to convey in a few words the effect upon the imagination produced by such an achievement of scholarship as the final analysis of the Hexateuch represents. To the most uninstructed reader the Hexateuch is full of human interest, but to the instructed reader the whole life history of a nation records and reflects itself there. The history of the book is the history of national life and religion; and the history of its recovery is the history of modern methods of research and investigation. It is a history, too, of genius and industry lavished for generation after generation upon an apparently insignificant problem, at first under the idea that nothing can be of small account that concerns the Word of God, gradually emerging into the consciousness that the Word of God which is being studied is not graven upon stones or written upon paper, but traced in the history and on the heart of man, and that the results achieved are far other in their significance than the results that were sought. The success achieved does not enable the student to grasp the very light of life, yet the path has broadened as he trod it; and though he has found no clue to the lost Paradise, yet as he contemplates in the softened light the great prospect upon which he gazes, "behold it is very good."

Those who have some acquaintance with the details of the subject will be interested to know that the critical position of the editors is on the whole somewhat more advanced than that of Mr. Addis; that they accept the view that J. and E. were united into the composite JE. before the time of the Deuteronomist; that the views of the late Professor Kosters with regard to the post-exilian period are accepted so far as they relate to the great covenant under Ezra and the promulgation of the Law; that is to say, it is held (and this to our thinking is the great advance upon Kuenen) that the covenant accepted by the people in the time of Ezra and Nehemiah was based upon the Deuteronomic code with some premonitory anticipations only of the great Levitical code which was presently to be promulgated; and finally that Professor Kuenen's trenchant and fascinating hypothesis that the covenant book of Exodus xxi.-xxiii. was originally represented not as Sinaitic legislation at all, but as given on the fields of Moab, is (to our regret) rejected as needlessly bold.

As for details there are few indeed who would have any right to venture upon criticism. The reader will be as thankful to the editors for the limitations they have imposed upon themselves as for their fulness on essentials. But there must necessarily be differences of judgment as to the relative stress which should be laid on the contributions of various scholars to the development of critical theory or the different lines and items of evidence that have to be marshalled. In every case it is probable that what strike us as curious omissions have been deliberately adopted by the editors. We would instance the fact that the crucial passage (Jeremiah vii. 22) is mentioned incidentally in connection with a summary history of the growth of criticism, but does not take its place at all (unless, indeed, as is quite possible, we missed it on a first reading, and have not searched with sufficient diligence, for it subsequently) in the positive exposition of the evidence; and further that the great Dutch translation and commentary on the Old Testament by Kuenen,

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* "The Hexateuch, according to the Revised Version arranged in its constituent documents by members of the Society of Historical Theology, Oxford." Edited with Introduction, Notes, Marginal References and Synoptical Tables, by J. Estlin Carpenter, M.A. Lond., and G. Harford-Battersby, M.A. Oxon. In two vols. Longmans, Green and Co., London, New York, and Bombay. 36s. net.

Hooykaas, Kosters, and Oort, which is just being completed, is not amongst the selected authorities cited from time to time as favouring this or that alternative in cases of doubt. As for lapses, positively the only one which a careful reading has revealed to us is a contrast between p. 121, where it is regarded as possible or even probable that P. assumed the acquaintance of his reader with Moses, and did not give any formal account of him before introducing him into the history, and the far more satisfactory statement on p. 137 that the "Mosaic sections of P. do not appear to have lost much, though there must have been some introduction of Moses himself before Exodus vi. 2." The remaining portion of Vol. I. is occupied by a number of carefully compiled word lists indicating the characteristics of the different writers, and extremely elaborate and ingenious arrangements of the laws. The amount of work which must have been put into this part of the book is truly appalling, but one may trust that it is now done once for all.

The second volume is occupied with the texts, arranged on a principle which combines economy of space with perfect clearness. The main documents are separated out quite distinctly from each other, and it is only secondary additions that are indicated by differences of type. Every single word which is regarded as characteristic of any writer, every time that it occurs, is emphasised by a note referring to the word list in which all its occurrences are noted. Parallel passages are also indicated, and an important commentary runs through the whole in the footnotes.

It is highly interesting to compare passages of this work with the corresponding passages in the great Dutch Bible already referred to. Professor Carpenter and his colleagues are primarily concerned with the analysis, and therefore with the characteristics of the vocabulary and style, whereas Dr. Oort and his colleagues (alas that we must say, his *late* colleagues!) are primarily translators and commentators to whom the analysis is one out of many means to an end. Numerous and interesting divergences of treatment are the result, but the student will be more impressed by the similarities than by the divergences, alike of method, content and result, though naturally there are differences in all these matters in the two works. Let us take for comparison the vexed question of the Sinaitic legislation. Our readers, if they do not possess Professor Carpenter's Hexateuch, will have easy access to it, and, moreover, the treatment is too minute for it to be possible to do justice to it in a summary; but we will give for comparison with it the more trenchant and, to our mind, satisfactory treatment in the Dutch Bible. Dr. Oort, then, follows Kuenen in supposing that the First Code (Exodus xx. 22 to xxiii. 23), which may be called the first edition of Deuteronomy, was originally represented as proclaimed by Moses at Kedesh Barnea, or in the fields of Moab (a hypothesis which, as we have seen, Professor Carpenter rejects). In the second place, he restores what he regards as the original order of the narrative in Exodus xix., xx., by transposing xx. 18-21 and xx. 1-17. (Both Oort and Carpenter regard this passage as having received numerous editorial additions and alterations, though they are not at one as to details.) The main contradictions in xix., xx. thus fall away; but we have to explain the apparently wanton misplacement of the verses xx. 18-21 which has produced the present confusion. To understand this we have only to bear in mind that the Deuteronomist regarded his work as an expansion of the legislation of Moab in accordance with the requirements of his own age, and consequently when the older narratives were combined with the Deuteronomist the First Code was superseded. But the scrupulosity of the editor, happily, prevented him from simply dropping it out. Accordingly he threw it into the Sinaitic period, and the transference of verses 18-21 served, however clumsily, to effect the junction of the Ten Words with the First Code, and at the same time to graduate them in order of dignity by making the Ten Words a direct proclamation to his people by Yahveh in person, and the First Code a communication mediated by Moses.

In conclusion, we can but express a natural feeling of gratification that so important a work should have been produced by a group of English scholars. If our first impression of the accuracy and adequacy of its detail stands the test of use, it must long continue to be the standard of reference both in England and on the Continent; and indeed one is tempted to hope that it may perhaps be the final form in which this special line of research is embodied, and may be the basis not so much of other works of its kind as of new lines of investigation. The possibility of such a new departure is more than hinted at in chap. xv. of the first volume, where Professor Cheyne indicates the relation of archæology to literary criticism. The chapter is somewhat oracular, and differs from the rest of the work in announcing results rather than revealing processes; and, moreover, it interrupts the progress of the discourse so oddly that no great acumen would be needed to detect the "composite origin" of the Introduction as a whole, were the direct indications of the process lost. But its learning and suggestiveness are so striking that it would have been a great loss to have sacrificed it for the sake of mere symmetry.

It will be a pleasure to readers of THE INQUIRER to be able to connect, however remotely, this really great monument of industry and learning with the name of John James Tayler. The conception of the works rose out of the meetings of the Oxford "Society of Historical Theology," which is itself the apotheosis of the old "Taylerian Society," founded long ago in honour of Mr. Tayler. Mr. Carpenter himself, and the late Mr. Russell Martineau and Professor Cheyne were amongst its early members, and Professors Kuenen and Tiele took part in some of its first discussions; so that to many of us the Society of "Historical Theology" has itself a history full of fascinating associations; and we who rocked its cradle have a sort of remote sense of proprietorship in this product of its maturity. *Floreat.*

PHILIP H. WICKSTEED.

SHORT NOTICES.

A New Study of the Sonnets of Shakespeare, by Parke Godwin, is a belated volume. Before the appearance of Mr. Sidney Lee's "Life of Shakespeare," it might have been regarded as a contribution to a vexed subject, but it is now out of date. Since the brilliant study in that book of the Elizabethan Sonnet in general and of Shakespeare's Sonnets in particular, it is almost exasperating to find Mr. Godwin reviving the dull guess that "Mr. W. H." of Thorpe's dedication is "Master William (Shakespeare) Himself," and constructing another fantastic legend on supposed autobiographical confessions. Long ago it was maintained by leading Shakespeareans such as Dyce and Delius and Henry Morley, that to seek historical fact in an Elizabethan Sonnet was to follow the "Will o' the Wisp"; and one would have thought the mass of evidence lately adduced by Mr. Lee amounted to demonstration. At any rate, something much more convincing than Mr. Godwin's pages will be required to make us retreat from the position so ably fortified by Mr. Lee. We shall not be far wrong if we conclude that Shakespeare's Sonnets, or such as may be safely attributed to him, are, as Mr. Godwin himself sees, early productions, contemporaneous with the "Venus and Adonis" and "Lucrece," and wanting, in the great majority of cases, as again Mr. Godwin recognises, not only in genius and originality, but in anything higher than the power of a flowing and graceful diction. Perhaps half-a-dozen of them give signs of the future poet. Shakespeare evidently did not consider them worth publishing; and very soon he discarded and ridiculed this form of literature as befitting only gallantry or effeminacy and a source of merriment to robust wits like those of Mercutio and Benedick. But Mr. Godwin takes every sonnet seriously—as if they had been not by a fellow-spirit of Sidney and Drayton, but by a Milton or a Wordsworth. At the same time there are not a few passages in the book which are suggestive, and Mr. Godwin's careful paraphrases of the sonnets are occasionally helpful. (G. P. Putnam's Sons, The Knickerbocker Press, 1900). E. I. F.

Who's Who for 1901 incorporates for the first time "Men and Women of the Time," and is in consequence considerably enlarged in the main biographical portion of the work. Less than a thousand pages of last year's issue have grown to 1,153 in the present volume, giving short biographies of all people (except Royalty), who in the editor's opinion have won sufficient public distinction in any branch of life to be recorded. A few foreigners of special eminence are also included. There must be considerably more than 10,000 names recorded, and yet every one who uses the dictionary will find names missing which in his opinion ought to be there, while many of those included will seem to occupy a very undue amount of space. This is inevitable in any such work. The steady growth of the biographical portion is no doubt the only reason which has led to a curtailment of the preliminary section of the work. Valuable lists of public officials, &c., are still given, but Army and Navy lists formerly given are omitted; so is the list of Peers, while the House of Commons remains. We miss also lists of University officials, the chief Freemasons, and the Presidents of other religious bodies than the Church of England and the Roman Catholic Church. But one has only to procure *Whitaker* in addition to *Who's Who* to be thoroughly well supplied. (A. and C. Black. 5s. net.)

The Englishwoman's Year Book and Directory for 1901, edited by Miss Emily

Janes, secretary of the National Union of Women Workers, is now issued in the same form as *Who's Who*, and is a very complete and valuable handbook for all those who are interested in women's work. The first section deals with education, ranging from the University to the Kindergarten, then come sections dealing with employments and professions open to women—medicine, science, literature, art. Section IX. deals with pastimes and social life, section X. with public work. Sections on Philanthropy, Temperance, Homes and Charitable Institutions and Religious Work follow, and there is a valuable record of the progress of the Women's movement during the past century, and also a fuller chronicle of last year. Both men and women not fully informed as to the immense amount and variety of work now done by women, and in increasing measure open to them and calling for fresh recruits, should study this book. (A. and C. Black. 2s. 6d. net.)

Herbert Fry's Royal Guide to the London Charities, edited by John Lane, shows in alphabetical order their name, date of foundation, address, objects, &c., and is thus a most useful handbook, the more so because of its classified index, showing under each heading what charities there are of each kind. The Preface to this thirty-seventh annual edition refers to the great bequests of the late Professor Hughes and to Mrs. Gladstone's devoted charitable work, concluding with a reminder that even charitable bequests have to pay 10 per cent. death dues, so that life-time gifts are more to be commended. (Chatto and Windus. 1s. 6d.)

We have received the first two volumes of a new pocket edition of the *Waverley Novels*, in good legible type, pleasant to handle, and bound in limp red cloth. The issue of the twenty-five volumes is to be completed during the present year, each volume containing the author's Introduction and Notes. The text has been carefully collated with Scott's annotated press-copy. Dr. John Brown's delightful *Horae Subsecivae*, in three volumes, have also been issued in the same series, of which all friends of Rab will be glad to hear. (A. and C. Black. Each volume 2s. net.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Truth and Reality. By John Smyth. 4s. (T. and T. Clark.)

Sermons and Impressions. Brought from America. By C. Hargrove. 6d. (Philip Green.)

Our Reasonable Service: Four Sermons on Acts of Worship. By C. Hargrove, M.A. 6d. (Philip Green.)

The Temperance Problem and Social Reforms. By J. Rowntree and A. Sherwell. (*Cheap edition.*) 6d. (Hodder and Stoughton.)

The Mind of the Century. Reprinted from the "Daily Chronicle." 2s. (Fisher Unwin.)

Monthly Review, Cornhill, Young Days, Harper's, Good Words, Sunday Magazine, Nineteenth Century, Sunday Strand, Strand, Wide World, Captain.

THE NEW CENTURY.

THE Century is dead! Long live the Century!
Crown him with Hope! Robe him with Prophecy!
And put into his baby hand the sceptre
Of "Power through Knowledge." Let his throne be built
On the deep piers of Science, and his flag
Flaunt the proud blazon of Eternal Law.
Earth gives him sorry welcome. All the East
Is one red flame—Storm, War, and Pestilence
Make the air turbid and unwholesome. Floods
Sweep through the land. The shores are dark with wreckage.
O pitiless heavens! O gloom-shadowed Earth!
Are these forecastings, omens, auguries?
Or but the mists of morning? Yea, I think
Ye are not as ye shall be. The strong sun
Shall edge your sackcloth with a fringe of gold,
And melt the web to silver filigree.
There shall be storms, volcanoes, and fierce wars,
And tragic epochs; and great souls shall rise
And fill the vales with echoes of great deeds.
There shall be sorrow, as of old hath been,
And must be; eyes that burn with unshed tears,
Green mounded graves, and hearts that seem to break.
But there shall no soul perish in its woe!
And as the enlarging Century unrolls
His folded banner, day by day revealing
More of its mighty blazon, hearts shall beat
With warmer pulses, loftier thoughts shall dawn
On the rapt souls of sages, poets, seers;
And filtering down in ever-broadening circles,
Through word and deed and subtle sympathy,
Down to the very root-holds of the race,
Shall lift the huge weight of Humanity
With all its burdens just one little step
Forward in its immeasurable career.
There shall be sorrow, yea, but also joy.
The sweet spring buds shall shake their tresses out
And laugh in the warm sunshine year by year.
The roses of the summer shall be red
And fragrant, and the autumn berries bright;
And happy souls shall see but angel wings
Where light clouds cross the sun, and in the air
Hear joy-bells only. What has Man to do
With grief, save as a momentary shadow?
He is bound for heaven, and God shall bring him there;
God who hath made him, and whose name is Love.
O thou of little faith, whose spirit fears
To face the future, think what Love must mean
Behind Almightiness. The vilest sinner
Cannot escape it. The poor tortured waif
Is growing to the stature of an angel.
"Ah, why so long this sad and sorrowful life?"
The seed lies struggling in the grimy earth
A few short days, then bursts into the sunshine,
And all its life is bathed in beauty. Take
The symbol and be glad, O suffering soul.
It is eternal Law that every Finite
Grows to its best; hence all are first imperfect.
Hence the long history of Humanity,
Budding a leaf here and a small shoot there,
All rich with prophecy, all witnesses
To that vast, seething, still unordered Force
Marshalling century by century
Its world-wide Classes, Orders, Families,
Into the complex perfect symmetry
Yet unattained.
The new-born Century
Is breast-and-brain-full of potential promise,
And eager as a hound with loosened leash
He spurns the land, splits the sea-surfs, and drives
His foaming chariot full at the gates of Heaven.
The things that shall be are his talisman,
These fire his eye and nerve his hand, and guide him
Through rage and storm and blistering heat, to where
The large-planned Destiny decrees. And when
His fiery course is finished he shall bring
An unstained record to the throne of God.
Welcome, young Conqueror! Take an old man's blessing
And drop it here and there about the land,
That what it has of virtue may bring peace
To struggling souls.

F. T. MOTT.

Birstal Hill, Leicester, January, 1901.

UNITARIAN HOME MISSIONARY COLLEGE.

THE annual business meeting was held at the Memorial Hall, Manchester, Wednesday afternoon, Jan. 30, Alderman H. Rawson, J.P., in the chair, in the unavoidable absence of the President, Mr. J. R. Beard, J.P.

At the commencement of the proceedings Mr. RAWSON said the first step was to pass a resolution expressing grief at the death of the Queen. There never was a monarch in this or any other country whose death was so much deplored. She had faithfully discharged her political duties, and shown her willingness to respect the limits of the Constitution. A mighty responsibility falls into the hands of the new King, and they had every reason to believe that he would do justice to it. He had helped the promotion of science, art, and philanthropy, and proved himself possessed of good-feeling, courtesy and great tact. The resolution was as follows:—

That this meeting records its heartfelt sorrow in the loss which the nation has sustained by the death of Her late Gracious Majesty Queen Victoria, whose nobility of character and devoted discharge of the duties of her high office have made her reign a blessing to her people. This meeting further expresses its respectful sympathy with His Majesty King Edward VII. and the Royal Family in their bereavement, and assures His Majesty of its loyalty and attachment to his Throne and Person.

Principal GORDON seconded. He said

the influence of the Queen's simplicity, and straightforwardness, and genuine readiness to do her duty extended to the circle of the wide world. Those who knew her best were impressed with her absolute truthfulness. She had a total lack of personal vanity. Only our children's children would know what she had been to us as a great Queen. As for the new King, since his serious illness his career had been almost as unique as that of the Queen. He had given support to the Queen's policy, and had been animated by her spirit of breadth and nobility. He, the speaker, believed that the succession had passed into the hands of a worthy man.

The resolution was carried by all standing.

The Report was next read by the Secretary.

The Report begins with an expression of regret that the health of the President has made it impossible for him to attend the annual meeting, and with a hope that "the coming year may see him restored to a substantial measure of health and strength."

During the session 1899-1900 there were fourteen students on the roll of the college. Certificates had been granted to the outgoing students, Messrs. J. H. Rossington, B.A., and Alfred Davison, the former having been elected a Hibbert scholar. The visitors, in their report on the examinations, gave very satisfactory evidence as to the quality of the students' work. Honours had been gained by the undergraduate students at Owens College.

During the past year the committee have had under prolonged consideration the question of the provision of further instruction for students in preaching and pastoral work, and they are indebted to the principal and tutor for a very full statement on the subject. Arrangements have now been made with the Rev. Joseph Wood, of Birmingham, for the delivery to the theological students, during the current term, of a course of eight lectures on "The Preacher." The lectures will be delivered each Wednesday afternoon at three o'clock, commencing on Jan. 23, and will be followed by tutorial instruction. The lectures (but not the tutorial instruction) will be open to ministers of the district, whose attendance is cordially invited.

The marked benefit which has resulted from the instruction in voice production, given by Mr. Acton to the theological students, has determined the committee to extend this to the art students also.

The Rev. Dendy Agate, B.A., has been appointed to represent the College on the Committee of the National Conference.

There has been a decrease in subscriptions for the year of £23 14s. 8d.; but donations and legacies have amounted to £1,177 16s. 6d. "In concluding their report, the Committee desire to record their sense of the importance of the work which the College has hitherto performed, and their conviction that, with adequate support, their work will grow in value during future years."

The CHAIRMAN moved its adoption, laying emphasis upon its salient points. He was glad to find in it an expression of their admiration for and sympathy with Mr. James R. Beard, who in past years had been a source of inspiration to them all, his unbounded courage and enterprise making him an unique leader. He also drew attention to Miss Sharpe's continued generosity in providing an annual prize.

Mr. W. LONG seconded, and it was unanimously adopted.

Thanks were most heartily accorded to the visitors, the Revs. P. Moore and J. E. Odgers; to the Gaskell examiners, the Rev. A. W. Fox and Mr. A. E. Steinthal; to the honorary oculist, Dr. Emrys Jones, and honorary medical officer, Dr. Larmuth, and to Dr. Buckley, for past services rendered.

Mr. James R. Beard was re-elected president and treasurer, Mr. George Hadfield deputy-treasurer, and the Rev. D. Agate and Mr. E. Talbot secretaries.

A vote of thanks to Mr. Rawson for presiding brought the meeting to a close.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SOUTHEND HOME.

SIR,—Will you permit me, through the medium of your columns, to advise the friends and others interested in the above, that by a resolution recently adopted by the Committee of the London Sunday School Society, it was decided to reserve the use of the Home during the two months, July 15 to Sept. 15, for the use of our elder scholars, class A.

Only those, therefore, coming under the following definition will be eligible for admission to the Home during the period referred to.

Class A., elder scholars above thirteen years of age, to be accompanied, if possible, by a teacher.

R. EWART CRANE. Local Hon. Sec.,
22, Heygate-avenue, Southend-on-Sea, Jan. 24.

A CORRECTION.

SIR,—The language attributed to me in your report of the recent annual meeting of the Trustees of Manchester College is, I regret to say, seriously (but of course unintentionally) misleading, and I trust that you will permit me to correct it. As matter of private interest to the Trustees I mentioned that some of the students of Mansfield College had been living together in the old St. Giles's vicarage under the usual conditions of non-collegiate students in licensed lodgings, but this statement was something very different from the implications of your reporter's phrase, as Mansfield College has neither "followed suit," nor "established a residence" for its students. J. ESTLIN CARPENTER.
Manchester College, Oxford, Jan. 28.

THE London University, under its new charter, is to grant degrees in Theology, and the Senate at a recent meeting completed the selection of the Board of Theological Studies. The Board, as in the case of other faculties, consists of a certain number of "recognised teachers," not less than three-fourths of the whole, while the Senate may nominate "other persons" as the remaining members. In the present instance the Board includes as "recognised teachers" members of the staff of King's, Cheshunt, and New Colleges, Professors Adeney and Bennett, belonging to the last named, while the Senate's special appointments include Dr. Adler (the Chief Rabbi), Canon Armitage Robinson, and, as we are specially glad to see, the Rev. P. H. Wicksteed.

MEMORIAL VERSES.

SORROWING for our Queen, how much we wish that Tennyson, her own Laureate, were still with us, to give the noblest expression not to our grief alone, but to the aspiration which must spring from it. The present holder of that office has taught us not to expect any soul-stirring verse from him, and we are therefore not disappointed by the astonishing lines which he has published. *Punch* has found worthier utterance for heartfelt sorrow, not only in Mr. Sambourne's cartoon, but in the verses on the Queen, of which we will quote the first and last:—

The tears we disallow to lesser ill
Here is no shame for English eyes to shed;
Because the noblest heart of all is still—
Because the Queen lies dead.

O great of heart! in whom the world has known
Wisdom with woman's sweetness reconciled;
Who held her Kingdom's honour, as her own,
Still fair and undefiled!

Best shall they keep that stainless memory bright
Who count their heritage a holy debt,
Who walk with fearless soul the way of light
In which her feet were set.

And in that faith, ere yet our tears are dry,
Or poignant grief has spent its sudden sting,
To Him she serves we lift our hearts and cry,
"God save her son, the King!"

Of other memorial verses the *Spectator* has published some of the best. To that journal Mr. E. S. Tylee contributed verses entitled "Nunc Dimittis," which conclude:—

The daughter of a hundred Kings,
And yet a true Republican,
She left all care of meaner things,
To serve and to ennoble man.
So let our cunning artists rear
What pompous cenotaph they will,
The hearts that hold her memory dear
Are her eternal dwelling still.

And of Mr. A. C. Benson's verses "To Our Mother," we will quote the first two and the last.

O pure and true, O faithful heart,
Dear mother of our myriad race,
The Father claims thee,—His thou art—
Far hence, in some serener place,
To taste, in that diviner air,
The love that thou hast garnered there.

O crown of love, to live and bear
Life's highest sorrows, deepest, best!
The griefs that might have sown despair
Bloomed fruitful in thy patient breast;
And now thou goest, robed in light,
From love in faith, to love in sight.

. . . .

Peace, come away! Thou sleep'st beside
The rugged immemorial sea,
Where year by year thy navies glide,
And dream of ancient victory;—
And thou—thou farest forth to prove
The last, best victory of Love.

In the *Guardian* are a few lines by M. M. N., which conclude as follows:—

Rest, rest, thou weary soul,
Freed from thy sceptre's sheen;
Where sin and suffering meet their goal,
God heals a sorrow-laden soul,
Though England mourns a Queen.

The *Times* on Jan. 23 published some verses of curiously unequal worth, two of

which, however, give striking expression to the sorrow of India and Australia :—

Afar, where Summers burn and glow,
The subject Peoples of our race
Shall see their stricken Master go
With tears upon his face.

The Nation, at her dying, born,
Shall weep beneath the Southern Cross,
And with her Mother-Country mourn
Irreparable loss.

And finally to the February number of the *Nineteenth Century and After* Sir Theodore Martin contributes a sonnet on "Victoria the Good," from which the following lines are taken :—

She is not dead! Though summoned to the skies,
Still in our hearts she lives, and there will reign;
Still the dear memory will the power retain
To teach us where our foremost duty lies,
Truth, justice, honour, simple worth to prize,
And what our best have been to be again.

OBITUARY.

MR. R. W. DUNCAN.

We regret to record the death of Mr. Robert William Duncan, of Southampton, which took place on Sunday, Jan. 20, at the ripe age of seventy-six. For forty years he was in the employment of Messrs. Phippard and Company of this town, by whom he was much respected. Since the erection of the present Church of the Saviour he had been a trustee, and for some years warden. His character was remarkable for a combination of talent, kindness, and modesty. He rarely spoke at public meetings, but when he did, everyone was struck by the point and moderation of his remarks. He had a singular faculty for finding a way out of an argumentative tangle, and always made his fellow-debaters feel more kindly towards each other. The register of attendance of officers on Sundays show him to have been almost continuously in his place for years past, both in the mornings and evenings. He loved our worship, and on his death-bed noted the chiming of the bells and talked of church. His faith was distinctly and vitally Christian, and his joy would overflow when an especially Christian sermon was preached. A memorial service was held in the Church of the Saviour on Jan. 24, and a representative attendance of friends and strangers testified to his worth. E. C. B.

The congregation of Upper Chapel, Sheffield, have issued a *Souvenir of the Bicentennial*, celebrated on Oct. 18 of last year, consisting of a pamphlet, which contains a picture of their chapel, an account of the steps taken to celebrate the event, and a revised report of the proceedings. The pamphlet may be had from Mr. G. C. Snaith, Bookseller, Barker Pool, Sheffield. 6½d. post free.

To Correspondents.—Letters, &c., received from the following :—A. B.; C. D. B.; G. B. (Kolozsvár); M. G.; A. H.; E. C. J.; M. J.; J. A. K.; G. L.; J. K. M.; R. R.; J. T.; H. W.

THE CHILDREN'S COLUMN.

In years to come numbers of people in England will go back in thought to the week we have just passed through, and will tell their children what a memorable and wonderful time it was. When the little ones ask what made it so, they will be told that one great sorrow moved not only the English nation, but also all the peoples of the civilised world, for the loss of the great Queen who so suddenly passed away from earth.

Perhaps some of the boys and girls who read this column for the children have seen the crowds of sad and silent people waiting patiently in the city streets, hoping against hope for better news while the Queen was still living; and have we not all heard how, from far-away countries, messages have flashed along the wires, bringing words of deep sympathy to England from nations who have put on one side their rivalries and enmities in tender reverence for the Queen when they heard the end had come? And why? Not because she was the ruler of a mighty empire, but because she was good and duty-loving. The power of *character* has touched the world, and a great thrill has passed through the hearts of multitudes who have never seen our Queen, because the noble, loving, faithful life of one who was the mother of her people is over.

We have all been hearing during this past week some of the stories of the little Princess Victoria's girlhood; how though of German descent she was English born, and spent with her mother, in her English home, such a simple childhood that ever afterwards she loved home life and beautiful country scenes and simple pleasures. We like to know that her pet name at home was "Drina," and that by her German kindred she was called (because she was born in May) "the little May-flower"; that she had tiny wooden dolls to play with—not great expensive wax ones—and a donkey to ride on, and dogs to be kind to. She had many lessons that were hard to learn, and was taught that she could never be happy when idle; and she found out very early that true happiness is to be found in helping and loving other people.

Do you know this story which tells us how one day the little Royal maiden rode on her donkey to a bazaar to buy presents for her cousins far away in Germany? She had spent all her money, when she suddenly remembered one cousin more, and saw a box, costing half-a-crown, just the right thing! She *longed* for it; and without delay it was added to her purchases.

"No," said her wise governess, "you see the Princess has not got the money; and, of course, she cannot buy the box." Thus we see how our little Princess learned lessons of honesty, self-denial, and self-government; and she cared all the more for the precious box because she had to wait till it was right to have it. By seven o'clock in the morning, the day after she received her next allowance, she set forth on her donkey to claim and pay for it. Let us remember how our Queen when she was young learned to rule herself, and to think, first, *what is right?* not *what do I want to do?*

In the "Children's Column" last week we read how when the Princess heard she would one day be Queen of England she put her little hand into that of her governess who had told her so, and said "I see, I am nearer the Throne than I thought. Many a child would boast, but they don't know the difficulty. There is much splendour, but there is more responsibility. I will be good."

Only a few years afterwards, on the death of the old King, her uncle, the young Princess, still a girl, was proclaimed Queen of England; and, according to an ancient custom, appeared at a window of St. James's Palace to be presented to her people. It was seen as she stood there that her tears were falling fast. She was feeling that God had called her to great responsibilities and that great duties lay before her to be done; and though, on all sides, her subjects were rejoicing, tears came more readily than smiles. For, doubtless, she was thinking again the thought of her childhood "they don't know the difficulty," and doubtless, too, she was praying for heavenly strength and help to make her good.

And now here is another lesson from our great Queen's life. From the first she set her will on doing what was right, on neglecting no duties, however trifling they might seem; and so it came to pass that to do right grew easy and natural to her; and because she never failed to listen to the guiding voice that speaks within us all, she grew ever nobler and truer.

When first Queen Victoria came to the Throne, more than sixty years ago, she found people in her Court who were leading wicked lives, giving way readily to temptations and making light of the evil ways and habits that were old customs in the Court life. The brave young Queen set her face against all wrong-doing. She would have no evil-doers about her, and thus she sent forth an influence for good among her people.

What other memories shall we hold dear about our Queen? Think how tender-hearted and loving she was; how she felt for the sorrows of her people, and by her words and deeds was always ready to show her pity and give her help. Think, too, how again and again, beyond the boundaries of her own Empire, she has sent out friendly greetings and messages of sympathy to those in sorrow, which have helped to spread goodwill on earth.

One day some of her little grandchildren were playing in her room and began to dispute about their game. "Ah, children," said the dear Queen, who was always a lover of peace, "do not quarrel; there are too many quarrels in this world."

It was by the grace and help of God that our noble Queen became what she was—so brave, so true to the right, and so loving; but remember, children, those four little words spoken by her in her childhood—"*I will be good*"; for therein we learn the secret of her life.

Frances E. Cooke.

A child learning to read sees blind black scratches and dots on a white background, and wonders at the stupid senseless things; but the grown man sees neither scratches nor dots. He does not see the letters at all. They have become transparent and he sees *through them* to the things which they indicate. So when we have learnt to read material things—the symbols of the soul-life—we shall see through them to the things which they indicate.—*Edward Carpenter.*

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LONDON, FEBRUARY 2, 1901.

MEMORIAL SERVICES.

THE present week closes with a solemn pageant. The obsequies of our great QUEEN must impress the imagination of her whole people, and, in a remoter sense, of the whole civilised world. We hear the thunder of the guns from the great battle-ships as, on Friday, the Royal Yacht bears its silent burden across the straits; and after the night watch, comes the sad journey and the progress across London witnessed by dense crowds of her people, silent, but of one heart in reverence and love for the QUEEN who is no more; and then the funeral service at her own Windsor, while throughout the country at the same hour services of commemoration are being held.

What is her part in these great observances? It is not she, who was our QUEEN, who is thus borne in solemn state from place to place. That is but the former vesture of her royalty and of her tender humanity, which with all due honour and reverent affection is being laid to rest. For her the great change was completed in the quiet evening hour on Tuesday week; then the new day dawned for her, and the venerable QUEEN arose to enter into that which had been so long prepared for her lowly faith and her great love; and now if she has part, as indeed she has, in what is done in these later days, it is as a silent presence in the hearts of those who love her here, to lift them up into a new reverence and strength of faith, to lead them to the deeper insight to which death is no more, to speak for them the supreme words of comfort and undying hope and love. And surely most of all it is in the heart of her son, as he rides in that solemn train, that she is present, to bid him be strong and brave, and to know what it is to rule in the hearts of the people. But with the people also she is present wherever there is heartfelt sorrow and reverence and honour for her goodness.

In these closing scenes the national sorrow reaches its climax, and the deepest emotions, which may be fruitful of nobler life, will be stirred. But throughout the days that have passed since the news of our great bereavement was made known, there has been an outpouring of sorrow, in depth and sincerity, and the greatness of its scope, without parallel in history. We can attempt no record of all that has been said, and of all the services of reverent commemoration. The Cathedral of St. Paul's has been thronged from day to day, and thousands have been turned away, of those who desired to take part in the morning and evening prayer. On Sunday throughout the land, in the great cathedrals and in all places of worship, from the stately churches to the humblest house of prayer, memorial services were held, and the one sorrow, the one reverence and gratitude and love found utterance. As a single example of many wise and brave words that were spoken, we will quote here from the afternoon sermon at St. Paul's, where the preacher was Canon SCOTT HOLLAND. He had dwelt, as so many preachers have done, on the QUEEN'S devotion to duty, and the power of her essential goodness and her quick sympathies to attract the love of her subjects. And then he continued :—

> So she fulfilled her high task. And into the doing of it she brought the full force of those settled and simple pieties which belonged, with the force almost of nature, to an older generation than ours. This natural piety was profoundly reinforced by the personal, subjective spirituality, so characteristic of Teutonic religion, with which the influence of the Consort to whom she was so deeply devoted, penetrated her life. Such a sentiment did not easily adapt itself to the dominant methods or forms of our own worship in the Church of England: and it found itself more congenially at home in the simpler rites north of the Tweed. But it always was felt to be her spontaneous motive; and it enabled her to touch her people to the depths as nothing but religion can ever do.
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> . . . .
>
> If we would survive and play our part, as our fathers before us, back on the strong and eternal realities we must set our souls. For work, earnest, strenuous, weighty is before us—work of which we cannot foresee the nature or the issue. We stand at the dividing of the ways, and in an hour of moral crisis, when the fate of England and the destiny of her Empire tremble in the balance of Divine judgment. Far along the widening frontiers lie the millions of dark natives to whom her name has been a shield against all that would exploit them for the white man's wealth, or deny them their full growth and liberty.
>
> Here at home, at the heart of our Power, lie the millions of weak and burdened English poor, to whom her name had ever been a pledge that, at least, they were remembered, and cared for.
>
> Towards all these she has set us our responsibilities, and they will make their demands more and more urgently felt in the years now upon us. I know not how we could dare to face them at this hour when on every side there is an impoverishment of force, a shrinkage of resource, a lowering of tone and energy and gift, if we had not faith in that which can never shrink, or slacken, or fail—faith in that God to Whom she, whom we lay to rest, committed herself in the simplicity of her girlhood—faith in the Everlasting Father, "Who fainteth not, neither is weary."

And to this we will now add a number of passages taken from sermons preached on Sunday in our own churches. It must be understood that in all the churches memorial services were held, and what we here reproduce are only a few representative utterances, selected from much else that was equally well said.

THE REV. R. A. ARMSTRONG, AT HOPE-STREET CHURCH, LIVERPOOL.

WHAT, on the whole, are the effects which Queen Victoria has wrought in the land and in the nation where she held her sway? Apart from her, the Victorian age has been great. It has rivalled, nay, perhaps surpassed, the Augustan age of Rome and the Elizabethan age of England in the genius and the greatness of the men it has produced in every sphere of human activity, alike in the fields of splendid enterprise, of magnificent discovery, and of lofty ministry by literature and art. The Victorian age, covering two-thirds of the nineteenth century, stands for ever great and memorable, even apart from the noble lady who has conferred on it its name. Nevertheless, she has wrought on it powerfully and well. What is it that she has done? What are the marks indelible of her brain-craft and her heart-craft? It seems to me that the beneficent effects of her great personality lie mainly in three directions.

By the development she gave to the principles of constitutional government she greatly extended the boundaries of English freedom. By the stainless purity of her own example she brought a wholesome purification into many layers of English society. By her capacity, her industry and her character she raised to a higher point than it had ever reached before in England the consideration in which women at large were held.

The Example of her Purity.

On that it is difficult to speak. She herself declared to a trusted Scottish preacher that it was from her husband that she learned most perfectly what love and purity meant. And assuredly the world has never seen anything more pure and sweet than the love of those two during their too brief alliance, and the gentle domesticity of their home. If we lift the veil from the English Court in the days of her immediate predecessors, and then enter the drawing-rooms and boudoirs of Buckingham Palace and Windsor Castle during the married life of Albert and Victoria, we shall be amazed at the moral revolution. The rot that was setting in in English society was stayed at its source. The purest and sweetest domesticity revealed itself at the very apex of the social

pyramid. The young Prince tended his wife like a woman. The young wife had no pleasure save in the love of her husband and her children. Stories of the nursery and the schoolroom that might come from any middle-class home penetrated all ranks from the Royal Palace. The glamour was stripped from gilded vice. The moral confusion inevitable when the language of loyalty is applied to the unworthy, and the sentiment of loyalty is demanded for Princes destitute of high and noble virtues, was done away. The sentiment of loyalty and the sentiments of affection and respect were at last conjoined; and as the years rolled by, the affection and respect deepened into love and reverence. The manners of the Court were purged, the manners of society purified, and new and priceless influence for good penetrated through the circles round about the Throne. We owe it in an incalculable measure to the Queen and her devoted Consort that England has taken on a new respect for social purity, that vice has to a large extent been stripped of the mask of fashionable respectability, and that a wave of redeeming love and pity has gone out from the best heart of England to those who are the victims of the base passions of men, such as the world has not known before.

When Prince Albert died and that vast sorrow took possession of the widowed heart, which for well-nigh forty years has held our sovereign lady in comparative retirement from social functions, the loss became manifest all too quickly. A potent restraint was removed; and that "smart" society, which has been one of the most dire curses of our time, was evolved with deplorable rapidity. It must be one of the most earnest of our prayers in this new time that the sweet and gentle Queen Consort, who now stands beside the new-made King, may have strength and grace and courage to renew that olden influence for good; so that of her also it may be recorded by some right loyal poet of the new time that "her Court was pure," and from the palaces in which she rules the example of domestic love and social cleanness may descend on every circle of society in this English land.

Exalting the Position of Women.

Standing at the head of the English nation, the acknowledged compeer of the wisest and the greatest, Victoria thus became in her own person the irrefutable argument of those who demanded for women a regard, a consideration, an opportunity, a scope from which hitherto they had been shut out. And the women who in her time have infused themselves with blessed result into the higher life of our country have in her their involuntary patroness. And the fame of her abides to rebuke all men who would vaunt the superiority of their sex and hold women bound within the circles of the kitchen, the nursery, and the dining-room. And the pricelessness of the demonstration she had made of womanly character and capacity lies most of all in this, that her masculine understanding, her virile force of will, trenched not at all on the softer and more tender attributes of womanhood; and she has displayed on the most conspicuous stage in all the world the union in one mind and heart of the gentleness and compassion of the woman with the capacity and forcefulness hitherto supposed to be the peculiar attribute of the man. And so she has done a mighty stroke for that mutual respect and equal companionship of men and women, on which depends so much of the happiness, the purity, the progress, and the highest welfare of the world.

THE REV. CHARLES HARGROVE, AT MILL HILL CHAPEL, LEEDS.

It is almost impossible to form a sober and correct estimate of the worth of our contemporaries. The prejudices both of hate and love trouble our observations, the very nearness of the object prevents a just comparison of him with those more distant from our times. Yet we cannot, and should not, certainly we never shall refrain from summing up the character and achievements of the great who have just left us, and we shall seek however vainly to assign to them each his or her place in the roll of fame.

So at the risk of being quoted some day as a warning against the folly of hasty judgment, I venture to assert of our late beloved Queen: that she was, first, the greatest of living women, and that will probably be admitted by all. Secondly, the greatest personage in all the world—greater than any absolute sovereign, for she was possessed of wider dominions and more real power, power founded in the devoted loyalty of the hundred of millions subject to her sceptre; as the French chronicler wrote of Lancastrian kings, that "they can undertake no enterprise of note without consent of their Parliaments, *therefore are they stronger and better served*" (quoted by Green, c. vi. s. 3). Assuredly our Queen was stronger and better served than any monarch of her time. Thirdly, I venture to assert that she was the greatest female sovereign of whom history bears record—greater than the mythical Semiramis who was merely a conqueror, greater than Cleopatra who won the devotion of the world's masters and lost herself and them, greater than Catherine of Russia who was as bad a woman as she was able, greater even than our own Elizabeth whose vices and pettinesses of character are as notorious as her excellencies. I go further—the statement is rash yet not, I think, absurd—that Queen Victoria will take her place in time as the greatest woman in all history—not greatest in intellect, or in sanctity, or in heroism, or in any one special respect, but occupying a greater space in the general survey of the history of England and the world than any other woman will do.

We cannot emulate her greatness, we were mad to aspire to her position, we can apply to our own use the lessons of her life and can follow the example of faithful discharge of duty which she set us.

1. As a woman ruling over men, and winning of them such regard as no such sovereign has enjoyed. She was of "the weaker sex," but there was nothing weak about her sixty years' administration of an empire. She has shown us all what a woman is capable of, and her reign should teach women to respect themselves and men to respect women, more sincerely and perfectly than they do now.

2. As a woman of business with immense responsibilities, meeting them all in all times with firmness and quietness. If we may trust the report of those who knew her best she made less fuss about the cares of an empire than many women do about those of a household, than many men do about the petty concerns of a chapel or a shop.

3. As one who had boundless opportunities for the self-indulgence to which we are all inclined, who might have gratified every human desire, might have surrounded herself with pomp and splendour, might have lived in luxury and gaiety, might have accumulated wealth and feasted on flattery, but was all her life a good and true woman, simple in her tastes and almost austere in her habits.

Women of England, look to this Woman, whom all men revered. There is no equality of the sexes, there is no superiority or inferiority when the reign of brute force is passed. There is difference, and each has its own merits, its own share of life's glory.

Men of England, look to your erst sovereign Mistress. In her see what a woman can be, and learn to honour and love those who are sisters of Queen Victoria, our mothers, wives, sisters, daughters, friends, who should not only be dear to us but honoured as any among men.

THE REV. HENRY GOW, AT THE GREAT MEETING, LEICESTER.

We have heard much of our Queen's wisdom and tact and ability from those who knew her best. Great statesmen have borne witness to the rightness of her judgment, the grasp of her thought, and to the value which they placed upon her opinions. These are qualities which we who are outside the inner circle cannot speak of with authority, although we readily believe what we are told. That which has touched so deeply the hearts of her people, that which we felt in her without the necessity of any witness from statesmen and courtiers, was her human sympathy, her stern sense of duty, her goodness and her love. It is impossible to say how a nation finds out the possession of these qualities in its rulers, but it does find out. Somehow the truth comes through. Virtue cannot be hid, nor carelessness, nor wrong-doing.

There was never a ruler in our history who was more admired or devotedly served in the first part of her reign than Queen Elizabeth: loyalty to her became a kind of cult; everything she did was praised and praised by poets who knew how to make praise beautiful. Her reign was glorious to a degree greater in some ways than that of Queen Victoria: it is almost more illustrious through great writers, through heroic adventures and discoveries, through epoch-making victories and escapes from disaster than that which has just closed. If great achievements done in her name and great power gained under her rule could make a monarch loved, then there is no ruler who should have been more loved than Elizabeth. But she died a lonely, embittered, cynical old woman, having outlived her people's love, mourned for outwardly of course, but with little sincere mourning of the heart. She was clever, queenly, imperious, to the last; but the true deep unselfish worth of character, the sympathy, the untiring faithfulness to duty which alone can hold the reverence and affection of a people, these were not felt to be the essential part of all her life. How different has it been with the great Queen who has just been taken from us!

Men speak of the enthusiastic admiration and loyalty which, as a young girl, she roused in the hearts of all when she took the oath on her accession. The dignity, the sweet grace, the humility of girlhood, called to so awful a responsibility, feeling it all, bearing herself nobly through it all, filled men with high hopes and earnest devotion. It was most natural that such hopes and loyalty should be called forth, but how often in history are such hopes disappointed, and such loyalty chilled as years pass by? It has not been so with her. The admiration and affection with which our fathers welcomed her as their young and untried Queen are nothing to the admiration and affection with which we say farewell. For sixty-three years she has made England and the world understand ever more clearly what she was: year by year the love for her had grown and deepened. She made herself one with her people, and now that she has gone her people feel as if part of their own life had gone with her.

Never for a moment has there been the thought that our Sovereign was growing old, and that a change might be a good thing for the nation. We prayed "God save the Queen" with all our hearts; we knew that her death, when it came, must bring with it a sense of loss and sadness. And yet we did not know, many of us, how much we cared, how much her life stood for in our thoughts, how much the Queen meant to us. It is not that we need be or ought to be afraid of the future. It is exaggeration and false reverence to talk as if we were bereft of leaders in losing her. We are a free people, with the power and the duty laid upon us to rule ourselves. We have our leaders of all parties still, with the wise traditions of the strong common-sense and underlying earnestness and piety of a great nation behind them. We can look forward also with hope to his rule who succeeds our Queen upon the Throne. But this fact that we are not dependent on our Sovereign for justice, and prosperity, and peace, as is the case in an absolute monarchy, makes the universal sense of loss and grief more striking. It is not due to fear; it is not selfish; our property, our lives, our homes are not endangered by a change of rulers: our policy is not affected; our Government is not overturned. It is the mourning of love and of intimate relationship, not the mourning of dismay. The nation feels as one family united in a common sorrow, mourning, as it were, the loss of a mother. Everywhere throughout the vast empire of which she was the head men and women gather to-day, with sorrow in their hearts, to thank God for her life, and to do honour to her memory. It is an unexampled spectacle of the influence of a great, good ruler. May this common grief bring us nearer together; may this common sympathy give us more sympathy with one another, and enable us to walk more worthily of the blessings which God has given.

THE REV. L. DE BEAUMONT KLEIN, AT ULLET-ROAD CHURCH, LIVERPOOL.

"I WAS great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me."—[Eccles. ii. 9]. Of how many, among the great ones of the earth, can so much be said with perfect truth? Do we not know, perhaps by bitter experience, how that pride is apt to degrade our better instincts into false notions and conventional deeds?

But our text supplies an explanation of Queen Victoria's attitude. After the words "I was great, and increased more than all that were before me in Jerusalem," the preacher adds "also my wisdom remained with me." This is probably the greatest thing that can be said of one raised to the vertiginous height of an earthly throne. For by wisdom, the sacred writer does not evidently mean ordinary human cleverness and ability; he does not simply mean the tact which enables us to avoid trouble and to surmount ordinary difficulties. He distinctly speaks, as the context shows, of a wisdom which enables him to see things in their true proportions and to value them at their real worth. And this alone is true human wisdom.

With all her greatness, with all her dignity and influence, Queen Victoria's wisdom "remained" with her. She knew that no station, however exalted, can take the place of those personal qualities which make us what we really are. Her supreme wisdom has been to see that a true woman makes a more perfect queen. Thus, instead of seeking the aggrandisement of her sovereign position by artificial principles and worldly methods, she sought it with sublime simplicity in the fulfilment of her primary mission as a wife and a mother.

As a wife, she accepted the highest and purest ideals of the married state; as a mother, she gave herself up to the truest and tenderest duties of motherhood. While remaining ever, in perfect dignity, the Queen, she always knew how to be Victoria, the woman, the wife, and the mother. Under the Queen's regal ornaments, it never was difficult to discern the true wife and the loving mother.

And when the sad time of her widowhood came, she still stood forth as the wife, bereaved but unchanged in her faithfulness to the bond which had brought to her the best of human happiness which this world has to give, even to Kings and Queens. Happy, indeed, when they know it! Queen Victoria knew it, for "her wisdom had remained with her."

Thus she has added to the many forms of influence which she possessed, the most precious and enduring of them all, the influence of her example. All of us are not called to sovereign power, but we are all called to exercise some measure of social influence. Shall we allow a false pride, a false theory of life to spoil our natural qualities, or, like Queen Victoria, shall we not rather allow those qualities, consolidated into the beauty of the Christian character, to influence our social acts, and to shape the course of our public duties? Shall love of power destroy within us the power of love, in the discharge of those home duties by which all that is best in our Humanity is developed and ripened? May wisdom remain with us as it did with the tender wife, the loving mother, and the noble Queen for whom we all mourn to-day!

And now she is seen no more, but it is the singular property of the virtues which have endeared her to her subjects to make her an Empress still, the Sovereign of an Empire which time, which dissolves most things, will only render more secure for all succeeding generations. She reigns in our hearts, and she will continue to reign in the hearts of our descendants, as one in whom greatness and goodness found glorious harmony. Whatever may be the anxieties and vicissitudes and trials of this great nation in times present and in times to come, Englishmen, to whatever party they may belong, will instinctively turn to the life of Queen Victoria for a practical illustration of the sacred doctrine that "Righteousness exalteth a Nation."

THE REV. H. W. PERRIS, AT FOREST GATE.

THE old order was gone; God would fulfil His purpose in other ways. Excalibur had no virtue left, when the hour of Arthur's passing came; and was not poetry still truth? The widening thought of mankind was the great force to be reckoned with now; and every wave of sympathy that broke upon England's shore had a deep undertone of warning. The nations were "members one of another"; the brutal surgery of darker days must no longer be resorted to—the weakest had their inextinguishable claims, and the greatest paid the penalty of contempt for them. We have come to the parting of the ways; the cruel sword which pierced the heart of the nation, as well as that of its Queen, must be sheathed, and diviner forces evoked to heal the awful wounds which violence had left. The thoughts of many hearts were being revealed; our people were beginning to see that the Cross casts its shadow over the proudest throne, that she who had been doomed to wear a Crown of Sorrow was the breathing type of the common lot, for crime and folly are still rampant, and greatness does but enlarge the scale of human suffering, and illustrate the mightier sweep of irrevocable moral law. So, might tears and heart-break avail to heal our deadly hurt, and release us from the bondage of admitted wrong!

For mightier far
Than strength of nerve and sinew, or the sway
Of magic potent over sun and star,
Is love, though oft to agony distrest,
And though his favourite seat be feeble Woman's breast.

THE REV. W. G. TARRANT, AT WANDSWORTH.

GRANT that there are springs of national energy deeper than human wisdom can fathom, admit that there is *that* in every manly, intelligent race that asks chiefly to be let alone to do its own work and earn and enjoy its own rewards, nevertheless it is something to have rulers sagacious enough not to thwart the currents that make for fortune; it is much to have those who aid by all their power in the right direction.

Such a ruler was our Queen. She moved among the lovers of culture, herself a cultured woman, a woman of keen interest in affairs, and of broad human sympathies. Her husband, Prince Albert, rose to the full height of his opportunities during the little more than twenty years they dwelt together, and helped to lead the nation's aspirations for enlightenment and peaceful development. Her home was such that out of her large family none have discredited its wise discipline, while—to speak only of the dead—two of her children, Alice and Leopold, were distinguished by strong religious instincts none the less real because guided by a

sincere use, and a fearless use, of high intellectual powers. It cannot be in vain when such a household is built up in the centre of national life, observed of all observers. The influences that stream thence through the Court, and far and wide through all classes of the people, are not less valuable because they cannot be put into statistical tables. The statute book does indeed record the nation's determination during the Queen's reign, and in accord with her own desire, to take one step after another in the direction of a worthier and fuller life. But vain, or at least largely so, are the hopes of moralists and philanthropists, and the statesmen who seek to mould the national character as well as to control its revenues, if there should be, as it were, in the nation's very heart, a power so potent as a monarch's influence making for evil instead of good. What we and all God-fearing people should most dread and deplore in the new reign would be anything like a recurrence to the ways and sentiments to the Courts that preceded Queen Victoria.

. . . .

Queen Victoria lived out her destiny to the full. We could have wished that the sorrows of this last lamentable and protracted war had not come upon her in the end of her years. But we must not let even so dark a cloud as this hide from us the vision of the glory of her reign, a glory as of a long and bounteous summer's day, now come to its close. We cannot mourn in such a case without feelings of gratitude that take away the poignancy from our grief. She passes to her rest, beloved and honoured, commended to Love Eternal by the love of her people.

THE REV. J. E. MANNING, AT UPPER CHAPEL, SHEFFIELD.

THE Queen was, indeed, "a mother in Israel," and all her people, from highest to lowest, felt her death keenly as the sundering of close ties of affectionate attachment. But the loss was felt by other nations as well as her own subjects. All the great nations felt that by her death there had passed away a power of wisdom and righteousness that made for the world's peace and the good understanding among nations. The world knew that so far as her influence could be exerted, it would always be on the side of "peace and good will," and when her history comes to be written it will be found that in many an acute crisis her temperate judgment has prevented catastrophe, where a monarch more imperious and self-willed might have hastened it. From the day of her accession to the day of her death only one purpose ruled her life—to be a good Queen. She had many difficult crises to pass through, many domestic sorrows to bear, but throughout them all she showed the same devout faith in God, the same confidence in her people, the same unaffected reliance in the purity of her motives. Of her personal virtues as exhibited in her home life and in her Court it was impossible to speak too highly. The purity of her Court was like the length of her reign, unparalleled in the history of England. The touch of impurity she abhorred, and she would tolerate no one on whom it rested. She had no Puritanic severity; and did not dream of frowning down any innocent enjoyment. She had a wholesome delight in all beautiful things and virtuous pleasures. But vice found in her a determined enemy. She was the noblest example of personal and domestic virtue in the annals of English monarchs. Then her home life, how peaceful, sweet, and tender. Her Royal Family had always been singularly happy and united, without the burning jealousies not uncommon in Royal families. They were united in a common love of their mother. She was kind and sympathetic to those in misfortune and to the poor. In great calamities she was always among the first to send messages of condolence, and she never missed an opportunity to show practical sympathy when it was most needed. Her biography was a record of goodness, sweetness, purity; of wise judgment and singleness of aim; of simple faith in God and heart-felt humility in His presence. Her religion was to do justly and love mercy. In her exalted position she exhibited the graces and virtues of a pure and loving heart. The secret of her influence lay in the strength and beauty of her character. The "good Queen" passed away full of years, of honours, but the treasure she prized most was the love of her faithful people. And that they gave with all their heart.

THE REV. JOSEPH WOOD, AT THE OLD MEETING CHURCH, BIRMINGHAM.

ALL sectional differences are silent, all party cries are hushed before the sense of what humanity has lost in the death of our revered Queen. No human being who has known anything of her gracious character but mourns her decease. But to us Englishmen the loss is immeasurable. For she was not only our symbol of unity, but by her rare gifts of head and heart, she cemented the various parties of the State into one fair, firm league of loyality to the Throne. No one can measure from what horrors of revolution and disaster she saved the country by re-inspiring the old virtue of personal loyalty to a worthy ruler. At her accession the Throne seemed tottering to its fall. Only a few years ago *The Times* wrote of one of her predecessors that no one in the British Isles could be found to shed a tear on his grave. How different to-day, when all the world grieves with a grievous lamentation over the taking away of Victoria. She re-established the Throne, not simply broad-based upon the people's will, as it had always been, but now deeply-rooted in the people's affections. During the nineteenth century "thrones and dominions" have passed under new conditions. Victoria had the grace and tact, the courage and wisdom, to adapt herself to that reshaping of the Constitution which went on during her reign.

THE REV. A. N. BLATCHFORD, AT LEWIN'S MEAD MEETING, BRISTOL.

IN life we rendered her no mere conventional homage, and that was why our sorrow was so unaffected at her loss. Reverently and humbly we laid aside all thoughts of pomp and pride. Our darkened realm was as one bereaved home, and we were but as children longing for the vanished presence of a beloved one. For it was that motherly love of hers that we so sadly missed. Her heart went out to her people in their sorrow, and in their happiness, and, therefore, in her vicissitudes she drew comfort from her people, whose lonely monarch was no less their friend. Trouble had smitten her again and again, and yet, how beautiful the bearing of her cross, and how uplifting the story of her life! The sympathy of the nation sprang from her tender thoughtfulness for all around her, and that sympathy was deepened from the people's knowledge of her own sweet and lovely home life. Her nature, and her influence linked together throne and hearthstone; and therein lay the secret of the power of this womanly Queen over all hearts. We seemed to forget the Sovereign in the friend, and in our reverent devotion to her, loyalty and friendship were the same. There was comfort, too, in the knowledge that we had the right to grieve for her, because, long before God's angel touched her, we knew, and gloried in, the flawless beauty of her life. And, inasmuch as the throne o'ertopped all earthly stations, she raised to a supreme height the claims of virtue, and of integrity, in every scene and circumstance of life. To this realm of ours, she has indeed become "the fair beginning of a time"; setting an example of glorious reproachlessness even in the glare of "the fierce light that beats around a throne," and filling us with the glad anticipation of progress still to be won, beneath the sway of him, who fills, to his own deep grief, a loving mother's place, declares the high promise of following in her footsteps, and makes his kingly vow to toil, while life and strength are his, for the progress of his people.

THE REV. L. P. JACKS, AT THE CHURCH OF THE MESSIAH, BIRMINGHAM.

QUEEN VICTORIA so used her sovereign place as to be a representative of our best virtues and our incentive to our best life. Reigning at a time when men had begun to think that monarchy was an outworn institution, she gave it a new meaning and invested it with a new reverence, showing the world that as a Queen she had nobler work to do than merely bend others to her will. She governed this vast Empire not so much as a monarch dominating his subjects, but as a mother ruling her household. It was that spirit in the Queen's actions, it was that element in the Queen's character, which gave to her government its chief authority, and elicited a loyalty to her person such as no other Sovereign has ever commanded. She had played a mother's part chiefly in this, that like a mother she stood between the nation and its worst faults. What those faults were, what they were in their extreme form they could only imagine, because, thanks to the Queen's influence, they had been restrained from many of their most fatal developments. Many hard things might be said, and perhaps be truly said, as to the tone of English social life, as to the general level of personal and national ideals, but let them picture what would have been true of England to-day if during the last sixty years the influence of the Throne had been corrupt. They were fond of celebrating the splendid progress of the reign, but they might well believe that on one side this progress had been a menace and a temptation to the moral life of the nation, the effect of which would have been little short of ruinous had it not

been for the restraining, the refining, the uplifting influence of her who was the head. The growth of wealth and the growth of Imperial power carried with them temptations to which all nations, sooner or later, fell victims when restraint was unexercised. They did not know, they could only vaguely guess, what they owed to the Queen. He thought they owed her not alone the preservation of their national greatness, but the preservation of the national character. She had stood between the nation and its worst possibilities. Hers had been the silent influence of the mother in the home, but for whom many would have been prone to play the part of the prodigal son. When men grew powerful they were apt to think themselves superior to right and wrong. They would do right only if it pleased them, and if wrong pleased them better than it was wrong they would do. And when nations grew powerful they were prone to act in the same manner; they used their power as they liked; they, too, thought themselves superior to right and wrong. To this sense of superiority to right and wrong the Greek thinkers gave a name, and the nearest equivalent the English had for that name was the word "insolence." Insolence was the besetting vice of the powerful, but as soon as all checks upon it were removed then it was the view of these thinkers that private morals decayed, social life became corrupt, and nations went to ruin. He was not going to say that the influence of the Queen had extirpated this malady or made them exempt from the risk of its recurrence. He would not even say there had been no manifestations of it during her reign. But her influence had been against it. High as was her station, mighty and well-nigh irresistible as were the forces at her command, the whole record of her public and private life displayed an attitude of mind the opposite of that which thought itself superior to right and wrong. With the humility which marked the greatest minds, she had bowed to the eternal law. She had set the nation the example of a life steadfastly guided by the ideal of duty. She, seated in the most illustrious place, beat upon by the fierce light which falls upon a throne, had been a shining instance of self-control and moderation in an age whose besetting danger was insolence and excess.

DR. G. DAWES HICKS, AT UNITY CHURCH, ISLINGTON.

QUEEN VICTORIA stood to us all in another and a deeper relationship than that of Queen. We should have hesitated before in declaring our *personal* affection for one to whom we had never spoken, and whom probably few of us had ever seen. But death is the great revealer of hearts, and in its presence we are dimly realising how entirely genuine and true our attachment to her has been. From childhood we have been taught to look up to her with loyalty and reverence; she has been associated with our earliest recollections of home and native land, and, as we have watched her descend the vale of years, bravely bearing her own load of sorrow, and tenderly sympathising with the sorrows of men and women everywhere, a halo of moral beauty has crowned her head, and we had come to love her with a love that was for herself alone. We, indeed, are sometimes prone to imagine that there is little merit in "wearing the white flower of a blameless life," if the wearer be removed from the struggle for existence and above the necessity of earning daily food. We forget the overwhelming temptations, thus opened out to a career of pleasure and worldly enjoyment. No, it has been no easy thing to preserve a pure unsullied character amidst a myriad inducements to baser things, and we might well rejoice that our Queen had been proof against them all. How was her ideal attained? It was due to the fact that her life had not been an aimless life, but was directed from the outset towards a conscious definite purpose, moulded from the very beginning by the notion of the noble end in which it should culminate. On its threshold, she had asked herself the question, so few of us ever stay to ask, "Why am I here, in the midst of God's universe, with all these powers and opportunities of service? How can I best use them? How can I apply them to the most profitable account?" When, at the age of twelve, it was considered right she should know that she was heir to the crown, the information, awakening in her even then a heavy sense of all that it implied, drew forth the resolve of the child and the principle of the grown woman. "I will be good," she cried, and, with the registration of that early vow, the bent of her life was set. Thenceforth, she knew herself to be training for a high and difficult task, and mind and heart were constrained to acquire the cultnre that was needful for it. That early determination expanded into a life principle, leading her to a right conception of an English sovereign's duties, enabling her to be the means of hallowing the grand old English customs of home, and, by the power there was in sorrow to unite in deepest intimacy those who had borne it together, to be a fellow-sufferer with all those whose troubles she could help to bear.

THE REV. W. H. DRUMMOND, AT ALL SOULS' CHURCH, BELFAST.

IT is enough for us if we share deeply and sincerely the feeling of the moment; but even while we are being carried along on its full flood we are aware, at least dimly, of some of its deeper meaning. In personal experience it is often the things which make us sad that bring life back to its true centre, and the same is true of gladness which sinks deep enough into the heart to escape the taint of pride and selfishness. In the same way there is great virtue for men and nations in being able to feel the power of common joys and sorrows, which pass swiftly from heart to heart like the quick leaping of fire. They break down the barriers of class and creed. They unite masses of men into one body moved by a common impulse of affection. They show how in spite of the greed and cruelty, the false pride and evil ambitions of the world, men are still somewhere deep below the surface, living close to the simple realities of God, with reverence and love, and sympathy for all that is noble in human goodness or pitiful in human grief, still fresh within the heart. Unless it teaches that lesson, and gives men power to think and act more nobly, a common feeling, however widespread it may be, is little better than a desolating storm. It lifts the heart up in fevered excitement, and then it leaves it to sink back exhausted and weary, with hope and love and faith in goodness ebbing away like the last grains of sand in the glass.

Men and nations do not always recognise the day of their redemption. Sometimes the cleansing wind of God blows upon them, prophetic of new duties and larger hopes, and they only open their dull, listless eyes for a moment, and then turn to their own dreams once more. The mere power of feeling is nothing, unless with high resolve we learn the lessons and welcome the duties which the feeling has to teach. And so it is for us to see to it that this great motion of grief, which in extent and power is unlike anything we have ever known before, shall not pass away without leaving the influence of its redemption upon our life as a people. We have been accustomed to measure the greatness of the British race by the extent of our commerce and the prowess of our arms. We realise it now in a deeper and more moving way by this common sorrow, which has put a girdle of mourning round the earth; and we see with eyes made clear by grief that it is a greatness to be accepted not in a spirit of boastfulness or the mere greed of success, but only in utter reverence for the Will of God and the good of men. Faith and joy spring often right out of the heart of grief. The whole world, far beyond the range of our own thoughts and ideals, is sad to-day for the death of one gracious Lady, because she was good and knew how to make people love her. It is a fact which must impress the slowest imagination; and it will come back to us, like some angel crowned with light, in dark days when we are sore beset by evil, and faith in God's love is burning low in the heart. For it could not be at all unless somewhere far off in the spiritual land Goodness sits enthroned as Sovereign of the world.

THE REV. EDGAR I. FRIPP, AT THE OLD MEETING, MANSFIELD.

QUEEN VICTORIA was beloved. Only one monarch in our long annals had so strong and abiding a hold upon his subjects' affection. In 901, just a thousand years ago, the great King Aelfred died, worn out by his heroic labours, at the early age of fifty-two, and was lamented as "England's Darling." Those were days of struggle with the Danes—of death and life conflict in England between the forces of religion and civilisation and the savage strength of heathendom. Aelfred was the saviour and the educator of his people, their leader in war, their law-maker, their teacher—and in all, and above all, their loved one. And now, in these changed times, when, indeed, the same struggle goes on but in vastly different forms, we have had a ruler who from her girlhood has been beloved—as a young and happy princess, as a gentle wife and mother, as a widow suffering a great bereavement, and lastly as an aged and gracious lady who out of her trouble has brought forth sympathy and blessing for all her people in affliction.

Times have indeed changed not only since Aelfred, but much more recent sovereigns, when for over sixty years the destinies of the most extensive and powerful empire the world has ever seen should be in the hands of *a woman*.

Only six women have sat on the English throne. Aelfred's own daughter, the

brave Aethelflaed was the first; but she ruled over only half England, which, like an Amazon, she delivered at the head of her army from the Danes. The next, six hundred years later, were the gifted daughters of the Tudor Henry—Mary and Elizabeth; then came the Stuart cousins, Mary and Anne; and at last came our own Queen. Of these, Elizabeth and Victoria stand out pre-eminently. Both their reigns are illustrious—unsurpassed in our history. Under Elizabeth England rose to be foremost in Europe; under Victoria her empire has spread far beyond the bounds of any previous realm. Yet in other respects the two periods are difficult to compare. The "spacious days" of Elizabeth were spacious in ideality and poetry, in aim and dream; but in knowledge and power, in territory, in command of natural resources, in government and influence, in outlook, they were petty compared with the Victorian era. And still more the great queens themselves are a striking and emphatic contrast.

Elizabeth's greatness was almost entirely intellectual. She was extraordinarily accomplished, from archery and horsemanship to music and Greek. She spoke French and Italian nearly as well as English. Her sagacity drew about her Ministers of the first rank, but she was at the head of them all. She had, moreover, remarkable popular gifts. The enthusiastic admiration she was capable of exciting in her subjects may be seen in Spenser's "Faerie Queen." The poet's devotion was more or less that of the entire nation—until, at any rate, a few years before her death. Yet this attitude was only possible from a distance, among those who judged her by her public acts and knew little of her personally. She lacked righteousness. She was far more clever than good. She trusted to her wits rather than to her conscience. She had, as time went on, less and less affection. She grew vain and worldly, untruthful, coarse, cruel and irreligious. When her popularity waned she tried to recover it by show and splendour, by gorgeous pageants and progresses, until, it must be confessed, she became at last a very pitiable old woman. Her effigy in Westminster Abbey, beautiful with the simplicity and dignity of death, reveals the masculine force of her intellect. Looking at her there, without her paint and finery, we forget her littlenesses and pronounce her great. But the title great *and good* must be reserved for another queen.

And that is Queen Victoria, who has been an example to two generations of her people of what can be done with comparatively humble gifts in conjunction with moral and religious greatness. No one, I suppose, would claim that she was born of a talented family; and the word "brilliant" would strike few as an appropriate description of her power; but by her strong sense of duty, her deep affections, and the tact which is the outcome of love, and her constant faith in God, she has succeeded where brilliant talents alone would have utterly failed.

She was a typical good Englishwoman. As a race the English are not brilliant, and they would not like to be so characterised; but they often do what they can as well as they can, patiently and steadfastly, with order and reverence; and for some centuries now they have been the strongest and most successful people, perhaps, in the earth. The Queen was an embodiment of these homely but essential virtues. She was a hard-working and painstaking ruler, serious and persistent, upright, simple, quiet, devout. Her household was a home. She was a true wife and mother. She had *good* men and women about her. Her statesmen were men of good life. Her Court was pure. And if her sympathies occasionally lacked range they were never wanting in depth; nor was there the least ostentation in her old-fashioned regard for ceremony. She was entirely sincere. The idea of parading before the public or seeking mere popularity was odious to her healthy nature.

I shall never forget the simple way in which she visited an agricultural show in the Isle of Wight. She came in a pony-carriage with a couple of outriders, in a very plain dress, and bowed to every one in a kind, motherly fashion, yet with a great dignity, notwithstanding, the dignity not merely of her high office, but of a sincere and unaffected goodness.

And therefore, now that she is dead, her people of all ranks, creeds, parties and even nationalities, rise up to call her blessed.

VICTORIA.

ETERNAL God! The peoples stand
And own their times are in Thy hand:
With mingling tears and thanks they raise
Their broken song of love and praise.

Thy Servant rests! Her task is done;
Her race with noble patience run;
From year to year, serene and true
To that Thou gavest her to do!

From year to year, her people's good
Has been her high beatitude:
Their weal her joy; their grief her own;
Their loyal hearts her queenly throne!

She rests at last; she rests in Thee:
From burdening griefs and ills set free:
The sceptred cares of earth laid down,
She takes from Thee her deathless crown.

Thou givest Thy beloved sleep!
No longer shall she mutely weep
O'er loved ones gone, and soldiers slain
On Afric's bloodstained battle-plain.

She rests: her toils and sorrows cease:
For us the tears; for her the peace;
For us the warfare and the strife;
For her the glad Eternal Life!

H. W. HAWKES.

PROVINCIAL LETTER.

LIVERPOOL DISTRICT.

WITH one auspicious exception, Liverpool Unitarianism has not been aroused by the New Century to any enthusiastic enterprise. While our Manchester friends have organised special Mission services through the length and breadth of their province, the somewhat sluggish waters of our 'pool have not been stirred by any angel to special zeal for the healing of the religiously sick and impotent. Whether this arises from apathy or from a sense of well-being and well-doing it is not for me to say. Certainly there is no falling-off in the good work already being done in so quiet and steady a way as to court no public attention.

The Liverpool District Missionary Association as far as existing work goes, fosters Crewe, Liscard, Bootle and Garston; along with a friendly and financial connection with the Hamilton-road Domestic Mission. Southport owes to its initiative and early support its flourishing Portland-street congregation, now entirely independent. Ormskirk was also under its wing, but proved so utterly hopeless that the chapel was sold and the proceeds invested. Prescot has also proved hopeless, and the old chapel there is a forlorn wreck.

A very real Forward Movement was inaugurated last autumn, by the appointment of a District Missionary, whose work is to combine a kindly episcopal intercourse with Crewe, Liscard and Bootle, the full charge of the new congregation at Garston, and a vigorous effort to open up new work in likely places. With a hearty welcome from everyone, the Rev. H. D. Roberts, late of Chester, entered on this work four months ago. He has already solidified the Garston effort, and has extended its methods of usefulness; and while it is still in the day of small things, encouraging hopes are entertained of its growth. Not content with this, Mr. Roberts is attacking St. Helens, a fair sized town devoid of a Unitarian congregation, but where previous spasmodic efforts have been made. To do this he has to rely on steady help from a number of Liverpool laymen, who have already rendered admirable service at Garston. The existence of this band of lay-preachers is one of the most hopeful elements in our local church life. It is too early to prophecy what response St. Helens will give to our gospel, but the fact of the effort being made is cheering.

Crewe has always been a tough place to work in, and Mr. Redfern finds it uphill work. We all feel admiration for his faithful efforts, and wish him every success. He is making the best of the materials at his disposal, and all who come under his influence must be the better for it. A self-supporting congregation seems almost past hoping for; but what better thing can our wealthier churches do than keep alive such centres of kindly and liberalising influence!

Liscard, with its handsome and commodious Memorial Church, has had to go through an ordeal in the loss of its eloquent pastor, now removed to Nottingham, and the long period of pastorless anxiety. It has stood the ordeal right well, and, in spite of losses by removal and death, has held its own, financially, numerically, and, better than all, religiously. Happily it has now only a short time to wait when the Rev. A. E. Perry, who has done admirable outpost work in Kirkcaldy, will commence what we all hope will be a prosperous ministry.

Bootle has also passed through a transition, and is all the better for it. September brought with it a healthful tide of new energy, clear thought, eloquent speech and overflowing geniality, in the person of the Rev. J. Morley Mills, late of Nantwich; and the result has been a corresponding quickening of energy and enthusiasm in the Church. To change the metaphor, whereas, owing to the failing grip of its first minister, the church was only marking time, under the new command it has now begun a quick march.

Turning from the work of the L.D.M.A. to the Domestic Missions of Liverpool, I could write columns did space allow. The

splendid buildings in Mill-street are a veritable mill, grinding out, day and night, love, sympathy, help, cheer, instruction and inspiration for all comers. In spite of the wild efforts of a neighbouring vicar to frighten from the doors every man, woman, and child, the more he denounces the more they come. Being at the right end of the city, a goodly number of earnest teachers and workers drawn from the parent churches give welcome aid, and are brought face to face with the problems of city slum-life. It is a mutual benefit.

At Hamilton-road, at the north-east end of the city, Mr. Haigh has to do without such a contingent; but he has the happy ability to elicit enthusiastic help from the young men and women he gathers round him. His Sunday-school overflows; his week-night meetings are popular, his congregations full and hearty. It is a marvel how he does all the work of which he is the originator and mainspring. The old Bond-street Mission, which is also under Mr. Haigh's charge, with the efficient help of Miss Wells, is more and more a difficult problem. The neighbourhood has changed and become Roman Catholic, so limiting the sphere for much of the Mission's best work. If a young, enthusiastic and brotherly man, content to work on a small salary (such as the Methodists and other bodies can find in numbers) were forthcoming, possibly he could still find some good work to be done.

I have reported first on the missionary work of the District on the principle that the tree is known by its fruits, the fountain by its waters. The congregations which support all these efforts now claim a word.

I attended worship at the Ullet-road Church a few days ago, and was more struck than ever with the stately beauty of the building and the dignity and efficiency of the surpliced choir. It chanced to be Hospital Sunday, and Dr. Klein touched skilfully and effectively on the inner meaning of the praying and anointing with oil, which, taken with crude literalness, as by the Peculiar People, may become a dangerous absurdity. The collection of well over £600, though below that of last year, was, as usual, far ahead of that taken in any other single church. Part of the falling off was probably explained by a large increase at the neighbouring Ancient Chapel, of which members of the Ullet-road Church are also members. A deep feeling of sympathy was evoked by the presence of Lady O'Hagan and her son.

At Hope-street Church all rejoice in the improved health of Mr. Armstrong, who is now able to bear the full burden of the preaching. He has a young curate who helps in the pastoral work, with especial care for the Sunday-school and allied institutions, and is occasionally to preach. Of this gentleman, who was intended for the ministry of the Established Church, but who found himself theologically out of harmony therewith, we hope good things in the coming years.

The Ancient Chapel, quaint and old-world as it looks, shelters a growing spirit of religious energy, which has broken out in the erection, now almost complete, of a church hall. The exigencies of the site and the fear of dwarfing the already small chapel, have limited it as to size, but it harmonises perfectly with its surroundings and will be most useful. There is a delightful aroma of primitive piety clinging to this relic of bygone days; and something in the minister seems to synchronise with his Puritan setting.

Of Gateacre and Birkenhead I am sorry and ashamed to say I cannot speak from any personal knowledge, but I believe that at both places there is a full tide of life and hope. The latter church is at present worshipping in the new school building opened a few months ago, pending the erection on the same plot of ground of a new chapel. The old Charing-cross Chapel is sold and pulled down, and the proceeds will go a long way towards the future edifice, which will be more centrally situated. The prospects of this church are therefore bright, especially as I hear great things said of the ability of its preacher.

One way and another, Liverpool and District actualities and possibilities are encouraging. Let us not forget our city motto "Deus nobis haec otia fecit!"

H. W. HAWKES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Memorial Services.

It is impossible to report even in the briefest manner the memorial services for the Queen which were held last Sunday in our churches as in all others throughout the country. It will be known to our readers that everywhere there has been the same reverent observance of this time of mourning and grateful commemoration. In many of our churches special services are to be held to-day (Saturday). We note with special satisfaction that at Heaton Moor a united memorial service is to be held in St. Paul's Church, in which the Rev. Priestley Prime is to take part with two clergymen of the Church and a Wesleyan minister.

Birmingham.—Through the kindness of Miss Abbott, a tea and entertainment was given to eighty of the younger members of the Church of the Messiah Sunday-school, when Aunt Amy's play was the enjoyment of the evening, acted by a class of older girls of the school.

Chelmsford.—The annual meeting of the congregation was held on Wednesday, Jan. 23, followed by a pleasant social evening.

Kirkcaldy.—The annual congregational meeting was held in the church on the evening of Wednesday, Jan. 23. After tea the reports for the past year were read, which showed a slight increase of membership and that the ordinary church finances were in a healthy condition. The debt on the building had been reduced during 1900 by £70, only £10 of which was raised outside the town, and now stood at £120. The various institutions of the church, but especially the Sunday-school, were flourishing. The various reports were adopted, and office-bearers and committee elected for the ensuing year. The secretary then read the minister's letter of resignation, which was reluctantly accepted amid many sincere expressions of regret and equally sincere good wishes for his future. Several speakers gave expression to the personal affection of the members for Mr. Parry, and of the deep sense of loss, both to the congregation and the community at large, which they felt his departure to be. Mr. Parry suitably replied, and votes of thanks, which included one to the McQuaker Trustees for their grant, concluded the meeting.

Leeds: Hunslet.—The annual teachers' and parents' party was held on Saturday, Jan. 19, and was well attended. After tea Mr. J. Thornton, of Leeds, took the chair, and satisfactory reports were read. The year's prizes were then distributed to the children by Miss Lucas, of Harrogate, and the remainder of the evening was very pleasantly spent.

London: Kentish Town.—On Monday evening the Rev. Alexander Farquharson presided over the annual general meeting of the Clarence-road congregation, which was numerously attended, and after referring to the good work done during the past year, made an earnest appeal to the congregation to continue and to extend the growing influence of the church. After a vote of thanks to the chairman, the meeting closed with the singing of a hymn and the benediction.

London: Lewisham.—The annual business meeting of this congregation was held on Wednesday last, 30th ult. Mr. S. S. Tayler, who was announced to take the chair, was too unwell to be present. The congregation sent him an expression of sympathy. The several reports were considered to be encouraging. Throughout the year the work of the church in all its branches had been assiduously carried out, everyone co-operating loyally and harmoniously.

Manchester: Lower Mosley-street Sunday-school (Appointment).—The Rev. A. Cobden Smith has received and accepted an invitation to become general superintendent of this school, and enters upon his duties in the beginning of the present month.

London: Rhyl-street Mission.—From Monday to Friday next the Rev. Edgar Daplyn is to conduct a Special Mission, service each evening at eight o'clock.

London: Wood Green.—The annual meeting of the congregation was held on Tuesday, the chair being taken by Mr. Hahnemann Epps, who made an encouraging speech. Mr. Sudbery traced the progress of the work at Wood Green, and other speeches followed, showing that there is vigour and the utmost good-feeling in the congregation and a bright outlook for the future.

Moneyrea.—On Saturday evening telling speeches were delivered in the schoolroom by the Presbyterian minister of Castlereagh, the Rev. J. B. Thompson, and by Mr. Sermple, I.O.G.T., Belfast, at a miscellaneous concert, held under the auspices of the United Temperance Guild. There were over 200 present. An attractive programme, arranged by Miss Anna Lamont and Mr. J. Lamont Orr, of Belfast, was rendered. The net profit, £5 8s., was devoted to aid a case of need in the district.

Whitchurch.—On Jan. 27 the twenty-fourth anniversary services were held, conducted by the Rev. W. F. Turland, who delivered two earnest addresses of encouragement and exhortation.

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THE "INQUIRER" CALENDAR.

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Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, February 3.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel' 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, Boy's Own Brigade Service—"In His Name." Evening, "The Beautiful." Mondays, 8.15 P.M., Recitals by Rev. R. H. U. BLOOR, B.A.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. T. E. M. EDWARDS, and 7 P.M., Rev. V. D. DAVIS, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. WM. LLOYD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "A Memorable Reign." Evening, "The New Era."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "On the Uses of Adversity, Individual and National." Evening, "On Making Excuses."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., PERCY AMES, F.G.S., and 7 P.M., Rev. G. CRITCHLEY.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. P. W. AMES, F.S.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel Blackfriars, 11 A.M., Rev. E. DURANT CECIL.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. L. SCHROEDER.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. WALTER LLOYD.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE at COLLEGE CHAPEL, STEPNEY-GREEN, E., SUNDAY, Feb. 3rd, at Five o'clock. Subject, "Brotherhood and Patriotism." Opened by the Rev. GEORGE CRITCHLEY.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 3rd, at 11.15, Dr. WASHINGTON SULLIVAN, "Sheldon's Ethical Sunday School."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 3rd, at 11.15 A.M., HERBERT BURROWS, "The Nineteenth Century—Deism to Ritualism."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

BIRTHS.

GRIFFIN—On the 16th Jan., at "Avondale," Fawnbrake-avenue, Herne Hill, the wife of George Griffin, of a daughter.

DEATHS.

BOOTH—On the 29th Jan., in his 92nd year, William Booth, of 137, Chadwick-road, Peckham.

LIVENS—On the 26th Jan., at Mansfield, West Croydon, George Livens, aged 83 years.

SHAWCROSS—On the 27th Jan., Francis Shawcross, late of Carfax, Worsley, in his 70th year.

WARREN—On the 25th Jan., at Lewisham, Priscilla, the beloved wife of William Grayston Warren, in her 73rd year.

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BOLTON: Spinners' Hall, St. George's-road.
Tuesdays, February 5th, 12th, 19th, 26th, March 5th, at *7.30* P.M.

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Wednesdays, February 6th, 13th, 20th, 27th, March 6th, at *8.0* P.M.

LIVERPOOL: Royal Institution, Colquitt-street.
Thursdays, February 7th, 14th, 21st, 28th, March 7th, at *8.30* P.M.

Admission Free. A copy of the Syllabus will be sent on application to the Rev. C. J. STREET, Maythorn, Heaton, Bolton; the Rev. C. HARGROVE, 10, De Grey-terrace, Leeds; or C. W. JONES, Esq., 39, Drury Buildings, Liverpool.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The ANNUAL GENERAL MEETING of the Contributors and Friends to receive the Report, appoint Officers, and transact other Business, will be held at 2 P.M., on WEDNESDAY, February 13, 1901, at DR. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON, W.C.

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NOTES OF THE WEEK.

ON Monday the last sacred office for what was mortal of our Queen was completed, in presence of her children and other nearest relatives, who followed the coffin from Windsor Castle through the park to the Royal Mausoleum at Frogmore, where it was laid by that of Prince Albert, in the place long since prepared by the Queen herself. On the same day the King sent three messages to his people at home, and in the Colonies, and in India. The first message, "To my People," begins as follows :—

> Now that the last scene has closed in the noble and ever glorious life of my beloved mother the Queen, I am anxious to endeavour to convey to the whole Empire the extent of the deep gratitude I feel for the heart-stirring and affectionate tributes which are everywhere borne to her memory.

The King also warmly acknowledges the universal expressions of sympathy with himself and the Royal Family in their overwhelming sorrow, and says how deeply he was touched by the sorrowful, reverent and sincere enthusiasm manifested in the whole course of the funeral by sea and land. The consciousness of that generous spirit of devotion and of the sharing in a common sorrow gave him courage and hope during those most trying and momentous days. And he concludes :—

> Encouraged by the confidence of that love and trust which the nation ever reposed in its late and fondly mourned Sovereign, I shall earnestly strive to walk in her footsteps, devoting myself to the utmost of my powers to maintaining and promoting the highest interests of my people, and to the diligent and zealous fulfilment of the great and sacred responsibilities which, through the will of God, I am now called to undertake.

WRITING specially to the Colonies and Dependencies, the King recalls the heartfelt interest ever shown by the Queen "in the welfare and prosperity of her subjects throughout Greater Britain," and the thankfulness with which she saw "the steady progress which, under a wide extension of self-government, they had made during her reign." For himself, with the loyal support of the people and their Representative Assemblies throughout his vast Colonial Dominions, the King declares that with God's blessing, he will solemnly work for the promotion of the common welfare and security of the great Empire over which he is now called to reign. To the Princes and people of India the King also sends greetings, and assurance of his sincere goodwill and affection, and heartfelt wishes for their welfare. He recalls the deep personal interest always shown by the Queen-Empress in all matters connected with India, and declares his intention to follow her great example, to work for the general well-being of his Indian subjects of all ranks, and to merit, as she did, their unfailing loyalty and affection. These are messages worthy of a great occasion. Of what we must hope for the new reign, and what it demands of us, we have written in another column.

FROM our friend and correspondent, Dr. George Boros, we have received a letter telling how deeply the Queen's death is felt in Hungary. While the whole of Europe has been touched by a common regret, in Hungary it has been most keenly felt, where the people, as in England, have long enjoyed the privileges of a constitutional monarchy, and where there is a love of freedom and respect for the rights of others, equal to our own. Dr. Boros sends us several quotations from Hungarian papers, including the following :—"It was not by chance or fortune that Queen Victoria had always the best counsellors, it was her great power of judgment, her exceptional wisdom, and her royal soul, that achieved such great triumphs."

WE desire to call the special attention of our readers to an article under the title "Choose Life," by the Rev. E. W. Lummis, M.A., the first part of which appears in our present issue, and which will be concluded next week. It is a forcible statement of the present condition of our religious community, with incisive and most salutary criticism on certain points, and a strong appeal for closer union, clearer apprehension of our calling and more devoted service in the future. We ask for it the most serious consideration of all who have the welfare of our Free Churches at heart.

ROSSLYN HILL CHAPEL was crowded last Sunday morning when Mr. Stopford Brooke preached an eloquent sermon in memory of the Queen, in which she was contrasted with Alfred the Great. To-morrow morning and on the two following Sundays Mr. Brooke is to preach at Little Portland-street Chapel.

MR. STOPFORD BROOKE'S course of Browning lectures at University College was concluded on Thursday, having been devoted to a deeply interesting study of Browning's women. The lecture on Thursday week was devoted to Balaustion, the Greek girl of genius, of whom Mr. Brooke spoke as the most perfect of Browning's women, "the most luminous and most at unity with herself." "Made of the finest clay, exquisite and delicate in grain, she is yet strong, when moulded by distress, to resist the blows of fate." As a woman of genius, she was contrasted with Pompilia of "The Ring and the Book," the other supreme creation among Browning's women, whose greatness is in the power of goodness and love. They were contrasted as the wild pomegranate flower, with its rich colouring amid dark green leaves, and the white rose touched with faint and exquisite colour. The second course of lectures, which is to deal with other poets of the latter part of last century (not Tennyson or Browning), begins next Thursday.

IT is extremely gratifying to hear from Liverpool of the overflowing audience that assembled on Thursday week to hear the first of Mr. Carpenter's lectures on "The Bible in the Nineteenth Century." A lecture-room at the Royal Institution had been engaged, with seats for an audience of about 200, but some time before the lecture began it was evident that this room would by no means accommodate those who wished to attend, and an adjournment was made to the large hall, where it is estimated that the audience numbered from 400 to 500. The chair was to have been taken by Sir Edward R. Russell, but, unfortunately, the death of Lady Russell prevented him from being present, and his place was taken by Mr. Charles W. Jones. Among the audience were a number of ministers of various denominations, including the Rev. G. Harford Battersby, Rector of Mossley-hill, and joint-editor with Mr. Carpenter of the great work on the Hexateuch, of which we published a review last week. Mr. Carpenter's second lecture was delivered this

week at the Royal Institution, but, unfortunately, the large hall could not be had for the following weeks, and the remainder of the course will be given at the Institute in Mount-street. We trust that audiences proportionately as good are attending the course at Leeds and Bolton.

THE February number of the *Free Church Chronicle* is a special mission number, containing an interesting series of thirty-four portraits of the chief men engaged in the great united mission of the Evangelical Free Churches, which has now been held in London, and is to be held in the country during the coming weeks. Dr. Clifford's experience of the mission in London, as told in the *Christian World* this week, is of special interest. It was with great reluctance that he consented to conduct a series of mid-day services at Bishopsgate Chapel, being unprepared to adopt the methods usually associated with the missioner's vocation, but he found that the attendance steadily increased, and consisted chiefly of men, and of these the majority were young men, engaged in work of various kinds in the city. "The atmosphere of the service," Dr. Clifford says, "was one of reverence and devotion. Better listeners I have never addressed. They were eager to hear and understand the actual facts of religion and life as they are set forth in the Gospel of the Son of God." And altogether, the chief good of the mission, he thinks, will be felt by the young.

At Westbourne Park more than a hundred young people, from fifteen to thirty, have declared their acceptance of discipleship to Christ Jesus. They have made their choice and avowed it. It will be in bringing to a definite decision the hesitating purpose and intermittent wishes of many days, and in some cases of many years, that the Mission will signalise itself in the experience of many. But I frankly confess the chief impression made on my mind is the gigantic character of the task facing us Christian men and women, and the pathetic inadequacy of our resources. The "outsider," as he is called, has not been reached to any appreciable extent. The men of education, the men who have no lack of money and strength and boldness of intellect, the men at the bar and the students of medicine, the journalists, the so-called "working classes," the great crowd of old men and of young men burdened with crime, the boys to whom crime has become a profession, the helplessly weak—how few of these and of many other classes have been won over to the side of God! They are averse or indifferent to all our organisations and efforts, and can only be reached by that individual and personal ministry to which every believer in Christ is distinctly called.

THE February number of *Yr Ymofynydd*, our Welsh magazine, opens with a memorial article on the Queen. The Rev. J. Davies writes on "Nearly Forty Years in the Ministry," telling how in 1864 he settled at Alltyplacca, with a salary of only £8, but would not be tempted away by an offer of £60 elsewhere! He also relates how in 1874 he worked as missionary for the B. and F.U.A., and was mobbed and in danger of his life at Llanelly. The Rev. J. M. Lloyd Thomas writes on the "Old and New," and Mr. E. Gwilym Evans, of Manchester College, on "Francis—the Saint of Assisi." The whole magazine this month is in Welsh, but in a short poem we see two familiar words *Essex Hall*—surely the first time the hall has been publicly enshrined in verse. The picturesque cover shows an improved arrangement of the title and contents.

THE East Cheshire Christian Union, of which the Rev. H. Enfield Dowson gave an interesting account in his "Provincial Letter," published on Jan. 26, has arranged a series of special Forward Movement services and lectures, to be held at Ashton, Glossop, Hyde, Knutsford, Stockport, Stalybridge, Congleton, and Macclesfield, on various dates, Sundays and weekdays, ranging from Feb. 17 to April 3. Ministers connected with the Union are themselves taking part, and of outsiders whose help has been secured there are the Revs. C. Hargrove, F. Walters, J. C. Street, J. E. Manning, E. W. Lummis, J. M. Lloyd Thomas, and W. Copeland Bowie.

IN an article on "Queen Victoria and the Middle Classes," prompted by a remark of Lord Salisbury's as to the wonderful insight the Queen always showed into the feelings of the middle classes of her people, the *Spectator* points out that "in character, and also, in a very real and deep sense in the framework of life, there was a special community between the Queen and the English middle classes. In them has come down the great inheritance of Puritan feeling—in them, and not at all in the same proportion among the aristocracy and the working classes." The Queen could not indeed be rightly called a Puritan. Before her great sorrow came she enjoyed theatre and opera, and never encouraged the Sabbatarian gloom, which used to be so habitual with many of her people.

But she had, in a conspicuous degree, the Puritan virtues—the love of purity itself, the loyalty to truth, the steadfast adherence to duty, and the conscious dependence on God. It was the recognition of these moral and spiritual qualities in her which first drew towards her the affection as well as the loyalty of the great body of the British middle classes, and it was doubtless her recognition of the worthiness of their moral and religious standards which established a sense of kinship on the Queen's part towards them. That sense was deepened on their part by the publication, by the Queen's authority, of books giving an insight into the simplicity of her country life, and the intensity of her family affections, and on hers by a knowledge of the pleasure and satisfaction with which those publications had been received among them. With all her perfection of personal dignity and augustness of bearing on all suitable occasions, there was without doubt an element of homeliness in the life of the Queen who has been taken from us that brought it nearer than the life of the English *grand seigneur*, or even of the lesser nobility, ordinarily comes to the atmosphere of the British middle classes.

WE quoted last week from the sermon in memory of the Queen preached by the Rev. R. A. Armstrong, in Hope-street Church, Liverpool. The sermon is now separately published, and may be had from the Liverpool Booksellers' Co., 70, Lord-street, Liverpool, and also at Essex Hall. Price 3d.; by post, 3½d. Here we will further quote the conclusion of the sermon:—

She is gone, and we are left with our King with the old historic English name, and the Queen-Consort, whom all of us whose memories date back to that time, loved from the moment her bright smile first glanced on the London streets; and with the great English people with all its splendid virtues and its grievous faults and its destinies for good and evil in its hands as it remembers God and truth and honour and duty or forgets them. It is a moment of exceeding great crisis. The two paths diverge. On the one hand, there is pure and generous aspiration after the higher national life, that the records of England may be sweet and clean, that we may hand down to our children an empire the home of justice, freedom, and righteousness between man and man. On the other hand, surging passions, lusts for gold, scoffings at holy things, mockings at God and at religion, open professions of a coarse and base materialism. From the Court which is the residence of Kings to the court which holds the cellar and the garret of the poorest, the great choice lies before us. Let every man and woman who believes in God and goodness, in faith, in high purpose, in religion, dedicate the soul afresh to the truest patriotism, the patriotism which prefers the good name of this sea-girt land to all the wealth that all the Continents can pile together!

AMONG the tributes to the Queen's memory, which we printed last week, was a passage from the sermon preached in Mill Hill Chapel, on Sunday evening, by the Rev. Charles Hargrove. His morning sermon "In Memory of Queen Victoria" is printed in full, as the February number of the *Mill Hill Pulpit*. (To be had at Essex Hall, or from Mr. C. Stainer, 82, Ravenswood-terrace, Hyde Park, Leeds. 1d., or by post 1½d.) Having paid a very high tribute to the Queen, the sermon concludes:—

She rests from her labours now, labours so faithfully performed through so long years of reign; she rests and her works follow her. Ours is the loss of her presence among us, loss of her unrivalled influence on behalf of peace among the nations, loss of the strong control which no minister dare set at nought, loss of the wise guidance and long experience which any wise statesman valued so much—hers the peace she wept for, the rest she so well earned, the eternal reward "Well done, good and faithful servant." Earth anticipates heaven's welcome, nor doubts she has passed from earthly sovereignty to the joy of Him who is the great and only Potentate, the King of Kings.

Another sits on her throne, another claims our allegiance. For her sake let us give the more heartily what in any case we should give to the descendant of our ancient kings, and the rightful heir to the crown. May he live long, and inherit of his Royal Mother, mother of us all, not the crown only and the right to rule, but the love and loyalty which she won of us by her virtues far more than by her birth!

Her we shall see again no more, nor receive her messages, nor be comforted by her sympathy. But the memory of her shall endure as long as the English race abides, and her story be told wherever the English tongue is spoken. Queen and Mother, thy people bid thee a sad farewell, proud even in their sorrow of such a sovereign; thanking God through their tears for life so long, for end so sweet, for hope so sure of life eternal.

I, TOO, rest in faith
That man's perfection is the crowning flower,
Towards which the urgent sap in life's great tree
Is pressing—seen in puny blossoms now,
But in the world's great morrows to expand
With broadest petal and with deepest glow.—*George Eliot.*

THE SALVATION ARMY AND THE LABOUR CHURCH.

MUCH as they differ, these two movements are alike in this, that they are late births of the nineteenth century. What suggestion does this fact carry—that religion is decrepit, that the higher energies of man are feeble in our time? Surely not, but quite the opposite. And yet, when strong men go from the beaten tracks in religion, and especially when they break right away from their religious homes and found new ones for themselves and others, there are always at first doubts and alarms and chidings. Most of us have, at least, half forgotten the amazement and abuse and persecution with which the Salvation Army was greeted twenty years ago. But it is well to remember that fact. Few people have yet sufficiently learned the necessity and value of experiment in religion. We admit it in science—nay, we insist upon it. In science we commend most the man who is readiest in resource, who is most original and energetic in devising means of solving difficult problems and meeting human needs. But in religion we are too apt to assume that the needs of all men are precisely alike, and that they must be met in the same way. Hence the shock at first caused by Salvation Army methods—the processions with trumpet and drum and strange wild singing, the curious "order of service" in their meetings, and so on. But soon it appeared that these almost weirdly novel expressions of religious feeling were manifestations of an energy wider in its sweep than had been supposed. The same originality and power which had been applied to the "salvation of souls" was brought by the Army into a crusade against poverty and social evils. And then came almost universal respect, very general sympathy and frequent imitation. It is a profoundly instructive story. Mr. and Mrs. Booth, though both came from Anglican stock, had been brought up among the Wesleyans. Both had been excluded from that body on account of their sympathies with a movement for denominational reform. After their marriage (1855) they joined the Methodist New Connexion. There they did not find the scope they needed, and after a few years of independent mission work, they organised their "Army."* It is as true in religion as it is in literature, that originality must find its own field, and it is useless to lament that the original man will not work on the old lines or amid the old associations. His answer is—and it is sufficient—"I cannot live my fullest life, I cannot do my best work for humanity, without breaking away and starting afresh."

The Labour Church.

But does this apologia hold as good for the Labour Church as for the Salvation Army? Probably many members of the Churches for whom THE INQUIRER speaks would answer, "No, there is no need for a Labour Church." The simple but irresistible rejoinder is—"One man strongly felt the need. He had a right to try whether others were feeling it. He has proved that there were some. It is good that the Labour Church should exist so long as any feel the need to be urgent." Some of us (I am one) may think that our Churches, the freest in the land, ought to meet every need supplied by the Labour Church, so far as such need is permanent and founded upon truth. But what we ought to do is one thing, what we are doing may be another thing. The fact that the Labour Church exists, ought to make every Church ask (the fact that it was founded by a man who went out from our midst ought to make us ask with special emphasis)—are our Churches answering all the proper ends of the Labour Church? And for those who think they are, there is a further question—what means are we using to convince men that we are, and that, in so far as they suppose we are not, they are mistaken as to their permanent needs, and have ideas which are not true?

Character of the Army.

Let us now glance at some leading characteristics of the movements under review.

One stroke of Salvation Army unconventionality has been more daring and more potent than any other—namely, the freedom and prominence given to women. In one of the earliest of the Army's rules it was said:—

> The Army refuses to make any difference between men and women as to rank, authority, and duties, but opens the highest positions to women as well as to men.

This is the Quaker principle, but in practice it has carried the Salvationists far beyond the Quakers, because their methods have been so unquakerly. They have been free and demonstrative in their expression of religious feeling, they have been intensely aggressive, they have worked largely in the open air. It is surely a striking fact, signifying much, that the prominence of women under these conditions have not led to the extravagancies and disasters which almost everyone would have prophesied. Mr. Stead remarks in his recent volume:—*

> The extent to which the Salvation Army has employed women in every department of its administration has been one of the great secrets of its strength. No religious body, with the exception of the Society of Friends, has ever accorded to both halves of the human race equal rights in the affairs of religion. The Army did this from the first, but it was not till 1875 that the absolute equality of the sexes in all the departments of the administration of the Army was solemnly and formally affirmed. It may only be a coincidence, but, if so, it is a curious one, that that year marks the beginning of what may be called the phenomenal expansion of the Salvation Army.

The Danger of Despotism.

Another feature of the Army, though less new in history, is perhaps more remarkable in modern England—namely, that it *is* an army, and recognises the principle of implicit obedience.

> "A telegram from me," wrote the General, "will send any of them to the uttermost parts of the earth. . . . . So far from resenting the exercise of authority, the Salvation Army rejoices to recognise it as one great secret of its success, a pillar of strength upon which all its soldiers can rely, a principle which stamps it as being different from all other religious organisations founded in our day."†

Unquestionably despotism has been a source of power to the Army. But the old questions have to be faced. Can despotism keep from corruption? Can it secure a continuance of the kind of power it was established to exercise? This was the point of Huxley's attack in the *Times*. In his fifth letter he drew an important distinction. He said:—

> For my part, though I conceive the corybantic method of soul-saving to be full of dangers, and though the theological speculations of these good people are to me wholly unacceptable, yet I believe that the evils which must follow in the track of such errors, as of all other errors, will be largely outweighed by the moral and social improvement of the people whom they convert. . . . All that I have hitherto said, and propose to say, is directed against Mr. Booth's extremely clever, audacious, and hitherto successful attempt to utilise the credit won by all this honest devotion and self-sacrifice for the purposes of his socialistic aristocracy.*

Huxley laid chief stress upon this latter point, and his strong voice of warning did good service. What he wrote will, indeed, have its highest use in the future, for the critical period is yet before the Army—the period when the original enthusiasm has diminished, and the governing forces have lost the unity which is at present given to them by the founder and his numerous family. But it would be unfair to judge the Army from Huxley's point of view alone. He had to answer the question whether he should approve a large money-gift to the Army, and, answering in the negative, his letters were purely controversial. The historian's point of view is different. He will do full justice to the Army's actual work, which Huxley only alludes to in passing. He will take the facts as a whole and recognise their connection. Is it too bold to prophesy that whatever corruption and disruption the Army may have suffered, his verdict will be that it did a work for our age which no other organisation did, or could do?

This at any rate is certain—it has excited more interest, exercised more influence and spread more widely than any other religious organisation of the nineteenth century.

Small Progress of the Labour Church.

By the side of the Salvation Army the Labour Church looks a very little thing. Certain causes of its smallness are obvious. First, Mr. Trevor, its founder, has been compelled by ill-health to withdraw from active public work for it. Secondly, the very idea and method of the Church are such that rapid and imposing results could not be expected. To be convinced of this it is sufficient to read the five Labour Church Tracts. Neither in style nor in substance are they what is frequently called, with a regrettable degree of truth, "popular," that is, mixed sensationalism and platitude. They are for the more thoughtful only, even amongst those to whom they might be supposed to be specially welcome. Who are these latter? The foundation of the Labour Church was an earnest attempt to grapple with a serious fact which other Churches have tried to grapple with, but with very imperfect success. Thousands and tens of thousands of working-men do not go to church. Mr. Trevor had them in view—and more particularly those who stayed

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* First under the name of the "Christian Mission" in 1865, but not till 1878 under the name of "Salvation Army" with complete military system.

* "Mrs. Booth," by W. T. Stead, p. 82.

† "In Darkest England," p. 243.

* Huxley's "Collected Essays," Vol. IX., p. 262-263.

away deliberately and conscientiously, or even in the same spirit denounced the Churches. "What is it that separates these men?" he asked, as so many have asked. "Why do they feel indifference or animosity?" His answer was twofold. The Churches insist upon theological dogmas which are repugnant to reason, and they have no social gospel—at least none which meets the requirements of the age. What more natural than that serious working men should reject the usual forms of religion and seek a social gospel for themselves?

But religion, in Mr. Trevor's view, is permanent in all healthy human nature, and, like a plant, if nipped in one part, it will concentrate its blossoming power in another. And so the serious working man who does not go to church may be as religious as the strictest churchgoer—even more so. Only his religion may be disguised in his faith in a social gospel and in his work for it. Even he may not know it as religion, he may be repudiating the word all the time. And this means loss. For man's thought becomes larger, his life fuller and richer, as he consciously grasps the meaning and relation of his aspirations and hopes and deepest faith.

These I take to be the essential ideas which gave birth to the Labour Church. The aim was to make explicit the implicit religion of men who could not honestly make any profession except faith in "the Good," or in some ideal, and an earnest desire to improve the lot of the toiling multitude.

The Barrier of "Socialism."

It would appear that there are now Labour Churches in less than twenty towns. This result is so insignificant when compared with the aim and with what might have been expected, that it is worth while to pursue the inquiry—*why?* Is there yet another reason than those given above, why so little fruit has come from such a seed? I suspect there is. I cannot resist the impression that the Labour Church has too much limited itself as regards the form and name of its social gospel by identifying itself with "Socialism."

Take a very simple and practical test of this policy. Probably the best piece of social work which the Labour Church has done is its successful crusade against lead-poisoning in the potteries. But to such a movement the word "Socialism" in our days has no special application, and lends no force. "Justice," "Humanity"—either of these is more appropriate and more powerful as a rallying cry in such an agitation. Is not "Socialism," in fact, too ambiguous for the watchword of a church? It sometimes stands for a very definite political creed, sometimes for a broad and deep moral sentiment which all sound-hearted people share. The saying, "We are all Socialists now," was popular before the Labour Church was born, and behind the saying there is the fact that the strict individualistic theory is out of fashion, and that very few people would now be deterred by it from invoking the aid of the State to remedy any clear injustice or widespread evil. Meanwhile, however, Socialism as a definite and comprehensive political dogma goes on flourishing. And the consequent ambiguity has, I think, made the purpose and drift of the Labour Church somewhat uncertain and obscure: my impression is that it has made many outsiders suspicious, and many insiders vague and inconsistent.

Labour Church Tracts.

The Labour Church Tracts are remarkably free from explicit political dogma. The word "Socialist" and its allies are used often in them; but even in Mr. Trevor's "Unspoken Address to the Foreign Members of the International Socialist Congress, London, July, 1896," the idea of "Nationalisation" is conspicuous by its absence. "Emancipation" is spoken of in every variety of impassioned phrase; but there is even an express disclaimer of political action.

"As an organisation the Labour Church claims no right to political action. Its influence in politics is personal rather than collective. Its members act politically through their political organisations."*

This absence of distinct political creed gives the Labour Church Tracts a breadth which is admirable. It is in harmony with the second principle of the Church, "That the Religion of the Labour Movement is not a Class Religion, but unites members of all classes in working for the Abolition of Commercial Slavery." But is a "Socialism" of this kind calculated to attract those who attend no Church, but are interested in the Labour Movement? Some of them (many admirers of Mr. Bradlaugh, for example) are as averse from all Socialism as they are from all Theism; and those who do call themselves Socialists have usually a very definite political creed. What should we expect then? That the vague Theistic Socialism of the Tracts would appeal to a section only of the "Labour men," and that even they would read into Mr. Trevor's words more than was actually there, and would tend to make the Socialism of their Church more definite.

This is what has happened. Though it is said that "the Religion of the Labour Movement is not a Class Religion," there are certainly many members of the Labour Church who regard one class, "Capitalists," as beyond its pale, and as incapable of being united "in working for the Abolition of Commercial Slavery." That was, in fact, the tenour of a Labour Church address I heard, and I regarded it as only a natural result of starting with "Socialism," however vaguely.†

I believe that inconsistency on this point has been a source of weakness to the Labour Church. It has attempted to be a Free Church and a Socialist Church at the same time; and the double aim has diminished the success which, in spite of adverse circumstances, it might have had as a really uncommitted Labour Church—a Church aiming simply and solely to express and develop the best thought and aspiration which is animating the Labour movement. Such an experiment, tried thoroughly, consistently and under favourable conditions would, indeed, be of the highest value.

Conclusion.

The Salvation Army has reached and raised multitudes of the poor. But its Theological creed repels the more intelligent, and its military system is dangerous. The Labour Church has made a gallant effort to fill a place which even the Salvation Army leaves vacant. It has wisely adopted other methods for its purpose; but I venture to suggest that the one avoidable mistake of its founder was, that he introduced a shibboleth just in that sphere in which the Salvation Army had none but only worked.

HENRY RAWLINGS.

* P. 55. The principal title of the Tract is "The Labour Church in England."

† It should be remarked that the journal of the Labour Church, *The Labour Prophet* (now discontinued), distinctly advocated a comprehensive State Socialism. Further, in an editorial note I observed the following:—"The Labour Church stands for an Independent Labour Party"—an explicit repudiation of the non-political attitude.

LITERATURE.

MORALITY AS RELIGION.*

THIS book may be taken as a manifesto of the Ethical Religion Society, which meets at Steinway Hall, Portman-square. The author often uses the word "we," not in the ordinary journalistic sense, but rather as speaking the thought of a community or church. The utterance is not merely individual, it is representative. For this reason the lectures, seventeen in number, have an interest apart from the merits or demerits of the author's style. One learns something of the new thought and the new movement which intend to pass beyond the thought and work of Christianity, to supplement and perfect Christianity as it supplemented and reconstructed the Religion of Moses. If the reader find that he cannot always understand the new thought, or feel very sure in what direction the new movement is to go, he will doubtless remember that not only the cavilling, heckling Sadducees, but the most earnest men of the Pharisaic school failed at first to understand the teaching of Jesus, which nevertheless contained elements of enduring worth.

One who is seeking to learn or to teach a new doctrine necessarily explains it very largely by its antagonisms. The Ethical Religion finds its antagonisms on the one side in the Christianity which refers us to an external Revelation imposing dogmas to be believed, and conditions to be performed; and on the other side in the claim sometimes made for science—practically for *physical* science—that it can evolve and develop and guard a sufficient morality.

A morality that does not grow out of scientific experiment, a Religion that does not depend upon an inspired Book, natural morality, idealised, sanctified, perfected as Religion—such seem to be the ideals of the Ethical Church. They are set forth in lectures always interesting and readable, sometimes eloquent and powerful; but again sometimes a little baffling and disappointing. Fine figures of speech, as if the writer had read his Martineau not in vain, and a constant reference to Immanuel Kant and to Emerson, promise the reader a noble conclusion; but anon he seems to find himself in the midst of a tangle, and no great authority comes near to deliver him.

Foolish priests once thought that by the dogma of the invention of hell they could terrorise men into morality, and so they preached their Divinity, the magnified copy of a fiend, who would have cheerfully created humanity out of nothing and

* "Morality as a Religion." By W. R. Washington Sullivan. Swan Sonnenschein. 1898. 6s.

damned them everlastingly, had not he himself, in the shape of his son, who is one in being with him, decided to appear upon earth and atone to himself for the mischief, which presumably he could have very well foreseen, perpetrated by man.

It is not here suggested that the shapeless sentence just quoted is a fair specimen of the author's style. It is an extreme example of a few statements that might have been differently expressed. Can we not buy a copy of the Assembly's Catechism for a penny, and there find the atonement doctrine expressed in terms much more dignified and therefore more dreadful than these?

The sentence quoted above is from the chapter on the "Doctrine of Compensation." Whosoever reads the chapter will find out that there is no lack of dogma in the Ethical Church. Following pretty closely Emerson's Essay on "Compensation," and perchance not without some recollection of some well-known pages of Dr. Martineau, the writer formulates as rigid a dogma as ever was read in the pages of John Calvin or Ernst Haeckel.

Hence there can be no such thing as "forgiveness of sin." An act once done is irreparable. The consequences must endure to all time. Our most agonising repentance cannot undo the past, it can only avail to safeguard the future. We cannot escape the law of compensation. There is no magnified man in the skies, swayed by human passions, ready, at the call and entreaty of prayer, to obstruct the operation of natural laws.

Again:—

Will it never dawn upon our priests and ministers, our masters and mistresses in schools, that God bears none of the burden of humanity; His heart never breaks because a life is withering in despair? He takes no hurt by the weltering sorrows by which so many are overwhelmed. It is man, it is woman, who bears the agony; the crushing burden of wrong-doing falls on them.

That is clear enough, earnest enough, dogmatic enough for anybody. The author believes that the enunciation of it will hold men back from sin as the fear of hell never did. Question: Will the enunciation of this doctrine by Emerson and the Ethical Churches do what the fact itself has never done? For if the doctrine be true it has been true in all the ages, and man from the first has lived in an unforgiving world beneath the gaze of an unhurt and therefore unforgiving God, not only since the time of Plato and Sophocles, but since the days of David, and from long before the days when Joseph forgave his brethren, or the time when Esau said to Jacob, who had once robbed him, "I have enough, my brother, keep that thou hast." But those misguided patriarchs like the Hebrew singers who followed after worshipped a "magnified man in the skies," the very Being whose name was afterwards to be translated as Our Father.

They may have been wrong. And all the Psalmists and prophets who have testified of One afflicted with our affliction; of One *hurt* with the wrongs of men; "rising up early," as the bold Hebrew prophets expressed it, to call men to Himself, promising to receive them graciously and love them freely: all these may have been wrong in finding God in the human heart and the human affections. Those may be right who declare that the justice of God is typified in the ceaseless vibrations going on endlessly when the air has once been disturbed; by the phenomena that speak of the persistence of force, and that suggest the law of compensation and moral gravitation. But then, not knowing modern scientific generalisations, Joseph, without essaying to be juster than God, could forgive his brothers and speak kindly to them, just as St. Paul could sanction the forgiveness of a sinner in the Church of Corinth, though he had in a previous letter ordered him to be flung out of the church and delivered to Satan. Full surely modern scientific discoveries and modern scientific generalisations ought to furnish us with illustrations of the spiritual world. They have their place in the Revelation of God as well as the lost sheep restored, and the returning prodigal, forgiven and protected, which furnished Christ with parables. But when, in the name of the higher ethics, I am presented with a religion which does not know the very need of mercy, and denies the possibility of forgiveness; which would make every idle word that a man has spoken rise up to curse him from an everlasting phonograph that can neither be crushed nor silenced; that gives a sinful man no outlook but that of an eternally pitiless law: I reject it in the name of human history; in the name of family love; in the name of the Father of whose nature more can be learned from the history of one soul that knows what it is to forgive and be forgiven, than from all the chemical or mechanical laws of matter, or from any specimen of a growing weed which, not having been duly checked or destroyed, happened in a single case to bring forth a perfect harvest of nuisance.

This subject has taken up time and space that might have been devoted to other parts of the book. With much that is there, as in the chapter on War, I am in entire agreement. The South African War has illustrated the writer's views; it has also dispersed some of his hopes. The expression "Doubtless we are in advance of other nations" reads ironically now; but the chapter is yet worth reading. By the way, it is curious to refer to Erasmus and Wickliffe as "despised heretics." It is questionable whether either of them was formally heretical, and neither of them could be considered despicable even in his own day.

That is a small matter. These lectures will be of use to those who are Christians and those who are not. They will help the reader to consider the question whether morality is his religion, and, if so, what morality; whether Jesus is still trusty in that which is of the very essence of his teaching, or whether knowledge of modern science and observations of Nature's sequences have rendered the doctrine of the Father for ever incredible. These are not small questions, and they are certainly timely.

J. RUDDLE.

SHORT NOTICES.

The Science of Civilisation, by C. B. Phipson, author of "The Redemption of Labour." This is a substantial volume, dealing for the most part with questions of currency too technical to be discussed here. It also aims at overthrowing—"(1) the Malthusian theory of population, which represents the earth as incapable of yielding food for all the children that can be born upon her; (2) the Roman theory of Justice, which asserts that it is the duty of the State to enforce the payment of private debts; (3) the philosophic theory of Man, which asserts that Reason supplies him with an efficient and his only dependable guide for conduct." This, it will be admitted, is a somewhat large order, and the contemplation of it is likely to deter readers. But the book is characterised by a generous spirit and an earnest search for truth, and can hardly fail to be suggestive to those who are able to give it thorough study. (Swan Sonnenschein. 1900. 10s. 6d.)

Government or Human Evolution, by Edmund Kelly, M.A., F.G.S. In the Preface to this book, Mr. Kelly speaks of it as dealing with the theoretical part of his subject, under the head of "Justice," and promises a second volume dealing with the practical part, under the heads of "Individualism" and "Collectivism." He gives an interesting account of the formation in New York of the Good Government Clubs by which Tammany Hall was overthrown in 1894, and of the way in which these clubs, having little in common save the enemy they had overthrown, speedily lost their influence in consequence of their differences in opinion as to what good government really required. A thorough study of the subject, therefore, seemed indispensable, and the present volume is a careful and thoughtful contribution to such study. Mr. Kelly reaches the conclusion that Justice may be "described as the effort to eliminate from our social condition the effects of the inequalities of Nature upon the happiness and advancement of man, and particularly to create an artificial environment which shall serve the individual as well as the race, and tend to perpetuate noble types rather than those that are base." This is giving Justice a good deal more to do than has usually been included under the word, but it undoubtedly expresses the aspirations of multitudes who are convinced that they are seeking only Justice, and we shall look forward with interest to Mr. Kelly's second volume dealing with practical problems. (Longmans, London and New York. 1900. 7s. 6d.)

Commerce and Christianity, by the author of "Life in our Villages," "The Social Horizon," and "Evil and Evolution," pleads for the application of religious principles to commercial affairs, and endeavours to show that the only way to do this practically is to adopt the principles of Collectivism or State Socialism. The author points out the tendency to a general breakdown in competition and the establishment of monopoly, and that unless these monopolies are to be intolerable tyrannies, they must be managed by the State. Then comes the opportunity for the State to determine the conditions under which its employés shall work, and the terms of their remuneration, and with this comes the chance for the practical application of Christianity to industry. He thinks the Socialists have the Christian ideal, but in a merely material form, and he quotes a saying of Dr. Tate, when he was Bishop of London, "What is wanted is a deeply religious Liberal party. The great evil is that the Liberals are deficient in religion, and the religious are deficient in Liberalism." Some good practical applications are made in connection with London bakeries; and, altogether, this brightly-written, earnest-minded book should be most useful in helping to form public opinion on the most important

subjects with which it deals. (Swan Sonnenschein. 1900. 3s. 6d.)

H. SHAEN SOLLY.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE "SUNDAY SCHOOL HELPER."

SIR,—I desire to be allowed through your columns to make an earnest appeal to all those interested in our Sunday-schools to support the efforts of the Sunday School Association to provide assistance to the great body of our teachers in that most admirable publication, the *Sunday School Helper*.

It is published annually at considerable cost, and the Committee are grateful to the Editor and the contributors for the ability and kindness with which they have done so much to render the publication one of the highest value.

But the circulation is most disappointing, and the Committee have gravely to consider whether they are justified in so large an outlay unless those whom it is intended to benefit make larger use of the *Helper*.

The current number is, in advance of anything previously published, beautifully illustrated. It is hoped that the teachers will be induced to purchase copies and avail themselves of the help it can give them in the fulfilment of their important duties. The cost is 25s. a dozen.

If, however, school committees, as has been done in some cases, would purchase copies for presentation to teachers, or for sale to them at a reduced price, it would be the sure way to give the *Helper* a new lease of life, and lead to its use on a much larger scale than at present, and so justify the continuance of the publication.

H. ENFIELD DOWSON,
President of the Sunday School Association.

Gee Cross, Hyde, Feb. 5.

THE UNRIGHTEOUS STEWARD.

SIR,—I am sorry to learn from a letter in THE INQUIRER, of Jan. 26, that the Rev. F. T. Reed has formed an unfavourable judgment of, at least, one chapter of my little book, "Half-Hours with the Parables," recently published by the Sunday School Association.

Mr. Reed's logic, however, is not easy to follow. He implies that I have been guilty of a "suppression of the truth" because I do not place on record an opinion which, as he admits, it is evident I do not hold. Is one bound, then, under penalty of incurring a charge of suppressing the truth, in writing a short lesson for children, to indicate every view that was ever expressed adverse to the writer's own? The contention does not seem a very reasonable one, nor one to which it would often be practicable to give effect. In the case of the parable of the Unrighteous Steward scores or hundreds of different interpretations have been put forth; but, in a single Sunday-school lesson, is it either feasible or desirable to recapitulate them all? If one makes no such attempt, is he fairly chargeable with a suppression of the truth?

Mr. Reed thinks that, in dealing with this parable, mention ought to have been made of the fact "that scholars, refusing to accept it as a genuine utterance, assign it to a late period," and blames me for assuming that it was spoken by Jesus. If scholars were unanimous in ascribing it to an Ebionite source, it would not, of course, be right to include it in a book treating of the parables of Jesus, but I have yet to learn that any such unanimity exists. In the meantime, having formed a very different estimate of the moral quality of the parable from that so vigorously expressed by Mr. Reed, I venture to think that it can be attributed to the speaker of the Sermon on the Mount without supposing any mental or moral deterioration in him. Readers of the book must be left to judge between the exposition therein given and the view of the parable propounded by your correspondent.

J. CROWTHER HIRST.

QUEEN VICTORIA.*

BY THE REV. L. DE BEAUMONT KLEIN.

THE English people know, beyond all power of expression, that they have lost a mother, a friend in the person of their beloved Queen; they know that a great glory has departed from their midst; that an element of national dignity, of national purity, of national stability has ceased to be; they know that a strong link between the many members of this world-wide Empire is no more; they feel that they are the poorer for the loss of all the unselfishness, the devotion, the faithfulness to duty, the pure example which shone so brightly in the character of their great Queen. The heart of the nation had become her throne; on it she rested immovably secure. None of the fictions by which it is too often necessary to support hereditary claims and to recommend them to the people were necessary in her case, for she was their Queen in her own right, as it were, by virtue of the love she gave and the love she received, and by an assured mutual trust. Thus Queen Victoria had the supreme merit of realising in her own person, more perfectly than any other British ruler of Royal birth, the ideal of a constitutional sovereign, and she endeared herself so deeply to a people at once conservative in its instincts and progressive in its aspirations because she helped materially, in the course of her long and brilliant reign, in reconciling finally the spirit of a commonwealth with the forms and traditions of a monarchy. What in the past had been more or less the result of conflict became under her rule the normal state. Reforms in every direction within the ancient fabric of the Constitution became possible, and were accomplished, or at least inaugurated. A spirit of freedom and justice has been infused into political, social and religious questions during the Victorian age beyond anything that previous ages had seen, and this was done not by the unwilling and ungracious yielding of the Crown, but with its sincere, open co-operation. With the Queen there was no selfish attempt to resist any wishes of the nation which were founded on justice, no unwise effort to delay the inevitable in the gradual evolution of those principles of political and religious liberty upon which the life of this country has been established by the courage and wisdom of her best children. In a word, the supreme merit of Queen Victoria as a ruler has been this: she realised that a modern throne cannot be made secure merely upon ancient claims or present force; that a people who have reached the full consciousness of their strength and of their rights must look upon a throne so established as an intolerable obstacle to progress. But she understood also what a blessing that throne may be which is made to rest upon trust, sympathy, and love; what an element of peace, stability and orderly progress such a throne may be in the midst of a free people. She laboured during sixty-three years to fulfil that ideal and she has not laboured in vain. Our feelings to-day bear witness to that fact.

Queen Victoria's throne, established as it was in the hearts of her people, has become not only the symbol of a glorious past, but the promise of a still more glorious future. Her reign has unsealed to us the vision of a beneficent Empire whose strength is the love of all within it as well as the ordered freedom of all and the willing co-operation of all towards the ideals of prosperity, righteousness and peace: an Empire conferring upon the world the benefit of the long struggles for political freedom and social equity which have brought into existence the blessings which such an Empire has to give; in fact, an Empire whose relation to its world-wide dependencies shall be after the pattern of the relation which existed between Victoria and the English people, a relation of love and goodwill and mutual trust. We may seem to be yet very far from the realisation of such a vision; before it can be realised the people who have the power must learn from the gentle sovereign, who had the needed moderation and love, the value and use of those qualities. But Queen Victoria has set an ideal before us which, I believe, will bear its natural fruits in the future. She remains the type of the modern ruler, as well as the type of the perfect soul, untouched by false aims, unaffected by the dangers of greatness. To politicians she has shown the true way, to citizens she has shown the best example of citizenship, to women she has shown how to reconcile their legitimate aspirations with the simplicity, the modesty, and the purity which are the most beautiful adornments of their sex. And now, at this very time, they are bringing her remains to their resting-place, close to the remains of him who was so dear to her, of him from whom she received many of the inspirations which her noble character has translated into facts for the benefit of the State. Already she has entered that immortality which those whose lives have been an honour and a service to humanity possess, with assurance in the hearts of succeeding generations, strengthened and comforted in their sorrow by the lessons of that beautiful life. "Her children rise up and call her blessed."

* From an Address delivered in Ullet-road Church, Liverpool, at a memorial service on Saturday, Feb. 2.

TO CORRESPONDENTS.—Letters, &c. received from the following:—J. E.; C. M. G.; E. C. J.; G. L.; F. H. M.; M. M.; W. E. M.; R. R.; F. W.; J. W.; J. H. W,

OBITUARY.

THE REV. JAMES BLACK, M.A.

It will come as a surprise and a sorrow to many of our readers to learn that the Rev. James Black, M.A., died in London after a very brief illness on Jan. 31. Mr. Black, who was born in 1834, was a graduate of Glasgow University; and, after ordination, in 1860, served for some time as the minister of the Church of Scotland in Canada. Having become a Unitarian, he ministered at Stockport (1867-1882), Todmorden (1882-1886) and Knutsford (1886-1889). For some years he was Missionary Tutor in the Unitarian Home Missionary College in Manchester, and one of the editors of the *Unitarian Herald*. In 1889 he went to the United States and engaged in teaching there. About a year ago he came to England on a visit, and, after returning to America for a brief period, came back to the old country a few months ago. He caught a chill while witnessing the proclamation of the King at St. James's Palace. Pneumonia set in, and he died at Highbury on Thursday, Jan. 31, aged sixty-six. The funeral took place at Abney Park Cemetery on Tuesday, Feb. 5, when the Rev. W. Copeland Bowie conducted the service. The Rev. W. G. Cadman, an old friend and fellow-minister, was present. In the course of a short address of appreciation and sympathy, Mr. Bowie said:—"For many years Mr. Black lived an active and varied life of thought and toil. He passed through many different stages of thought, and he had experiences and trials which at times taxed his endurance. A genial friend, a patient teacher, a keen observer of men and things, he was bright, happy, and hopeful until the end. Shortly before his death, when last I saw him, he was full of plans and schemes, and only lacked opportunity for their exercise and fulfilment."

The change of editor at the *Daily News* office which is one of the most noticeables, and perhaps most important, of recent events in the world of journalism, has been accompanied by the retirement of Sir John Robinson, who has completed more than half-a-century of distinguished service. Sir John has himself recorded (The Inquirer, July 9, 1892) that his first experience in journalism was gained in connection with this newspaper, which in 1847, the date of his coming as a lad in his 'teens to London, was the property of the late Mr. Richard Kinder. Since this modest but not wholly inauspicious beginning Sir John has gone far, and the knighthood conferred on him by Queen Victoria was hailed by all as an honour well-won. A man of keen intelligence and warm sympathies, he has mingled with a remarkable circle of writers and publicists, and we would venture to hope, while respectfully congratulating him on his release from his arduous office while still hale and active, that he may find it a pleasant occupation of his leisure to produce some record of his past experiences, which could not fail to be of the utmost interest and value.

The good actions which we perform in this world take form and meet us in the world to come.—*Rabbi Samuel.*

THE CHILDREN'S COLUMN.

My Picture.

At home I have a little picture, not much bigger than one of your copy-books. It is not particularly fine on account of its colour; it has blue, white, yellow, light red, and brown—not half the colours you have in a paint-box. Nor is it treasured because it is a likeness of a loved place. It is like a patchwork cushion, made up of all sorts of different scenes, composed together into a complete picture. You could hold a looking-glass up to a landscape and get a copy of it, but you could not get a picture like mine, except by bringing "mind" into play, and by picking out the best here, and the best there, and making them blend together, till, though you had not an exact copy of any one hedge corner, or lake, or wood, or view, you would be in possession of a perfect picture of the poetry of the wonderful earth we live in. A painter who used to make very brilliant sketches was once asked by a purchaser what it was that he mixed his paints with, that made him able to produce more glorious tints than others. The painter replied, "I mix them with my brains, Sir." And in the same way the artist, who nearly a hundred years ago painted this little diamond of a picture, looked at life with his mind's eye as well as with his bodily eye, and so produced a work of art that is of greatness because it is full of beautiful and true imagination, full of mind.

It is a wonderful picture. I often lie on the sofa and look at it, and the longer and oftener you look at it, so much the more you see in it. There is a bridge over a river, a quaint but strong bridge of fine proportions, and with ivy thickly over one buttress of it. The blue river, reflecting the almost cloudless summer sky overhead, when it has come some little distance from under the fine arch, makes a little waterfall over some stepping-stone rocks across it; on the other side of the arch you see that it goes back a long, long way till it winds away and is lost to sight where some cliffs stand out; over the cliff tops show the faint outline of mountains, so that, though the river soon escapes from the eye, you follow it in fancy along all its lovely course through green valleys and rocky glens till it shrinks to only a little stream bubbling over stones and pebbles, and so shallow that the cattle can stand in it and not wet much more than their hoofs. At one side of the picture, on the top of a great wooded steep, is a castle; at the other, on a smooth level of meadow turf, several big, proud trees, and the suggestion of snug thatched cottages hidden away under their protection. In the distance on the water glimmers the white sail of a boat, and close at hand in the home-meadow a fisherman is fishing from the bank. Across the blueness of the sky, there is a kind of rainbow of cloud, of perfectly pure, clean cloud, with the sun's tints on it like the petals of a white hyacinth.

As I lie on the sofa sometimes, I seem to hear a wind stir the leaves of the great elms, and ruffle the waters of the stream, and puff out the sails of the far-away boat. Rooks fly out of the high boughs, and the clouds begin to slowly, slowly move across the sky, and make the colours of the distant mountain crests change. A traveller now and again passes over the bridge, sometimes many together; sometimes a party of rich people belonging to the castle, riding on horseback and with much state, and gaily-clad servants; sometimes an old cottage woman with a load of marketing slung over her shoulders, and knitting away as she walks along thinking of the children in the cottage, for whom she has been to the distant village, and for whom she is plying the long needles. The fall of the waters gushes and splashes; the fisherman swings his rod up with a jerk, and finds he has got himself his supper. The whole picture lives, and the things in it that you see, make you think of the country all round about it, and of the world and life itself. So it is a good picture, because it gives you pleasure, and makes you think happily, and always has a charm that no familiarity can destroy.

Now—and here comes the reason why I have so described the picture to you—each one of us has to make our life a picture for God and man to see. You can make it a bad one, a smudgy copy of worthless things; or you can copy the best you see—this good quality there, this noble idea from here—until, when you are old, and your picture is nearing completion, it will be seen that it is a true picture, a picture that has been drawn and painted by using the soul's eye as well as the body's.

And here, just to finish, is a short set of notes on the picture you may like to have: let us give it an interpretation. The bridge, with its true balance and scientific strength, let us call the bridge of thought and accuracy that lifts man over floods he could not otherwise pass. Let us call the little waterfall the waterfall of mirth and good-humour—and it's a very poor picture that leaves *that* out, small though it be. Then the mountains are will and resolution; and the meadows kindness and shelter. The strong castle—the tower "four-square 'gainst ev'ry wind that blows"—is a sign of true ambition: in disorderly times law and protection came from it, and in peaceful, it receives all who will to rejoice in happiness and plenty. The white sails of the boat mean enterprise and adventure; and the design and composition of the picture bind all these things into a oneness under the great clear sky of reverence to God the Creator.

Now, you can all set to work and be painters.

Ernest B. Betham.

When a man believes in some common good, some ideal of justice, for which the tears and blood of generations, and his own blood and tears, are willingly poured out, then you may scourge or excommunicate or exile him, but you can never take from him the peace of God.—*May Kendall.*

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LONDON, FEBRUARY 9, 1901.

THE NEW REIGN.

WE have bidden a last farewell to what was mortal of our QUEEN. On Friday and Saturday of last week the solemn pageant by sea and land proceeded, watched with intense sympathy by many thousands of people, nobly expressive of a great common sorrow and of the highest honour worthily paid to a revered and beloved Sovereign. Then on Monday followed the last more private act at Windsor, the final entombment in the Royal Mausoleum in Frogmore Park, hitherto enshrining the one memory of ALBERT, and now the memory of ALBERT and VICTORIA.

All that was done on those successive days has been vividly described in the Daily papers, so that not only those who were privileged to be present, but the whole people in this country and beyond the seas, and sympathetic friends in many lands, have been able to share with deep emotion in those solemn and impressive scenes.

Amid all that has been thus vividly impressed upon the memory, and upon the heart of those who loved the QUEEN, there was one touch of nature recorded by a correspondent of the *Daily News*, which was no part of the public observances, and which, perhaps, ought not to have been recorded; yet we cannot but be grateful for the knowledge of it, for it brings the KING nearer to us than any other thing that has been told of what happened throughout those days.

After the passage of the Solent on Friday week the Royal yacht with its silent burden was moored for the night, while faithful attendants watched from hour to hour. The other vessels, which had followed, bearing the KING, the GERMAN EMPEROR, and the other Royal mourners, were also moored not far away. Then in the silence and alone came the KING, in the midst of that solemn vigil under the stars, after the great pageant of the day, to stand once more by his mother's coffin, sobbing out his grief in secret. We will not break into that sacred privacy with any further words; but this man is now our KING, with earnest sincerity he has expressed his purpose to follow in his mother's footsteps, and we are thankful for whatever proves to us that he is of one heart with her. With that image of the night vigil before us, the son in silent, tender commune with the mother, we say with a new depth of feeling: GOD bless the KING! GOD save the KING!

He and his people have now to face the new time. In the KING's heart we may be assured that his mother's wisdom and grace will abide, that with wide experience and the utmost skill and tact, with noble seriousness of purpose and great diligence in the manifold business of his exalted station, he will set himself to fulfil the duties of the Throne; and for all citizens of this nation and in every dominion of the Empire, which circles the earth, if this time of mourning is not to be fruitless, it must leave a deeper sense of responsibility, a new loyalty to the highest aims of citizenship, and a fearless determination to bear steadfastly, and not in self-interest merely, the burden of a mighty trust.

The QUEEN loved peace and gloried in the peaceful development of her Empire, in the growing powers of self-government, which bound the great colonies with a new loyalty to the mother country, and immeasurably strengthened the forces making for good in the world. Now, kindled by a new devotion to her memory and to her ideal of a righteous and beneficent sway, it must be the aim of every true citizen to withstand the insidious temptations of greed and overbearing power, to see to it that the British flag, as has been its proud boast in the past, shall fly only for liberty and honour, and that the stupendous forces of the Empire shall not be degraded to any base use, but shall be knit together for noble service, for the defence of the weak, and for the furtherance in every quarter of the globe of the highest interests of humanity.

The QUEEN loved the humblest of her people, and had an overflowing pity for all sufferers; she delighted in the progress of knowledge and the spread of all beautiful, compassionate, and uplifting influences, especially among those who had the heaviest burdens to bear. Thus again, she sets the right standard for our strenuous endeavours, if we would be faithful citizens. As we desire to maintain the greatness of our country and its power for good in the world, we must look at home, and face the terrible and destructive evils which are sapping the manhood of our people. The KING has already done splendid work in furtherance of beneficent charities and in the attempt to grapple with the question of the housing of the poor. We may be confident that his sympathy and active countenance will go with all such endeavours, which are among the most urgent needs of our time; and so too with education, which must make immediate and pressing demands, not only to maintain the commercial prosperity of the country, but to assure the physical, no less than the mental and moral well-being of the whole people. The worship of wealth must be resisted, the craving for excitement, the dreadful canker of insidious vice; against all these a mighty and redeeming force arises when the higher gifts of life are widely shared, and such purity and noble simplicity of tastes and aims as made the QUEEN's life so beautiful. To this end the true ideal of education for the whole people, in every rank of life, is to be maintained; and it is perfected when the reverence and natural piety of heartfelt religion dominate the whole, and bring the spirit of CHRIST to purify and replenish all the springs of life.

The reign of a pure and noble woman has bestowed incalculable blessings on our people. GOD grant that the new reign may be marked by a renewed consecration of the manhood of this country to the noblest ideals, with the same standard of purity and honour for men as for women, that the glory of our people's strength may be not only maintained and rescued from shameful and imminent destruction, but may rise to a height as yet unknown, and thus build in the hearts and homes of this country and of our people beyond the seas the noblest possible memorial to the blessed memory of the woman, wife, and mother who was so long our QUEEN!

THE QUEEN.

I.

THE shades have fall'n, O God, upon our land.
Wars have not left so bare and desolate
The heart of England, but a loss more great
Than that of those who died at her command
Can give a deeper pang. All blind we grope
Upon the summit of remember'd years,
Gazing into the future, dumb with tears,
And worn with sorrow. Have we dared to hope
That death would cease to crave the sacrifice
Of what we most did cherish, when the glow
Of the oncoming century was seen?
For that half-uttered faith a costly price
The hour demands—ah, costlier than we know!—
And now her Empire mourns its silent Queen.

II.

Give place to sorrow, wrapp'd in mourning weeds
One short, sad hour: then raise thy dust-crowned head,
Look once again upon the royal dead,
O England; then recall the urgent needs
Of thy discouraged state, and in her name
Who sought to knit the Empire in one bond
Of mutual trust, too ardent to despond,
Resume the struggle for enduring fame.
Because her life has fed the springs of thine,
And sent it forth replenished, vigorous, pure,
To animate fresh worlds; yea, most, because
She loved her people, and could well divine
Their great necessities, not less endure
All griefs for them—be zealous for our cause!

III.

Dare we, remembering with what tireless zest
Her brain, her hands, her strong heart work'd for us,
Relapse from deeds that raise the glorious
Ideals of old-time, and yearn for rest
While every hour new claims, new terror brings,
And tidings of disaster come to shake
Sad hearts, too vers'd in misery to break,
With one more apprehension? Noble things
Must yet be done to keep our children free,
Our Empire firm, our honour unimpair'd;
Oh, then, shall we, reaping where one has sown
Who now lies mute for ever, idly see
How ills are done, that yet might be repair'd,
Could men but feel the wrong is all their own?

IV.

Dear land she wept and smil'd for! Tears must flow
A little—yet the sun looks forth again
Already through the clouds; for not in vain
The good perform their actions, but the glow
Of their indomitable faith illumes
Each cranny of our dull, disorder'd days,
Till holier impulses beneath those rays
Of light supreme are born, and truth resumes
Her temple in the soul. O royal one,
Strong in the simple habits thou hast taught,
Enrich'd for ever by that selfless love
Which drew thy subjects' hearts, the past is gone;
But that which glorified it fills our thought,
And shall re-knit the souls we long to prove.

LAURA G. ACKROYD.

WHEN we burn our boats the victory is half won. This is emphatically true in spiritual life, and what is the matter with a great many of us is simply that we refuse to burn our boats. We are never sure that the realm of the higher life will reward our exploration, and we always want to see our way back again quite clearly before we start.—*May Kendall.*

CHOOSE LIFE.

"I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed: to love the Lord thy God, and to obey his voice, and to cleave unto him: for that is thy life, and the length of thy days."

I.

1. THE beginning of this new age must be to Unitarianism either the beginning of a holier and stronger life, or the beginning of death. If we go on as we are going, and seek neither to amend our direction nor our pace, it is the beginning of death. Unless we thrive as a community more, much more, than we have thriven in the nineteenth century, our churches in the third millennium will be living, not on their faith, but on their endowments; and unless we love more, pray more, think more, spend more, work more than has been our habit, we shall not thrive.

2. "Speak unto the children of Israel that they go forward" has been the text of many sermons of late; and those listeners who were not born to this freedom have remembered the Egyptian bondage from which God led them forth. Have they not felt bitterly, as I felt at Leeds, when a stern voice told me rather to die in the wilderness than return to the fleshpots of servitude, that something better than the fleshpots had been left behind? This is the place, surely, here between Elim and Sinai, where the manna ought to be falling, and all our host should gather a certain rate every day. Why is it withheld, when we hear of such plentiful showers in the Land of Goshen? Why has Aaron's rod ceased to bud, while the wands of Pharaoh's magicians are burgeoning so proudly?

3. Is it a law of nature that as a man begins to think more clearly, and to believe less blindly, he shall worship with less joy and faith? Is religion illogical? Be not deceived: God is not mocked; nor does He deal in mockery with His children. The manna falls, but we do not go out to gather a certain rate every day. Religion is not merely God's gift to man: it is God's gift through man. We fail of the joy because we do not earn it. Our miserable plight is evidence, not of our misfortune, but of our fault. It is not to be remedied by whining, but by work.

4. So far we all agree. Or, perhaps not? Some reader, perhaps, thinks that we have done as much as the rest, and wonders, wistfully, why we are not equally blessed. It may be that we have—though I doubt it—but we ought to have laboured more abundantly than they all. Unto whom much is given, of him shall much be required. So far, then, we are taken to agree: we must work. But what must we do, and how must we do it? Unfortunately we have no Moses, and our tent of meeting is only pitched once in three years. As being the especial exponents of man's brotherhood, we are the least brotherly of all the sects. An Egyptian is an Egyptian, and looks to Pharaoh. Moab has a synod, dear to all Moabites. What are we, and what have we? We *are* any number of things; we *have* a meeting-tent of Ephraimites, Manassites, Zebulonites, Benjamites, and other non-Canaanite and kindred tribes. Therein we have great searchings of heart for the divisions of Reuben. Why, we plaintively ask each other, did Dan remain in ships and Asher in his breaches? I think I know, and a little later I will tell what I think; but first I must give another answer to my two questions. This is what we are, what we have, in outward semblance. What are we, what have we, in real meaning?

5. We are a religious community: we have a special and peculiarly glorious mission.

6. As I wrote this last sentence I heard the newsboys calling in the street, "Death of Queen Victoria," and while I stayed my pen, in deep respect for the good woman who has gone, in solicitous musing what this might mean for England, there came solemn words into my memory. In the year that King Uzziah died, Isaiah saw the Lord, and heard His voice, saying, Whom shall I send, and who will go for us? Then said he, Here am I, send me. This year will be called the year that Queen Victoria died: will it be called the year of our consecration, the year of the beginning of our message? There is the vision of the Lord for us, if we will see it; fire for our lips, if we seek it; the burden of the message is ours already—we are sent on God's business: for God's sake let us go and do His bidding.

7. We are a religious community: but we lack religion. We have a special and glorious mission, but we need greater zeal, better methods, in performing it.

II.

8. We lack religion. Not we only, alas; the world is irreligious; but our own lack lies nearest, and must be our first concern. Of such religion as we have we are ashamed. In public life, business or society we often do things, and refuse to do others, because of our Father's will: but we have always another reason to offer the world, because the world would laugh at our true one. This is bad, and should be amended; in season, if not out of season, we ought to acknowledge our Master. Shall we begin the new century and the new reign by raising God's standard, and on occasion saluting it?

9. But this is not the worst. We lack religion, in the sense that we do not lead all our life in the consciousness of His presence. Our practical materialism is very gross, and the more wicked, because we have knowledge of the eternal, invisible things. The vilest of sins is to use ideal insight as a luxury, and not as an incentive. We use our visions of the Kingdom of God to make a theme for Sunday talk, or to minister (for we must not shirk the real, sad truth) to our spiritual vanity. Because we see the needs of men more clearly than some, we pose in our own eyes as if we loved them more. We do not love, because we do not pray. To realise God, so far as human spirits may, is to realise the absolute importance of God's will. Such realisation implies self-surrender, and one moment of real self-surrender to God's will has power to vitalise many days of our life. If we pray, then, we strive; and though the frailty of our nature hampers our striving, though we fail often and sin often, yet that effort is our salvation. But do we pray, and strive? or do we not content ourselves with a life whose main elements are those of the world, modified only, not commanded and transformed, by the Spirit? I say that

Unitarianism is failing because Unitarians are not faithful to God. Their purpose is not fixed, their sacrifice is grudging and measured. Our first and deepest need is the need of real prayer, real worship, sincerity in God's service.

10. Some of the tasks to whose joyful performance such prayer will prompt us are, in my mind, plain to view; and, for lack of Moses, a Levite of the rank and file ventures to propound them. First of all, we must find means to reach "the masses," that is to say, our brethren. We ministers need help in this, our special duty. We do not seem able to find the words that have wings, the phrases that pierce. We need a language that shall go home instantly to men's hearts, with urgency of personal appeal. When Mr. Wood, at the Sheffield Conference, deprecated our stress on "truth" because it hindered our access to souls, I thought he was wrong; now I am sure he was right. Not that we must be disloyal to truth, but that an ineffective preaching of truth is not unlike a lie. We must so mould our pure truth (I do not say, or mean, adulterate it) that the man in the street, and in the workman's lodging-house, can understand it; more than that, *must* understand it, because he feels it. Volunteers are called for to labour at this task—to find the right words to carry home our gospel to all men's hearts.

11. Next, there is another field ripe for harvest, where the sickles of keen and strenuous intellects must be wielded. We are God's agents in the world, and the world needs much repair. The sin and misery in large cities weighs more and more upon our conscience. Each of our churches does its little best, or something less, to heal symptoms. But that is not enough. As God's agents, we are called upon to do more than tinker and patch. We must set to work with all our united power on the problem of removing the *causes* of sin and misery. It is our simple duty to give our leisure and the sweat of our brain to devise sane measures of sweeping social reform, and to give our labour, our money, our lives to bring them to pass. Slums, overcrowding, industrial feuds, sweating, drunkenness, harlotry, cruelty of all kinds—every sordid phenomenon of the workaday world is our common concern. We are not worth a denominational name unless we are collectively at war with all these things. It is not enough to declare war, we must wage war; and the first step is to hold councils of war, with earnest intention to find the blows that will tell, and then to strike home.

12. Money will be needed, and I must speak a plain word about money. Some few men I know who have consecrated their money to God; many more who occasionally give Him a gratuity. The reluctance of rich men to give of their superfluity is a disgrace to their theistic profession. Let me take one obvious example, and be, like the prophet, "very bold." What is the average stipend of a Unitarian minister? Would you like to live on it? "But, of course, being a minister, he has accepted the necessary conditions. The ministry has compensations of its own, of a higher kind than money can bring." Doubtless, but is it very gracious of you to plead that, as a substitute for increasing his income? Why not take a share in his "compensations," by sharing his sacrifice? Not, of course, in his degree, but in your own funded, and therefore exalted, fashion. I do not ask you to starve yourself of books, as he is starved; or to rob yourself of the means of artistic culture, as he is robbed; a contribution such as shall make no practical difference in your way of living, will make a very practical difference indeed in his. In sober sadness, do you really think that a ledger clerk's stipend is enough for your instructor in spiritual things? Is that your estimate of his work—the work he ought to do? And do you Unitarians know that among all the sects of any standing in this land you pay your ministers least, and give them least voice in affairs, and demand the highest standard in their sermons? *

13. "I am sorry I cannot come to your meetings. I have so many things to attend to." What minister does not know the excuse? Able men are so apt to be engaged elsewhere when they are wanted for church work. Does not the church stand first? Personal labour is urgently needed everywhere in our church institutions. I will not dwell on this, for if a man's religion is sincere, it is active; and if it is not sincere, we do not want his activity.

14. Each church does its little best, I said, or less, to cleanse its neighbourhood of misery and sin. Alas, it is generally less. At Hurst-street, in Birmingham, there are many agencies always at work to help the poor, the wretched, the fallen, such as might well be imitated wherever a Unitarian church can live. I name that place because I know it: there are other missions, I hope, whence useful lessons could be learned. Why are we not all doing that sort of work—plain, direct Samaritanism for the sufferers nearest our door? The obvious reasons are the lack of helpers and of money: the deeper reason is the lack of religion. Where dwells the spirit of prayer, which is the spirit of love, there is all kindliness made possible. "The Fatherhood of God and the Brotherhood of Man": it is either a gospel or a blasphemy. We, who take those words on our lips, are helping our brothers, or else insulting God.

E. W. LUMMIS.

(To be concluded.)

IF the prayer, "Thy will be done," seems far beyond us, yet can we not, in the very next choice we make, surrender our own will, just now? With no thought for the morrow, can we not take from God to-day the daily bread of sacrifice? We know that if we do our ears will be opened to the Spirit's witness, and aspiration will cast out despair, and a quickened conscience vanity. Only let us be true to the beginnings of spiritual life. The man who finds the ocean is not he who turns with scorn from the tiny mountain brook, but he who follows it, patiently yet courageously, as it broadens and deepens on to the sea.—*May Kendall.*

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* *See* Mr. F. J. Nettlefold's letter about Channing House in last week's INQUIRER. The writer takes it for granted, as it must be, that many of our ministers are quite unable to pay for the due education of their children. Is not this disgraceful and horrible? And is not the right course for you to remove such inability, instead of providing piecemeal charities to cover some of its more scandalous effects?

ANCOATS HALL, MANCHESTER.

ANCOATS HALL is in one of the gloomy and poverty-stricken districts of Manchester, with dark, ugly masses of factory building, squalid houses, and dimly-lighted, uninviting little shops all around it, and in the close embrace of the Midland Railway goods station, where engines whistle and shunt, and carriages bang together by night and by day, and from early morning huge waggons come forth laden with barrels of beer and other heavy commodities.

In some ways it is a contrast to its present surroundings. An old mansion, it reminds one of times less distant than the imagination readily pictures, when it was set among fields and cottages, a clear stream, and a pure sky. Almost alone in the district, it remains the same in substance and form, though it has not escaped the coating of dirt which envelopes everything. There whitewash seems scarce, or speedily becomes black, and blackwash is continuous and persistent. Dirty streets, dirty buildings, dirty canal, dirty stream, dirty sky—all is dirty. What wonder that there are dirty clothing, dirty flesh, dirty homes! People do but accommodate themselves to their environment in accord with the doctrine of the survival of the fittest. The dirty man who is not sensitive in regard to filth and vermin is fittest to survive in Ancoats; if he learn to need cleanliness and physical purity of surroundings he may be advancing to a higher and safer life; but he is unfitted for his present dwelling-place and work.

Grime and mud and smoke surround Ancoats Hall, blacken its walls, darken its windows, and generally encase it in a shroud; but the sway of blackness is modified within the building; there, among the many pictures which line the walls are fine engravings of lovely scenery and beautiful buildings, casts of world-renowned statuary and other reproductions of fine designs, together with a smaller number of original works of art. A written description of the aim of the work and its meaning is attached to each picture. Though the dirt of the district cannot be excluded, something very different of life purpose and possibilities is expressed within the building, an ideal requiring purity and cleanliness and the cultivation of the intellect and of the perception of beauty, of moral and intellectual and physical soundness; ideals which are at war with those which are materialised in the gaunt factory buildings, the filthy waters, and the other sordid surroundings of the people outside. Were the dirt entirely excluded, the institution would be merely a plantation of other life in the midst of that of Ancoats, but still different from it, and without influence upon it. Some efforts to improve the condition of people in slums have resulted in little more than a visitation of quite other people on certain occasions to hold converse with each other in a place remote from their usual assemblies. It is not so at Ancoats Hall. The unwashed multitudes flow in to the weekly concert given by gifted, and often well-known, musicians, and to the weekly entertainment for children, with no more restraint upon the untidiness and aged shabbiness of dress than would be met at one of the neighbouring public-houses. The dirty multitude flocks in as if it were at home there, and sits facing one of Watts's fine

pictures (presented by the artist) to hear a performance of the music of Beethoven, Mendelssohn, or Handel.

A large meeting of mothers is conducted weekly. The cripples of the neighbourhood (and they are many) are gathered together that they may be amused and cared for in a way they do not often experience elsewhere. The large and vigorous Toynbee Debating Society meets here and has freedom of speech secured for it, and avails itself of its freedom by the expression of very varying opinions under an able president. Women as well as men are members on payment of the stipulated sixpence a year; but the women having shown themselves disinclined to speak out their thoughts in the presence of the men, they are being encouraged by a Fawcett Debating Society, from which men are excluded. There are courses of lectures on philosophy, art, and literature given by professors and other learned folks, and a lecture complete in itself is delivered every Monday evening; classes are held for the school children, at which lessons are given which can be illustrated by objects in the gallery, and such agreeable breaks in the ordinary routine of school days are counted as part of the scholar's school time. A choral society, founded some years ago, has reached a high standard of excellence, so that no critic need say, "Very good for Ancoats"; he need merely say "Very good" when he has heard its performance. A poor man's lawyer is in attendance regularly to give gratuitous advice.

The University Settlement, which has its home at the Ancoats Art Museum, consists of a few residents and a large number of associates and workers who carry forward all these and many other branches of the work. There used to be a Men's House near at hand, but being without a warden, it has broken up. Ruskin Hall, however, about a hundred yards away, in Every-street, a house remaining from earlier days, and larger than most in the neighbourhood, has accommodation for eight men, and sends some earnest and hearty helpers to the Art Museum—men who, after a day's work in Manchester, devote their evenings to study and to the service of their neighbours. A few women reside at the Art Museum: there have been more; there should be more again. Other workers come, some almost daily, many for settled regular work which is carried on under the superintendence of Miss Crompton, the Warden. Some who come regularly to take their part in the work of the settlement have been residents in past times, and are thus the more capable of giving their services with good effect when they are there. Often workers find the possibility of taking meals or staying the night a great convenience when helping at the Museum. In the absence of a Men's House, a masculine visitor is occasionally permitted to stay at the Ancoats Hall, and hence this article comes to be written. Such visitor finds as much comfort as anyone ought to desire whose purpose is to bridge over the gulf between Dives and Lazarus, or even to know how the poor live, and may sleep very comfortably, unless the shrill shriek of the Midland Railway engines and the banging of their waggon buffers disturb his peace. But most tired people soon cease to worry about such things when they get used to them. The settlers, with any visitors there may be, take their meals in a large warm kitchen, whose woodwork is painted a colour not far removed from Ruskin's favourite blue. Much is lost of the simplicity of life when people forsake the kitchen and take to a dining-room for their meals; and a homely comfort and satisfaction may be found in the quick transference of food from the fire to the table, and thus to the eater, as also in the presence of the glowing fire itself which, in winter at least, is not readily compensated in the more pretentious home, save at great expense and by a machinery that, breaking down in the use, often produces half-warm viands and a shivery atmosphere for the early riser to start the day with ere his business begins.

There is an atmosphere of sympathy for the poor and understanding of them combined with a considerable degree of culture and the belief that whatever knowledge or beauty or refinement is of permanent value ought to belong to Ancoats not less than Didsbury or Bowdon. The average drawing-room and commercial tone and manner of speech about "the people" is as much out of place at Ancoats Hall as would be the ordinary style of dress at an Ancoats concert in a drawing-room. It is something to have secured such an influence and to have brought a considerable number of the people who have a fairly large share of the good things of this world—knowledge, education, culture, money—into a true relationship to those who need them. They would probably be the last to deny that they learn as much as they teach and gain from the poor as many benefits as they give; but, fortunately, such calculations are unusual among the people who are earnestly at work. One of the most promising signs for the future greatness of England, to set against many painful and distressing symptoms of the last few years, is typified in such sights as that observed at a recent settlement party at Ancoats, when the hall was decorated and thrown open to a concourse of the inhabitants of the district. Many associates and other workers well organised did their appointed share of the arranging and carry out of the feeding and entertaining; young men from Ruskin Hall were seen tenderly carrying deformed and ponderous cripples in dusty and dingy attire to reserved seats that they, the privileged ones, might be sure of a good view; and there was an object-lesson in Fraternity, anyone who wanted to hold aloof from anybody else being decidedly incongruous and inconvenient.

The people who are engaged in this work are cheerful folks. Those who give their energies to even the most troublesome tasks are seldom so unhappy and gloomy as those who sit at home and deplore their own unsatisfied wants. There is wholesome fun among the folks who congregate at Ancoats Hall. The intellectual and artistic side of the work gives a certain distinction to their humour, and seldom is "society" enlivened by such witticisms as sometimes play around the serious work of the settlement. One wonders why more of the leisured people do not seek to associate with their neighbours of the slums that they may intelligently serve them, and know how to live a more wholesome life. What is needed is not patronage, the visitation of superiors in purse or person with gifts of money or of knowledge poured down from above, but a friendly sympathy and desire to learn as well as to teach, and to realise the common brotherhood. Small in comparison with the needs of even one of the many districts of one of the many towns which force their weaker citizens into dreary and overcrowded monotony of life, the activities of Ancoats Hall show the spirit in which the problems of poverty and dirt and gloom are to be met and the way of learning to understand them. There is no sectarian or partisan taint about the the place. Only those are excluded who exclude themselves by their own narrowness. There is something prophetic of a better age in the mingling of classes, creeds, parties and characters in practical human fellowship of aspiration and goodwill, which is practical Christianity.

PRIESTLEY PRIME.

THE HIGH PEAK CHAPELS.

THE recent establishment of the Holiday Home of the Manchester District Sunday School Association, at Great Hucklow, has aroused considerable interest in the High Peak of Derbyshire, and in our little group of non-subscribing congregations there. Two of these congregations—Bradwell and Great Hucklow—were founded by the Rev. W. Bagshaw, "the Apostle of the Peak," who for the eleven years preceding 1662 was vicar of Glossop. The other congregation—Flagg—was founded in 1839. Bradwell and Great Hucklow have always been united under one pastor, while Flagg has never, except for one short period, had a settled minister. For twenty years the late Mr. Charles Woollen, of Sheffield, one of our most devoted lay workers, made Flagg his special care, and since his death the Rev. J. Ellis, of Sheffield, has looked after it. Bradwell and Great Hucklow are in the district covered by the North Midland Association, which renders them generous financial aid; Flagg is not associated with any union.

The joint pastorate of Bradwell and Great Hucklow having recently fallen vacant, it appeared to a number of gentlemen interested in the Peak and in our congregations there, that an effort ought to be made to bring all our work in the High Peak district under the direction of one responsible minister, and that a gentleman should be secured for the post, whose character and abilities afforded promise of successful leadership.

The appointment of a strong and experienced man seemed all the more important in view of the development of Great Hucklow as a holiday resort for the scholars and teachers of our schools. About one thousand of these younger members of our congregations spent their holidays in Great Hucklow last summer. The advantage of a wise and sympathetic pastoral oversight of this great summer gathering of our young people will be at once obvious.

A Committee has, therefore, been organised, representative of all the towns converging on the High Peak—namely, Manchester, Sheffield, Nottingham, Chesterfield, and Derby—to be known as the High Peak Chapels Sustentation Committee. The objects of the Committee are to foster the life of our congregations in the High Peak, and to afford the

opportunity for rendering assistance in the work of the Holiday Home. Its business will be primarily to guarantee the regular payment of the stipend of the minister chosen by the local congregations, and to this end it has been agreed that it shall receive all moneys from all available sources—endowments, grants, subscriptions, and local contributions, which it will endeavour to supplement as far as may be necessary.

Circumstances connected with the health of his family having compelled the removal of the Rev. Sydney H. Street, B.A., from Manchester, the Committee announce that he has accepted the invitation of the local congregations—Bradwell, Great Hucklow, and Flagg—to become their minister, and that he has also undertaken the position of Superintendent of the Holiday Home, on the promise of their support. They are strongly of opinion that no wiser or better appointment could have been made. Mr. Street has been in close touch with the Holiday Home ever since its commencement, and was himself one of the originators of the movement out of which it has grown. His long and devoted work at the Renshaw Street Mission is also a sufficient guarantee of the earnestness and ability with which he will organise and administer the large pastoral charge now committed to his care.

Mr. Street will probably take up his work in the High Peak about the end of April. In the meantime the Committee is endeavouring to raise sufficient funds to guarantee him in his position there. Mr. J. Dendy is chairman of the Committee, the Rev. Charles Peach is secretary, and the Rev. L. Scott is treasurer. The Rev. S. A. Steinthal is also a member of the Committee. A very earnest appeal is made for help. There is just now a remarkable development of new life at Bradwell under the devoted leadership of Mr. C. A. Smith, one of our most earnest lay-workers; Hucklow, from its association with the Holiday Home, offers also a most interesting field of work, while the long and faithful witness of the little congregation at Flagg is worthy of all encouragement. Opportunities of new work are also presenting themselves in other directions, and altogether the time is most opportune for a forward movement in this district. Any help will be warmly appreciated. Subscriptions should be sent to the treasurer, the Rev. L. Scott, Great Hucklow, Eyam, Sheffield.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of this Association was held on Friday evening, Feb. 1, in the Hope-street Church Hall, Liverpool, the President, the Rev. L. de B. KLEIN, D.Sc., in the chair. Letters of regret for absence were read from Sir J. T. Brunner, Bart, M.P., Messrs. W. Rathbone, W. B. Bowring, and others.

The report of the Committee opened with a reference to the great loss sustained by the death of Mr. H. J. Cook, who was one of the founders of the Association, and for many years its treasurer. Having referred to the work of the past year, in terms which we need not repeat here, as the ground was covered in our "Provincial Letter" of last week, the report pointed out that the balance of £101 in hand indicated only a temporary financial repletion, and that the estimate of expenses for the present year, with its new work, showed a deficit of £200, which would have to be met by the congregational collections and new and increased subscriptions. The Committee expressed confidence that the work of the new missionary would not be allowed to be crippled for lack of sufficient monetary support.

The report of the Rev. R. S. Redfern, from Crewe, recorded steady, progressive work, and added: "We have many difficulties, but they are not overwhelming, and they could be overcome by greater enthusiasm, and more earnest devotion, and a more business-like organisation."

The report of the Rev. J. M. Mills, from Bootle, recorded that before his settlement at the Free Church, in September, in succession to the Rev. H. W. Hawkes, the interior of the hall had been effectively painted and decorated at Mr. Hawkes's expense, and the Ladies' Sewing Society had devoted £15 to the purchase of carpets, cushions, &c. The congregation was in a prosperous condition, and full of hope for the future.

The report of the Liscard congregation, though recording a year of transition from one ministry to another, was also confident for the future; as was also the report of the Rev. H. D. Roberts as missionary of the Association.

The CHAIRMAN, in moving the adoption of the report and balance-sheet, said that the spirit which inspired the work of that Association was laying the foundations of a great and noble cause; they were not merely holding the ideals of pioneers, but were carrying out those ideals in actual life.

Mr. A. S. THEW, in seconding, laid stress upon the importance of the new effort, which had resulted in the appointment of a missionary to superintend the work of the Association.

The Rev. R. A. ARMSTRONG moved a resolution of cordial appreciation of the work of the Revs. R. S. Redfern and J. M. Mills, and of the Liscard congregation, and in heartily welcoming the Rev. H. D. Roberts as missionary of the Association, expressing the determination "to support him to the best of their ability in his endeavours to extend, with those already engaged in the work, the influence of a liberal religious faith." He said that many friends were absent that night because of the deep loss they had all sustained in the passing away of the Queer, whose noble character was the expression of genuine religion. The work of the Rev. R. S. Redfern was continuing steadfastly and truly. Outpost duty often brought credit and renown, but for the missionary it must generally be solitary; yet Mr. Redfern's influence was growing and spreading wide. He (Mr. Armstrong) was impressed with the greatly increased achievements at Liscard and Bootle, compared with those of only a few years ago, and to-day the Garston report was not unlike what Liscard and Bootle were. The Sunday services being carried on at St. Helens showed the progress of the Association. The figures contained in the reports of the attendance could not be taken to represent the spiritual work done, yet they showed what an increasing number had come under the influence of the broad and free religious life of their churches.

The resolution was seconded by Mr. R. ROBINSON and the Revs. R. S. REDFERN, J. MORLEY MILLS, H. D. ROBERTS, Mr. ROWLANDS (secretary of Liscard Congregation), and the Rev. J. L. HAIGH (the missionary at Hamilton-road) responded.

The Committee was then elected, and a vote of thanks to the President for his services during the year, and for his conduct in the chair that evening, closed the proceedings.

It may be noted here that services are being held by the Rev. H. D. Roberts at seven P.M. every Sunday evening at the Assembly Rooms, Hardshaw-street, St. Helens, preceded by "Open Talks to Men" at 3.30 P.M.

THE CREED OF THE PIOUS AGNOSTIC.

I KNOW not if this Universal Frame
  Has goodness at its core
Such as I mean when "Loving Lord" I name
  The Being I adore.

I only know that Being as the source
  Of all that here is best,
Bending the stubborn will with gentle force,
  Giving the weary rest.

I know not if a Father's constant care,
  Which perfect Wisdom guides—
Though dire distress so many creatures share—
  Their lot for all provides.

I only know that it is Love supreme,
  Tender and wise as well,
That gives me faith and hope when all things seem
  Dark as the gates of hell.

I know not where the truth has been reveal'd
  Of things beyond our ken;
The key to Life's enigma is conceal'd,
  Creeds are the guess of men.

I only know that though we cannot trust
  Props weak and worthless found,
Though dogmas snap and crumble into dust,
  Faith still has solid ground.

The Spirit of all good is round us still,
  Breathing the breath of love,
Moulding true hearts, aiding the struggling will
  To seek the things above,—

Above this world, but not, as dreamers say,
  In worlds beyond the sky:
The "things above" come down with us to stay
  When thoughts and deeds aim high.

Then "*Sursum Corda!*" Let the old refrain
  Our watchword be as well:
To rise above ourselves is heav'n to gain,
  To sink below is hell.

R. BRUCE BOSWELL.

PROVINCIAL LETTER.

THE YORKSHIRE UNITARIAN UNION.

THE Unitarians of Yorkshire have made a good beginning of a new century, and I trust that the New Year's Day services, which Mr. Lummis so well described in your columns, will be remembered till the time comes to celebrate the beginning of a new millennium in the year 2001. When the proposal was first made the objections seemed overwhelming. We are a people scattered far and wide over the biggest county of England; it costs money, and it takes time, and it involves more or less discomfort to attend

a distant meeting; it was midwinter and the days were at the shortest; it was a specially busy day everywhere and market day in Leeds, and, moreover, a day of social and family gatherings. So it seemed that any attempt to hold a meeting of the kind suggested, to occupy all the business hours of the day and dismiss people from a distance, not to reach their homes till late at night, was certain to prove a failure. It turned out a great success. Rarely or never have we had so large a gathering at our Annual Summer Service; never except on the occasion of the National Conference have we had so many taking part in the Communion: never was there more entire unanimity at the afternoon meeting for the arrangement of our future work.

We have begun well, we have succeeded in eliciting a certain display, one might almost say, of enthusiasm, rare with us. Now we are engaged on the more difficult and less pleasing work to "make level the highway for our God." The immediate ends we have determined: we are to have special missions for every church which will welcome them—Holbeck has set the example already without waiting for the approval of the Union, Hull has followed it, and Sheffield has already made its arrangements; we are to have a minister at large; we are to have a Monthly Record common to all our churches, which will help to further the sense of common interests hitherto so much wanting. And these ends are only means to the all-important end on which we are all agreed—the revival of Religious Life and Faith among us. We are excellent unbelievers, we are unanimous and decided in rejection of Trinitarian doctrines; the old controversy about miracles and the authority of Scripture has long ceased. But we are beginning all of us, laity and ministers, to be painfully conscious that unbelief, however ample and substantial, is a diet on which no spiritual life can be maintained. Negation cannot be made a bond of church membership; agreement in negative propositions leads to no common life and purpose.

Of course we have known this—some of us more clearly, some less so—all along. Yet I think my own experience is that of the body at large. I have in no wise changed my opinions about the use and necessity of controversy. It seems to me to be a duty imposed upon us, to be faithfully discharged in due time and on fitting occasions. My revered predecessor, Mr. Wicksteed, once told me of the controversial sermons which he used to give regularly every winter—how great a success they were, the chapel crowded out, benches brought into the aisles—and how much he disliked them, how nothing but a sense of duty compelled him to continue them. It is to those sermons we owe three or four families who are now, at half a century's distance from Mr. Wicksteed's time, the firmest and most generous supporters of the Mill Hill congregation. At the afternoon meeting, already referred to, Sir James Kitson, our present Chairman of Trustees, told us how it was those sermons which brought his father to Mill Hill. Joseph Cliff was another who sought the truth and found what satisfied the demands of his intellect and the yearnings of a deeply religious heart under Mr. Wicksteed's dogmatic and controversial teaching. From those two have descended—I said three or four, it would be more correct to say six or seven families who are among the foremost of Leeds Unitarians. It seems to me that inquirers have a right to demand of every minister of religion *reason* for the hope that is in him, reason to satisfy his own doubts and difficulties. But if a minister publicly dissents from the commonly received faith, if he omits from his teaching as unimportant what is generally agreed and asserted to be of supreme importance, then is he bound in common respect to his fellow-men, in duty to anxious seekers after truth, to justify his position—to state publicly not only what he believes and why, but also why he does not believe so much which appears to men as good and wise as himself to be the Revelation of God. I sometimes fear for myself and for my brethren that we are too much shirking the irksome duty of controversial lectures. I very much doubt whether it will be possible to maintain a church which it is in many ways disadvantageous to belong to, unless we make it plain to all who will listen why it is that we dissociate ourselves from our fellow Christians, and what we do believe and disbelieve.

So I am intellectually convinced as much as ever I was of the necessity of controversy. It is my feeling which has changed. I feel the infinite importance of faith so much more than I ever have done before, and differences of opinion seem to me of so much less account than they once did. And if I am not mistaken, the change in myself is only what has taken place throughout our group of churches, and to a considerable extent throughout the churches at large. Our thoughts are more of those things which we all believe than of those in which we differ. The communion which each denies to the other we find in the God whom we all worship.

Worship—that it is for which all congregations are formed and maintained; and if we lose the spirit of worship we are doomed, we have no right to pose before the world as a religious body; and to assume the right, in virtue of our descent from ancestors who did believe and worship, will avail to keep a semblance of life in us only for a generation or two longer. When we cease to worship, we ought to cease to exist as a church.

We all feel this, and it is to revive and establish the sense of worship that our united efforts are directed at this beginning of a new century. May God help our weak endeavours to draw near to Him, in spirit and in truth.

It is a drawback to our work that, just at this time when we should put forth all our small force, Mr. Lummis is leaving us. Consequently we have three churches without ministers—Scarborough, Hull and Malton. The Union Committee have appointed Mr. Morgan Whiteman to the charge of the church at Dewsbury for six months. If his ministry is not more successful than that of some of his predecessors has been, we shall know that the fault is not with him, for he is a man of tried character, who comes to us with the testimony of good work done at Liverpool. But we must all hope that sore experience will not have been without profit, and that the sturdy little remnant which have held so faithfully to the cause during the year of depression, amounting almost to despair, will have its reward in witnessing the re-establishment of a harmonious and prosperous congregation.

Bazaars are not an unmixed good; they entail much work and worry and expense, and those who are expected to patronise every church bazaar in their county are naturally inclined occasionally to "murmur against Moses and Aaron," against the leading layman and the minister who contrive them. But they are a welcome sign of life. A church which is doing nothing does not bother with bazaars, though churches which are doing much may manage to do without them.

Bradford seems to be always breaking out into a bazaar, and the last of all is only the precursor of the next. They do well with them, and have added greatly to the appearance and convenience of their admirably situated buildings. Another is announced for the spring, which we hope will clear off the debt incurred for repairs and alterations.

Hunslet has its annual bazaar next week, and Pudsey, which is happy in having found an active and zealous minister in Mr. Davies, has some grand scheme in contemplation, which so far as I know it is deserving of all support. On the whole—while we have to speak humbly if we would speak sensibly of our work in the past, for our Union has had many failures and only partial successes where it has succeeded at all—there is a new spirit of life and hope among us which is of good augury for the future.

CHARLES HARGROVE.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Appeal.

The Rev. Vernon Herford, of 60, Percy-street, Oxford, appeals for help to provide books, &c., for a Men's Club, just opened, in connection with his work in Oxford. He writes:—"We are beginning modestly in a small house, but already a good many have joined and are on the point of joining. An institution of the kind is very much needed in our thickly-populated district, and there is nothing of the sort within a long distance. I think the nearest place of the kind is a coffee tavern about a mile off. We especially want books, such as old volumes of Scott, &c., and games. We hope soon to be able to raise funds to buy a bagatelle board, though already we have had one very generous donation which has enabled us to furnish."

Memorial Services.

We must repeat what we said last week, that it is impossible to report all the services held in our churches, as in other churches throughout the country, in memory of the Queen. A large number of special commemorative services were held on the day of the funeral, as well as on Sunday and Sunday week. Resolutions in reference to the Queen's death and the King's accession have also been passed by a number of congregations and other societies. Among the services on Saturday of last week, one of the most noteworthy, of which we have received a report, was that at Bridport, where a United Free Church Service was held by the Congregationalists, Wesleyans, Baptists, and Unitarians. The Congregationalist Chapel, being the largest chapel in the town, was offered and accepted for the occasion. Five ministers of the above-mentioned denominations took part in the service, three giving short addresses, while the singing was led by the united choirs. The hymns chosen were "O God, our help in ages past," "Peace, perfect peace" (with a slight alteration to the second line of the first verse), and "For ever with the Lord." Last Sunday afternoon the same chapel was again crowded to its utmost capacity with the four Nonconformist Sunday-schools, and a very impressive service was held. Previous to this each scholar had been presented with a commemorative medal. In the Unitarian School these medals were distributed by

Mr. Colfox, who, as an old Sunday-school teacher of many years standing, took great interest in the proceedings.

Blackpool : Bank-street.—At the recent annual meeting the chair was taken by Mr. John Lancaster, and among those present were the Revs. D. Davis and W. Binns. Satisfactory reports were read from church and Sunday-schools, the latter deeply deploring the death of the late superintendent, Mrs. Binns. The Ladies' Sewing Society, the Choir, and the Dramatic Societies are reported as doing good work.

Gateshead.—At the monthly social meeting of Unity Church, held on Friday, Feb. 1, a most interesting event in the history of this church took place. The Rev. Arthur Harvie, who had ably fulfilled the office of building secretary, presented to the officials of the church, on behalf of the trustees, the trust deeds and other documents of interest belonging to the building. Mr. J. Harte, the treasurer, and Mr. S. Hulse, secretary of the church, received, on behalf of the congregation, the deed box containing the papers, and spoke in high terms of praise of the zeal and earnestness of Mr. Harvie, and his colleague, Mr. Henry Sutcliffe, the building treasurer. Letters of apology for absence were received from Alderman Baxter Ellis, Chairman of the N. and D. Unitarian Association, and Mr. John Pattinson, treasurer of the Association. Mr. Edward H. Coysh, minute secretary of the Association, occupied the chair, and referred to the advent of Mr. Harvie into this district and the good work he had done, especially in Gateshead. The occasion was taken advantage of by his friends to show their appreciation of Mr. Harvie's services by presenting him with a bookcase, lantern and screen, and Chadwick's "Life of Theodore Parker." The secretary, who made the presentation, spoke of the valuable and permanent work accomplished in the town by Mr. Harvie's faithful and self-sacrificing efforts, and hoped he would long be spared to carry on the good work founded in their midst. Mr. J. Duncan Donald also addressed the meeting, and Mr. Harvie gratefully acknowledged the gift. Mr. Henry Sutcliffe gave the treasurer's statement of accounts, and announced, amid applause, that a sum of £25 was the balance to hand over to the church treasurer.

Leicester : Great Meeting.—The annual meeting of the church and congregation was held in the schools on Tuesday evening, Jan. 29, Mr. E. Clephan, Chairman of the Vestry, presiding over a large attendance. On the motion of the Chairman, seconded by the Rev. H. Gow, a resolution on the death of the Queen, and the King's Accession, was unanimously carried, the congregation upstanding. Mr. H. T. Cooper, secretary, read the annual report of the Vestry, which stated that the year had been a memorable one in the history of the church by the holding of the National Conference in Leicester. Mr. E. F. Cooper, treasurer, read the financial report, which showed that the year opened with a debt of £81 9s. 5d., and ended with a balance in hand of £12 8s. 3d. The ordinary income had been £737, and special collections to clear off the debt from the previous year realised £132, making the total income £869. Reports on the various institutions connected with the chapel were also read, those referring to the Boys' and Girls' Sunday-schools being particularly encouraging. The various reports were unanimously adopted. Mr. A. H. Paget moved, and Miss M. C. Gittins seconded, a hearty vote of thanks to Mr. Gow for his services as minister during the past year. The former said that as each year went by the ties between Mr. Gow and the congregation seemed to be drawn closer, and Miss Gittins laid particular stress on the minister's interest in the young people. The resolution was carried with acclamation. The Rev. H. Gow, acknowledging, said the general impression left on his mind by the church-life of the year was a favourable one, and he was inclined to think that it had been a year of progress. Undoubtedly the holding of the National Conference in Leicester during the year had done them good, and it had demonstrated, moreover, what a wonderful reserve of force there was latent in the congregation. Concluding, Mr. Gow urged the formation of a Ministers' Advisory Committee—a committee not at all abrogating the rights of the vestry, but consisting of workers in the various departments of church life. Mr. T. F. Johnson proposed a vote of thanks to the Vestry, and in doing so specially referred to Mr. Clephan, who, after many years' service, was now retiring from the chairmanship. Mr. Mentor Gimson seconded, and the resolution was carried unanimously. Mr. Clephan, replying, traced in a most interesting fashion, the history of the church during the entire Victorian era. He joined it as a youth on coming to Leicester in 1834, beginning as a Sunday-school teacher; he had held office ever since, and for the past twenty-five years had been chairman of the vestry. A vote of thanks to the chairman concluded the meeting.

London : Essex Church.—A fifth series of Educational Lantern Lectures was commenced on Tuesday last, when Mr. Herbert Rix, B.A., addressed a delighted audience on "Wordsworth and the Duddon Sonnets." Subsequent lectures comprise, "From London to Canterbury with Chaucer's Pilgrims," by Mr. Walter Slater; "From Southey to Tennyson," by the Rev. Frank K. Freeston; "From Hogarth to Millais," by the Rev. E. I. Fripp, B.A.; and "King Alfred the Great," by Mr. Warwick Draper. A full illustrated Syllabus of the Course may be had from the Rev. Frank K. Freeston.

London : Stepney.—In connection with the Postal Mission, a series of interesting conferences on "The Religion the Age Wants" is being held in College Chapel on the first Sunday afternoon in each month at five o'clock. Last Sunday at a well-attended meeting, presided over by Miss Florence Hill, the Rev. George Critchley, B.A., delivered an eloquent and stirring address on "Brotherhood and Patriotism." After stating that the need of the churches was the restoration of Christ, not as the exalted Lord of the Skies, but as the preacher of the Sermon on the Mount, he proceeded to define in clear and forcible terms two kinds of patriotism—one, loud-voiced and aggressive, urging expansion by the absorption of weaker States; the other seeking expansion by natural development, on the principles of industrial progress and social liberty, and friendly international relations. The first is quite incompatible with the ethics of the Sermon on the Mount; the second is in complete harmony with the Fatherhood of God and the universal brotherhood of man. During an interesting discussion which followed an elderly gentleman, who had served in the Crimea and in the second war with China, spoke of the marked contrasts in those days between the reality and the popular view, between the ugly facts and the ecclesiastical phraseology of the special prayers ordered to be used on board the ships engaged. He further enforced his argument by telling quotations from "The History of the Sepoy War," by Sir John Kaye, a work which created much embittered controversy at the time of its appearance. On the next occasion the subject will be "The Brotherhood of Nations," to be opened by the Rev. P. H. Wicksteed.

Newry.—By the death of Mr. J. Colvin, which occurred on Monday evening, at the age of seventy-four, the Newry congregation has lost a very faithful member, who for many years was superintendent of the Sunday-school and a trustee of the church. Latterly he had been also treasurer of the congregation. He was a man of sterling worth and greatly respected.

Padiham.—On Tuesday, Feb. 5, the annual congregational tea and meeting took place at Nazareth Chapel, and was well attended. The chair was taken by Mr. Councillor Jackson, and an excellent report of the year's work was read, showing the finances to be in a satisfactory condition. While the open collection showed a falling off, there was an increase in the envelope offertory, and the Christmas Sale of Work has produced an unpectedly large sum. The Rev. J. H. Wicksteed spoke of his unfortunately prolonged summer holiday, and expressed his deep gratitude for the kindness and sympathy he had received. The meeting was one of the most encouraging of the year.

Sheffield : Upper Chapel.—The annual report of the trustees and committee for 1900 records a substantial balance in hand on the general account, and also a small balance from the special bi-centenary fund of £521, expended in the recent celebrations, the enlargement of the vestry, the printing of Mr. Manning's "History of the Chapel," &c. The report speaks with great regret of the unsatisfactory condition of the Sunday-school owing to the want of male teachers and superintendents. Efforts have been made to find a qualified man to look after the school and hold Mission services in the town and generally to help the minister, but hitherto without success. Reference is made to the Bi-centenary Celebrations, and the autumn meeting of the B. and F.U.A., and to the proposed Forward Movement of the Yorkshire Union, and fresh support is asked for the Association and the Union.

Sheffield : Upperthorpe.—The annual congregational meeting was held on Monday last, Feb. 4, when the various reports were presented and adopted. Votes of thanks were accorded to all voluntary workers, and the committee and officers were elected for the ensuing year. The reports show that the church and its affiliated institutions are in a healthy and vigorous condition. Special mention is made of the valuable work done by the Young People's Religious Union and the Christian Union. This latter institution has been inaugurated in order to provide for earnest men and women an opportunity for the discussion of questions affecting the social life from the standpoint of Christian principles. Meetings are held on the first Sunday afternoon of each month. The numbers attending and the interest shown, thus far, leads us to think that this Union meets a distinct need in the neighbourhood of the church. A resolution expressing in warm terms the congregation's appreciation of their minister's worth and work, and also Mrs. Ellis's kindly assistance, was carried unanimously; also, a resolution requesting the National Conference Committee to consider the advisability of compiling a Service Book for use in our churches, with a view to uniformity of worship. It was thought the revision necessitated by the Queen's death would present a favourable opportunity for the compilation of a book that might soon come into general use.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

WINIFRED HOUSE,

Invalid Children's Convalescent Nursing Home,

Wray Crescent, Tollington Park, London, N.

For poor children suffering from debility or rickets, or recovering from hip or spinal disease, &c. Ages: Girls, 3 to 12 years; Boys, 3 to 10.

Applications for admission to be made to Miss M. PRITCHARD, 11, Highbury Crescent, London, N. Maintenance fees, 4s. weekly.

Subscriptions and Donations will be gratefully received by WM. M. BLYTH, Esq., Hon. Treasurer, or by either of the Hon. Secretaries. Subscribers are reminded that the year of the HOME commences on May 1st, so that the subscriptions for the tenth year, if not paid, are now due.

Hon. Secs. { MARIAN PRITCHARD, ROBERT HAMPSON.

FREDK. LONG & SON,

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Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

ART and HANDICRAFT CLASSES, KIRKBY LONSDALE. — WANTED, a young lady STUDENT-ASSISTANT. Nominal salary; preparation for A.C.T.C.—Apply, Miss R. E. BARNARD.

WANTED, for the Upper Chapel, Sheffield, a gentleman to act as SUPERINTENDENT of the Sunday-school, and to assist the Minister in Missionary and General Work. One who is a University Graduate, and has been trained for the Ministry, preferred.—Further particulars from the SECRETARY, to whom applications, accompanied by two references, should be sent.

BIRTHS.

SHIPMAN—On the 30th Jan., at Cleveley, Altrincham, the wife of Walter M. Shipman, of a daughter.

DEATHS.

BAKER—On the 5th Feb., suddenly, at Bay House, Ilminster, John Collins Baker, Solicitor, in his 59th year.

BLACK—On the 31st Jan., at 20, Hamilton-road, Highbury, the Rev. James Black, M.A., aged 66 years.

MACKEY—On the 31st Jan., at Islington, Samuel Grove Mackey, eldest son of the late Samuel Francis Mackey, aged 60.

OUR CALENDAR.

SUNDAY, February 10.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Monday, 11th, Lantern Lecture, "A Trip through Canada," by Mr. F. H. WILLIAMS.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. F. K. FREESTON, and 7 P.M., Rev. EDGAR M. DAPLYN.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN, and 7 P.M., Rev. F. K. FREESTON, "The New Chivalry." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. WM. LLOYD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "An Old Testament Prayer." Evening, "Do Unbelievers Believe?"

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. E. A. CARLIER, and 7 P.M., Mr. T. ELLIOT.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. J. HARWOOD, B.A.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel Blackfriars, 11 A.M., Mr. HERBERT RIX.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. ISAAC WRIGLEY, B.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. W. STEPHENS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 10th, at 11.15, Dr. WASHINGTON SULLIVAN, "Huxley's Life and Letters."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 10th, at 11.15 A.M., JOHN M. ROBERTSON, "The Nineteenth Century—Philosophy from Kant to Bradley."

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The ANNUAL GENERAL MEETING of the Contributors and Friends to receive the Report, appoint Officers, and transact other Business, will be held at 2 P.M., on WEDNESDAY, February 13, 1901, at DR. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON, W.C.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3060. NEW SERIES, No. 164.] *LONDON, SATURDAY, FEBRUARY* 16, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

ADDRESS TO THE KING.

AT a special meeting of the Committee of the National Conference, held at University Hall, Gordon-square, on Wednesday, Feb. 13, Mr. David Martineau in the chair, on the motion of Mr. Edwin Clephan, seconded by the Rev. F. W. Stanley, the following address was adopted, to be presented to the King:—

Unto the King's Most Excellent Majesty:

The loyal and dutiful Address of the President, Vice-Presidents, Treasurer, Secretaries, and Committee and other members of the National Conference of Unitarian, Liberal Christian, Free Christian, and other Non-Subscribing or Kindred Congregations:—

May it please your Majesty, we humbly desire to express to your Majesty our heartfelt sympathy on the occasion of the death of your Majesty's beloved and august Mother, our late Sovereign Lady Queen Victoria.

We commemorate with deep gratitude the many and illustrious virtues which ennobled Her rule, Her steadfast adherence to the methods of constitutional government, Her abiding devotion to Her exalted duty, Her wisdom in counsel, Her love of peace, and Her gracious sympathy with the joys and griefs of all classes of her people.

Especially do we remember with reverence the unfeigned trust in the guidance of Almighty God our Heavenly Father which enabled Her to bear great responsibilities, to endure many personal and public sorrows, and to sustain unfailingly the principles of civil and religious liberty.

And, finally, we respectfully offer to your Majesty the loyal assurance of our earnest prayer that your Majesty may long be enabled to fulfil in prosperity upon the Throne those great purposes which your Majesty has been pleased to announce as the guiding aims of your Majesty's reign, and may be supported, with the divine blessing, in every arduous labour for the welfare of the realm by the help of your gracious Consort Queen Alexandra who shares so fully with your Majesty the sincere affection of your people.

J. ESTLIN CARPENTER, *President.*
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PARLIAMENT re-assembled on Thursday, opened by the King in person. As we write this note the ceremony is proceeding, with great regal state, and we do not yet know what the King's speech will say. But on Wednesday addresses were presented by the City of London, and the London County Council, and replying to the latter His Majesty spoke some notable words:—

The development made in the government of London constitutes one of the most important features of the reign of her late Majesty. The good work done by you and your predecessors and coadjutors in municipal administration has resulted in an improvement in the health and conditions of a vastly increased population which testifies to your well-directed zeal.

In the discharge of your onerous duties, which closely concern the welfare of millions of my people, I am confident that you will not slacken in the efforts which you have made and are making for dealing satisfactorily with the many difficult questions which await your consideration, and especially with that of the proper housing of the working classes, which is one in which I have always felt the deepest personal interest.

IT gives us the greatest pleasure to record that at Oxford on Tuesday Convocation by a unanimous vote conferred the degree of M.A. upon the Rev. J. Estlin Carpenter. Mr. Sidgwick, who spoke in support of the proposal, said of Mr. Carpenter (as reported in the *Times*) that "he was equally distinguished as a preacher, a writer, and a student; that Professor Sanday had especially dwelt upon the merits of his work upon the Hexateuch, lately published by the University Press, and that he had been a keen promoter of the University Extension lectures in Oxford. He warmly advocated the decree, not so much to do honour to the man as to rectify an omission." To many of us it has certainly seemed that this honourable recognition, which gives to Mr. Carpenter a standing in the University so thoroughly deserved, has been long overdue, and we are all the more glad to find it given at last. At the same Convocation an honorary degree of D.Litt. was conferred on Dr. F. J. Furnivall, so distinguished for his Chaucer and Shakespeare studies, and an honorary degree of D.Sc. on Dr. Oliver Lodge, F.R.S., for many years Professor at University College, Liverpool, and now Principal of the new University of Birmingham.

THE last of Mr. Stopford Brooke's Browning lectures at University College on Thursday week returned to the subject of Browning as poet of Nature, which had been partially dealt with in an earlier lecture. With Browning, Mr. Brooke said, the love of humanity always came first, and the love of Nature second, which was quite right; but it was only in his earlier work that these two were blended in a noble harmony, and then his best poetry was written. In the middle period, to which "Fifine at the Fair," "Red Cotton Night-cap Country," and "The Inn Album" belonged, the human interest had driven Nature out, his subjects were commonplace or mean, and Browning had become a dissector of corrupt bodies, not a creator of living beings, and his humour was also in abeyance. He was too absorbed in the intellectual interests of those meaner aspects of human nature, from which, if he had still loved what was great and glorious in Nature, he would have been saved. Later his love of Nature returned, but with diminished power, and there was again more passion and music in his poetry. At the conclusion of the lecture, Dr. Furnival, who presided, proposed a vote of thanks to Mr. Brooke for the course, which was very cordially passed. On Thursday the second course of five lectures began, which is to deal with the poetry of Clough, Arnold, Rossetti, and Morris.

THE National Conference of Temperance Reformers, held in Manchester on Tuesday, rallied enthusiastically to the support of Lord Peel's Minority Report. It was a great meeting, one of the most significant in its practical bearings, and as prophetic of the future, ever held in the course of the Temperance movement in this country. A special report from the Rev. C. J. Street, who attended the Conference as a representative of the Essex Hall Temperance

Association, we are obliged with much regret to hold over until next week.

As President of the Social and Political Education League the Right Hon. Leonard Courtney delivered an address at University College on Wednesday evening, Feb. 8, on "The Making and Reading of Newspapers." The chair was taken by Sir M. E. Grant Duff, and on rising to give his address, Mr. Courtney was enthusiastically received. The address dealt in a lucid and often humorous manner with what goes to make a good newspaper, and with the characters both of editors and readers. The present tendency in Daily papers, he said, was for the comment of the leading articles to grow less and less. Cobden had a theory that papers should have no comment, and only information; but even if that were possible, the result would be very dull. Even the arrangement of a paper implied comment, and it was now a growing custom for papers to mark their emphasis by startling head-lines and spaces. The serious comment of leading articles, he thought, was preferable and of greater value. Contrasting the chief features of French and English journalism, in the former of which the personality of distinguished editors was much more prominent, and signed articles were the rule, Mr. Courtney thought that signed articles had greater weight, and imposed a greater feeling of responsibility on the writers. In England the magazines had largely adopted the practice of signed articles, while Daily papers frequently had special contributions from known men, and he hoped that the habit would grow. From experience of both, it was his opinion that it was as easy to be honest in Fleet-street as in Westminster. Refraining from any direct reference to burning questions of the day, Mr. Courtney reminded his hearers how almost the whole London Press (the *Daily News* being an honourable exception) had been completely wrong in its judgment of the American Civil War, and it might possibly be found to have been equally so in the present time.

IN the current number of the *London Quarterly Review* there is an interesting article on "The Present Position of Quakerism," by Mr. Edward Grubb, M.A., joint editor with Mr. W. E. Turner, of the *British Friend*. During the first half of last century the numbers of the Society of Friends declined from close upon 20,000 in 1800 to only 13,755 in 1864, but since that time there has been a slow but steady recovery, so that at the end of 1899 the numbers were 17,153, with about 8,000 habitual "attenders" at meetings in addition. Last year there were in Great Britain (to which the above numbers all refer) 376 congregations of Friends and 364 "recorded ministers," of whom 219 were men and 145 women, ministers, that is, not in the sense of professional and salaried service, but as persons recognised as "frequently engaged in helpful vocal ministry." The foreign mission work of the Quakers dates only from about 1866, the year in which the "Friends' Foreign Mission Association" was established. The Society administers funds amounting to about £20,000 annually, and in 1899 had 28 missionaries in India, 19 in Madagascar, 17 in Syria, 13 in China, and 2 in Ceylon —79 in all.

ONE of the most remarkable recent efforts of the Society of Friends has been in its Adult Schools, the first of which were established by Joseph Sturge, of Birmingham, about 1845. The Friends' First-day School Association had last year 28,000 adult members enrolled, considerably more, it will be seen, than the membership of the Society of Friends itself. The work is educational and social, and not conducted with a view to proselytising in the interests of the Society, though a certain number of new members are naturally drawn from the Schools into closer religious fellowship with the Society. A large amount of Quaker Home Mission work is done on the ordinary evangelistic lines, but many members of the Society feel strongly that their principles of worship ought to be strictly maintained in this work also. Of the different types of thought to be found within the Society, the "Conservative," the "Evangelical," and the "Intellectual," this last representing the "Broad Church" tendency, and having in Whittier its typical poet, Mr. Grubb says:—

> While the three lines of religious thought, which I have thus attempted to indicate, undoubtedly exist in the Society, there is, I am convinced, no sign of anything in the nature of disruption, but on the contrary a growing harmony of fundamental conviction. I have been struck when attending our Yearly Meetings, to observe how all sections are agreed that Christianity is not essentially a creed but a life and an experience; that for any effective Church life the prime condition is a personal experience of salvation from sin and submission to the will of God; that in Jesus Christ is to be found the supreme and final revelation of God to men. While it may be urged that the Conservatives need more breadth of view, the Evangelicals more "sweetness and light," and the Intellectuals more consecrated fervour and missionary zeal, there is reason to hope that these desirable results may more and more ensue from the various elements continuing to work together.

THE Evangelical Free Church Council of Ashton-under-Lyne does not seem to have distinguished itself either for breadth of sympathies or public spirit, in connection with the memorial services at the time of the Queen's funeral. While in neighbouring boroughs, as very largely throughout the country, churchmen and Nonconformists forgot their differences in a common sorrow and joined in united services, the Ashton Free Church Council appears to have refused the invitation of the Mayor (a Churchman) to a united service, and excluded the Unitarian minister from the Nonconformist service which they themselves arranged. The Ashton *Herald* of last Saturday contains a vigorous protest from the Rev. W. C. Hall, which is fully endorsed in a series of editorial notes. The following is the conclusion of Mr. Hall's letter:—

> I had hoped that for once our denominational divisions could have been forgotten, and that believers of all creeds could have met in brotherly communion reverently to thank God for the great life which He gave to the nation.
>
> Your readers will understand that my protest is much more than a trivial personal matter; it involves a very serious principle.
>
> Now, sir, I formulate these charges and lay them frankly before those members of the Evangelical Free Church Council who have made the occasion of this letter:—
>
> (1) That, by their refusal to accept the suggestion of the Town Council and their disregard of the earnest desire of the Mayor, they are guilty of an act of disrespect and disloyalty to his Worship.
>
> (2) That, by their insistence on an independent and simultaneous memorial service, they are responsible for a division of religious parties which, from the nature of the occasion, should have been closed and unrecognised.
>
> (3) That, by their ignoring of a free Nonconformist congregation, they have grossly violated the principle of religious freedom which they profess to defend.
>
> (4) That they have subjected that congregation and its minister to public indignity.

WE have not published this year any formal notice of the *Essex Hall Year Book*, that invaluable handbook of information concerning the churches and other institutions connected with our religious fellowship, published by the British and Foreign Unitarian Association. The features of the *Year Book* are so well known to our readers, that it seems needless to do more than remind them that every year the roll of churches and ministers is revised, and to urge that the book should be brought to the notice of anyone asking for such information as it so admirably gives. (Philip Green, 5, Essex-street, Strand, W.C. 1s. net.)

WE heard at the time with the greatest regret of the death, on Jan. 16, of the Hon. Mr. Justice Ranade, C.I.E., of Bombay, but waited to record the sorrowful fact, until we should have received fuller information, which has now reached us in the *Subodha Patrika*, the organ of the Prarthana Samaj of Bombay. Mr. Ranade died very suddenly of heart-disease, having been for the last seven years a Judge in the High Court of Bombay. The whole community mourns his loss. The Chief Justice, Sir Lawrence Jenkins, said that he had died "at a critical juncture in the history of his community, whose welfare he had so close at heart, when his sagacity and foresight, his moderation and sympathy can ill be spared." And further:—"It is not only an able and distinguished Judge we mourn to-day, but a great and good man, whose loss can be reckoned as little short of a public calamity." Mr. Ranade was born in 1842, and after graduating in Arts and Law in the Bombay University, became an Advocate in 1871, and thus entered on a distinguished legal and judicial career. For some years he was stationed at Poona, but latterly again at Bombay. A man of great gifts and engaging personality, he was the leader of the Theistic movement in Poona and Bombay, and was an ardent reformer. He had much political sagacity and was in touch with reform leaders in all parts of the country. As President of the Prarthana Samaj, which is akin to the Brahmo Samaj of Calcutta, and President also of the Social Conference, his annual addresses were always looked for with the greatest interest. He was a frequent preacher, and in every way devoted himself to the cause of pure religion and the welfare of his people.

WE are requested to state that the quotations from May Kendall which appeared in our last week's issue are from that writer's essay on "The Work of the Spirit," in the January number of *Present Day Papers*, to which we had already called attention, with very warm commendation, in THE INQUIRER of Jan. 26.

BURNE-JONES'S "MERCIFUL KNIGHT."

BY THE REV. E. L. H. THOMAS, B.A.

"Vengeance is mine; I will repay, saith the Lord."—Rom. xii. 19, *a.v.*

"Blessed are the merciful: for they shall obtain mercy."—Matt. v. 7.

MR. GLADSTONE used to speak of his library as a "Temple of Peace." It seemed to me, spending a holiday once in a great city—and one reputed to be the best governed city in the world, with a school of art founded and supported by its own municipality and with a gallery of choicest works of Art—it seemed to me that even in the heart of such a city is provided for its citizens not only a temple of peace (for such indeed is its magnificent library with something of the stillness of the central sea about it), but also a perfect Temple or Palace of Rest in its Art Gallery. It is, indeed, not usual to regard an Art Gallery as a Palace of Rest. Yet since Mr. Ruskin laid down the maxim that Beauty could only be perceived in repose, a little change has come over some of the Galleries themselves, and over the manner of regarding and treating those Galleries. Those who rush through Galleries experience fatigue, indeed there is no fatigue quite like it. Those on the other hand who believe that a great painter has something to teach, look at his picture, look at it long and lovingly, and let him speak in his own delightful way, and if he be, indeed, a master he gives us at once mental rest of the sweetest kind, and spiritual food: he creates a mere Gallery into a Temple or Palace of Rest.

Birmingham was the birthplace of Burne-Jones. It possesses in the Church of St. Philip four large stained-glass windows, very miracles of design and colour, by his hand: it possesses one of his latest, largest, and finest works in the "Star of Bethlehem," and it possesses the "Merciful Knight." This painting created a profound impression at the time of its production (1863), and while it was met with ridicule, contempt, and distrust by most, for Burne-Jones had a long struggle before him, it was welcomed by others as the beginning of "a triumphant creation of a world of undreamed of beauty, the message of high and holy mysteries." All felt, however, that a genius most powerful, however peculiar, because so unusual, had arisen. In connection with one peculiarity which is now generally felt to be of the very essence of Burne-Jones's work, it is worth while always to remember these helpful words of Mr. Ruskin. "He was inclined to think," he said, "that a certain strangeness or quaintness or even violation of probability, was not only excusable but desirable in the representation of what was neither body nor spirit, nor animal nor vegetable, but only an *idea*." The exquisite irony of this remark on behalf of the Pre-Raphaelite School must have fallen like a bomb-shell into the enemy's camp, and shaken down many wooden and foolish pictures from acres of walls vulgarised and desecrated by their presence—pictures void of ideas.

Burne-Jones's painting of the "Merciful Knight" depicts "the legend of St. Giovanni Gualberto, a Knight, who rode out on Good Friday to avenge his brother's death, but sheathed his sword and forgave the murderer when he prayed for mercy in the name of Christ, who had died on the cross that day. That evening as the merciful Knight knelt at the wayside chapel, on the Hill of San Miniato, the Christ on the crucifix bowed to kiss his cheek, and at that miracle the warrior laid down his arms to devote himself to the religious life, and became the founder of Vallombrosa." It is, of course, hardly possible for those who have not seen the picture to quite realise its power and beauty, considered merely as a work of art, but the "idea" which Burne-Jones attempted to represent, that at any rate we may realise through a bare description of the picture. It is hardly possible to see more in such a picture than the artist himself put there, since in what Mr. Ruskin has called the mythic school, everything has its meaning, more or less subservient to the main idea of the picture. Yet the origin of this picture would almost seem to belie this statement. Some seven years before the artist had fixed upon his subject, he had painted a background for some as yet unknown subject. Rossetti, the Master of Burne-Jones, as also of Holman Hunt, had been deeply delighted with this wonderful bit of woodland scenery. In course of time the little rude rustic wayside shrine and the figures of the legend were painted in, and there is something very fascinating in the harmony between this story and the scenery amidst which the figures of the story are placed. Looking at the scenery alone, apart from the figures, had one been asked to give it a name, I think one could hardly have failed to name it "Evening Stillness." The subdued light seen through the dense tops of pinewood, the quiet unruffled pool, the lengthening shadows, the water-lily leaves, and closed lily cups, the closing marigolds in the nearest foreground, these would have been signs enough, but there is something about evening, so still and spiritual, that somehow interprets itself without signs: we all know what it is, yet cannot describe it, and in order just to note such perceptions, it is not unusual to use such a word as "mystic" in connection with them. That mystic touch Burne-Jones somehow contrives to convey into his painting. Therein consists a large part of his peculiar genius.

What kind of a spiritual story would most harmonise with such a divine mystic stillness in Nature? Surely something that should equally mystically speak to us without speech or language the divine command, "Be still and know that I am God." As we look upon the actors in this little legendary scene we feel that there is no lightest sound anywhere, as if the very wind were listening to the benediction of the still small voice which the entranced knight is hearing as the thorn-crowned Christ in the carven wooden figure stoops and places his pierced hands about his neck, and touches his face with his lips. The other knight in armour on horseback standing at some distance turns to gaze upon the scene, but the little opened door obstructs his vision of this secret, sweet communion of the All-Merciful with the merciful.

Those who having seen the stooping dimly gilded figure of the Christ of the crucifix felt repelled by what seemed superstitious in it, at least were struck with the genius that somehow contrived to make an obviously rudely carved wooden figure seem living and full of blessing. Men felt that a new and marvellous power had arisen in the world of art, and when, thirty years after, that series of four great paintings entitled the "Briar Rose" was exhibited, the feeling was almost universal that the painter of the "Merciful Knight" had proved himself to be the greatest master of the age.

As we begin to see that it is an *idea* that was being painted, we begin to perceive the *twofold* harmony of such painting. Everything is realistic enough, every detail attended to as if it were a photograph, and yet one feels that it is all ministering to the central thought. Never could the marigolds or the curiously interwoven briar roses, or water-lily leaves be more realistically painted, nor the cup thar hangs on its appointed nail, nor the carved angels at the corners of the shrine, not the steel helmet and the sword drawn from its scabbard and placed at the foot of the crucifix, nor many another object, yet gradually one feels how they blend into a common symbol of the spiritual life and tell the story of the soul victorious in its spiritual warfare. The helmet of temporal safety is laid aside for the helmet of spiritual salvation, the sword of the avenger is surrendered for the sword of the spirit. Not less eloquent is the meaning of the woven briars with their sweet roses, which the crown of thorns on the stooping figure almost touches; not less eloquent the marigolds, Mary's golden flowers, Mary the mother of sorrows and of pity, the mother of the Prince of Peace—because the Prince of Mercy—not less eloquent the cup on the shrine so suggestive of the water of life. All contributes to show that the still small voice is speaking to an *awakened* soul, and saying, "Vengeance is mine; I will repay," saith the Lord, and "Blessed are the merciful: for they shall obtain mercy"—the spirit of Christ is dwelling in him richly, and the gleam of the spiritual life shines through the careworn face of the knight.

The more one looks at such a picture, until one is weaned from its merely artistic beauty to its spiritual beauty, the more one is impressed with the *truth* of Christ, with the *heroism* of his warfare. A saying is brought home to us of Ruskin's, "The painters" (he says) "of the mythic school are in the most solemn sense hero-worshippers, and their aim is the brightest and noblest possible, for they at least teach us that *all great art is praise.*" The "Merciful Knight" is the superbest praise of true Christianity.

An incident, related some little time ago in one of our own papers, calls to my mind a parallel incident that came within my own knowledge, many years ago, but they were so different in their results as to afford a vivid illustration of the thought which the great painter endeavoured so powerfully to convey in his "Merciful Knight." The one incident related to a noble-minded man of our own community, one of whose two boys was accidentally shot dead by another boy of the age of fourteen. On the Sunday following this terrible accident he appeared at church with the very lad who had unwittingly caused his son's death. We were asked "to think over the cost and meaning of such an action as this and to try and realise too what a perpetual benediction and means of grace that Sunday morning's service in such companionship must have been to the boy himself." Surely such Christlike action might well be symbolised by such a legend as Burne-Jones has

depicted. But how shall we realise the "cost and meaning" of such mercy better than by contrasting it with a similar incident, in which the spiritual power was too weak to combat with the "natural man," but which provides us with a measure of the agony which the father must have experienced, and indicates how much it must have cost to transmute the natural passionate fury of the natural man into the forgiving pity of the spiritual man, enabling him to feel so deeply for another (and that other the offender) as well as for himself. The other incident relates to a young boy who was similarly shot dead accidentally by a young companion. The news had to be broken to his mother. He had been a fatherless boy. The scene was described to me by an eye-witness. It was one of very natural agony, of very natural fury and of a very natural burning sense of vengeance: it was human nature with the passions let loose, deaf to reason, the spiritual life as yet unborn in the poor soul; no power was there to control them, far less to transmute them by spiritual alchemy into forgiving pity and tender mercy for the offender. She would have torn even the mere bearer of the ill-tidings. Ultimately, it is said, she lost her reason. Such, then, is the "cost and meaning" of mercy—victorious. Military warfare, bad enough in all conscience, is mere child's play compared with spiritual warfare. Were it not so, militarism would long ago have ceased to be, slain by the sword of the spirit, abolished by the merciful knights of the spiritual army of Christ. No man who is spiritually strong enough to forgive and show mercy is weak enough ever again to don the steel helmet and buckle on the sword of the avenger, or sanction anyone else's doing it. He knows that the wrath of man does not work the righteousness of God; he learns that, after all, in the last analysis, vengeance belongeth not to him, for he pursues but the shadow, and wreaks his wrath on that shadow, but it is for the Almighty to search the substance, *the heart,* and repay by awakening it to the horror of its deep guilt. What a vain thing is human vengeance if the heart of the offender is not wrung; and in whose hands lies the power to wring the hearts of men? Not ours. We fill them with bitterness, hatred, revenge.

God is everywhere, we say, and hold this to be a necessary truth, but the truth is rarely grasped with anything like a genuine conviction; indeed, it is probably never brought home to us as we really at heart desire it should be, until after some spiritual victory we rest at our wayside shrine and offer up once more the customary prayer "Forgive us our trespasses, as we forgive them that trespass against us." Hitherto, when that act of devotion had been performed, we had taken our way through the tangled woods and along the hard or slippery paths of life, unaffected, conscious of no response, conscious that no miracle of a stooping and blessing figure had thrilled us to the depths of our being, and poured henceforth a holier influence into our heart. But now—after a genuine spiritual triumph—the wonted act of devotion has won an unwonted response. All is changed. All breathes a joyful response, the very heavens bow themselves down to the victorious soul, the loving arms of the All-Merciful meet about our neck. Alas! not more inanimate and unresponsive than the carven wooden figure of the crucifix does God seem to men in general, as they contemplate Him at church, or by their bedside, or wherever their wayside shrine is, as day by day they *offer* their devotions to Him, but *do* not according to the spirit of those devotions. Let us but genuinely strive and conquer in the spirit of our prayers, and at once the wayside shrine is transformed; all its symbols and all our acts of devotion vanish before the flood of real communion with God, as the broken lights of the stars are scattered before the light of the rising sun: God has drawn nigh to us because we *at last* have drawn nigh to Him. Ah! how vain most of our *customary* acts of devotion are, how wooden our shrines, how lifeless our Christ, how absent our God; what melancholy pervades our hearts many a day and through the years, because no miracle is wrought on our behalf, because no loving arms of divine approval are thrown about our neck, no kiss of heavenly love imprinted on our face, no holy, joyful influence pervades our soul, giving us cheerfulness, and even a divine gaiety of heart. And yet one genuine spiritual victory brings all heaven to our feet, and the everlasting arms of Heavenly Love are felt about us, and Life is transfigured, and we enter into the joy of our Lord. It is for this divine event we all are really living—often wearily waiting out our three score years and ten and exclaiming, "How long, O Lord, how long!"—and yet the key to Heaven is placed in every hand—to live more nearly as we pray: "Forgive us our trespasses as we forgive them that trespass against us"; "I will have *Mercy* and not sacrifice," saith the Lord.

MR. STOPFORD BROOKE'S SERMON ON THE QUEEN'S FUNERAL.

THE memorial sermon preached by Mr. Stopford Brooke at Rosslyn Chapel on Feb. 3, on the Funeral of the Queen, is now published, and may be had from Messrs. Truslove, Hanson and Comba, 143, Oxford-street, W., or from Essex Hall (price 6d. net., post free 7d.). The sermon is an eloquent and beautiful tribute to the memory of the Queen, in which a striking parallel is drawn between her character and reign and Alfred the Great's. The thousand years' record, which separates the two, is mingled of wrong and right, of wisdom and folly, of base and high endeavour; and yet, said Mr. Brooke, we may humbly acknowledge that the moral and spiritual forces have been stronger than their opposites or we should have met the inevitable doom of unrepented evil.

That we have not met it is due to the predominance, on the whole, in our people of the qualities which were eminent in Alfred and Victoria—love; truth; justice; honour; reverence for divine law; faith in God as sovereign righteousness; desire for the best, and determined effort to gain it; close holding together, shoulder to shoulder, heart to heart; fortitude in trial and difficulty and no surrender to them; duty done even to the death, and obedience gladly given to freely chosen rule and law in the teeth of suffering and defeat; love of the country and of one another; a deep reverence and love of home, its ties and its affections; and lastly—the love of God—deep-seated religious life, in spite of all the waves of unfaith which time after time have broken in storms on our society.

The parallel is then more fully drawn out between Alfred's character and the Queen's, so different in the outward circumstances of their reigns, but so alike in devotion to their people, in goodness and in the simple earnestness of their religious faith, in the love and reverence which from near and far gathered about them.

In the latter half of his sermon Mr. Brooke took the different stages of the funeral procession from Osborne to Windsor as symbolic of the chief lessons of the Queen's life and of what we owe to her. Starting from Osborne suggests the thought of the Queen's beautiful home life in the country, her "quiet, kindly, unadorned life, loving nature and humanity."

To us who are sorely troubled by the noise and complexity of life, by the din of the great cities in which passion and thought never cease to forge new problems; whose society is set far from simplicity and nature; whose literature, art and science have of late removed themselves too much from the ancient and quiet joys of natural beauty and natural affections; whom increasing wealth has led to despise poverty—this is a legacy from her which England would do well to receive and cherish. Let it be linked in thought to the place where she died, whence she was borne across the Solent.

The naval and military pomp of the funeral, symbolic of duty and devotion to the country's flag, point to her ardour for freedom and the true greatness of her Empire. Those great forces, as she honoured them and desired that they should be always used, were for "Defence and Peace."

The vast crowds through which the procession passed stood for the intense interests of the living Present, in which the Queen also lived so faithfully; while the historic chapel, which was the goal of that great pageant, symbolised the long and honourable Past of England, watching over the Queen.

It were well, if on this day when in our vision of the dead Queen lying at Windsor we visit the great past of England, we were to resolve to live not only in action of the present, but in honour of the past. For we are too much beset in the present with base, dishonourable, and material things, with the curse of luxury and mammon, with lies and theft, and shameful forgetfulness of honour. The ideal of true glory which the past has handed to us, and which burns like a star for those who pursue it, ought to be always present with us; the invisible, immaterial, everlasting things which alone make and keep a nation great. To live in the present is our nearest duty, but it saves us from the evils of the present if we live also in the ideal of the past and for the good and glory of the future. So lived Queen Victoria; so may we all live and die!

Finally, the burial beside her husband brought to remembrance once more her beautiful home life, "sanctified in love of God."

The last and wisest legacy she has left us is the record of a perfect home, on which, and on the affection and reverence of which, great and true national life is founded as upon the living rock.

And the sermon ends with a note of joy—joy for so noble a life, so peaceful a death, for her finished work, and for the new life into which she now has entered.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

GLEANINGS FROM HUXLEY'S LETTERS.

To his Sister, after his Engagement (1850).

THE worst of it is I have no ambition, except as means to an end, and that end is the possession of a sufficient income to marry upon. I assure you I would not give two straws for all the honours and titles in the world. A worker I must always be—it is my nature—but if I had £400 a year I would never let my name appear on anything I did or shall ever do. It would be glorious to be a voice working in secret, and free from all those personal motives that have actuated the best. But, unfortunately, one is not a *vox et praeterea nihil*, but with a considerable corporality attached which requires feeding, and so, while my inner man is continually indulging in these anchorite reflections, the outer is sedulously elbowing and pushing as if he dreamed of nothing but gold medals and professors' caps.

On the Fitness of Women for the Medical Profession (1874).

Without seeing any reason to believe that women are, on the average, so strong physically, intellectually, or morally, as men, I cannot shut my eyes to the fact that many women are much better endowed in all these respects than many men, and I am at a loss to understand on what grounds of justice or public policy a career which is open to the weakest and most foolish of the male sex should be forcibly closed to women of vigour and capacity.

We have heard a great deal lately about the physical disabilities of women. Some of these alleged impediments, no doubt, are really inherent in their organisation, but nine-tenths of them are artificial—the products of their modes of life. I believe that nothing would tend so effectually to get rid of these creations of idleness, weariness, and that "over-stimulation of the emotions" which, in plainer-spoken days, used to be called wantonness, than a fair share of healthy work, directed towards a definite object, combined with an equally fair share of healthy play, during the years of adolescence; and those who are best acquainted with the acquirements of an average medical practitioner will find it hardest to believe that the attempt to reach that standard is likely to prove exhausting to an ordinarily intelligent and well-educated young woman.

From a Birthday Letter to His Son (1878).

Your mother reminds me that to-morrow is your eighteenth birthday, and though I know that my "happy returns" will reach you a few hours too late, I cannot but send them.

You are touching manhood now, my dear laddie, and I trust that as a man your mother and I may always find reason to regard you as we have done throughout your boyhood.

The great thing in the world is not so much to seek happiness as to earn peace and self-respect. I have not troubled you much with paternal didactics—but that bit is "ower true" and worth thinking over.

From Rome (*January*, 1885).

I need hardly tell you that I find Rome wonderfully interesting, and the attraction increases the longer one stays. I am obliged to take care of myself and do but little in the way of sightseeing; but by directing one's attention to particular objects one can learn a great deal without much trouble. I begin to understand old Rome pretty well, and I am quite learned in the Catacombs, which suit me, as a kind of Christian fossils out of which one can reconstruct the body of the primitive Church. She was a simple maiden enough, and vastly more attractive than the bedizened old harridan of the modern Papacy, so smothered under the old clothes of Paganism, which she has been appropriating for the last fifteen centuries, that Jesus of Nazareth would not know her if he met her.

I have been to several great Papistical functions—among others to the Festa of the Cathedra Petri in St. Peter's last Sunday, and I confess I am unable to understand how grown men can lend themselves to such elaborate tomfooleries—nothing but mere fetish worship—in forms of execrably bad taste, devised, one would think, by a college of ecclesiastical man-milliners for the delectation of school-girls. It is curious to notice that intellectual and æsthetic degradation go hand in hand. You have only to go from the Pantheon to St. Peter's to understand the great abyss which lies between the Roman of Paganism and the Roman of the Papacy. I have seen nothing grander than Agrippa's work—the Popes have stripped it to adorn their own petrified lies; but in its nakedness it has a dignity with which there is nothing to compare in the ill-proportioned, worse decorated, tawdry stone mountain on the Vatican.

On Alcohol as a Stimulant (1889).

I understand that you ask me what I think about "alcohol as a stimulant to the brain in mental work"?

Speaking for myself (and perhaps I may add for persons of my temperament), I can say, without hesitation, that I would just as soon take a dose of arsenic as I would of alcohol, under such circumstances. Indeed, on the whole, I should think the arsenic safer, less likely to lead to physical and moral degradation. It would be better to die outright than to be alcoholised before death.

If a man cannot do brain work without stimulants of any kind, he had better turn to hand work—it is an indication on Nature's part that she did not mean him to be a head worker.

The circumstances of my life have led me to experience all sorts of conditions in regard to alcohol, from total abstinence to nearly the other end of the scale, and my clear conviction is the less the better, though I by no means feel called upon to forego the comforting and cheering effect of a little.

But for no conceivable consideration would I use it to whip up a tired or sluggish brain. Indeed, for me there is no working time so good as between breakfast and lunch, when there is not a trace of alcohol in my composition.

After Tennyson's Funeral (1892).

I think you would like to hear that the funeral yesterday lacked nothing to make it worthy of the dead or the living. Bright sunshine streamed through the windows of the nave, while the choir was in half gloom, and as each shaft of light illuminated the flower-covered bier as it slowly travelled on, one thought of the bright succession of his works between the darkness before and the darkness after. I am glad to say that the Royal Society was represented by four of its chief officers, and nine of the commonalty, including myself. Tennyson has a right to that, as the first poet since Lucretius who has understood the drift of science.

LITERATURE.

MR. HARGROVE'S SERMONS.*

OUR people are getting a very poor reputation as buyers of books, and especially of those books issued in our own religious connection. It is, we believe, more from want of thought than want of heart, but none the less it is deplorable, and discouraging to the faith which is eager to be of service. For these two little books of Mr. Hargrove's we wish a better fate than recent experience would seem to promise them; and especially the first, containing sermons on Acts of Worship, on Adoration, Confession, Thanksgiving and Supplication, we would commend to our readers as likely to be the less popular of the two. They contain lessons which we should do well all to take to heart. The call to worship, in the first sermon on Adoration, is very striking. It contains the following parable:—

Says the mite, "Fine world this cheese of ours, out of it we came and to it we return, excellent its flavour and boundless its extent so that a mite's whole life time would not suffice to make full acquaintance with it! Let us enjoy it while we may, have a good time of it all of us together, and bear no ill will to one another. So shall we live pleasantly and die without anything wherewith to reproach ourselves, and cheese return to cheese. What more could sensible mite desire?" Nothing, I suppose.

Says man, "Look at this earth of ours, how much it affords for instruction and for profit and for pleasure! Let us live and let live, let us get all the good we can for ourselves and not refuse some small share to others! So shall we die content to have lived, and what more can reasonable man desire?" Nothing indeed, unless perchance he feel within himself what one of old asserted "There is a spirit in man and the breath of the Almighty giveth him understanding." Then cannot all these things content him, needs must he stretch beyond them and seek to the Cause of all—beyond the years which come and go to the Eternal who is and was and shall be—beyond the ever-changing phenomena to the abiding Reality—beyond the innumerable many to the Infinite one.

And this is Worship, the highest act of which man is capable, the only one which lifts him out of utter insignificance and makes him great.

The sermon on "Confession" which follows teaches a true lesson of humility, striking a wholesome mean between the orthodox confession of utter depravity and that insensibility to the meaning of sin found in some shallow forms of Unitarianism. The other two sermons on "Thanksgiving" and "Supplication" also

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* "Our Reasonable Faith: Four Sermons on Ac of Worship." By Charles Hargrove, M.A. London Philip Green, 5, Essex-street, Strand, W.C. 6d. net. By post 7d.

"Sermons and Impressions brought fro America." By Charles Hargrove, London: Phil Green, 5, Essex-street, Strand W.C. 6d, net, B post 7d.

touch the realities of our religious life in a helpful manner, disposing the hearer or reader to sincere worship; and to the whole is prefixed the following inscription :—

To the Congregation (Present and Future) of Mill Hill Chapel, Leeds, and to Kindred Congregations founded simply for the Worship of God, these Sermons are with all earnestness and diffidence dedicated.—Leeds, Jan. 1, 1901. C. H.

Mr. Hargrove's "Impressions" of America were contributed to these columns in four letters, now reprinted with the five sermons which set forth some of the lessons which the preacher drew from his experiences across the Atlantic. Of the sermons, four have already appeared in the "Mill Hill Pulpit," and were noticed at the time of their first publication. They are on "Expecting Much and Finding More : A Lesson of Diffidence," "The Ruin of an Empire," "Persecution by the Persecuted," and "Christ's Reign in America." The other sermon, No. 4 in the series, is on "The Worth of Learning," as a preparation for work, telling in a most interesting manner what the early settlers in New England did for education in Harvard College, and of their standard of sacrifice for the higher life.

THE SUNNY SIDE OF LIFE.*

THERE are many readers of THE INQUIRER who are glad to hear of interesting and helpful books of American authorship. Transatlantic literature commends itself to them by reason of a certain freshness of thought, simplicity of statement, lucid exposition rather than originality of idea, aptness of illustration, and a breezy, sunny optimism. Such a volume is the one under notice. It is of special value to ministers as an illustration of the art of popular preaching, and, besides, would interest and help the general reader.

Dr. Perin is a minister of the Universalist Church, and in a city famous for its distinguished preachers, he is well known within and beyond the borders of his denomination. In the face of difficulties in the South-end, the district of the city where his church is situated—difficulties which have killed or dispersed several Unitarian churches—he has built up a living church. It is called The Every Day Church because its doors are always open, offering to all comers the hospitality and quiet rest to be found within its walls, and an unbroken ministry of counsel, help, sympathy, every day of the week given by some sentinel always on duty. A paper read at a ministers' meeting, entitled "A Divided Interest," strongly deplored the long holiday system during which many of the city churches are closed for three months. But here is an Every Day Church justifying by its continual activity the subject of one of those sermons, "The Service of Love," all vitalised by a love of service.

The sermons, twenty-one in number, are simple, thoughtful, practical, and, above all, they are bathed in an atmosphere of sunshine. "I make no secret," he says, "of my faith in an optimistic gospel. Sorrow and sin are real facts. The battle of life is fierce and long. But this is God's world and men need to be assured over and over again that in God's economy night and death and failure and sin *are not final*. God is in his world. Victory must be final."

Some of the titles of the sermons are worth quoting. The first sermon is entitled, "The Sunny Side of Life," furnishing the title of the volume. Others are—"Don't Worry," "Common-place People," "Listening," "Common Little Lives," "Waiting," "Uncrowned Kings," "The Task and the Man." This is not a *critical* notice that would come more *pointedly* from a lay-hand, but a commendatory one. Here is an extract taken from the sermon, "A Divided Cruise," fitted for our own admonition and instruction :—

> Did anyone ever hear of a church impoverished or made weaker because it started another church in a suburb of the same city? Did anyone ever hear of a denomination made weaker because it gave of its substance and time to plant another church in another city, or because it planted a mission in a strange land? One of the most familiar principles established by the foreign missionary work of the last fifty years is that of the reflex action upon the churches which have these missions. Of course they have faith in the intrinsic value of the missionary enterprise, but quite aside from its intrinsic value, aside from its beneficent influence, it is a recognised fact that it has had immense influence upon the home churches themselves. They have been stronger, they have been braver, more enthusiastic, self-sacrificing, more devoted to the cause of Christ because they have divided their meal and their oil with others who needed it.
>
> And what is true of the church in general I believe to be absolutely true of the individual church. I do not even suggest that a church should throw prudence to the winds, that it should be unbusiness-like in its methods, that it should be careless of its resources. But what I do affirm is that a church which will go forth in the spirit of Jesus Christ and serve God with absolute trust and not with despicable fears as to its starvation, is far more likely to succeed. In other words, safety from the famine is to be found, not in guarding the handful of meal and the cruse of oil, but safety and prosperity are to be found often in the hour of famine in sharing it with somone else.

The proceeds of the sale of this volume will be devoted to the support of the charitable agencies of the Every Day Church. J. MCDOWELL.

* "The Sunny Side of Life." Sermons by the Rev. George L. Perin, D.D., Boston. Every Day Church Publishing Co., Boston, U.S.A. One dollar.

ARTICLES IN THE REVIEWS.

THE February Reviews had little time to prepare any worthy memorials of the Queen. We have already quoted from Sir Theodore Martin's sonnet in *The Nineteenth Century and After*, after which Sir Wemyss Reid offers a tribute in his record of "Last Month." In the *Contemporary*, Mrs. Crawford writes as an accomplished newspaper correspondent. The *Fortnightly* has a sonnet on "Death," and a black border like the others. The *Monthly Review* was issued too early to contain any notice of the great national event.

The first of the editorial articles in the *Monthly* is on "The Happy Warrior," with a not very convincing tilt at "our latter-day peace-mongers," whose doctrine is said to rest upon "a materialistic view of life." Who those particular peace-mongers may be we do know, but the writer of the article urges in his argument against those who plead for arbitration that "human justice without an executive power is an absurdity," implying that the final appeal must be to arms. That may be true; but what more materialistic basis for the conduct of human affairs could be assumed? The writer's plea for a noble chivalry in modern arms is worth a good deal more than his travesty of the position of those who uphold the principle of conciliation. This month's number is particularly rich in illustrations. Mr. Roger E. Fry's article on "Giotto," continued from the December number, is rendered doubly valuable by the reproductions of the great artist's pictures, and in another on "An Emperor's Sporting Chronicle," there are some extremely quaint illustrations reproduced from the Emperor Maximilian's hunting and fishing books, dating from 1499 and 1504. Among other articles is a notice by Dr. Hodgkin of Mr. Morley's "Cromwell."

In the *Contemporary*, Mr. Meredith Townsend writes on "The Influence of Europe on Asia" with not much confidence in what the West may be able to do for the East, and in the matter of missionary effort hardly drawing the conclusion we should have expected from his view of the facts. Mr. Townsend believes literally in the command to Christian disciples to preach the Gospel to all nations, but apparently thinks that in the Divine counsels that effort is not expected to succeed, except in very few instances, "while the rest 'perish everlastingly,' that is, die like the flowers and the dumb creatures of God." We should rather say that the conception of "salvation" which leads to such a conclusion needs revision. Two other articles, "Christianity and Public Life," by D. S. Cairns, and "Co-operators, the State, and the Housing Question," by Gilbert Slater, are specially deserving of attention.

In the *Nineteenth Century and After*, His Highness the Maharajah Gaekwar of Baroda, following the recent example of the Amir of Afghanistan, writes an extremely interesting account of his "Ways and Days in Europe and in India," showing a clear appreciation of what is good in Western civilisation, and a serious devotion on his own part to the welfare of his people. Dr. Robert Anderson, Assistant Commissioner of Police of the Metropolis, writes on "Our Absurd System of Punishing Crime," pleading for a clear distinction in treatment between those criminals who from their birth and the entire conditions of their life cannot really help themselves, and those to whom crime is a choice and a constant profession, without shame, broken only by repeated terms of imprisonment. The former, he urges, should be treated with the kindest restraint, and in homes for such morbid cases; the latter, when proved incorrigible, should not be again let loose on society. The reason for this view is that while crime on the whole is steadily diminishing, the class of *professional criminals* is on the increase.

To the *Fortnightly* Sir Robert Hart contributes the third of his valuable articles on China, and Mr. C. S. Jones, in a letter to the Editor, renews his onslaught on the London County Council's past record in the matter of the Housing of the Poor,

OBITUARY.

MR. J. BARRON, MOTTRAM.

IN the death of Mr. John Barron, the Mottram congregation and Sunday-school have lost a most devoted helper. He was born in the village of Mottram, and lived in it throughout his life, and died unmarried at the age of seventy-one years. For two or three years his health had not been good, yet his sudden death came as a surprise to his many friends. Mr. Barron was connected with the Sunday-school from his earliest years, going on from scholar to teacher and superintendent. The latter office he held between forty and fifty years, resigning the post only at the close of last year. For many years, and up to the time of his decease, he was choirmaster in the church. Without the advantages of an early education he strove by self-culture to improve the powers of his mind. He showed goodwill towards all, and was ever ready to do a friendly service whenever he had the power. As a worshipper in the church he was most constant at the services, as well as at his duties in the school. Having to labour during the week for his daily bread, he felt the greatest pleasure in sharing in the work of the Sunday-school. His general benevolence of character won for him a host of admirers.

He was buried in Mottram Cemetery on the 9th inst. The service at the grave was conducted by the Rev. N. Green, and was attended by a company of nearly 300 persons, composed of scholars, teachers, members of the congregation, and friends of the deceased. In the afternoon of Sunday, Mr. Green preached the funeral sermon to an immense congregation, who testified by their presence to the great and wide esteem felt for the Christian man who had ended a useful and honourable life.

MRS. SAMUEL RIDER.

THE congregation of Brookfield Church, Gorton, lost by death during the past week the wife of their church secretary. Although she was, for years, prevented by bodily infirmity from attending the services at church, Mrs. Samuel Rider ever displayed a real and active interest in all that concerned the welfare of both church and school. At the bazaar, which has just closed, and which was held for the purpose of raising £600, to be used as an investment to cover the ground rent of the new schools, some of the work of Mrs. Rider's hands was on sale, and the purchasers of that work value it all the more as being the result of many hours of labour, not entirely free from bodily pain, cheerfully and affectionately given to a cause she held dear.

In these busy restless times we are somewhat apt to overlook those who are not constantly in our midst sharing our excitement and worry. But Mrs. Rider was never overlooked. Ever patient in suffering, loving and gentle in thought, word, and deed, she won the hearts of all who had intercourse with her. The memory of her sweet patient face and kindly ways will have an abiding place in the hearts of a great number of the congregation. The world is the poorer by the loss of such noble gentle souls.

THE CHILDREN'S COLUMN.

OUR great and dearly-loved Queen has passed away. She was, indeed, a mother to us all, and we feel like orphans without her. When you are grown up you will be able to tell other children how, when you were young, this great sorrow fell upon us all; and I hope you will always do what you can to make her known to those who come after us, and to keep up the memory of one who was so great and good, both as a Queen and as a woman.

Perhaps some of you may have seen the wonderful and beautiful sight when, on Feb. 2, her body was carried through the streets of London, drawn by her own eight cream-coloured horses; whilst her son, now King Edward VII., and his brother the Duke of Connaught, and her grandson the German Emperor, rode behind the bier, on their beautiful horses, followed by the Guards on their horses, wearing their helmets and great red cloaks; and in front, for something like a mile in length, marched or rode sailors and soldiers of the Queen's Navy and Army, all with slow and solemn step, and arms reversed, all looking so sad and sorry. And the minute guns fired, and the muffled bells of the Churches were tolled; whilst the crowds of the Queen's loyal people stood for hours in the cold, packed as close as they could stand, and silent, full of sorrow for their Mother-Queen. If you saw it, you will never forget it: and many who do not live in London and are far away will read about it, and see pictures of it, and understand, too, how solemn and fine it was, and wish they had been there to see it.

As we sat for hours, waiting for the procession, we were watching the crowds collecting, and the police and the soldiers keeping them in their places. Every soldier was in his place; every policeman did his duty. There were some lancers on their lovely horses, keeping the cross-streets. When the crowd were not to press forward, the lancers moved their horses into a line; the beautiful creatures understood, and gently backed themselves into a closely-packed row, side by side; and when they had to press back the crowds the horses moved gently against them, and put their feet down carefully, as if *feeling* so as not to step on anyone. When anyone in the crowd fainted or turned ill, a little band of men at once appeared, and took care of the sick person, and carried him or her away out of the crowd, on their arms crossed together, or on a stretcher.

One could not help feeling that *one spirit* moved everyone that day; and that the great spirit of the whole nation was there showing its sorrow, its honour, love, and reverence. And there was another great spirit present among all those crowds—one of the greatest and highest of all spirits—the spirit of Obedience. It was there in the crowd of lookers-on; it was in the noble horses, in the policemen, the lines of quiet soldiers, guarding the lines of street; it was in the parties of soldiers who marched past, in the sailors, in the officers, in the cream-coloured horses that drew the gun carriage on which lay the coffin with its white covering, with the Royal Standard across it, and the Queen's crown and sceptre upon it.

And then the thought came that in all this obedience they followed the example of that dear friend and Queen whose body was being taken to its last resting place beside the husband "loved long since and lost awhile"; for she, though highest and chiefest of all, was indeed the servant of all, working from her childhood to her old age for the good of her people; always simple, always loving, always just, always compassionate; not asking or demanding honour for herself, but getting it and the warmest love of her people just because of what she was in herself. She was "obedient to the heavenly vision" of what was right and good; just in the same way that every one of us may be. There are sentences in the prayers in two of the services used in some churches that pray thus for our Queen and her people. "Fill her heart and theirs with such loyalty to thee, that her people may be exalted by their loyalty to her." And again, "May the glory of her rule be in the simplicity of her obedience." Those prayers were fulfilled in her, I am sure. Jesus said, "Whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all." This was one great secret of why our dear Queen's life was so noble and beautiful; she "ministered" to others, and was "servant of all." And so she was truly "chiefest of all," and reigns a true Queen and Mother in all our hearts.

Do we need to be told what this teaches to us, who love her so devotedly, and in our little measure would follow in her steps and try to be worthy of her?

GERTRUDE MARTINEAU.

MATINS.

FLOWERS, when the night is done,
Lift their heads to greet the sun;
Sweetest looks and odours raise,
In a silent hymn of praise.

So my heart would turn away
From the darkness to the day;
Lying open, in God's sight,
As a flower in the light.

HENRY VAN DYKE.

(In the new edition of Horder's "Treasury of American Sacred Song.")

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Encyclopædia Biblica. Vol. II. Edited by the Rev. T. K. Cheyne, M.A., D.D., and J. S. Black, M.A., LL.D. 20s. (A. and C. Black.)

Modern Criticism and the Preaching of the Old Testament. By G. A. Smith, D.D., LL.D. 6s. (Hodder and Stoughton.)

The Historical New Testament: A New Translation. By James Moffatt, B.D. 16s. (T. and T. Clark.)

Naomi's Exodus. By Lily H. Montagu. 3s. 6d. (Fisher Unwin.)

Ruskin School Home. By H. Lowerison. (A. J. Paton, 32, Beech-street, E C.)

Scribner's, Expositor, Contemporary, Bookman.

Concerning Children. By Mrs. (Stetson) Gilman. 6s. (G. P. Putnam's Sons.)

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LONDON, FEBRUARY 16, 1901.

A LIVING CHURCH.

WE have invited special attention to the article under the title "Choose Life," by the Rev. E. W. LUMMIS, M.A., which is concluded in our present issue. It is a fearless and very earnest statement, by one who has devoted himself to the service of religion, and has an ideal of fuller life and more effective service, into which our churches are called to enter. The statement is clear and vigorously made. Very likely there are points in it which will be met with vigorous dissent; but at least it is deserving of serious consideration. Its appeal cannot be met by any plea of self-complacency. If on any side it is unwisely directed, it must be met by some clearer, more prophetic word, that shall arouse a deeper passion of earnest devotion, and show us a still better way.

There is one point on which we do not agree with Mr. LUMMIS. "We need a name," he says, "and it must be the name of a church." And the difficulty of agreeing upon one satisfactory name he regards as a trifle, which must be overcome, unless our cause is to be given up as hopeless. For our own part, we cannot accept the alternative. It is easy to make fun of the laborious title of our National Conference, but it denotes a serious attempt at a true unity, which for the present, in our judgment, it is best to accept and leave as it is. In the first of three articles on "A Century of Unitarianism in England," published in these columns last December, we described the varied origin of the churches now united in our National Conference, and popularly known as the Unitarian body. We briefly traced the history of Unitarianism in those churches and attempted to draw out the main lines of religious life along which their endeavours ought to be directed. But as to a name that could truly denote their distinctive character, and therefore be adopted with satisfaction and profit by the whole body, we then wrote :—

The time may come, when, re-born to a new fervour and clearness of purpose and spiritual insight, they will realise that they are in fact a union of Free Catholic Churches, and that they can have no other name; but that time is not yet.

And we still hold that our wisest course for the present is to have patience with the various names of our churches, and their collective use in the title of the National Conference, and that what we have to work for is a deeper conception of the meaning of our church life and a truer fulfilment of the great purpose for which we are united in Free Churches. It may be an awkward position to be in, but it might easily be very much worse, and it is because Mr. LUMMIS's article, quite apart from the name question, pleads so strongly for the essential things, that we value it so highly, and hope that it will command the attention it deserves.

The essential things, as we understand the matter, are the complete consecration of our individual lives and of our churches to the worship and service of GOD, that we may more perfectly do His will in the nurture of a true spiritual life, in the battle with evil in the world and in testimony to truth. In these things we have common aims with all churches, and we have our own special service to render.

Mr. LUMMIS, asking what is our peculiar mission, "our cause," says it is not to proclaim GOD's Fatherhood and Man's Brotherhood, since that is a mission common to us and all other disciples of CHRIST. It is of course a large part of our duty, and so of our mission, as worshippers of the living GOD, who with JESUS have learnt the great truth of His love. Our churches would still have that duty and that high privilege, even if all that separated them from other churches and gave them a "peculiar mission" were at an end. And in the same way it must be their supreme aim, as it should be of all other churches, to nourish a true spirit of worship and surrender to the will of GOD; as, indeed, Mr. LUMMIS has said: "Our first and deepest need is real prayer, real worship, sincerity in GOD's service." And anyone who desires to see stronger, fuller life in our churches will use every endeavour to attain and to nurture in the House of Prayer a deeper reverence, more absolute surrender to the FATHER'S will, more heart-felt prayer.

This is not to be achieved apart from the practical conduct of life. Prayer grows stronger and more fervent in the church where lives are bent with passionate endeavour, in brave, practical faithfulness and self-surrender, on the doing of righteousness; and so the ideal of a beneficent Christian brotherhood, with its spiritual home in the church and its work in the world, must be inseparably bound up with all endeavour after more vitality and fruitfulness of church life. There must be in the fellowship of our churches in far richer measure, not only the spirit of prayer, but the graces of a true Christian manhood and womanhood, and lives pledged to active service for the Kingdom of GOD amid all the needs and interests of the world.

All this is essential, and ought to be felt to be essential in every church of whatever name. But then we come to what is peculiar in the mission of our own churches, for there is a special call to faithfulness on our part in the manner in which we must fulfil these great ends, the only manner in which we can fulfil them with fidelity to the light that has been granted us.

Our Cause, Mr. LUMMIS declares, is the Gospel of Truth. That is to say, in our religious life we are to be absolutely dependent upon GOD, who is the Spirit of all truth. We are to receive no creed or standard of belief imposed by external authority, even the most venerable and august; but are to dare to make the great surrender and pledge ourselves to the holiest service, obedient to the one authority, the inward witness of the present Spirit of GOD. We are to receive from Him our daily bread, living out in all its fulness our true life with GOD, fearlessly declaring all that He shall give us of truth to speak, humbly dependent upon Him and open always to new light. Thus, what seems to some a dangerous trusting in ourselves is in fact a complete surrender to the living GOD. Neither does it, as some would say, cut us off from the past and from the great tradition of Christian faith. That inward witness interprets for us all the past, while it gives us present light and leads in the true way. It opens to us all the spiritual riches of Christian truth and fellowship with CHRIST himself and the Communion of the Saints. It is our distinctive mission to prove in the fellowship of our Free Churches, that this is the truest service of GOD, the open way for the clearest and fullest revelation of His truth: that so old error is most surely purged from our religious faith, while knowledge grows from more to more; conscience is quickened to the truest insight, and worshippers are made the most effective workers in every good cause, for the uplifting and blessing of mankind. It is a solemn and glorious trust which we have received, demanding of us the utmost and humblest consecration—consecration of the inward spirit and of all that makes the outward ordering of our life.

Some of the things we may do, and are called to do as witnesses to GOD's truth in the present time, and servants of His Kingdom, Mr. LUMMIS has indicated, as also the spirit in which all

our work must be done and our sacrifices made. We now ask of others also their counsel in this matter, not in captious criticism, but in earnest endeavour after deeper wisdom and clearer insight, that together, if it is the will of Him in whom we trust, we may attain to something more of what we long for in the holy service to which we are called.

CHOOSE LIFE.

III.

15. As a distinct religious community we have a distinctive divine commission; but we realise it so imperfectly that we are doing little or nothing to fulfil it. Now this our failure to realise our special mission is not, as some keep telling us, an index of religion, but of irreligion. If a man neglects his own peculiar duty, is that a sign that he is more, or less, careful in the common duties of mankind? When we fall into sectarian vices, it is not through obeying too eagerly, but through listening too carelessly to the voice of God, as it speaks to our very selves.

16. What, then, is our peculiar mission—what is "our cause"? Not, certainly, to proclaim God's Fatherhood, and Man's Brotherhood; this grand duty we share with our fellows in Christ. Not, I suppose, to announce that Joseph begat Jesus? No; our belief concerning certain historical facts is conspicuous only by contrast. If there were no Virgin-birth superstition, no leaning to the vulgar-wonderful among our fellow-Christians, we should never need to touch those facts at all, but "our cause" would still remain to us, surely. Our cause is the Gospel of Truth: truth of mind, as well as truth of lips. Therein the God of Truth has quickened our conscience, in order that we may quicken the conscience of the world. We are to proclaim, in His name, that while a man may believe error, or speak error, inadvertently, yet to do *either* deliberately, or through wilful carelessness about truth, is a sin; that it is as wrong to force our reason as it is to lie; as wrong to accept beliefs without examination as it is to vouch for a story without certainty of its truth. No man has a right to believe anything on inadequate evidence; no man has a right to petrify his beliefs, loving "the truth," as some *Credo* enshrines it, or his own opinion, more than truth as God reveals it to the earnest soul: when Faith and Reason blend their diverse images, like the two eyes of a man, into one ordered message. This is our cause—to restore Intellectual Truth to her high place in the circle of the Virtues. He that sinneth against her wrongeth his own soul: all they that hate her love death.

17. And how shall we serve our cause? First of all, by a more vigorous polemic. I fear that this word may startle and distress some readers. "Would it not be better to expound the positive aspects of our faith, and leave negations in the background? Ought we not to live at peace with all men?" When we rightly can; and here our warfare is not with men, but "against tyrannous principles which keep the world in darkness, and the spirit that breeds evil in heavenly things."* Let us not cry peace with the spirit of untruth, for there is no peace for us with that spirit. And do you not see that this is the most positive thing we have to tell? That its revealing radiance flings a thousand shadows of negation is proof and measure of the world's need of it. But it is not primarily with the shadows that we have to do: we are sent to bear witness of the light.

18. In Biblical criticism, especially, certain results are by this time established; you may know them, or not know them; but there they are to know; they are not matters of opinion any longer, but of knowledge. To ignore them, or to deny them without scrutiny, is a sin against truth. And their necessary implications in religious belief are enormous and far-reaching. It is our plain duty, in due time and place, to proclaim them, exhibit their consequences, and urge obedience to intellectual truth.

19. Do you think God sent us out before we were needed? Religion in Christian lands stands on the very brink of choice between life and death—life, if faith be pure enough to correct its creed; death, if it cling to that dying body wherein truth used to dwell. Rome of the second century, Rome of the sixteenth, show us what religion becomes when its forms survive belief, and still are cherished. Shall England of the twentieth century form a triad with these? She will, unless the prophets of the God of Truth proclaim their message.

20. This polemic is not sectarian; it is at the opposite pole from the spirit of schism. The spirit of schism says, "Believe what I believe, or be anathema." Let us say, "Believe only what God reveals to you, believe all that He reveals to you, entertain His angels with diligence and without fear, and you will be blessed."

21. Next, we must educate both ourselves and our fellows. There are many of us with leisure and capacity for obtaining knowledge of much that we ought to know. Means are readily found. Let strong churches by themselves, weak churches in groups, become centres for University Extension teaching. Let them employ University lecturers for social, economic, literary teaching; critical scholars for Bible study and comparative religion; others for subjects in which they are strong.* To such lectures many would come who are not yet of our fold. In the economic courses a hopeful effort might be made to trace the real causes of slum-misery and cognate horrors. The day cometh, and now is, when we must labour in that dreadful field of duty with all our heart and all our mind.

22. And are we not, we cultured Unitarians, are we not able once a quarter, once every half-year, to produce a really worthy review? Has the *New World* left the country of Milton, Locke, and Martineau so far behind? Critical reviews there are already; but we want one that shall apply the results of criticism. We want a vehicle for social-economic thinking of heavier calibre than our weeklies can carry. We want a first-class review consecrated to intellectual truth. I am sure we have writers among us, equal to the task. It is money, no doubt, that lags.

IV.

23. Why did Dan remain in ships, and Asher in his breaches? Because there was no king in Israel. When the king came, by his very first act "Saul chose him three thousand men of *Israel*," and we hear but little of the tribes after that. But this earlier affair of Barak begins with the choosing of men "of the children of Naphtali and of the children of Zebulon"; to whom Ephraim, Machir, and others added contingents—but Gilgal abode beyond Jordan, and Reuben among his sheepfolds.—(Reuben's "Notes on the Construction of Sheepfolds," if extant, are doubtless of a sturdily independent type.) Is not this an inspiriting cry: St. George for Merrie Northumberland, Huntingdon, Wiltshire, and other non-continental counties! We need a name and it must be the name of a Church.

24. We need a name. "But, you know, we shall never agree about it. Everybody has his own choice, and if you start that topic we shall quarrel till doomsday." I do not believe it. If it is true—if we really are capable of wrecking our cause for such a trifle—we are hopeless. The selection of a name is, of course, not unimportant (my own fancy is "Philalethian"; I resign it in advance), but it is a trifle in comparison with our need of finding *some* name for a common standard. There are many ways in which it could be done. I mention one. Let the Conference Committee, duly empowered, invite each congregation to send a suggestion, together with an expression of willingness to accept the final decision. Then take a plebiscite vote on all the names suggested, and a final vote, if necessary, on those that head the poll.

25. And this must name a Church—a really organic whole, capable of speaking and acting, thrilling its health and power into every slightest part. Why are we not a Church? We are bound together by spiritual ties; we are closer to one another even in creed than any populous orthodox sect; our common rejection of a credo is but another link; yet we do not come together. Our life is centred in our several congregations: to be a member of one of them is—to be a member of one of them, no more! It ought to be membership of a Church as great as the sum of our common life. How can we bring this about?

26. Well, we have our Triennial Conference of This, That, and the Other. Let us hope it will soon be rationally named. The next step will be to make it annual. Why not? Have we not life enough to throng the tent of meeting once a year? Is the real obstacle, again, money? Alas, if so! And we have our Conference Committee, already useful, capable of being made supremely useful. And we have our Sunday School Association. And we are to have our Union of Guilds. Here are all the stones to hand, will we but raise and lay them, for the building of a temple where the Sons of Truth may together worship their Father every day.

27. What is our Church to do? Ah! what might she not do, a church whose foundation is truth, whose corner-stone is love. Of all the glorious tasks awaiting her I will name two, for which the time is ripe.

28. We might begin a work of exceeding beauty and use—the creation of a pure dogmatic. Hitherto all systems of dogma

* Eph. vi. 12.]

* Cannot the Hibbert Trustees help us here?

have been based on some pretended special revelation, or on one man's sole insight. We might begin to build up the science of God revealed in conscience, inductively, by patient observation, record, comparison, inference and test, as the sciences of God revealed in Nature have been reared. The task would be long—in one sense, eternal—but full of joy, and exquisite in issue.

29. And we might, nay, we must, set ourselves as a church to detect some, at least, of the causes of disease in our industrial system, and to remove those which we detect. The drink evil we shall assail, of course; but there are deeper roots to it all than this crusade will touch. Is it usury that works the ruin? Is our system of taxation a cruel one? All the problems of wealth and poverty are to be faced, and the church that dare not face them is no true church of Our Father.

30. Our own union will be our first lesson in the great truth we have still to learn, our membership one of another. By common toil we shall realise our own faith, and uphold our brother's; reverence will grow in the service of truth, love in the work of kindness. We shall awake into a new harmony of saintly character, where mercy and truth have met together, and righteousness and peace have kissed each other. Here is life for the choosing; it is to be won by prayer, thought, love, toil. But if we delay to offer those sacrifices, Heaven and Earth in their austere order bear us witness that our very inertness will be the choice of death, and the beginning of death. In this time that now is we must wake to newness of life, or else drowse contemptibly into nothingness.

E. W. LUMMIS.

THE GROWTH OF POWER.

THE wealth of the world to-day is enormously greater than ever before, giving us more power for good or ill. The mere number of human beings means the raw material of power, and the great increase of populations in civilised countries throughout the century makes it probable that there is more vital human force in the world to-day than ever before. The power of knowledge, too, is incalculable: the mere power to read, and yet more the training given in our elementary schools has enormously increased the potential forces of the civilised world. All these and other changes I might mention, point in the same direction: they all show the stupendous increase in power which has been given to man in the nineteenth century. Man ought to stand amazed before his own creations and the opportunities of action which they give him. The gravest of all questions is, what are we going to do in the future with these tremendous powers? We have larger powers of mischief as well as larger powers of good: we can destroy far more easily, as well as produce far more easily, than formerly. A French General said a short time ago that he had in his hands a discovery which would place France once again at the head of all the nations of the earth. What was the discovery which was so to exalt his nation? It was no secret for abolishing poverty or healing diseases which have been thought incurable. It was not a discovery for making two blades of corn grow where one had been grown before, or for more effective education of children, or for providing vaster quantities of useful things. It was simply a new destructive, which to his imagination appeared likely to outdo all former destructives in its far-reaching ruinous intensity. We need not fear, I trust, that he was right, but the man's statement is typical of one of the dangers of our time. It is a strange and awful ambition to make a nation superior to others simply in virtue of its powers to destroy. Power, of course, there must be, to defend, to protect, to hinder wrong, as well as to produce what is useful and beautiful and good. But that any man should imagine that the mere power to destroy could make his nation great is an appalling perversion of the truth. Power to heal, power to alleviate, power to help, power to give knowledge and pleasure, power to make average human life bright and happy, and free from sordid cares, power to create beautiful things, these are the powers by which a nation can become great.

How little yet have we done in comparison with what remains to do! If an intelligent and kindly man a hundred years ago could have been made even partially to realise the powers which have been gained for us, and which we possess to-day, I think his first exclamation would have been, "Thank God, then there will be enough for everybody." He would have believed that poverty, except for those who refused to work, would have been rendered impossible. We feel to-day how sadly far from being realised is such an expectation. We have the poor still with us, living in wretched houses and with an insufficiency of everything. We have strife and misery and wickedness. It is a proof that mere machinery and power to produce useful things cheaply cannot solve our problems. If we have been taught one thing more than another by the nineteenth century, surely we have been taught that. We and the other civilised nations have increased enormously in power: but poverty and wretchedness and wearing anxiety and war are still all about us. It cannot be said that we have increased equally in joyousness, in loving kindness, in power of self-control. If machinery and intellectual methods and patient study alone could have solved the great moral problems and have brought peace upon earth, it would have been done, or, at any rate, approached, in the last century. We cannot feel that this is so. Great instruments of power for good or evil have been put into our hands, and are at the service of our hearts and minds. But what of the hands and hearts and minds themselves? It is the way we use these powers, not the mere possession of them, which will help or hinder the coming of the kingdom. We stand at the beginning of a new century more richly endowed with power than mankind has ever been before; forces have been entrusted to us which may make either for strength or weakness. Let us glorify God, who has given such power to men, and let us receive the gift with holy fear, praying that he may give us the wisdom and goodness to use these powers aright, that our strength may be for the healing of the nations and the spirit of our action in accordance with the mind of Christ.

H. GOW.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE STORY OF THE UNRIGHTEOUS STEWARD.

SIR,—This story of the Unrighteous Steward has occasioned much searching of heart on the part of Biblical commentators, because, when it is detached from its context and place in the Gospel narrative, as our good friend Mr. Reed has done, and treated as an illustration of violation of the moral law, of doing unto others as we would they should do unto us, Jesus does seem to treat the conduct of the Unrighteous Steward far too leniently, and does not insist, some naturally and properly think, with due emphasis upon the enormity of the man's wickedness in defrauding his Lord of his property, and the certainty that full retribution will ultimately overtake the man for his crime.

But if, instead of detaching the parable from its context and treating it as an illustration of unrighteous conduct, we carefully consider it in its critical connection with the Gospel story, we shall find another and, it seems to me, a truer and very significant meaning. The story occurs in the latter part of the ministry, when Jesus is going up to Jerusalem, as he has warned his disciples, to suffer and be rejected, and all the stories or parables in this section of the ministry are illustrations of Jesus's teaching of the doctrine of the Cross.

The story seems to me to illustrate that doctrine most thoroughly. For what is its real thesis? Is it not that when men have to deal with themselves and seek their own gain, and try to save their own individual lives, then there is nothing which they allow to daunt or hinder them? Then they do not wait on circumstance, but at once use every circumstance, however adverse at first sight it may be, as a stepping-stone for promoting their own advantage, and so resolutely making the best of things. But where it comes to seeking to serve God, by learning to deny ourselves when the call comes to us to leave our all and follow the Master, then we become exceedingly sorrowful and turn away, feeling that the time for such a decision is not yet come.

And so Jesus points out to all his disciples that if they were as determined to allow nothing to daunt them, if they were as resolute in using divine means as men in general are in using those means which he termed the mammon of unrighteousness, then the Christian disciple would be received into the eternal tabernacles.

It may be urged that this interpretation of the parable is accepted upon purely *subjective* grounds. It is true. But then what other grounds can we find upon which to base our judgment as to the authenticity of the parable? The parable is contained in every MS., every version we possess of the Gospel of Luke, and Textual Criticism has no objections to offer to its authenticity. So that all who reject it as *authentic* do so on *subjective* grounds also. Might not Mr. Reed's methods of criticism apply with equal facility to any and every parable? Am I to refuse to teach the parable of the

Sower because Jesus has no rebuke for the careless husbandman, who wastes three seeds on unsuitable ground to one he casts on good ground? Or, again, am I to explain to my children the whole story of the relations of Gentile and Jew in the first century in order to make them understand why some do not accept the parable of the Prodigal Son as authentic, because they think they can find in it a reference to the contest between Paulinism and Legalism? May not a word be urged on behalf of the simple-minded and earnest Parent and Teacher, who wishes the children to learn what are the contents of the Gospel, what the New Testament does tell us about Jesus Christ, before initiating them into all the methods of the Higher Criticism? I for one am indebted to Mr. Hirst for his book just because he deals only with the text, seeks to make that clear, and leaves the disputes of the commentators entirely upon one side. I may claim to have been as diligent a student of the Higher Criticism, especially with regard to the New Testament, as my time and means have afforded opportunity. No one values the Higher Criticism more than I. The *results* thereof are, I trust, apparent in all my teaching to my young people and my pulpit ministrations. But the very last thing I desired for my own children, or any others for whom I am responsible, has been a premature initiation into the mere methods of criticism. An appreciation of these methods is simply impossible to children, and, I may add, to amateur theologians.

CHAS. J. POYNTING.

SIR,—Will you allow me to suggest another interpretation to the parable of the Unjust Steward? Mr. Crowther Hirst's explanation of it resembles that in Mr. Peabody's "Mornings in a College Chapel." But neither seems to me to touch the true meaning of the parable, or of the lesson it was intended to teach.

I remember Dr. Charles Beard drawing our attention to the fact, that in the Gospel according to St. Matthew we find the parables grouped together—all those referring to one subject, such as "the Kingdom of Heaven," gathered in chapter xiii. for instance, and those relating to "the End of the World" in chapter xxv. But that, in the Gospel according to St. Luke, this is not the case. Each parable is there connected more or less with the special subject our Lord wished to enforce, and in almost every instance it serves as a definite illustration to some definite thought, some great maxim. In many cases this is obvious. Thus in chapter xviii. we find "He spake a parable unto them to the end that men ought always to pray," and again "And He spake this parable unto certain that trusted in themselves that they were righteous."

But if we want to grasp the meaning of the parable of the Unjust Steward we must, I think, go back to the beginning of chapter xv., and notice that "the Pharisees murmured at him for receiving sinners and eating with them," and he answered them by the three great parables of God's forgiveness of sin, and of rejoicing over the conversion of one sinner.

Then he turned to his disciples and warned them, as he had done so often, against the spirit of self-seeking and worldliness that characterised the Pharisees and their captious criticisms. And after he had drawn the picture of one seeking his own advantage by unjust and unlawful means—hesitating at no meanness; and because he was successful, praised, or commended, by those of like mind, he proceeds to draw forth the moral: Why was he commended? Because the children of this world are, among those of like mind with themselves, wiser than the children of light. Here is the first antithesis between the unscrupulous man of this world and the sons of the light. Then, with a touch of that divine irony that sometimes broke from his sorely-laden heart, he adds, if I may paraphrase his words: "Make for yourselves, then, friends as this steward did—through the unrighteous use of the riches of this world—and then when the world and its riches fail will they receive you into the eternal habitations prepared by God for the children of light?" Returning to the meaning of the parable, he points out that unfaithfulness in little things leads on to unfaithfulness in great things—"He who is unjust in the least is unjust also in much." Who shall commit the true riches of God's heavenly gifts to one who has proved himself unfaithful in the trusts of daily life? If you are unfaithful—as the steward was in that which is another man's—who shall give you larger opportunities of service or the reward of righteousness? And he ends with that positive and emphatic declaration, "Ye cannot serve God, the God of Holiness and Righteousness, whom I declare unto you, and also the God of unrighteous riches and ill-gotten gains." That this was his meaning we can hardly doubt when we read that the Pharisees, for ever seeking to make the best of both worlds and who were covetous, "derided him." They recognised that he had taken up his parable against their spirit, and he returns, I think, to the original contrast between the commendation of wrong-doing by this generation, and the principles that must guide the sons of the light, in the strong words: "That which is highly esteemed among men is abomination in the sight of God."

ANNA M. WEIR.

TEMPERANCE REFORM.

SIR,—Messrs. Rowntree and Sherwell's book, "The Temperance Problem and Social Reform," is now published in a sixpenny edition, and is thus placed within the reach of everyone. It is safe to predict an immense increase in its circulation, and a great impetus to the Temperance cause. The work had already reached a ninth edition, and had received the warmest approval of eminent men in every sphere of life. But the price was still six shillings, and the working man, who is most concerned, rarely buys so costly a book—though six shillings is found by the authors to be the average weekly expenditure of working-class families upon alcoholic drinks! The sixpenny edition is abridged, but in 180 pages of good print it contains everything essential. The last and most important chapter, "The Solution of the Problem," is complete, and (a very rare, if not unique, feature in such an edition) there are as many as sixteen of the original telling illustrations. If all Temperance Societies and elder classes in Sunday-schools would study this book, if all working-men's clubs and societies of various kinds would form reading-circles for the same purpose, the effect would be enormous. The careful yet comprehensive method of the authors, their clear and straightforward style, the moderation and restraint of their tone (as if they always felt, with Lowell, "In my own heart I find the worst man's mate")—all this would be to many an education in itself, and a far-reaching reform would at last get fairly under way.

H. RAWLINGS.

FORGIVENESS.

SIR,—In Mr. Ruddle's interesting review of "Morality as a Religion" he raises the very important question of Forgiveness. Is it sufficiently recognised that while the capacity for forgiveness is an essential element in all noble human character, it cannot in the same sense be applicable to the Almighty God? Consider the meaning of forgiveness. It implies either the remission of a penalty, or a change of feeling in the one who forgives towards the one forgiven. If we believe that the penalties attached to wrong by natural law are all reformatory and beneficial, would any one ask to have them removed, or expect that our Father would comply with so unwise a request? Human penalties cannot be trusted to be always wisely appointed; they are often simply revengeful, and may be beneficially remitted. The other meaning of the word—namely, a change of feeling towards the one forgiven—is equally inapplicable to the God of Love, in whom there can be no anger nor sense of injury, and who will surely do the best for each of us under all conditions.

Is there any sense in which the Almighty and All-knowing Father can "forgive" his human child? F. T. MOTT.

[In answer to Mr. Mott's final question we cannot do better than refer our readers to Dr. Martineau's sermons in the "Hours of Thought," Vol. I. "Divine Justice and Pardon Reconciled," "Forgiveness to Love," and Vol. II. "The Limits of Divine and Human Forgiveness." From the first of these sermons the following passages are taken. ED. INQ.]

From Dr. Martineau's "Hours of Thought."

The truth is, it is a hard thing for our narrow mind to take in the infinite harmony of Divine perfection. Our conscience and our affections make incompatible demands on God. We require for our support that he be faithful; we look, for our comfort's sake, that he be tender too.

. . . .

Not one consequence which he has annexed to wrong-doing will fail to appear with relentless punctuality: no miracle will interpose to conduct away the lightning of retribution. Within that realm of law and nature, he is inexorable, and has put the freedom of pity quite away; and as the Atlantic storm turns not aside to avoid the ship where sanctity or genius are afloat, so neither does the tempest of justice falter and pause to spare the head uplifted in repentant prayer. But it is otherwise with respect to the soul and person of the sinner himself: the sentiments of God towards him are not bound: and if, while the deed of

the past is an irrevocable transgression, the temper of the present is one of surrender and return, there is nothing to sustain the Divine aversion or hinder the outflow of infinite pity. Free as our soul is to come back and cry at the gate; so free is He to open and fold us gently to his heart again. Weak indeed from the waste of all our strength, lame with our many wounds, in peril from our dim sight, and pain from treasured agonies, we must still be; and God can only say "My poor child, I cannot help thee here: this burden must thou carry to its end." But still the penitent lives no outcast life: the light of reconciliation is upon him: he suffers and is very faint, and often his heavy cross weighs him to the earth: but he can bear the scourge of nature, now that he is withered by no scorching look of God. Wrestling with the Almighty no longer, he can move on upon his journey with a cheerful heart, though ever after halting on his staff. And so ceases the contradiction between the exactitude of Justice and the tenderness of Pity; and we may say with understanding heart "If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

NEW CHURCH AT CHORLTON-CUM-HARDY.

THE new church in Wilbraham-road, Chorlton (one of the fruits of the Manchester Forward Movement), the foundation stones of which were laid in July last by Mr. J. R. Beard and the Rev. C. J. Street, was opened on Saturday last by a religious service conducted by the Rev. J. Ruddle (pastor), with a sermon by the Rev. W. Copeland Bowie. A crowded congregation enjoyed the sermon, which was well characterised by a hearer who remarked to the pastor, "What a capital sermon, perfectly simple, yet containing the very kernel of the Gospel." The appearance of the church within and without gave universal satisfaction, and if some remarked that the heating apparatus was a little too efficient, it was immediately remembered that the conditions were not exactly normal, for the crowd aided the heating and somewhat hindered the ventilating arrangement.

The service was followed by a tea in the schoolroom, after which there was a public meeting in the church, under the presidency of Mr. R. C. Law (chairman of committee). Addresses, in a cheerful tone, were delivered by the Rev. C. J. Street, W. H. Burgess, W. Copeland Bowie, C. Roper, J. Ruddle, and Principal Gordon; also by the Chairman, by Mr. A. E. Piggott, and by Mr. G. W. Raynor Wood. On Sunday sermons were preached by the Rev. J. Page Hopps, and there were excellent congregations both morning and evening. The collections made on Saturday and Sunday amounted to nearly £33. It should be said that assistance was very kindly rendered by the Strangeways Choir at the Saturday afternoon service. We understand that the church opens practically free of debt.

THERE is no future destiny for man too sublime to be rationally hoped for, and the dreamers of dreams are the wise men of the world.—*Dr. Crosskey.*

MEMORIAL HALL, MANCHESTER.

THE annual meeting of the trustees of the Memorial Hall, Manchester, was held on Friday evening, Feb. 8, followed by the annual dinner at the Reform Club, at which Mr. Harry Rawson presided, with Mr. John Dendy acting as vice-chairman. The following trustees were present:—Messrs. Benjamin Heape, G. H. Leigh, William Long, Henry Lupton, Francis Nicholson, Jesse Pilcher, A. E. Steinthal, Frank Taylor, G. W. Rayner Wood, G. S. Woolley, and A. H. Worthington. The guests were the Revs. Ambrose Bennett, W. Copeland Bowie, Alex. Gordon, W. Holmshaw, J. E. Manning, C. T. Poynting; Messrs. W. Haslam (Bolton), T. Holt (Mayor of Bury), W. E. Nansen (Monton), A. E. Paterson (Bowdon), Edward Talbot (Manchester), and E. W. Marshall (Secretary). Letters were read from Mr. Charles Eckersley and Mr. E. C. Harding, expressing their regret as trustees at their inability to be present; the Chairman also explained that Messrs. J. R. Beard, Joseph Broome, H. P. Greg, C. W. Jones, and W. H. Talbot, were unable to be present, and expressed the hope that Mr. Beard would return to England restored to health, for he was greatly missed at all gatherings of Manchester Unitarians.

Mr. RAWSON stated in his opening address that it was the thirty-sixth annual dinner of the Memorial Hall Trust, and that he had been present on every occasion. He bore witness to the broad principles of the Trust, and to the extremely useful work accomplished in and through the Memorial Hall. In proposing the health of the King, he said that when the dinner was arranged for he had expected to propose the health of the Queen, but it had been ordered otherwise. The best and most beloved Queen in the whole of our English history had been taken from us, and no better hope could now be expressed than that Edward VII. should imitate the noble example of worth and work set before him by his august mother. Mr. Rawson gave a brief but graphic sketch of the six Edwards who had preceded the King, and he thought that the addresses to the people of England, to the Colonies, and to India, were an evidence that he would make a name for himself greater and more beneficent than any of those who had gone before him had done.

In proposing the sentiment of the Memorial Hall, Mr. RAWSON said that the principle of the "open trust," on which the building was founded, had not yet attracted many imitators. Cobden and Bright prophesied that Free Trade once adopted by England would become universal throughout the world, but the prediction had not been verified. He had not altered his opinion as to the soundness of the principle which refused to pledge the future to any fixed form of doctrine, or ritual, but he was bound to admit that the world seemed in no great hurry to adopt it. The Roman and the Anglican Church still upheld the old intolerance and narrowness in their creeds and articles; and though individuals here and there were liberal, ecclesiastical systems seemed at present incapable of reconstructing themselves on any basis that would admit Unitarians to their fellowship; and "orthodox" Non-conformity in its organised forms was equally opposed to any federation of the churches which would encourage Unitarians to seek admission. It was, therefore, of supreme importance that Unitarians should hold together and work together, otherwise the broad principles of religious freedom and progress in which they believed were in danger of suffering an eclipse during the present generation.

Mr. JOHN DENDY, in responding to the toast, pointed out that in many different ways the Memorial Hall had proved of great service in affording a meeting place and a platform for free speech when other buildings were closed to the advocates of unpopular opinions. In addition to the Unitarian Home Missionary College, the Memorial Hall was used as the meeting place of various societies interested in the welfare of the churches and schools in the Manchester district. The District Association had held forty-nine meetings, the Sunday School Association twenty-nine meetings, and a great many other organisations had assembled in the Memorial Hall during the past year. Mr. Dendy concluded his address by proposing the health of the Chairman, whose active, large-minded, and generous-hearted citizenship was highly appreciated by the people of Manchester, and whose unswerving loyalty to their Unitarian work was an encouragement and inspiration to them all.

Mr. RAWSON made a graceful response, in which he declared that he attributed his good health and active life in a large measure to the principles of freedom and progress which he had happily inherited from his father and grandfather, who in their day were not afraid to stand up and, if need be, to suffer for unpopular opinions, which they were convinced were just and right.

Mr. RAWSON then proposed the guests of the evening, whom the Trustees were pleased to welcome at their festive board.

The Rev. AMBROSE BENNETT, Mr. THOMAS HOLT (Mayor of Bury), the Rev. W. COPELAND BOWIE, and the Rev. ALEX. GORDON responded.

The proceedings then terminated.

LOVE.

IF suddenly upon the street
My gracious Saviour I should meet,
And He should say, "As I love thee,
What love hast thou to offer me?"
Then what could this poor heart of mine
Dare offer to that heart divine?

His eye would pierce my outward show,
His thought my inmost thought would know;
And if I said, "I love Thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved Him well.

If on the day or in the place
Wherein He met me face to face,
My life could show some kindness done,
Some purpose formed, some work begun
For His dear sake, then it were meet
Love's gift to lay at Jesus' feet.

C. F. RICHARDSON.

TO CORRESPONDENTS.—Letters, &c. received from the following:—Mrs. B. B.; J. B.; R. B. B.; R. T. H.; R. J. J.; C. R.; H. R.; F. T. R.; C. J. S.; G. V. S.; H. S. S.; E. L. H. T.

THE SUSTENTATION FUND.

THE eighteenth annual meeting of contributors to the Sustentation Fund for the Augmentation of Ministers' Stipends was held at Dr. Williams's Library, Gordon-square, on Wednesday afternoon, Feb. 13, the President, Mr. William Long, in the chair. There were also present Messrs. Edwin Clephan, Charles Harding, David Martineau, J. T. Preston, Dr. Haward, Mr. Edgar Chatfeild Clarke (treasurer), and Alfred W. Worthington (secretary). Apologies for absence had been received from the Rev. S. A. Steinthal, Messrs. G. W. Brown, Edwin Ellis, P. J. Worsley, and Harry Rawson, senior secretary, who was present at the meeting of managers in the morning, but was obliged to return to Manchester before the annual meeting. A letter was read from Lady Tate acknowledging the resolution of sympathy on the death of Sir Henry Tate, Bart., passed at the last annual meeting.

The minutes of the last meeting having been read and confirmed, Mr. WORTHINGTON read the annual report of the managers, which was as follows :—

THE REPORT.

It will be remembered that, at the last annual meeting, a resolution was passed, recording the gratitude of the Contributors to the late Sir Henry Tate, Bart., as one of the first and most generous donors to the Fund, and the regret entertained at his decease. A copy of this resolution was sent to Lady Tate, and acknowledged by her in kindly and grateful terms.

His death created a second vacancy in the number of Trustees of the Fund, as the place of the late Treasurer, Mr. Thomas Chatfeild Clarke, had not been filled up. The Managers have much pleasure in reporting that the present baronet, Sir William Henry Tate, has consented to accept the Trusteeship held by his father, and the Board recommend that he and the present Treasurer, Mr. Edgar Chatfeild Clarke, be appointed Trustees.

Sir Henry Tate was also one of the coöpted Managers, and the Board has been fortunate in securing the consent of another of his sons, Mr. Edwin Tate, whose residence in London will enable him to discharge its duties, to accept office in his father's place.

Another of the coöpted Managers, the Rev. T. L. Marshall, has signified his intention of resigning his post, as the state of his health renders it undesirable for him to undertake the journey from his present residence at Sidmouth to attend the meetings. The Contributors will regret to lose the help of so long-tried a friend and counsellor, whose large acquaintance with the non-subscribing congregations of the country qualified him to render abundant and wise advice, as to the applications made for assistance from the Fund.

During the past year, the Fund has been benefited by handsome donations of £300 from Mrs. S. Woolcott Browne, London; and of £100 from Mrs. Nettlefold, Birmingham; and by collections from several congregations in Ireland.

The sum of £500 has been invested, which raises the accumulated Fund to nearly £23,500.

The income of the Fund has enabled the Board to add to the amount of the Grants, which are highly appreciated by the recipients, from almost all of whom grateful letters have been received in acknowledgment. The total amount of the Grants was £1,073 19s. 2d. in 1898, £1,135 9s. 7d. in 1899, and £1,153 5s. in the year just expired.

The Board has made Grants as follows during the year 1900 :—

Congregation.	Amount. £ s. d.
Feb. 7, 1900. WALES.	
Aberdare (Highland-place), half-year	10 0 0
IRELAND.	
Moira, half-year	10 0 0
ENGLAND.	
Newbury, half-year...	10 0 0
June 27, 1900. ENGLAND.	
Bedford	20 0 0
Billingshurt	25 0 0
Birkenhead	30 0 0
Brighton	30 0 0
Cheltenham	25 0 0
Chichester	25 0 0
Cirencester	20 0 0
Colyton	20 0 0
Deptford	20 0 0
Dover	25 0 0
Gloucester	30 0 0
Godalming	30 0 0
Great Yarmouth	25 0 0
Guildford	25 0 0
Hastings	30 0 0
Ilminster	30 0 0
King's Wood...	25 0 0
Lewes	25 0 0
London (Avondale-road, Peckham)	25 0 0
,, (Wood Green)	25 0 0
Loughborough (for 1899-1900) ...	25 0 0
Maidstone	25 0 0
Moreton Hampstead	30 0 0
Newbury	25 0 0
Newport	25 0 0
Poole	25 0 0
Richmond	30 0 0
Saffron Walden	20 0 0
Shepton Mallet	20 0 0
Sidmouth	20 0 0
Tavistock	20 0 0
Torquay	25 0 0
WALES.	
Aberdare (Old Meeting)	30 0 0
,, (Highland-place) (conditionally)...	20 0 0
Brondeifi and Caeronnen	30 0 0
Capel-y-Bryn and Alltyplacca (contionally)...	30 0 0
Cefn Coed	25 0 0
Cribin and Capel-y-Groes	30 0 0
Dowlais	25 0 0
Gellionen and Trebannos	25 0 0
Llandyssul and Pantdefaid ...	25 0 0
Merthyr Tydfil	20 0 0
Rhydygwyn and Ciliau Aeron ...	25 0 0
IRELAND.	
Belfast (Mount Pottinger)	20 0 0
,, (York-street)	20 0 0
Crumlin	20 0 0
Killinchy	20 0 0
Moira...	20 0 0
Newry	20 0 0
Ravara	20 0 0

It has been found by experience that the first Wednesday in February is an inconvenient time for holding the Annual Meeting. Some of your managers belong to local authorities, who often hold their meeting in the first week of the month. A Special General Meeting of the Contributors was therefore called for June 27, 1900, when it was resolved to make arrangements to hold the Annual Meeting, in future, on the second Wednesday in February each year. This arrangement has been carried out by calling the Contributors together on the present instead of the preceding Wednesday.

The progress of years removes many valued names from the list of Contributors and the last twelve months have not been without their eventful additions to the obituary record. It includes the names of the venerable Rev. John Wright, B.A.; of Miss Ellen Frances Lee, of Kinfare, near Stourbridge, and of Mr. J. C. Haslam, formerly of Bolton.

These, and many other losses during previous years, have seriously reduced the list of Annual Subscribers. It is to be hoped that the example of their long and earnest sympathy with the purposes of the Fund, and their liberality in its support, will inspire their surviving relatives and others with the same generous interest in this useful Fund, so that its grants may be continued, and, if possible, increased.

The TREASURER then presented his statement of accounts, showing receipts from donations £409, annual subscriptions £404, interest from investments £824, making, with a balance brought over of £374 and income tax recovered, a total of £2,034. The expenditure showed £1,153 5s. in grants, £500 invested in South Australian stock, &c., and a balance of £333 7s. 7d. carried down. The Treasurer pointed out that there was an increase of about £200 in donations on the previous year, and of £7 in subscriptions. Grants were about £18 more than last year. £500 invested in Australian stock had been added to the Fund. The present value of the investments was £25,174 7s. 2d., showing an appreciation of £1,714 15s. 11d. on the cost price.

The PRESIDENT, in moving the adoption of the report and accounts, alluded with satisfaction to the increase of grants made, and said that donors to the Fund might be satisfied with the good work that was being done. If they could see the letters of gratitude received from recipients by the secretaries, they would know that to be the case. He emphasised the reference of the report to the loss of old supporters and the need of securing new subscribers. There was abundant scope for more to be done, if the funds allowed.

Mr. J. T. PRESTON seconded, and the resolution was unanimously passed.

Mr. WORTHINGTON said they would be glad if some of their ministerial friends would become members of the Fund, that they might qualify for service on the Board of Managers. That would be a great help to the other members in their work.

On the motion of the PRESIDENT seconded by Mr. CHARLES HARDING, Sir W. H. Tate, Bart, and Mr. Edgar Chatfeild Clarke were appointed trustees of the Fund.

The Revs. S. A. Steinthal and T. Thomas, and Messrs. Harry Rawson and A. W. Worthington, the retiring managers, were re-elected.

Votes of thanks to the President, treasurer and secretaries, and to Mr. E. W. Marshall, hon. auditor, were cordially passed, and they were re-elected.

Votes of thanks to the trustees of Dr. Williams's Library and to the President for his services in the chair, brought the meeting to an end.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—The annual prize distribution and children's party was held on Saturday, Feb. 9. After tea the Rev. M. R. Scott presided, and the prizes were given by the Mayor of Bury (Mr. Thomas Holt). In a short, admirable speech, the Mayor spoke of the formation of character, earnestly insisting upon truthfulness and sincerity; also advocating the necessity of continuing education after leaving school.

Blackpool: South Shore.—On Saturday, Feb. 9, the members of the Sunday-school, to the number of about forty, were the guests of Mr. and Mrs. F. R. G. Grundy and Mr. Cuthbert Grundy, at tea in the Masonic Hall. After tea Mr. S. Crompton, superintendent, occupied the chair, and a good programme was gone through by scholars,

First-class prizes for attendance were awarded, and Mr. C. C. Grundy gave each member of the school a remembrance of the first year of the twentieth century.

Byker.—In aid of the funds of this Mission Church, the Rev. Frank Walters recently lectured in the Church of the Divine Unity, Newcastle-on-Tyne, on "Robert Burns." Mr. Walters, having himself received an enthusiastic vote of thanks, proposed a similar vote to Dr. R. A. Campbell, President of the local Burns Society, for his kindness in presiding. On Wednesday week a social meeting, with a varied musical programme, was held in the Byker Church.

Cardiff.—The annual general meeting of the congregation was held in the West Grove School-room, on Monday evening, Feb. 11. The proceedings commenced with tea, after which Mr. G. Carslake Thompson presided over a good attendance. The report of the committee for the past year, and the treasurer's account, were adopted. The report, while not recording any great strides with regard to church membership and average attendances, was considered satisfactory, in that it showed a year of steady work on the part of all concerned. Special reference was made to the marked improvement in the Sunday-school and Band of Hope, which was thought to be very hopeful for the future.

East London Unitarian Sunday School Union.—The fifth meeting of this Session of the Union was held on Saturday evening last, at the Mansford-street Church, Bethnal Green, when Mr. A. Thompson presided. Mr. C. A. Ginever gave a very good paper on the subject of "Christian Endeavour." The Rev. W. G. Cadman and Messrs. Waddington, Thompson, and Carlier joined in the discussion. There was a good attendance of teachers and friends, there being upwards of forty present.

Exeter.—At the invitation of the George's Chapel Social Circle, the members of the congregation and visitors were invited to a function at the Lecture Hall, on Wednesday afternoon, Feb. 6, at which a welcome was extended to the Rev. J. M. Connell, who has recently joined the Rev. T. W. Chignell in the ministry of the chapel. Lady Bowring, the President of the Social Circle, who, unfortunately, was too unwell to attend, kindly provided tea. Speeches of welcome were made by the Rev. T. W. Chignell and Mr. E. Lemmon, the Rev. J. M. Connell making acknowledgment. A musical programme was carried out.

Liverpool: Ancient Chapel of Toxteth.—The annual meeting of the congregation was held on Sunday, Feb. 2, Mr. P. H. Holt in the chair. A very satisfactory financial statement was presented, and the report spoke with gratitude of the devoted services of the Rev. W. J. Jupp. It also stated that with the willing consent of the committee Mr. Jupp was about to visit Palestine with Mr. Herbert Rix, and that during his absence of over two months, from about Feb. 22, the services would be conducted by the Rev. J. Harwood, a former minister of the chapel. The meeting-room, in course of erection in the chapel grounds, it was hoped would be ready to be opened early in May. The Chairman offered to Mr. Jupp the good wishes of the congregation on the occasion of his visit to Palestine.

London: Rhyl-street Domestic Mission.—The special Mission conducted by the Rev. Edgar Daplyn from February 4 to 8 was very successful. The attendances varied from thirty-five to fifty. Certain people attended every night, and it was generally felt that it was a good thing to have such services, and that they were helpful and inspiring. Of course, the majority of people are not eager to be saved until what they think the eleventh hour. But it was a week of services that sowed precious seed which will assuredly have its influence for good. Similar services would no doubt be helpful elsewhere also for the awakening and deepening of religious life.

Manchester: Bradford.—On Saturday, Feb. 9, a public tea and meeting were held to inaugurate the second series of special services promoted by the Manchester District Association. The chair was occupied by the minister, the Rev. W. E. Atack, and the speakers were ths Rev. J. Page Hopps, the Rev. Dendy Agate, and Mr. T. F. Robinson. Mr. Hopps delivered an enlivening and instructive address relating to the possibilities of the Sunday-school, and the influence for good which can be brought to bear on child-life and leave a lasting impression. Mr. Agate spoke in his usual kindly and cheery manner, and Mr. Robinson gave many valuable hints with regard to church work, from a layman's point of view. Much good is anticipated from the special services.

Oxford: Charles-street Institute.—The annual report of the Institute, at 4, Charles-street, St. Ebbe's, records that throughout the year Sunday evening services were conducted by Mr. E. A. Hillier, and that the Sunday-school is doing good work. There are weekly meetings of Mothers, Men's Social, Band of Hope, and Recreation and Fretwork Classes. A Boys' Brigade and Physical Drill Class for girls have recently been started. On an expenditure of £79 14s. 5d., the accounts show a deficit of £4 9s. 1½d. The treasurer and secretary is Mr. John Cotton, 6, St. John's-road, Oxford.

Pudsey.—On Feb. 10 a memorial service was held in the afternoon in memory of the late Rev. J. G. Slater. It was conducted by the Rev. E. Ceredig Jones, M.A., of Bradford, and the choir of Chapel-lane Chapel also took part in the service, which was most impressive. At its close a beautiful tablet to Mr. Slater's memory, erected by his many sorrowing friends, was unveiled by Mr. Joseph Marshall. At the close of his discourse on Proverbs iv. 18, "The path of the just is as the shining light that shineth more and more unto the perfect day," Mr. Ceredig Jones said: As I have gone on unfolding my theme this afternoon, I know that all the time the memory of one noble life has been present in your mind. I have refrained from speaking at length of our friend's virtues because our wounded hearts have not yet been healed, and we can scarcely mention his name, but our eyes are filled with tears. Whatever I have said of true human worth might be applied to Mr. Slater's career, as a conscientious citizen, an affectionate husband and father, a sincere friend, and a faithful minister of religion. He walked in his Master's steps with unfaltering feet, and sought to lead you and your children in the same heavenly path. When he was mercifully called from the sorrows of earth to the joy of higher service, we felt that we had lost a true friend who was transparently sincere in all relations of life. As time goes on, and we miss him from the positions which he so worthily filled, the dearer he seems to become to us. You have erected this tablet, which has been unveiled to-day, in memory of our friend's devoted labours in connection with this church. You have done well; but the best and most enduring memorial of him is the undying influence which he has left behind him. When his body has long lain under the green sward and the flowers of many springs have bloomed and faded on his grave, the lesson of his earnest life will continue to inspire you to worship the Lord in the beauty of holiness, and at last, when you stand on the verge of the undiscovered country, and life's last milestone is nearly reached, you will thank God that you have known so true a friend as he has been to you. "To live in hearts we leave behind—Is not to die." After the singing of "Lead, kindly Light," the congregation dispersed, taking with them memories that will not soon be effaced. The respect our deceased brother was held in was evident from the fact that many of the leading people of the town were present, among them being the Mayor and Mayoress of Pudsey.

Rotherham.—On Tuesday, Feb. 5, the Rev. H. Rawlings gave a lecture on "Tom Hood" to the Church of Our Father Literary and Social Union. The chair was taken by Mr. A. T. Jenkins, a member of the School Board, who referred in his opening speech to the indebtedness of the Unsectarian members of the Board to the Rev. W. Stephens for help at recent elections. The lecture was much appreciated, and he received a cordial vote of thanks.

Swansea.—The annual meeting of the congregation was held on Thursday evening, Feb. 7. The attendance was very large. The chair was taken by Mr. W. W. Holmes, who was supported by the Rev. W. Tudor Jones. Mr. J. Moy Evans acted as secretary in the absence of Mr. C. H. Perkins through illness. The reports of the church, the postal mission, the Sunday-school, the minister's adult classes, the philosophy class, the ladies' sewing meeting, and other institutions were read, showing signs of great increase during the past year, and an exceedingly hopeful outlook for liberal Christianity in the town. Mrs. Reid and Mr. Joseph Guppy were re-elected hon. treasurers, and Mr. C. H. Perkins was re-elected hon. secretary. It was a matter of great regret to the large gathering that the three were absent through ill-health, and a hearty vote of sympathy was passed with them.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

Our Calendar.

SUNDAY, February 17.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. Evening, Lantern Service, "Parables of Jesus." Monday, 18th, 8.15 P.M., Concert by the Misses Ormiston Chant, Emma Bridge, &c.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 6.30 P.M., Rev. T. E. M. Edwards.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 A.M., "Priest or Prophet?" and 7 P.M., "Impressions." Children's Class, 12.30. Collections for Minister's Benevolent Society.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. Alexander Farquharson. Morning, "Life's Lowly Lot." Evening, "God's Fellow Workers."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, M.A., and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. E. A. Carlier, and 7 P.M., Miss Biggart, U.S.A.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. Toye, and 6.30 P.M., Mr. C. A. Ginever.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. H. Jones.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel Blackfriars, 11 A.M., Mr. J. R. Macdonald.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. E. Rattenbury Hodges.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Ullet-road Sefton Park, 11 A.M and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chap St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 17th, at 11.15, Dr. WASHINGTON SULLIVAN, "The 'Decalogue'—Is it the Foundation of Morality? I. None Other Gods."

SOUTH-PLACE ETHICAL SOCIETY SOUTH-PLACE, FINSBURY.—Feb. 17th at 11.15 A.M., JOHN A. HOBSON, M.A., "The Laissez-Faire Movement."

HIGHGATE HILL UNITARIAN CHURCH.

SPECIAL MISSION SERVICES will be conducted in the above Church by the Rev. EDGAR DAPLYN, of Hampstead, every Evening at 8 o'clock, from MONDAY, Feb. 18th, to FRIDAY, Feb. 22nd, inclusive.

SPECIAL MUSIC. All are earnestly invited.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING will be held at ESSEX HALL on SATURDAY, February 23rd. The Rev. W. COPELAND BOWIE will preside.

Tea at 6 P.M. Meeting at 7 P.M.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

POSITION desired as ASSISTANT MINISTER or MISSIONARY, or would form new Church. Fully experienced. Well educated. Excellent testimonials. — Address, "Veritas," INQUIRER Office, Essex-st., Strand, W.C.

DOMESTIC MISSION ASSISTANT.—The Committee of the North-End Domestic Mission, Liverpool, desire to engage a YOUNG MAN, accustomed to move among working people, to assist in Missionary work.—Apply to J. H. BURROUGHS, 41, Rodney-street, Liverpool.

The Bible in the Nineteenth Century.

A COURSE OF LECTURES by
PROF. J. ESTLIN CARPENTER, M.A.
(of Manchester College, Oxford),
at BOLTON, LEEDS, and LIVERPOOL.

IV. The Gospel Question: (1), The Synoptics.
V. The Gospel Question: (2), The Fourth Gospel.
VI. The Bible and the Church.

BOLTON: Spinners' Hall, St. George's-road.
Tuesdays, February 19th, 26th, March 5th, at *7.30* P.M.
LEEDS: Philosophical Hall.
Wednesdays, February 20th, 27th, March 6th, at *8.0* P.M.
LIVERPOOL: Liverpool Institute, Mount-street.
Thursdays, February 21st, 28th, March 7th, at *8.30* P.M.

Admission Free. A copy of the Syllabus will be sent on application to the Rev. C. J. STREET, Maythorn, Heaton, Bolton; the Rev. C. HARGROVE, 10, De Grey-terrace, Leeds; or C. W. JONES, Esq., 39, Drury Buildings, Liverpool.

HARMONIUM.—Very powerful Instrument in oak case (by Alexandre); 22 stops, 2 manuals, 2 knee swells. Suitable for Church or School use. Having pedal organ reason for disposal. Inspection invited.—Apply, ROBT. HALL, Unitarian Church, Lancaster.

19TH CENTURY BUILDING SOCIETY
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DEATHS.

NUTTALL—On the 1st Feb., James Stephen Nuttall, of Moss-street, at his residence, 26, Sandringham-road, The Brook, Liverpool, the beloved husband of Ellen R. Nuttall; was interred at the Ancient Chapel, Dingle, Feb. 5th, deeply regretted.

HOLLAND—On the 9th Feb., at Maes-y-Porth Hale, Cheshire, Clara, daughter of the late Francis Waverley and Mary Faith Holland, of Manchester and Bowdon, aged 48 years. Interred at Hale Chapel on Tuesday, the 12th inst., at 2 o'clock.

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The congregation is also in great need of a New Organ, the present one being very much worn and out of date.

It is estimated that £600 will be required for these objects.

The congregation, which is almost entirely composed of working people, has only been able to meet current expenses by dint of hard work.

We have now decided to carry out the needful alterations as soon as possible, and a "Building and Improvements Committee" has been formed for this purpose, which hereby respectfully desires to make an earnest appeal for funds.

No Similar Appeal (outside our own congregation) has been made for assistance during the past thirteen years; but as these improvements are absolutely necessary to the growth of our cause in Pudsey, we make this appeal with every confidence.

Subscriptions will be thankfully received and acknowledged by:—

Mr. G. E. VERITY,
Littlemoor Hall, Pudsey (President).
Mr. J. H. NOBLE,
Stanley House, Pudsey (Treasurer).
Rev. W. H. DAVIES,
2, Northrop-terrace, Pudsey (Minister).
Mr. J. TINDALL,
Rosemont, Pudsey (Hon. Secretary).

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Mrs. C. Myers, do.	5	10	0
Mr. W. J. Noble, do.	5	5	0
Rev. W. H. Davies, do.	5	5	0
Mrs. Wm. Harrison, do. (in memory of her late husband)	5	0	0
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Mr. and Mrs. Alfred Clay, do.	5	0	0
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Boys' Class (second), do.	2	2	6
Mr. Ineson Noble, do.	2	2	0
Mrs. Henry Hatherington, do.	2	2	0
Miss L. Hamsworth, do.	1	1	0
Miss E. Verity, do.	1	1	0
A Friend and Daughter, do.	1	1	0
Mr. Fred. Walker, do.	1	1	0
Mr. S. V. Tindall, do.	1	1	0
Mr. James Gaunt, do.	1	1	0
Mr. John Bolton, do.	1	1	0
Mr. J. A. Bolton, do.	1	1	0
Mr. Arthur Binks	1	1	0
Miss E. Strickland	1	1	0
Master Walter Noble / Miss Rosie Noble (In memory of their late mother)	1	1	0
	1	1	0
Mrs. Strickland	1	1	0
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Mrs. F. Gaunt, do.	1	1	0
Mr. J. E. Hamsworth, do.	1	0	0
Mr. J. Boocock, Stanningley	1	0	0
Miss Rose Noble, Pudsey	0	12	0
Miss Hilda Clay, do.	0	12	0
Mr. R. Berry, do.	0	10	0
Mr. Ernest Binks, do.	0	10	0
Mr. G. W. Harrison, do.	0	10	0
Miss Green, do.	0	5	0
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3061. NEW SERIES, No. 165.] LONDON, SATURDAY, FEBRUARY 23, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

ONE story affirming that the late Lord O'Hagan before his death was reconciled to the Roman Church having been effectually disposed of, a second is now being circulated, equally devoid of truth. Such discreditable persistence on the part of Roman Catholics is, unhappily, from long experience, to be looked for in cases of this kind, and much as we should prefer to pass them over in silence, it is our duty to make the statement which will be found in another column.

SATURDAY next, March 2, is fixed for the London County Council Election, and the result must be looked for with the utmost anxiety by all who have the interests of our great city at heart, and *worked for* with every available bit of strength and enthusiasm by those who desire to avoid a calamitous reversal of the present Progressive policy of the Council. Candidates of the Moderate party are appealing to the electors as "Conservatives and Unionists," thus introducing the false issue of party politics where it has no rightful place, while at the same time all the vested interests are in arms to prevent if possible any further equalising of benefits, and amelioration of the lot of the poorest citizens. "Stock-holders are urged to secure the return of Moderate candidates."

THERE years ago a similar attempt was happily foiled, but it is now renewed with the utmost vigour and astuteness. "London in Danger" is the title of an article by Dr. Clifford in this week's *Christian World*, in the course of which he says: "There is no frontal attack. There is an abundance of specious phrasing; phrasing which looks "Progressive," but has been contradicted by acts in the past, and does not commit to any definitely beneficial policy in the future." And Dr. Clifford adds:—

The Progressives are not men with axes of their own to grind. They have no private ends to serve. They are the foes of uncontrolled monopolies and abiding squalour, of dulness and drink, of insanitary areas and over-crowding, and the record of their battles with these enemies of the public good is their best defence. Indeed, there is nothing in the recent history of London I contemplate with deeper satisfaction than the uprising of a body of citizens, with sufficient public spirit to devote their time and energies to the benefit of their poorer fellow-citizens, to the abolition of the municipal defects of generations, and to the task of making London the healthiest, happiest, purest city in the world. It is the brightest side of our latest metropolitan history, and one of the finest auguries for our future. Therefore it would be a dire calamity to dismiss from their leadership the men who have made the last twelve years the beginning of a new epoch in our communal life.

DR. MCKINNON WOOD, ex-Chairman of the London County Council, has an article in the first number of the *New Liberal Review*, on "The L.C.C.: Three Years' Progressive Work," which is a clear and forcible statement of what has been done for the better government of London, and what more could have been done, if it had not been for the apathy or obstruction of the Moderate party. One great advance has been in the management of the Tram service south of the Thames, which has not only brought considerable profit, but better service for the public, and better conditions of labour for the employés. Progress has also been made in the matter of housing, although much still remains to be done, and the crucial question of water supply must also be dealt with. Again we will quote Dr. Clifford:—

The question is whether this civic ministry to the poor, the disinherited, the isolated is to be stopped, or whether it shall go on till this, the wealthiest of cities, becomes the home of a community so healthy in body, free, strong, and pure in mind, and high in moral tone as to be a pattern and an encouragement to the corporate life of the world.

The citizen's duty is clear, and the call to immediate service rings like a clarion from side to side of our growing city. Let no voter, man or woman, fail! Canvass so that you may get the opportunity of combatting the sophistical appeals of the "Moderates." Distribute information. Quicken interest. Feed civic faith. Build up a body of municipal conviction that will help in making London a little more like the apocalytic City of God.

IN opening Parliament last week the King was obliged to make a declaration against the Mass, which is a curious historical survival from the time of the Revolution, when the conflict with Roman Catholicism was acute. A number of Peers very naturally protested to the Lord Chancellor against the terms of the declaration which branded them and millions of the King's subjects as idolatrous. But only an Act of Parliament can modify the form of words. The part of the declaration which attracted our special attention was the following:—

I doe solemnely in the presence of God professe testifie and declare that I doe make this declaration and every part thereof in the plaine and ordinary sence of the words read unto me as they are commonly understood by English Protestants without any evasion, equivocation or mentall reservation whatsoever.

If all the clergy of the Church of England had to make their declarations in such explicit terms, and so acted up to them, we could not help wondering what would happen in the Church.

MR. STOPFORD BROOKE devoted the opening lecture of his second course at University College on Thursday week, to a completion, as he had promised, of the inaugural lecture on Poetry as one of the Arts. Having recalled what he had said as to the features common to all the arts, he proceeded to speak of language as the special vehicle, which distinguished poetry from the other arts, and then explained the difference between poetry and prose or eloquence. When fine prose or eloquence became metrical, he said, it lost its excellence. As to prose, the only rule was that it must not be accented like poetry. For the rest it had greater freedom than poetry, and so was a lesser art. Poetry demanded greater concentration of thought, more symbolic use of words, and deeper and sweeter melody. To illustrate the difference, Mr. Brooke quoted some lines from the "Ancient Mariner," and Coleridge's prose comment on it, describing the aspect of the heavens over a calm sea as night begins and the moon and stars first appear, and also a passage from Shelley's prose description of the Colosseum and some lines from the Adonais on a similar subject. Speaking later of different kinds of verse, Mr. Brooke said that for epic poetry the Greeks chose the hexameter as the most perfect, but Milton, who was himself an epic, chose blank verse.

THE following memorial on the subject of "The Royal Buckhounds" has been addressed to His Majesty the King by the Executive Committee of the Humanitarian League:—

We, the Executive Committee of the

Humanitarian League, humbly approach your Majesty to express our earnest hope that your Majesty will be pleased to give consideration, at the present juncture, to the feeling of strong abhorrence with which a large number of your Majesty's subjects regard the so-called sport of hunting tame stags, as carried on in the Sovereign's name, and as a national institution, by the Royal Buckhounds. Your Majesty is doubtless aware that during recent years, repeated protests have been made against this degraded form of sport, on the score of its cruelty, and that these protests have been supported not only by the Royal Society for the Prevention of Cruelty to Animals, of which your Majesty is a Patron and H.R.H. the Duke of Cornwall and York is President, but also (as the enclosed list will show) by members of both Houses of Parliament; his Grace the Archbishop of Canterbury, and many leading Churchmen and Nonconformists; Heads of Colleges and great Public Schools; distinguished men of letters, and various prominent citizens representing all sections of Society.

In view of these facts we venture most respectfully to submit to your Majesty's judgment that the re-establishment of the Royal Buckhounds, at the commencement of a new reign and a new century, would be deeply deplored by many of your Majesty's subjects, inasmuch as the growth of humane sentiment has rendered the sport as obnoxious to the more refined spirit of the present age as were Bull and Bear Baiting in the early years of the past century. We therefore, with all humility, pray your Majesty to bring a prolonged agitation to a close by the discontinuance of the Royal Buckhounds, or their conversion into a drag-hunt; and we are the more encouraged to make this appeal by the conviction that Her Majesty the late Queen Victoria regarded the Hunt with disapproval.

The list of protesters against this contemptible form of fashionable cruelty, referred to in the Memorial, is a very strong one, and we must hope that the efforts, so long unsuccessful, to secure the abolition of the Hunt, may at last prevail.

MORE than one inquiry has reached us since the Queen's death concerning the book of devotional meditations which is spoken of as hers. After Prince Albert's death she found great comfort in the reading of Zschokke's "Stunden der Andacht, and made a selection of these to be translated into English. The book was at first printed for private circulation only, but afterwards the Queen allowed it to be published. The following is the title-page:—

Meditations on Death and Eternity. Translated from the German by Frederica Rowan. Published by Her Majesty's gracious permission. London: Trübner and Co., Paternoster-row. 1862.

The book consists of twenty-nine meditations selected for translation, because, as a note said, "to one in deep and overwhelming sorrow they had proved a source of comfort and edification." The Meditations are on such subjects as "Is Slow Decline or Sudden Death Most Desirable?" "Fear of Death," "God is Love," "A Foretaste of Heaven," "Eternal Destiny," "Why Must the Future Life be Hidden from us?" "A Joy in the Hour of Death," "Retribution," "Reunion," "The Triumph of Holiness." The book was printed by "Emily Faithfull, Printer and Publisher in Ordinary to Her Majesty, Victoria Press, Great Coram-street, W.C." It has, of course, been long out of print.

THE following resolution was passed at a general meeting of the trustees of Dr. Williams's Library:—

"That the trustees of Dr. Williams's Charity desire to record their profound grief and their deep sense of the loss that the nation has sustained in the death of its revered and beloved Queen. The Elizabethan age, the great Puritan movement of the seventeenth century, and the Victorian age will for ever stand forth as of pre-eminent importance to the moral, intellectual and religious life and thought of the English people. The accession of Queen Victoria to the Throne marks an epoch in English history. Her love of civil and religious liberty has facilitated an unbroken series of reforms and movements for the improvement of national, municipal, and social life. Education has been brought within reach of the poorest of the people, and the municipalities and rural districts alike have had increasing powers and opportunities of improving the environment on which the personal life largely depends, and so making the personal life healthier, nobler, and more truly human. Her reign has shown what it is possible for a great and good monarch to do in promoting and encouraging constitutional movements for the welfare of the people.

"The trustees humbly offer their congratulations to His Majesty King Edward the Seventh on his accession to the Throne. They declare their unswerving loyalty to the Throne and Constitution of their country. They pray that the blessing of God may rest upon the King and that His Majesty's reign may be crowned by universal prosperity and peace."

AN interesting memorial of the Queen has been issued from the *Spectator* office—an eighty-page pamphlet, in quality of paper and boldness of type after the manner of Mr. Murray's new *Monthly Review*, containing a reprint of the articles, poems, notes, and letters referring to the Queen, which have appeared in the *Spectator* since her death. The memorial is named after the first article, "The Queen's Best Monument," which, it is urged, would be a faithfulness to duty in our people like that which inspired her noble life. "Let the Queen's monument, then, be found in the resolve of her people to be worthy of her." (The *Spectator*, Ltd., Wellington-street, Strand, W.C. Price 6d., by post 7½d.)

THE annual report of the Sadharan Brahmo Samaj for 1900 contains the following:—

"The Executive Committee take this opportunity of recording their sincere thanks to the British and Foreign Unitarian Association for making the necessary arrangements by which Mr. Fletcher Williams has been able to stay and work amongst us. He has worked here as one of us, contributing to the papers of the Samaj, conducting divine service in the metropolis, which has become a great source of attraction to the Brahmo public of all sections, as well as to the outside public; and it is hoped that if these services are continued for a length of time they will be the means of attracting within the pale of the Samaj a very large number of men who could scarcely have been reached by us. His preaching tour in the North-Western Provinces and in Behar during last autumn attracted considerable attention on the part of the educated public of those provinces to the Brahmo Samaj. To Mr. Fletcher Williams personally the Committee convey their best thanks for inviting the members of the three sections of the Brahmo Samaj in Calcutta to co-operate in all matters where no doctrinal differences are involved; and at the same time they record their cordial appreciation of the work done by him for the furtherance of the cause of the Samaj. But the Committee would fail in their duty if they did not at the same time record the gratitude of the Brahmo public, as well as that of the dying hundreds of Western India and Rajputana, to the British and Foreign Unitarian Association, who, spontaneously, and guided by humanitarian feelings, collected so large a sum for their relief. It should also be noted that Mr. Bipin Chandra Pal and Mr. Hem Chandra Sarkar, who had been awarded scholarships in Manchester College, Oxford, by the Association, had returned to this country during the year; and it is hoped that they will devote their time and utilise the training which they have received in that College for the work of the Samaj."

WE have recently discovered that our set of bound volumes of THE INQUIRER is not complete. This, we fear, is due to the fact that volumes have been borrowed by friends and not returned. We miss the five volumes for 1863-66 and 1868. If among our readers there should be anyone who possesses these volumes, and would be willing to part with them (or if the above-mentioned borrower or borrowers should now remember) we shall be very glad to hear from them. We may also take this opportunity of saying that the Librarian of Manchester College, Oxford, is anxious to complete the set of INQUIRERS in the College Library. For this purpose the volumes of 1842, '43, '52, and '56 to '71 are required. Anyone able to furnish these volumes is requested to communicate with the Librarian.

THE article by Mr. Edward Grubb, M.A., on the present position of Quakerism in England, in the current number of the *London Quarterly Review*, from which we quoted last week, has now been reprinted as a pamphlet, and may be had from Messrs. Headley Bros., 14, Bishopsgate Without, E.C., sixpence net. It is, as we indicated last week, a most interesting and valuable statement.

MANY of our readers will be interested to hear that the Rev. J. T. Sunderland, M.A., who, to the great regret of the congregation, was unable to return to this country last year, to take permanent charge of the Highgate Church, has accepted the pastorate of the First Unitarian Church of Toronto, and entered on his duties on Jan. 13, when the subject of his sermon was, "The Better Christianity Coming." God's revelations, he said, are not ended, and inspiration is as much a thing of the present and the future as of the past. The coming Christianity will be broader, more catholic and more tolerant than that of the past. Men will recognise that truth is larger than any one mind or set of minds, and, therefore, will be more appreciative and charitable toward other forms of faith than their own.

JOHN RUSKIN.

"ALL literature, art, and science are vain, and worse, if they do not enable you to be glad; and glad justly." Ruskin said this to his Art Students at Oxford, in 1872; and if we lay due emphasis on the last words, "glad justly," the saying should go far to interpret for us the aim and the labour of his life. Fourteen years later, when, in time of old age, he is writing the story of his boyhood and youth, the memory of his own great happiness comes upon him, and he pauses to speak of it. He has been recalling the feelings of delight with which, after the long tour in Southern Italy in his twenty-second year, he approached Venice. They had passed through the gate of Padua in the early morning, and there, "on the horizon, in the sea, was Venice! How to tell the feeling of it!" Then he turns aside to say:

I have not yet fancied the reader's answer to my question—does he think me a fortunate or unfortunate youth? As to preparation for the future world, terrestrial or celestial, or future self in either, there may be two opinions—two or three, perhaps—on the matter. But there is no question that of absolute happiness I had the share of about a quarter of a million of average people all to myself.

Pardoning what, to the average reader, will seem exaggeration—and we must often pardon that in Ruskin, if we would love him and understand him—we may hear in those words the undertone of that strong feeling which determined the main direction of his career. The thought of human happiness—the failure of it in most, the possibility of it to all—this, it is very clear to me, was the great force which stirred him to such heights of passion, and plunged him into such depths of anger and sorrow, and moved him to those strenuous and many-sided labours that crowded the years of more than half his life. Simply and sincerely he desired, above all else, to see mankind possessing, or at least entering upon, that heritage of wise and widespread joy, which the beauty and glory of the world, as he beheld it, seemed meant to bestow—if only the people would accept it, in the fellowship of ordered peace, and under the conditions imposed by justice and mercy and love.

Ruskin's Central Faith.

I should say that Ruskin's faith centred, finally, in the Beatitudes of Christ. He found—as we all have to find—that the majority of the professed followers of Christ do not believe in them; that when any question of business or of political and national life has to be reckoned with, the ideas of human happiness which those Beatitudes express are rejected or dismissed to some other sphere of thought and action. But he, with a sort of childlike confidence, believed in them and loved them. He seemed to think they could not have been spoken either in mockery or in ignorance, that they were in no wise the pleasing sentiments of a kindhearted but mistaken Idealist, but were eternally true and possible of realisation in human life; that the blessings there promised by the Teacher, whom most people professed to regard as a divinely inspired Prophet, were to be had in all their wealth of gladness and virtue by men and women, here on this homely earth. And he laboured, with persistent and impassioned zeal, to show, according to the vision granted him, the way which led to those fair Elysian fields.

The Tragedy of his Life.

Human happiness—noble, just and universal happiness, here and now, in the present life—John Ruskin believed in that; and yet, "I had the share of about a quarter of a million of average people, all to myself": the pathos of his life, the tragedy of its last forty years, is revealed to us there. For to know himself possessed of opportunities of joy denied to so many of his fellows was, in a soul so charged with imaginative sympathy, to find that joy stricken through and through with grief. The blessedness of the "pure in heart," of the "peacemakers," of the "merciful," of the "meek," *might* still be his; but the thought of the multitudes who, by reason of their own or others' selfishness, were far from these things, must needs cast its shadow over all; and for him there could be no rest but restless strife against the wrongs that blighted so much of human gladness and human peace. How often in reading him do Arnold's lines recur to the mind:—

> The millions suffer still, and grieve,
> And what can helpers heal
> With old-world cures men half believe
> For woes they wholly feel?
>
> And yet men have such need of joy!
> But joy whose grounds are true;
> And joy that should *all hearts employ*
> As when the past was new.

The luxuries, of material wealth and of intellectual pleasures, to which he was born, ceased to be sources of delight to him, as he saw, more and more clearly, how impossible these things were to most—how impossible the homely necessaries of life were to many.

"Luxury," he says, "is indeed possible in the future—innocent and exquisite; luxury for all, and by the help of all; but luxury at present can be enjoyed only by the ignorant: the cruelest man living could not sit at his feast, unless he were blindfold. Raise the veil boldly; face the light; and if, as yet, the light of the eye can only be through tears, and the light of the body through sackcloth, go thou forth weeping, bearing precious seed, until the time come, and the Kingdom, when Christ's gift of bread, and bequest of peace, shall be 'unto this last as unto thee'; and when, for earth's severed multitudes of the wicked and the weary, there shall be holier reconciliation than that of the narrow home, and calm economy, where the wicked cease—not from trouble, but from troubling—and the weary are at rest."

The New Call to Service.

It was toward the close of the first half of his eighty years of life that the call came to him to take up the work which, with all its failure and disappointment, was to bring him the best consolation. Till then he had used the gifts which fortune laid at his feet, and genius granted to his spirit, in laying up treasure of knowledge, and rejoicing in the beauty of the world. Books and travel, the wonders of Nature from Friars Crag on Derwentwater, seen and remembered at the age of four, to the High Alps so often visited in the years of prime, the glories of Art from Giotto to Turner—these had been his delight and his inspiration. "It is not possible to imagine," he says, "a more blessed entrance into life, for a child of such a temperament as mine." One or two passionate episodes of unrequited, or finally-shattered love gave depth and intensity to a nature finely strung, and richly endowed. His powers were finding ever enlarged scope of exercise and expression; fame as an art critic and a great master of English prose was gathering about him year by year; a splendid future of literary achievement lay before him. And then, in mid career, he is stopped, and, by forces against which no resistance could avail, he is turned into new and untrodden ways.

What he Sacrificed.

When John Ruskin was thirty-six years of age his place in the roll of effective English writers was assured. And though his ambition to be a great painter had now ceased to trouble him, yet his skill in delicate line drawing, his power of perfect truthfulness in sketching a wayside flower, a spray of ivy, or the form of an Alpine height, or the front of a Gothic cathedral, was, perhaps, unsurpassed by any of his contemporaries. And his strength of art criticism, his gift of literary eloquence, his precision and delicacy in drawing, were all powers that he loved and rejoiced to use. And he was rich in all that could make a life devoted to these things prosperous and happy in itself. He was born to more wealth than he or any human being could possibly need for merely personal ends. He had made many friends—approving, sympathetic, helpful friends. His father and mother, who lived and loved only for him, would have died happy and content if only he could have kept to this line of work, in which, thus far, he had prevailed so well. He could not; and in that fact, rightly apprehended, may be discerned the secret of all that was noblest in Ruskin's character, and of all that is of deepest significance in his life for us and for all those that shall come after us. The second chapter in Mr. J. A. Hobson's powerful book, "John Ruskin: Social Reformer," gives the best account that has yet been written of the change which comes over the direction of his energies at this period. That change was entirely natural—I should say was inevitable, by reason of three great qualities which Ruskin possessed in a very high degree: his power of subtle and searching analysis; his keenness and depth of moral insight; and the breadth and passion of his human sympathy. The possession of these spiritual gifts, and the discovery that he was living in an age when, for the majority of his fellow-men, the things he held to be essential to all happy and noble life were out of reach, proved the main disturbing forces which, just midway in his career, turned the whole current of his thought and action in a new direction.

Knowledge and Feeling.

It has been said of Ruskin that he could not be a great artist because he was not content to *see* and to *feel* the beauty of the world, but must needs know and understand. That is true, though it is only part of the truth. When in early youth he is ravished with the beauty and glory of the Alps, he begins to study the form and structure of the rocks of which they are composed. In his sixteenth year he asks, as a birthday present from his father, Saussure's great work on the geology of the Alps. The power to think, and the longing to know, may tend to weaken the power of insight and deep feeling, even as to feel strongly may make it difficult to think clearly. It is not often that the gifts of thought and feeling are united in

such strength as they were to him. The worth of this twofold energy can hardly be stated better than in one sentence of his: "Though we cannot, while we feel deeply, reason shrewdly, yet I doubt if, except when we feel deeply, we can ever comprehend fully." And the greatness of his power may be found in the fact that while he cared much for truth and had so keen a faculty for intellectual analysis, yet he was also possessed with so strong a passion for the beauty of the world and with so profound a sympathy for the sorrows and sufferings of mankind.

Let this article close with a few sayings of his in which these different elements of character find expression; in another the attempt may be made to discuss the significance of the work to which, in the second half of his life, he was so nobly and inevitably committed:—

"Where the search for truth begins, there life begins." "To him who does not search out truth it is darkness; to him who does it is infinity." "Ideas of truth are the foundation of all art."

———

"Great art is nothing else than the type of all strong and noble life." "There is no wealth but life—life including all its powers of love, of joy, of admiration." "Life without industry is guilt; industry without art is brutality."

———

"To be just is to give what we owe, and we owe to every one our love." "That man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and, by means of his possessions, over the lives of others." "The human clay, now trampled and despised, will not be knit in its strength by accidents or by ordinances of unassisted fate. By human cruelty and iniquity it has been afflicted; by human mercy and justice it must be raised."

W. J. JUPP.

LITERATURE.

BROAD CHURCH THEOLOGY.*

THREE years ago the Rev. Charles Beeby, the vicar of Yardley Wood, scandalised orthodox Churchmen by publishing in his volume, "Creed and Life," a series of popular discourses in which he went through the accepted creed of the Church clause by clause, interpreting it in the light of reason and conscience, and, as they affirmed, destroying the very foundations of Christian faith. In face of the storm of indignation thus raised, Mr. Beeby boldly replied that he did seek to abolish the crude theological forms of Latin Christianity, but that his was a better orthodoxy, more spiritual and more ancient, while, at the same time, it alone was fitted to harmonise with modern science and the profoundest philosophical thought of the day. His plea was for a return to the modes of thought common to the Greek Fathers of the Church as expressed in the Nicene Creed, the only creed recognised by the whole of orthodox Christendom; and he certainly showed very good cause for radical changes in the prevalent doctrinal teaching of the Church, and brought weighty testimony from other liberal thinkers in support of his contention.

And now Mr. Beeby has published a further course of popular lectures, in which he deals even more thoroughly with the central doctrines of orthodoxy. The "Athanasian" Creed is set aside as not a development but a degradation of the earlier Christian teaching, a degradation in keeping with the barbarous age which produced it, but long since an anachronism, and intolerable to those who understand that Love is above all things; while once more the Nicene Creed, ideally interpreted, is affirmed to be in harmony with modern thought, and the best basis for a restatement of Christian truth.

Mr. Beeby protests against a tendency, not uncommon at the present time, to leave doctrine alone, and rightly urges that clear thinking is essential to healthy religious life. But when he says that "it no more belongs to this age to construct a creed than to build cathedrals," and adds that what is wanted is "the retention of the ancient Creed, and the new interpretation, by living theologians, of the terms of the old and comprehensive formula," we are inclined to ask, why go only so far back, to this particular creed of Nicaea? Is it not far better to go direct to our supreme religious teacher, and begin with the interpretation not of the clauses of a fourth century creed, but of the religion of Jesus himself? Do we want more creed than is to be found there?

> And so the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought.

We may share to the full Mr. Beeby's preference for the principles and results of Greek rather than Latin thought, but more precious still is the mind of Christ.

When we take this for the starting point of our interpretation of Christian truth, we may indeed feel with Mr. Beeby that the "Three Somethings" which make the One God of the Athanasian Creed are "a chimera of bad metaphysics," which it is "impossible for any sane man to worship in spirit and in truth"; but we cannot follow him when he affirms that "God is an infinite Christ," and that we can only know God "as He is in human flesh, under the limitations and conditions of human life and consciousness." When Jesus reveals the Father to us, it is not as one who is under such limitations. The starting point for our knowledge of God must be in our own consciousness, where the human spirit becomes aware that it cannot be separate from the Eternal. The filial spirit rests for ever in the Father's care, and where that spirit is most fully manifested, there is the most perfect revelation of the Father's love, in which it rests. Thus Jesus, the chief of faithful souls, as none other, reveals the Father to us, but not as "an infinite Christ," rather as the One Eternal all-loving Spirit, in whom the Christ and all who learn of him the secret of true religion, must ever live and have their being. Mr. Beeby has expounded in these columns his interpretation of the Trinitarian doctrine of God, but we cannot be persuaded, and remain convinced that the only basis for abiding faith is in surrender to Him, whose glory is revealed in the heavens and the earth, to whom Jesus prayed and taught us to pray as our Father, and who is the ever present Spirit of our deeper life.

We cannot follow Mr. Beeby through all the subjects treated in his lectures, but they will be found throughout full of trenchant criticism and earnest religious affirmation. The interest centres chiefly in two points, the real meaning of sin and atonement, and the birth and resurrection of Jesus, with a full discussion of the miraculous stories attached to each.

In what light Mr. Beeby regards the Latin doctrine of Atonement will be seen from his statement that "the sacrifice of Jesus, well pleasing to God, is the perfect surrender of the human will to the Divine will." "The sacrifice is a spiritual sacrifice, the offering of the inner moral being." "The death of Christ indicates the consummation of the earthly life of obedience, the continued surrender, to the end, of the human will to the Divine will." And the lecture on "The One Offering and the Sacrifice of the Christian Priesthood" concludes:—

> The great thing is to understand that we are God's people, that we may go directly to the throne of grace, and approach God our Father without fear, in the freedom of sons, and that the one and only offering which God seeks, and which is pleasing and acceptable to Him, is the obedience of the will, the life of sacrifice, of love, and of service.

In dealing with the subject of sin Mr. Beeby makes full use of the light thrown by the theory of evolution upon the development of human life, on the moral as well as the physical side, but we cannot say that we are satisfied by his account of conscience, which passes much too lightly over the meaning of obligation. Conscience, Mr. Beeby declares, "is the social faculty," and its basis is "simply feeling." The urgency of moral obligation may be called feeling, but surely it is a kind of feeling apart from all others in our life, marking the presence within us of a Power, not ourselves, which "makes for righteousness." When Mr. Beeby says, "Right or wrong, then, is determined by the opinion of the society, and the ground of the Right or Wrong is the presumed welfare of the society under the actual conditions which exist," that may be merely a loose and unguarded sentence, but if it means what it appears to say, it would seem to us an utter misinterpretation of our moral life, which is to us the surest witness of the presence and purpose of God.

As to the doctrine of the miraculous birth, Mr. Beeby replies to those who have expressed sympathy with his spiritual view, but urge that the old view is best left to die out of itself, that the result of silence can be only mischievous. "If there is any article of the Creed which is incapable of discussion, be sure that around that profession of belief will grow the grossest superstitions and follies"; and he proceeds to show how the received doctrine reduces the story of the birth of Jesus to the level of the legend of the birth of the Buddha, and does gross wrong to the most sacred relations of human life. His treatment of this and of the resurrection stories is unflinchingly radical, and such as to establish the permanent spiritual truth by stripping away the legendary elements which have become more and more a stumbling-block to earnest and thoughtful religious faith.

We will conclude this notice with a

* "Doctrine and Principles:" Popular Lectures on Primary Questions. By C. E. Beeby, B.D., vicar of Yardley Wood, near Birmingham, and author of "Creed and Life." Williams and Norgate. 1900. 4s. 6d.

somewhat long quotation from Mr. Beeby's first lecture, which admirably shows the spirit in which his work is done :—

But now if we accept the principle laid down—(1) that the formularies of the Church are to be interpreted by the Scripture, and not the Scripture by the formulary, that we are to refer our doctrinal formularies to the Scriptures, and to interpret the Scriptures with all the light of modern knowledge, and with all the resources of critical judgment; (2) that the living Church is authorised to place its own sense on the old language, and to interpret the common formula of its creed, essentially, morally, and spiritually, in the same sense, yet not always from the intellectual and rational side of the understanding in the same sense, as that in which it was received in the age in which it was composed, or in the sense of the compilers—we have here a very important and fruitful principle which cannot be confined in its operation to the formula of the Athanasian Creed; just the principle, it seems to me, which we need consciously to recognise, in order to be freed from most of our theological difficulties, and from those passions and animosities which, to this day, reveal the wide gulf which yet separates the Christianity of the Churches from the Christianity of Christ.

Christian people generally, it seems to me, should be ever ready to recognise and to welcome the new interpretation of the prophets and preachers of the living Church, as the very proof of the Divine Presence in their midst. When I think how much pain and misery has been removed from human life by the passing of so much which was gloomy and morose in the ancient theology we inherited, with its dread and haunting spectres of constant evil, and how that the brighter, larger, and grander doctrine of the Divine Fatherhood is accompanied to-day by a larger and deeper sense of a kindred humanity, there seems to me much cause for rejoicing, and that we Christians of this age are unworthy Christians if we do not thank God for all this new knowledge, which has brought such enlargement of our human horizon, and a new intense interest of human life, with its moral uplifting and dear sympathy of human brotherhood. The theological change, no less than other secular changes, is the proof of the Divine education, and therefore of the Divine care of man. The very stirrings and questionings and strivings of men, the very intensity and feeling of passion aroused in the Church, this conflict of opinions—all is good if in the heart and core of us we are good; it is the wave set trembling in our human thought and life which is passing through the whole body of the Church in answer to the Divine breath. Christians to-day ought to be optimists of a large hope, because we cannot fail, I think, to perceive more clearly the increasing purpose of God in the revelation of His Son, "because the darkness is passing away, and the true light already shineth."

THE "NEW WORLD."

THE December number of the *New World* is, we greatly regret to say, the last number which is to be issued, completing the ninth volume of a Quarterly Review of Religion, Ethics, and Theology which will be very much missed.

This final number opens with a striking and powerful article by the Rev. L. P. Jacks on "The Influence of John Ruskin." It begins with a parallel between the influence of Tolstoy and Ruskin, of whom Mr. Jacks speaks as "the challengers of 'civilisation,' as we know it in the year 1900."

From each of them, though in very different voices, has come a prophetic negation that the main tendencies of the modern world are in the direction of either the happiness or the morality of mankind. Whether Carlyle ought to be named as a third of the company may be open to debate; at all events his point of view is less easily defined. From Carlyle Ruskin learned to deepen his hatred of shams, but the study of perfection as it exists in the Fine Arts gave the latter an ideal of thoroughness differing from and even surpassing that of Carlyle, and at the same time brought a wider and sadder knowledge of the extent to which shams prevail in the world.

It is one of the tests of a genuine optimism, Mr. Jacks says, if after following the guidance of Tolstoy and Ruskin through the world, and seeing all the evil they make so terribly clear, one can still retain hope, as they themselves retain the hope of earnest reformers.

One other passage we must quote, referring to the standard of judgment of these two great teachers :—

As Ruskin ever and again refers to great periods of Gothic for his standard of what is perfect in art, so Tolstoy, with a not less thorough grasp of the matter, holds to the teaching of Jesus for the standard of what is right in life, and as the past aims of the cathedral builders serve Ruskin as a foil whereby to show the petty aims which inspire the builders of our streets or "villas," so does the grandeur of the Gospel enable Tolstoy, by force of contrast, to exhibit the life of the rich and the work of modern Governments and Churches as a product of delusion and lies. Between these two messages, outwardly so different, there is therefore this deep unity of purpose and of spirit.

Mr. Jacks then proceeds with his study of Ruskin's teaching, and concludes with a reminder that in denunciation there is no remedy, but that in the midst of the immense forces in the world which in themselves are neither right nor wrong moral idealism has a great work to do to *make them right* and conformable to the Kingdom of God. "This, surely, has always been the method with those who have been sent 'not to judge the world, but to seek and save that which was lost.'"

Among the other articles we may note specially that by the Rev. H. M. Simmons on "The Recrudescence of War" and the Rev. Francis Tiffany's review of Mr. Chadwick's "Theodore Parker," which he hails as the final biography. There are also two articles on "The Religion of the American Negro" and "Negro Education." Professor G. B. Stevens writes on "Some Present Day Conditions affecting Theological Education." Of the memorial articles on the late Professor Charles Carroll Everett, who was from the first the senior editor of the *New World*, we have spoken in another column.

The *New World*, December, 1900. Boston: Houghton, Mifflin and Co. London: Gay and Bird. To be had at Essex Hall, 3s.

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IS NATURE CRUEL?

BY MRS. BAYLE BERNARD.

PERHAPS the oft-quoted line of Tennyson,

"Nature red in tooth and claw,"

is in no small measure responsible for the widespread feeling that Nature is essentially cruel. However this may be, it can hardly be denied that the sentiment is at the present day very commonly felt and expressed. This is certainly to be deplored, for, as another poet says,

"Nature is but another name for God,"

and any reflection upon His work is also a reflection upon His character. Indeed, the ordinary deduction from "Nature is cruel" is, "Then God is not good," which, if true, would make void the best hopes of humanity.

It must be conceded that there is much in the world which at first seems to countenance the idea that it has been subjected to a pitiless system; but a little reflection would often show the fallacy of such a notion. We are the victims of innumerable painful diseases, but are these cruelly inflicted? Few but the very ignorant would now attribute pestilential epidemics to Divine wrath instead of to neglect of sanitation; and, as regards our individual sicknesses, though sincere piety is apt to say when it suffers, "It has pleased God to afflict me," the suffering is really not *by* but *against* the will of God, for if traced to its source it will be found almost invariably to arise from some breach of His laws, from our own or our fellow-mortals' vice or carelessness. Eliminate from the list of our disorders all which are due to such causes, and few indeed will remain. How, then, should such ills be ascribed to Nature when they are so indubitably unnatural? As Paley well observes, "Teeth are contrived to eat—not to ache. . . . No anatomist ever discovered a system of organisation calculated to produce pain and disease, or in explaining the parts of the human body ever said, this is to irritate; this to inflame; this duct is to convey the gravel to the kidneys; this gland to secrete the humour which forms the gout."

But in the lower creation, innocent sufferers, do not we see the weak ever the victims of the strong, the dove struck down by the hawk, the fly enmeshed in the spider's web, and domestic animals slaughtered wholesale to appease man's appetite? Yet, if our carnivorous instinct needs any apology, it is assuredly not due to the creatures that are bred to supply its gratification. How many rational human beings would avow their deliberate choice of "a short life and a merry one," rather than length of days with diminished enjoyment; and can we doubt that if domesticated animals were capable of choosing they would not prefer a brief space of ease and comfort, to be well fed and sedulously tended as they are now from interested motives, and then fall by the butcher's axe, rather than be left to live uncared for and perish by slow decay. As to the creatures which prey upon each other, either far fewer doves and flies must have been called into existence had not hawks and spiders also been appointed to devour them, or there might have been a worse alternative. Can anyone seriously think that this would be a happier world were flies, unlimited permitted to swarm in it?

Both men and beasts are liable to be smitten by the bolts of heaven, are exposed to the fierce onslaughts of lions and tigers, to the deadly venom of the viper and other poisonous serpents, and we shrink with horror from the idea of such violence; but there is reason to believe that the reality is far less terrible than imagination pictures it. The lightning stroke brings a death so instantaneous that there is no time for pain to be felt. Dr. Livingstone's well-known narrative describes his being attacked and wounded by a lion as a sensation almost pleasurable; and as to the poison of the snake a recent writer observes: "Of course the main object of this liquid is to put the viper's living prey to death swiftly and easily. The venom from the viper's poison-bag acts as a strong narcotic, and has been utilised by homœopathists as a valuable opiate or sleeping draught, under the title of Lachesis. Thus, the creature for which no one has a good word, is the bearer of a beneficent drug—its poison is a blessing in disguise."

But what shall be said of the frightful catastrophes which ever and anon cause wholesale destruction. We learn of villages crushed by an avalanche, of whole cities buried in burning lava or entombed by earthquakes, and we shudder as we read; but do we always remember that such terrific calamities are by no means unmixed evils, as the discoveries of Science more and more reveal to us. Sir J. Lubbock, in his "Scenery of Switzerland," thus teaches us: "Avalanches are often looked on as isolated and exceptional phenomena. This is quite a mistake. They are an important factor in Alpine life. The amount of snow which they bring down is enormous. Coaz estimates it in certain districts as equal to one mètre of snow over the whole district. Without them the higher Alps would be colder, the lower regions hotter and drier. The snow-line would come down lower; many beautiful Alps would be covered with perpetual snow; the glaciers would increase, the climate become more severe, the mountains less habitable. . . . However destructive then they may be at times, avalanches are on the whole a blessing." Lyell again, in his "Principles of Geology," speaking of the two great agents of change in the inorganic world—fire and water—says "The aqueous agents are incessantly labouring to reduce the inequalities of the earth's surface to a level; while the igneous are equally active in restoring the unevenness of the external crust; partly by heaping up new matter in certain localities, and partly by depressing one portion and forcing out another of the earth's envelope."

Buckle quotes this passage and thus comments on volcanic action: "As the beauty of the material world mainly depends on that irregularity of aspect without which scenery would have presented no variety of form, and but little variety of colour, we shall, I think, not be guilty of too refined a subtlety if we say that fire, by saving us from the monotony to which water would have condemned us, has been the remote cause of that development of the imagination which has given us our poetry, our paintings, and our sculpture, and has thereby not only wonderfully increased the pleasures of life, but has imparted to the human mind a completeness of function to which in the absence of such a stimulus it could not have attained." Again it was but the other day that Professor John Milne, the distinguished seismologist in a lecture on "Earthquakes and Volcanoes," addressed his audience in these forcible terms: "Now are earthquakes of any use?" asked the Professor, and he replied, "Most certainly. The Japanese people, for instance, ought to go down on their knees after each earthquake in thankfulness instead of deploring the occurrences, for every hour of the day and night the forces of nature—frost, sun, and rain—were wearing away the surface of the land and carrying it to the sea. The earthquakes indicated a compensating process going on. The ground was being lifted by those crumplings, and, therefore, the Empire of Japan was being steadily enlarged." In so many instances fuller knowledge thus makes manifest to us "a soul of good in things evil," or which at least seem mere evil to the unenlightened.

Does not, then, even simple justice demand that when we observe anything which at first appears to indicate indifference on the part of our Heavenly Father to the welfare of His children, we should conclude, not that He is "cruel," but rather that, could we understand the case in all its bearings, we should find either that we have formed an erroneous judgment as to the cause of the evil, the responsibility actually resting elsewhere, or that at least the benefits arising from the arrangement really outweigh its disadvantages.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

THE HIGH PEAK CHAPELS.

SIR,—I have read with interest and pleasure the article in THE INQUIRER on the High Peak chapels, and desire for the effort now being made under such strong organisation and promising auspices every success. There is a statement in the appeal about which I would just like to say a word. It is to the effect that "Flagg has never, except for one short period, had a settled minister." With respect to this allow me to mention one or two facts with which I am somewhat familiar:—

1. The Rev. William Sutherland was minister and resided at Flagg for some years, and afterwards at Topsham, in Devon, and Malton, in Yorkshire.

2. The Rev. William Birks, my father, was for about seven years minister at Flagg, preaching also at Ashford, Cressbrook, Great Hucklow, and Bradwell, in conjunction with the Rev. Robert Shenton.

3. The Rev. John Ferrar, B.A., succeeded my father as minister of Flagg, although he resided at Ashford, and afterwards became minister at Bury St. Edmunds.

4. The Rev. R. Cowley Smith was also resident minister at Flagg, and afterwards at Stannington, South Shields, and Buxton.

During all this time Flagg was in union with, and supported by, first, the Manchester Village Mission Society, and then the North Midland Association. Afterwards, for twenty years, Mr. C. Woollen, of Sheffield, had the chapel in charge. JOHN BIRKS.

Derby, Feb. 18.

FORGIVENESS.

SIR,—Mr. F. T. Mott's letter is suggestive alike in what it omits as in what it advances. We are presented with the picture of a Beautiful Necessity, but do we trace therein all the lineaments of our Heavenly Father?—an invariable law, an undeviating attitude both benevolent in their purpose, but still unswerving, unchanging! Do we find here that discriminating standard set forth in the Christian teaching which visits with few stripes the sins of ignorance, but with many when the disobedience is with knowledge and wilful? Is there any room for the note of joy in heaven over one sinner that repenteth, or for the interweaving of the divine and human wills indicated in the words, "For if ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses"?

So much to show that there are contents in the Christian thought of God, not presented in the conception offered to us.

Mr. Mott thinks that so far as forgiveness means a change of feeling, it may be permissible and laudable in man, but inconsistent with the undeviating good will of God. Therefore we must conclude that the man who sins and takes pleasure in his sin is regarded by God in just the same light as he who has sinned and now bitterly repents of it. "To err is human, to forgive divine," runs an old saying, but now that must be altered. A man may suffer the life-long consequences of another's sin against himself, and yet forgive and pity the wrong-doer and try to mitigate his remorse—if there be no corresponding attribute in God, do we not in our effort to disassociate Him from the human make Him something less than man? But we needs must love the highest when we see it; and any thought of God that does not embody the highest will be rejected of men.

Even the extract you give from Dr. Martineau's writings fails, I think, to cover the whole ground, for it does not take into account the power of the reconciled soul to enter into newness of life, the good fruits of which work concurrently with the consequences of the former sin, modifying them, and at last assimilating them into the new life of blessedness. Were it not for this the spiritual life would be at best but a tragedy, for who can escape sin?

The systems of philosophy seek for an Absolute, but so far as I can discover they fail to account for the mysteries of sin and redemption; these were revealed by a personality.

When we are called upon to divest our conceptions of the Diety of the attributes of will and affections, because they are associated with the finalities of a person, then our will and affections fold their wings, they have no longer power to soar into the atmosphere of worship, the voice of supplication is dumb and the tongue of sacred poesy is silent. May not our uncertain voice, I might almost say our silence, on the subject of sin and redemption have something to do with our non-success with the people? The old-fashioned sermon is dead; philosophic thought and the higher criticism have killed

it. But as preachers must needs have parables, to-day we see the strange phenomenon of the works of our poets, painters, novel and play writers being expounded from the pulpit. Perhaps another turn of the wheel and the old gospel story will come back to pre-eminence, and we shall be able to fit all our new thought into it, and find guidance to help us in the pressing problems of our social and national life.

E. CAPLETON.

113, Highbury New Park, Feb. 17.

THE UNRIGHTEOUS STEWARD.

SIR,—Mr. Poynting's letter has not convinced me. I admire its general tone, but cannot accept its reasoning. He regards the parable as illustrating the doctrine of the cross; to my mind it exhibits unprincipled selfishness, and has not an atom of the Master's fine, elevated, feeling.

I most strongly object to one sentence in the letter, and for this reason: that instead of facing the chief difficulty in the passage in dispute, it dismisses it with a graceful wave of the hand, as though there were nothing there on which one need dwell.

Mr. Poynting says:—"And so Jesus points out to all his disciples that if they were as determined to allow nothing to daunt them, if they were as resolute in using divine means as men in general are in using those means which he termed the mammon of unrighteousness, then the Christian disciples would be received into the eternal tabernacles."

Now I will not say that this is a garbled statement, lest it be thought that I meant to be offensive—which I do not. But it is a statement in which the ninth verse has been *worked over* in such a way that the central thought is covered up and hidden. Mr. Poynting says: "If they were as resolute in using divine means as men in general are in using those means which he termed the mammon of unrighteousness." But this is altering the text, bringing in a comparison which does not exist in the original. The text gives specific instructions for the prudent use—not of "divine means," but of this very mammon of unrighteousness. The command is not, "Copy in the moral sphere the worldly man's prudence," but "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles." The meaning of this is so clear and direct that I am surprised there should be any hesitation about it.

Is not Mr. Poynting unfair to me when he asks, "Am I to refuse to teach the parable of the Sower because Jesus has no rebuke for the careless husbandman, &c."? I do not object to *any* parable being taught. I only object to the young being taught that *all* the New Testament Parables are necessarily the work of Jesus. Nor do I urge that all the grounds of the Higher Criticism should be prematurely dwelt upon. Do not children sometimes have *elementary* lessons, on various subjects? The *results* of the Higher Criticism (and occasionally the methods also) might at times be set before them in a way that would interest them, and at the same time lead them to feel that they are responsible for thinking rightly, as well as for feeling and acting rightly.

For examples of what I mean, I may mention that most useful book, the "Bible for Young People," where some of the parables are interpreted simply, clearly, and rationally.

F. T. REED.

[Our readers will remember that last week we published a second letter on this subject from Mrs. Weir, suggesting another interpretation of the parable, which sees irony in the direct statement of the verse which Mr. Reed particularly criticises.—ED. INQ.]

THE CHILDREN'S COLUMN.

"BEHOLD I have done according to thy words, I have given thee a wise and understanding heart." These words were an answer to Solomon's prayer for wisdom, when the Lord appeared before him one night in a dream and asked him what He should give him; and Solomon's prayer was that he might have an understanding heart in order that he might be able to discern between good and evil.

And, children, I should like you to remember that a prayer should be a prayer of deeds, not of words only. When we pray to God to help us to be good and brave, we must really try to *be* so; and when we pray for a wise and understanding heart, we must wish with all our hearts to know the will of God and be able to do it. We cannot be wise unless we have an earnest desire to become so; and then in order to make the right use of our wisdom, we must try and help others.

There was a boy who had a dreadful illness which left him quite blind for the rest of his life. He had not eyes, like you have, to read and write, and see the sun and stars and all the trees and flowers in this beautiful world. Have you ever been through a long tunnel in a train, shut out from all the light of day? I expect most of you have, and you well know how dark it seems. That is what this world seems like to a blind man, and so it was to that poor boy.

What was he to do with his life? He could not see or read anything, but by his own wish he went to school, and by *hearing* he learnt the English language, and then Latin and Greek. Think of that, boys and girls! But he did not stop there; he had an earnest desire to learn, and, at his own wish, learned mathematics and gave lectures to others. How do you think he learned arithmetic? Not as you do, with slate and pencil, or on a blackboard, but by arranging pins and fixing thread upon them, and in this way he also solved some of the most difficult problems in Euclid. He afterwards became Professor of Mathematics at Cambridge.

So you see that even though his eyes were darkened he knew far more than a great many people who have the use of all their senses. He was indeed a true child of God, and had a wise and understanding heart. He did not spend his days bewailing the loss of his eyesight, but set himself bravely to learn all he could, and then was not satisfied until he had helped others to learn too.

Now let me tell you about a girl who in her early years became not only blind but deaf, and not being able to hear caused her to lose the power of speech also. Do you think a child like that could ever learn to do anything? Yes, if she had the wish and the will to learn; and so it was with this little girl, who learned to read quite fluently. She had a very acute sense of feeling, and was taught to read by a board with square holes into which she could set the types, so that the letters could be felt above the surface. She was also very expert with her needle, and made some very beautiful fancy articles. Like the boy in the other story, she had an earnest desire to learn, and make the very most of her opportunities.

And now I want to say a few words about another sort of blindness which is really far worse than being blind with our eyes; and that is the blindness of the heart and mind, which will not know truth, and wisdom, and God. The best way to overcome this blindness is to try and help one another. How did the boy and girl I have just told you about learn in spite of their blindness? It was by a desire to learn; and so in our spiritual blindness, it is by an earnest prayer in our hearts that we may know God and feel Him near us, and that we may have the spirit of right within us. No one can give us this, though others may help us, by their pure and unselfish lives, to feel that God is very near to them, and so giving us courage and hope that if we, too, try to live pure and unselfish lives, we may come to feel God very near to us. But it is into our own consciences and into our own hearts that we must look, doing all we can, even if it may only be very little, to help those around us.

The greatest joy is to know God, and to feel that He is near, and if we do not feel this, we are living in a world where we are spiritually blind.

I would like you to feel that it is by helping and teaching others that we learn ourselves; and God places us here in order that we may help each other and live for each other. If we do that, He will help us. God is the light of the world, and He has called us to live as His children in the world, that we may each one of us be the light and joy of those around us.

A. H., after W. H. C.

AMONG the extracts from Huxley's letters, which we published last week, was one containing his strong testimony against the use of alcohol as a stimulant by brain-workers. To this we will add here the following points from a recent lecture by Professor Horsley, F.R.S., at the London Institution, on "The Effect of Alcohol on the Nervous System." Everyone admitted, he said, that to take alcohol in large quantities was injurious, but the lecture dealt specially with the taking of small quantities, in its use as a beverage at meal-times, and this from the physiologist's point of view was declared to be also distinctly injurious. The sense of well-being which followed, for instance, the taking of wine was deceptive both as regards brain-work and muscular activity; for while there was at first a quickening effect, this was followed by a second stage of failure and loss of power. With tea and coffee it was different; the stimulation which they caused in time passed away, but was followed by no loss of power, as in the case of alcohol. He, therefore, strongly deprecated the use of alcohol as a beverage.

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LONDON, FEBRUARY 23, 1901.

THE "NEW WORLD."

WE have received with great regret the final number of the *New World* (December, 1900), the Quarterly Review of Religion, Ethics, and Theology, which for the past nine years, published in Boston with an American Board of Editors, has been an invaluable organ of the best liberal scholarship on both sides of the Atlantic. The aim of the editors was to embrace in their Review the discussion of all questions connected with religion, in the departments of theology, the religious life, the history of religions, Biblical science and criticism, ethics, sociology, and literature, in a spirit at once reverent and free, without sectarian limitations; and how fully their ideal has been realised anyone may see who will look over the nine volumes now completed. Founded and published in America, it was of course inevitable that the majority of its writers should be drawn from that side of the ocean, but considerably more than a fifth of the whole number of contributors represented the scholarship of Europe. Among the English contributors were EDWIN A. ABBOTT, W. E. ADDIS, W. F. ADENEY, R. A. ARMSTRONG, EDWARD CAIRD, J. E. CARPENTER, T. K. CHEYNE, JAMES DRUMMOND, G. B. GRAY, ALLAN MENZIES, ST. GEORGE MIVART, J. ARMITAGE ROBINSON, C. B. UPTON, and Mrs. HUMPHRY WARD, while from the Universities of the Continent was enlisted the help of such distinguished scholars as G. BONET-MAURY (Paris), KARL BUDDE (Strassburg), COUNT GOBLET D'ALVIELLA (Brussels), BERNHARD DUHM (Basel), H. HOLTZMANN (Strassburg), OTTO PFLEIDERER (Berlin), ALBERT and JEAN RÉVILLE (Paris), A. SABATIER (Paris), J. WELLHAUSEN (Göttingen), and H. H. WENDT (Jena). These, with many distinguished American writers, furnished a Review of a very high standard of excellence and variety of interest for all who were attracted by the more serious aspects of thought and life, and it is lamentable, though an old story in connection with such brave and enlightened undertakings, that for financial reasons it should have been found necessary to discontinue the publication.

The last number has an additional pathetic interest, in that it contains memorial notices of Professor CHARLES CARROLL EVERETT, who died last autumn, in his seventy-second year, and had been from the first the Senior Editor and one of the most constant and most welcome of contributors to the pages of the *New World*. Two of his co-editors, Professors C. H. TOY and N. P. GILMAN, pay grateful tributes to his memory, and Professor JOSIAH ROYCE writes on his character as a metaphysician. Professor TOY, giving an account of Dr. EVERETT'S teaching as Professor of Theology at Harvard, speaks of him in the following terms :—

> His was a poetical nature; he turned with delight, one may say, of necessity, to the ideal elements of life. He recognised fully the difficulties of the attempt to solve the mysteries of life, and he accepted gladly all the contributions that physical and psychological science has been able to make to the history of the world and of man. But he was captivated by the beauty and glory of the human soul and the external world, and his mind refused to rest in mere naturalistic and finite processes. He felt that man and nature were supernatural, and that, after scientific reasoning has exhausted itself, there remains something which can be conceived of only as a breath of the Absolute. The conception of goodness he held to be as real a fact as the external universe, and he could think of neither the one nor the other except as the expression of an infinite Life.

Professor EVERETT was an idealist of deep religious nature and of very attractive personality. His death is a very serious loss to the Harvard Divinity School, of which since 1878 he had been Dean, having joined the school as a teacher nine years before. The loss of his help for the *New World* would also have been deeply felt; but there were strong men left to take the vacant place, and we can well understand the keen disappointment with which the remaining managers have been obliged to accept the failure of their efforts to secure sufficient means to carry on this work. The loss of the *New World* is ours also, and we have read with sincerest sympathy Professor GILMAN'S wistful words concerning what might have been a most fitting memorial to so rare and fine a personality as CARROLL EVERETT'S, if an adequate endowment fund could have been raised to establish the Review upon a permanent basis.

We said that this untimely ending does but repeat an old story in connection with such undertakings. For though an American Review, and more fully than any earlier publication international in its character, we always liked to think of the *New World* as standing in the line of the honourable tradition of our English Reviews, which formerly for so many years were devoted to the cause of enlightened religious thought and life.

The *Christian Teacher*, edited for six years by JOHN HAMILTON THOM, became in 1845 the *Prospective Review*, of which TAYLER, MARTINEAU, THOM, and WICKSTEED were for ten years the Editors. This was followed in 1855 by the *National Review*, which came to an end in 1864. These were the Reviews in which many of MARTINEAU'S great Essays first appeared, and which counted among their contributors, in addition to the four Editors above-named, RICHARD HUTTON, WALTER BAGEHOT, W. CALDWELL ROSCOE, and other brilliant writers. It might have seemed that ten years marked the limit of the possible existence of such a publication, had not the *Theological Review*, edited by CHARLES BEARD, lasted from 1864 to 1879. Then came the *Modern Review* with the Rev. R. A. ARMSTRONG as Editor, and after its demise in 1884, the swallow-flight of the *Christian Reformer* during the two years 1886-7. After that we suffered a time of famine, until help came in such abundant measure from across the Atlantic.

And now that we must bid a sorrowful farewell to the *New World* also, is it too much to hope that some fresh effort may be made in this country to take up the good work once more? Possibly the forthcoming International Council of Unitarian and other Liberal Religious Thinkers and Workers, to be held in London in Whit-week, may furnish the occasion for fruitful conference on this subject also, and may open the way for some definite action. Distinguished scholars are expected from America and from the Continent. The object of the Council is "to bring into closer union, for exchange of ideas, mutual service, and the promotion of their common aims, the scattered liberal congregations and isolated thinkers and workers for religious freedom in many lands." Such was the aim of the *New World* on the side of thought and scholarship. A successor will certainly be needed, and we must hope that its arrival will not be long delayed.

MESSRS. WILLIAMS AND NORGATE announce that the translation by T. Bailey Saunders of Professor Harnack's "Das Wesen des Christenthums" will be published immediately under the title, "What is Christianity?" It will be included in their new series of the Theological Translation Library, and sold separately at half-a-guinea.

THE LATE LORD O'HAGAN'S REPORTED "RECONCILIATION" TO ROME.

OUR readers will remember that we called their attention, on Jan. 5, to the rumour circulated by the Roman Catholic Press and by the *Daily Chronicle* and other newspapers to the effect that Lord O'Hagan, before his death, had been reconciled to the Church of Rome. It is painful to have to revert to the subject, but since the story has come up again in a new form, it is our duty to give it once more an emphatic denial, and to add the proofs which stamp it as an invention. It was in the first instance reported, with a great show of authority, that Father Bernard Rawlinson, who had known Lord O'Hagan when at college, had "reconciled" him a month before his death. It has since been proved, through the War Office, that Father Rawlinson was stationed at Belfast, where he had been for four months; that he had not visited Springfontein at all; and, moreover, that Lord O'Hagan was admitted to the hospital on Dec. 2 or 3, and died on the 13th. The fiction of Father Rawlinson and the conversion a month before death having been thus disposed of, a second "authoritative" statement has now appeared in the *Weekly Register* and other papers. It is based on a letter, addressed by the Vicar-Apostolic in South Africa, from Port Elizabeth, to an Irish Bishop, "containing the fullest particulars of the happy occurrence."

A certain Father Bradley, by the merest accident we are told, owing to the disarrangement of the train service, found himself at Springfontein. "It was fortunate," he is reported to have said, "that I did so, because otherwise Lord O'Hagan would have died without a priest. As it is, I attended him, received him into the Church, and he died the following Thursday." What evidence is offered in support of this story? Absolutely none. Less, indeed, than what was pretended to be given for the reconciliation by Father Rawlinson.

On the other hand, let us relate the facts as investigated and tested by officers on the spot, and confirmed by the War Office. Lord O'Hagan was admitted to the hospital at Springfontein suffering from enteric. On his own initiative he entered himself as a Protestant. He grew rapidly worse, and only lived ten or eleven days after reaching the hospital. He became so ill and delirious that he pathetically mistook for his mother the devoted nurse who watched over him with unremitting tenderness. "Mother," he said, "are you there; hold my hand." He was attended by the Rev. Mr. Griffiths, the Protestant Chaplain, who performed the funeral service at his burial.

Father Bradley is called a "military" chaplain, but his name, we believe, does not appear in the official list. A story is told of a priest presenting himself at the hospital one day and claiming that Lord O'Hagan was a Roman Catholic, but his brother-officers told the priest that he had made a mistake, and he took his departure without seeing Lord O'Hagan. Another officer, a personal friend, who had heard the story of the reconciliation to Rome, said he did not believe a word of it, for he had known Lord O'Hagan "argue with no little skill against the tenets of the Roman Catholic Church."

Both the official and private correspondence in the hands of Lord O'Hagan's family clearly establish the truth on which we are thus obliged to insist, and no words are strong enough to condemn the conduct of those who have put into circulation these stories, born of a remorseless and ungodly zeal, and doing grievous wrong to the memory of a young officer who died for his country in South Africa.

A LIVING CHURCH.

SIR,—The vigorous articles by Mr. Lummis under the heading "Choose Life" ought to lead to a useful discussion in THE INQUIRER, for there are many forms which life may choose, and different minds may contribute suggestions all the more valuable because of their respective points of difference and agreement.

1. I entirely agree with you, Sir, in deprecating another controversy as to our common name. I can remember many such discussions, but never one out of which grew any deeper religious feeling or more practical manifestations of life. Nothing could be more fatal to a good start for the new century than such a plan as that proposed by Mr. Lummis. The scattered tribes of Israel chose a *king*, not a common *name*, and the name of Englishman came to supersede those of Saxon and Norman, not in consequence of a vote by ballot, but by reason of certain great accomplished facts.

2. I do not believe it would be well, at present, to ask for annual meetings of our National Conference. We have annual meetings of the B. and F.U.A. and of the S.S.A., also of each district association at which the local congregations can be far more largely represented than at one central gathering. We also have the Ministers' Institute at Oxford each year when the National Conference does not meet. Look through the further list of our societies holding periodic meetings which involve a considerable amount of travelling for those attending them, and then it is not hard to realise why it is so often difficult, with our limited numbers, to get the good attendance there ought to be, and the presence of the speakers we want to hear, at the gatherings for which we are already responsible. Besides, if the National Conference will undertake important tasks for the benefit of the Free Churches it represents, and will appoint committees and sub-committees to execute these tasks, a three years' interval will not be too long for their accomplishment, and *interim* reports can always be presented for the consideration of the independent churches and other executive bodies with whom the final decision will rest. Mr. Lummis thinks that more frequent meetings of our most successful Triennial Conference would infuse more life into all our other gatherings. I fear, on the other hand, that such a course would deprive the Conference of its national character, for the same effort to attend it would not be made, and that such attendance as was secured would be at the expense of the gatherings we now have.

3. I heartily agree with what Mr. Lummis says in par. 18 about Biblical criticism, and the duty of making known the facts that really are ascertained. What is most urgently needed at the present day is a good cheap popular Manual on the Book of Genesis. The way that book is avoided in series of Biblical Manuals would be amusing if it were not so pitiable. Meanwhile, millions, literally, of day-school children are being taught as divine truth statements which every educated person knows to be untrue, and yet there is not a single book which is just the right thing to put in the hand of an intelligent teacher. The best thing you can tell him is to read the subject up in the "Encyclopedia Britannica." We naturally ask, What has become of the series of Biblical Manuals begun under the editorship of Professor Carpenter? The answer, I understand, is that the contributors who promised MSS. failed to send in their contributions, and that the public has shown its usual indifference to most of the series already published. Hence the series has practically stopped. I should like to see the *Quarterly* spoken of by Mr. Lummis in par. 22, it being clearly understood that such a periodical was not expected to be self-supporting, but I believe that more good would be done at the present time by devoting such funds as can be secured for the support of literature to the production of small first-class handbooks to be sold at a price which our public will pay, and that will seldom exceed one shilling sterling.

4. Many of us are working in connection with local committees for University Extension lectures, and sometimes have opportunities for getting economic subjects discussed. But, surely, it is better that this work should be undenominational, than that it should be undertaken by a Church or group of Churches? In par. 29 Mr. Lummis asks two questions which fill me with amazement: "Is it usury that works the ruin? Is our system of taxation a cruel one?" The answer of economic science to both these questions is, I believe, "No." But there are reforms connected with the taxation of land and the rating of ground values which have been retarded for two generations because their advocacy has been taken up by sectarian organisations which ask for a great deal more than the country is willing to grant, and because their own indisputable claims evoke no enthusiasm among the crowds who care only for what they cannot have. Here, as in the case of the Biblical Manuals, we want ascertained truth (and righteousness) to be clearly distinguished from wild speculation and one-sided exaggeration, and then we must organise public opinion to care for truth and righteousness when stripped of the extravagance which now constitutes its most successful claim to popularity.

H. SHAEN SOLLY.

Bridport, Feb. 19.

SIR,—The strongest note in the trumpet call of Mr. Lummis seems to me to be the appeal to that personal and individual devotion to the higher ideals of life comprised for us in religion.

This is our real want: with it organisation, names, institutions live, and become beneficent: without it the lifeless machine crumbles into decay.

I thank Mr. Lummis for myself that he has once more pointed out plainly and primarily that, "The fault is not in our stars, but in ourselves, that we are underlings."

Speaking again for myself alone, I am conscious that the evil in the world at

times weighs so much upon me, as to lead me to view the general trend of affairs out of all proportion. He does well to remind us that "We lack religion in the sense that we do not lead all our life in the consciousness of His presence." "Our first and deepest need is the need of real prayer, real worship, sincerity in God's service."

I went last Sunday evening to a mission-room in a neighbouring city; though I have visited it occasionally on week-days, I had not been there on Sunday for a great many years. The neighbourhood has changed considerably of late years, and the main work of the mission lies at another chapel some distance away. Just a few faithful people were assembled for quiet worship, no choir, nothing attractive about the service but the organ, which was played with great expression and taste, and gave evidence at once that it was under the hands of a real lover of music. On going to thank him afterwards, I asked casually how long he had played there on Sunday evenings? Nearly twenty years, was the reply. I thought, then, that it is faithful, quiet service such as this of which the world is full, that keeps it sweet, and heralds the dawn of the brighter day, when even the politician and the financier shall join the Kingdom of God.

The next point which I should like to emphasise is the vital importance of the call Mr. Lummis makes for the social work, which he rightly says "weighs more and more upon our consciences." "We must set to work with all our united power on the problem of removing the causes of sin and misery." . . . "It is not enough to declare war, we must wage war, and the first step is to hold Councils of War." Not, thank God, to ascertain how we can slay our neighbour, but how we can save him.

This is the nearest duty that lies before us to-day; it has been said before, and I thoroughly believe it, that no body of men are so likely to be able to see soonest the right thing to be done as the clergy and laity of the Free Christian Churches. What is wanted is a clear view of the problem as a whole, free from preconceived ideas as to the necessity of established abuses, or social customs—a determination to seek out the root of the evil, not to be satisfied with thinly veneering the surface so as to make it look better. Earnest men outside the Churches are doing this work of inquiry, and the Church of England, to its credit be it said, is making an attempt by many of its members to do likewise. It has been left to a comparatively despised member of the ecclesiastical community of our day, the Salvation Army, to make the noblest and most self-denying effort in this direction. Surely we can do our part. Why not call our Council of Social War against misery and sin of all kinds in each large centre of population as a first fruit of this appeal of Mr. Lummis, and a fitting commencement of the twentieth century? May we appeal to the National Conference to take the lead?

Another pressing need which Mr. Lummis called attention to, is that of ministerial stipends. The work of the two existing funds for their augmentation is necessarily and rightly so quiet, that it is difficult for an outsider to know how far the insufficient salaries voted by many congregations are increased. It is very hard work for many struggling congregations to raise even the small incomes they are pledged to; it would often be injurious to their congregational life if a wealthier community in the neighbourhood stepped in to take the burden off their shoulders. But it cannot be beyond the power of even the existing organisations to remedy this to a greater extent than is done at present.

I have only one criticism to offer, and this refers to paragraph 13, on the attendance at various meetings and institutions connected with the Church. As Mr. Lummis says, Who does not know the excuses given for not attending meetings of this nature. But surely we should distinguish here, What sort of meetings and institutions are referred to? And to what kind of activities does the Church member prefer to devote his or her time?

Activities of various kinds—social, intellectual, recreative, athletic, even amusing—have grown up around many of our churches; they may be all excellent and worthy of support, but they may not be in the line of work which appeals to the active and sincere Church member at the moment.

A Church cannot ask more than that the philanthropic, or even recreative activities of its members shall be consistent with the principles of their religious faith. It makes a great mistake if it attempts to denominationalise the social relations, the political and philanthropic predilections of its members, who probably seek very different alliances in these matters from those they form when they seek to worship in spirit and in truth, according to the highest that they know.

Mr. Lummis treats of many other questions, no doubt of equal importance with those I have named, but I must leave these to others more competent to discuss them. Once more let me thank him for the clear and lucid, the sincere and earnest appeal he has made, and you, Sir, for the invitation to write to you on the subject.

Birkenhead. RICHARD ROBINSON.

As a further contribution to this discussion we will give here the report we have received of what was said by the Rev. L. P. Jacks at the recent annual meeting of the congregation of the Church of the Messiah, Birmingham:—

"Speaking of the prospects of our churches generally, Mr. Jacks said that the work of the ministry was made difficult by a widespread want of confidence in the laity as to the future of the movement. For his part he did not think that confidence would be restored through any attempts to come prominently before the public. He had a profound distrust of all factitious excitement. What the church needed was internal development, and until this had been carried much further than had yet been done there was nothing from which to start a public movement. Referring to a statement of Professor Huxley's, quoted by Mr. Wm. Kenrick, to the effect that any church would be crowded where the gospel of mercy, justice, and truth was preached, he (the speaker) believed that if their churches would concentrate on this, and resolve to win only by this, they would surely see in time the fulfilment of Huxley's prophecy. But patience as well as faithfulness was essential, and he had no sympathy with impatient attempts to win the people through public demonstrations of energy rather than by the influence of steady work within. Their churches were yet in a transition state. They were passing out of the realm of barren controversies and getting into closer touch with life, whence all religious movements had their origin. Let them labour, and wait for the results of this change to develop. The world had many delusions concerning us: they still thought of us as concerned with Socinian controversies. These delusions died a hard, slow death; but they were dying nevertheless. Gradually it was getting whispered abroad that Unitarians were concerned only with the Gospel of the weightier matters of the Law. Let them be ambitious for no other reputation, and let them seek to deserve it by quiet, steady, patient work."

THE PEEL REPORT CONFERENCE.

As the delegate of the Essex Hall Temperance Association to the great National Conference on Lord Peel's Report on the Licensing Question, I have been asked to send an account of the proceedings to your columns.

A truly magnificent assembly it has been, and its effect was most inspiring on the thousand and more delegates from all parts of the country who came up to represent their various organisations. The morning and afternoon conferences were held in the Manchester Town Hall, which, splendid and spacious room as it is, was altogether inadequate for the occasion, many being unable to find even standing space.

The morning Conference was a private meeting from which reporters were excluded, so that nothing should interfere with the frankest possible interchange of opinion. The chairman, Mr. E. Stafford Howard, C.B., was the right man in the right place, proud to preside over the greatest representative Temperance Council which probably has ever been held. He pointed out that many had been swept into the Temperance net who had never before associated themselves with Temperance reform. The Conference had been called jointly by the Central Temperance Legislation Board and the Church of England Temperance Society.

The main resolution was entrusted to Mr. T. P. Whittaker, M.P., who has done more hard work in connection with the Royal Commission than any other man. It ran as follows:—

That the Conference, believing that the time has fully come for securing a substantial instalment of Temperance reform, and also believing that the recommendation contained in the report of Lord Peel, the chairman of the Royal Commission, and eight of his colleagues, would produce an immediate and beneficial effect, hereby pledges itself, without prejudice to any other scheme which may be approved by the general body of workers in the Temperance movement, to strive earnestly to secure legislation on the lines of that report at the earliest possible date.

Mr. Whittaker made an earnest appeal for union in the ranks of Temperance and social reformers, in view of the unique opportunity of getting something practical done. He boldly grappled with the "compensation" difficulty which has proved such a stumbling-block to advanced Temperance people, and showed that it was not compensation in the ordinary sense of

the word, and involved no sacrifice of principle, but that it was really "commutation" for an unexpired period of a time-allowance in order to bring about a desired reform more speedily. Without some such time-allowance, or commutation instead of it, the general public could not be got to see the justice of sweeping away a number of licensed houses against which no specific complaint could fairly be brought; and we had to remember that it was only by the help of the moderate, reputable non-abstainer that sufficient force could be obtained to carry so great a reform. The commutation money was to come out of the pockets, not of the tax or rate-payers, but of the trade itself, so that there was no question of principle involved. Two things must be secured: (1) We must have some immediate and substantial reform; (2) No obstacle must be placed in the way of Local Veto. Lord Peel's Report would wipe out of existence one half of the licensed houses in seven years' time, and give the local licensing authority a free hand thereafter without further time-notice or commutation. Moreover, it would extend popular control over the liquor traffic to Wales and Scotland, and he was authorised to say that it was Lord Peel's view that this provision should be part and parcel of the original Act.

Canon Davenport-Kelly seconded the resolution, which was then thrown open to free discussion. Some of the speakers altogether objected to the compensation proposals, and an amendment was moved in favour of dropping them. But the overwhelming feeling of the meeting was in favour of the Peel Report as a whole. The Rev. Armstrong Bennetts for the Wesleyans, Mr. Whitley, M.P., for practical business men, Mr. W. S. Caine, M.P., as one of the Royal Commissioners and a strong "extreme" man, the Rev. Mr. Paton for the Church of Scotland, the Rev. Dr. Townsend for the Evangelical Free Church Federation, all gave in their adhesion to the resolution. When it came to the vote, about a score of hands from an audience of over 1,000 were held up for the amendment, and the resolution was carried with only four dissentients.

This was the great decisive step. The proceedings at the remaining meetings, which were public and most enthusiastic, were by way of confirmation. The same resolution was introduced and carried unanimously at the afternoon public conference in the Town Hall, and at the great public meeting in the evening in the Free Trade Hall. Sir William Houldsworth, M.P., presided at the Public Conference, and on the platform with him were four other members of the Royal Commission, all of whom had signed Lord Peel's Report—namely, Messrs. T. P. Whittaker, M.P., W. S. Caine, M.P., J. H. Roberts, M.P., and Lord Peel himself. Sir William pleaded for the support of the moderate men who were not accustomed to work for Temperance, without whose assistance such a great measure of reform could not be carried. If only a united front was presented by the friends of sobriety, the trade would not count for much. Their movement would help and not hinder the cause of more advanced reformers, and the time would come when "many of us moderate, timid reformers," seeing what good work had been done by unity, might join their ranks and carry it still further. He reminded the meeting that four-fifths of the proposals were altogether independent of the question of compensation, and in themselves presented a great body of most valuable and needed reform.

Lord Peel had a great reception and made a fine speech. He said he had never addressed so large an audience, and had a great sense of the responsibility resting on him. He, too, emphasised the need for union, and said it would be a bold Government that ventured to ignore so strong and general a public opinion as was now expressing itself. His report asked no one to surrender any of his principles. As for Compensation, the word might have been unfortunate, and Commutation would perhaps have been better. He paid a fine tribute to Sir Wilfrid Lawson, and hoped his attitude to the new Temperance movement would not be that of "an armed neutrality." "We may be only pioneers in the path of that great scheme" which Sir Wilfrid had consistently advocated for so many years. It was time some remedial measures were taken. The magistrates collectively had unquestionably failed in their duty, and the Watch Committees in many of the towns were a by-word.

The Bishop of Wakefield spoke for the Church of England Temperance Society in place of the Archbishop of Canterbury, who was presiding for the S.P.G.

The evening meeting I had not the pleasure of attending, but I understand the Free Trade Hall was crowded with an enthusiastic assembly, and cordial speeches in favour of legislation on the lines of Lord Peel's Report were made by Rev. Dr. Maclaren (chairman), Lord Peel, the Dean of Hereford, the Rev. C. F. Aked, Lady Henry Somerset, Mr. H. J. Wilson, M.P., and the Rev. George Gladstone.

Such a magnificent opportunity has never been presented to this country of making a great social and moral advance. For once, the Churches are united on this question, and men of all parties mingle on the platform and in the assemblies. A clarion call is made for the support of every man and woman who loves his fellows in the agitation which must now necessarily follow throughout the land; and in the thick of the good work I am sure that Unitarians will be conspicuous.

Bolton, Feb. 13. C. J. STREET.

TWO VOICES.

I WAS lately surprised to see in a Unitarian magazine an article on the "Religion of the Incarnation"; but I was not very much surprised to find on reading it that the writer did not treat of the doctrine of the Incarnation at all, but something quite different. The religion of the Incarnation, he said, teaches "That the Spirit of God dwells in all men," which is a general truth, and that "It dwelt in a unique degree in Jesus of Nazareth," which is only a particular instance. The doctrine of the Incarnation is not that the Spirit of God dwells in all men, but that the Son, the Second Person of the Trinity, became man:—

God the Son, the Second Person of the Holy Trinity, the Eternal Word, chose the Blessed Virgin Mary, of Nazareth, to become His mother, and on receiving her consent, He, by the supernatural agency of the Holy Spirit, took human flesh from her and thus became man.*

* "Catholic Belief," by Rev. J. F. Di Bruno, D.D., p. 7.

This is the teaching of the Creeds and of the Liturgy of the Church of England. To say that Jesus was the son of Joseph and Mary, but that the Spirit of God dwelt in him, is not Catholic doctrine but heresy, and is not a definition of the Incarnation, however true it may be in itself.

But another surprise was in store for me when I turned the pages of "Doctrine and Principles," by the Rev. C. E. Beeby, vicar of Yardley Wood. Mr. Beeby is quite clear as to what the Catholic doctrine is, but he appears to reject it. He denies that the Virgin birth is taught in Scripture, or in the Nicene Creed, according to which, in his opinion, the Athanasian Creed is rank heresy; but strangest thing of all he doubts if it is a doctrine of his own Church.

The doctrine of a Virgin birth, or a miraculous birth, is a Roman doctrine. It is not, I believe, a doctrine of the Church of England.*

On the other hand, Dr. Ellicot, the venerable and learned Bishop of Gloucester, a much better authority, insists that the Catholic doctrine, which Mr. Beeby rejects, is the doctrine of the Church of England, as we should naturally expect him to do, and in a sermon delivered in Gloucester Cathedral on Christmas Day he affirmed it in the most forcible terms. The tenor of this sermon may serve to remind Unitarians what the doctrine of the Incarnation really is, and may remove from Mr. Beeby's mind any doubt he has as to its being a doctrine of the Church of England.

Dr. Ellicot began by referring to the mystery of the Incarnation as being sometimes set aside as something too deep for us ever to understand:—

That God should come down from Heaven, be incarnate by the Holy Ghost of the Virgin Mary," &c.

Mr. Beeby says that "a practised ambiguity of speech has with some divines become a fine art"; but he must admit there is nothing ambiguous in the language of Dr. Ellicot.

From the very first, said the Bishop, there have been two attempts to explain away the adorable mystery, and these "two earliest tendencies of poor human thought" remain to this day. The first was the heresy condemned by St. John, "afterwards called Docetism, or the strange, wild persuasion that our dear Lord was only man in appearance, and was born and died only in semblance and deceptive manifestation." "The other tendency (Unitarians will please note) was probably older still, and apparently showed itself among the earliest Jewish Christians, under the form that our Lord was verily the carpenter's son, but that at his baptism, or at some other epoch, the Divine Power entered into Him, so that He became the Son of God." Both these doctrines the Bishop of Gloucester declared to be anti-Christian—"emanations from the spirit of anti-Christ," though only the first of them was condemned by St. John.

Dr. Ellicot then proceeded to state what the judgment of "our Church" is upon this great doctrine.

What could be a clearer indication of the mind of our Church in regard of belief in this holy mystery than this—not only that it instructs us by that noble and lucid Creed (the Athanasian Creed) which it has

* "Doctrine and Principles," p. 156.

bidden to be sung or said on the morning of this blessed day, but further, that it teaches us in the Collect for the week that the eternal Son was to be born of a pure Virgin, and, in the proper preface in the Communion Service (in language which has ever seemed to me of the most reverential clearness) has even vouchsafed to explain the very mystery of the Virgin birth. Can words be more fully and more solemnly clear than those which our Prayer Book directs the celebrant to utter on this holy day in the presence, as it were, of angels and archangels and of all the company of Heaven—that Jesus Christ, the only Son of God, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, his mother.

So far from allowing that there could be any doubt in the matter, the Bishop concluded by saying that these "revelations" "must ever be regarded by every faithful believer as our Prayer Book regards them, as real and living truths on which all our hopes here and hereafter will be found ultimately and permanently to depend."

As my only object was to show that the Bishop of Gloucester declares that the doctrine of the Church of England is the Catholic doctrine I must refrain from following him further, though it would be perhaps interesting to give his remarks on the Scripture authority for the doctrine of the Incarnation as taught alike in the Church of England and the Church of Rome. I may, however, add one passage to show that Dr. Ellicot used language which expressly excluded any non-miraculous interpretation of the doctrine or of the narratives of St. Matthew and St. Luke.

In the first place this plain truth must never be overlooked, that the main features of the narrative could only have come from the Blessed Virgin Mary herself; either directly to the carefully inquiring Evangelist, or to someone to whom the Blessed Virgin had related them, and by whom they had been communicated to St. Luke. And what a consideration this is. Could she whom all generations shall call blessed unto the very end of time, could she have been in a way mistaken? Such a question in its mildest form is painful; in any other form it is to anyone bearing the name of a Christian unthinkable. It is thus through the Blessed Virgin herself that the full revelation has been made to mankind.

The author of "Doctrine and Principles" asks:—

What is the belief, permissible or determined, of the Church of England? Does it affirm natural birth, or does it deny natural birth and affirm miracle? Both it cannot do."

Yet the Bishop of Gloucester says the one and the vicar of Yardley Wood says the other.

Walter Lloyd.

THE PROPHETIC SOUL.*

BY THE REV. JOHN W. CHADWICK.

One of Shakespeare's largest and most impressive phrases is that which occurs in Sonnet 107, "the prophetic soul of the wide world, dreaming of things to come." It is impossible not to wonder of what things to come during the twentieth century the wide world is dreaming as this new century enters upon the stupendous possibilities of its great career. We have every reason to believe that it will be more significant for good or ill than the century which has just reached its term. Time is a mighty ball that gathers volume and momentum as it rolls along. Such great events as we have known must be the prophecy of greater in the coming time. Yet may we not too confidently assume that the coming century will be a *better* one than the century which has at once, being dead and gone, become one of the immortals? It is not the real teaching of the doctrine of evolution, but a foolish and not wholly innocent perversion of that doctrine, that each new time is better than the last, and that consequently we may break any or all of the commandments, and trust to the great onward sweep of evolution to make all things right. A right understanding of evolution involves a perception of the possibility of physical degeneracy and social lapse. In no respect was Huxley's teaching more important than in that great address which many of his followers and friends conceived to be a recantation of his scientific faith, for the essential matter of that address was that we cannot turn over the business of civilisation to the great world forces. We must rally the good in the depths of our own natures if the new times are to be better than the old, or we may find them worse. This by the way.

There is a history in all men's lives
Figuring the nature of the time deceased,
The which observed a man may prophesy
With a near aim of the main chance of things
As yet not come to life, which in their seeds
And weak beginnings lie entreasured.*

The marvellous wisdom of Shakespeare speaks in those lines. We have here one of his many great anticipations of our latest thought. But the observations of men's individual lives is no such easy matter; and, when we come to the great social aggregate, it is extremely difficult. We are to one another as a witch upon the blasted heath to Banquo when he says,—

If you can look into the seeds of time
And say which grain will grow, and which will not,
Speak then to me, who neither beg nor fear
Your favours or your hate.

But he complains, "To me you speak not." As silent do we find the facts and tendencies we importune for light upon the hidden way. The prophetic soul of the wide world, dreaming of things to come, if it would tell its dream, would make us wise; but it is as uncommunicative as the Sphinx. Some of the forecasts of the coming century are very curious, some of them very interesting, some of them very impressive. But, with all that the most penetrating judgment can discern as to what grain will grow and what will not, the margin of uncertainty is wide. Importune the time-spirit as we will, to us it speaks not or still leaves the most unsaid.

There is consolation here as well as disappointment and regret. One of the most cheerful and encouraging aspects of the completed century as ominous of the newcomer's fortunes is the multitude of beautiful and noble things that century brought to light, of which there was but faint presentiment. Where, looking back, we see the "seed and weak beginnings," the grain that was to grow, those who were contemporary with them were frequently as blind to them as if they had no existence whatsoever. I was reading a few days since a letter from Frances Power Cobbe appropriate to the changing year and century, in which she mournfully inquired where was the promise now of men like Emerson and Parker and John Stuart Mill and Tennyson; and she might have added Garrison and Lincoln and Darwin and Spencer and others of great influence, and of reputation hardly inferior to these. Well, what did we know of any of these master spirits in the first year of the nineteenth century? They were all tuning their instruments in the pre-existent heavens for the great symphony they were to play. Emerson was not born till 1803, Garrison till 1805, Mill till 1806, Lincoln, Darwin, and Tennyson till 1809, Parker till 1810, Spencer till 1820. Who knows but that the inscrutable future may conceal, not further off than these were a full century ago, spirits as finely touched to finest issues as were they? Because we do not overhear the dream of the prophetic soul of things, it does not follow that it is not being dreamed at all. The poets and the painters, the sculptors and musicians, may not yet be born who shall make the new century beautiful with their creative work, nor the men who shall carry on the work of scientific exploration to yet vaster ends, nor those who shall be the statesmen that we need, and the social reformers, and the great teachers of morality, and the inspirers of a religious life.

* From a recent sermon in the *Christian Register*.

* 2 *Henry IV.* iii. 1.

It is mainly during the last decade that the constitution of the older local Unitarian Associations and Unions was so altered as to make them truly representative of our churches. The significance of the change is only being gradually appreciated, and the old view of regarding such Associations as mere money granting committees dies hard. The Rev. J. A. Pearson referred to this matter in a paper read before a meeting of ministers in Manchester the other week.

The churches (he said) have not learned to look to the local Association with much respect yet. They know little of its working, and only think about it with any concern when there is a chance of getting *from* it much more than ever they have given to it. But already there are signs that this state of affairs is weakening, and for that mercy we may be thankful.

The long distance between many of our country congregations has militated against the rapid growth of a close corporate life and often prevents a regular attendance of representatives at the meetings of the local Associations. This is overcome in some quarters by congregations bearing the expenses of their delegates. It is only by the regular reports from their representatives attending the meetings that the interest of the churches in the general work and welfare of the local Associations can be aroused and the affiliated churches, both strong and weak, be prompted to take their share in any missionary effort.

To Correspondents.—Letters, &c. received from the following:—D. A.; R. A. A.; A. B.; H. B. B.; J. B. M. B.; W. H. D.; J. E.; T. W. F.; G. D. H.; J. G.; K. L. L.; F. T. M.; H. S. M.; T. M.; W. H. N.; J. R. O.; A. H. W.

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

IT is required of me that I should write you a letter about what is being done by our congregations in this district. I will do my best to discharge my duty. But I have some misgivings. I have read my INQUIRER of last week, and if what I found there is true, then I have to write about congregations that "lack religion," that "do not pray," that are ashamed of what religion they have, and are altogether something worse than Scribes and Pharisees hypocrites. Your readers cannot wish to hear about such, if such they be. They will not like to be told of congregations working hard and increasing in numbers, for the increase can only be in persons and things that are bad. God knows the weaknesses and the faults of those who form our congregations; but then, He is not one who has only recently joined us, and perhaps He can see more of "the soul of goodness in things evil."

I will still venture to write about our congregations in North and East Lancashire. Mr. Lummis, so far as I know, has not had much opportunity of becoming acquainted with them. Perhaps, if he had, he would still adhere to his severe judgment; for one needs to be Lancashire born and bred to understand how much lies hidden under the somewhat rough and hard exterior of the Lancashire folk. Of course, Mr. Lummis did not refer specially to Lancashire in his criticisms; but, as they appear to be directed against all our congregations, I cannot refrain from speaking on behalf of some that I know.

Usually, in writing a Provincial letter, I have reported what the North and East Lancashire Unitarian Mission has been doing. This time I will begin by giving an account of a piece of work with which the Mission Committee have had no connection. This is the foundation of a third congregation in Bolton, at present known as the Halliwell-road Mission. It owes its origin to the energy of the Rev. C. J. Street and his people at Bank-street, but is not an offshoot from that congregation. Most of the members, I believe, live in the locality where the mission has been planted.

The movement was begun on Dec. 2, 1899, and since that date evening services have been regularly held, except on the date of Bank-street sermons. The average attendance for the past three months has been sixty-nine. The premises at Halliwell-road were bought, altered and furnished; the expense being met out of a fund raised by the Bank-street congregation, amounting to £831 7s. 8d. A small balance of £15 12s. 5d., remaining after all initial expenses had been paid, has been handed over to form a reserve fund for the purchase of ground rent. To this the Halliwell-road Mission has been able to add a further £34 7s. 7d., making £50 in all. Finance has a great deal to do with the success or failure of even spiritual work; and the new congregation evidently mean to avoid a "healthy debt." Of course they are not self-supporting; and the services are conducted by the ministers of Bank-street. The assistant minister, Rev. E. S. Hicks, is especially associated with the mission work.

The Calendar for January, 1901, has the following paragraph on the progress made during the twelve months since the opening:—

The year's work has been in every way most encouraging. The list of subscribing members has steadily increased, and there are now sixty-three names on the register. For the last three months, exclusive of the Anniversary Sunday, the average adult attendance has been sixty-nine; while the Sunday-school, after steadily increasing, reached its record attendance on Dec. 2 with 123, and it is satisfactory to note that the average for the last month is the highest yet attained. In every way the work is most encouraging; and if all who are connected with the new movement will continue to work in the coming year as they have done in the past, with combined purpose and united effort, a centre of work and influence will be firmly established of which Bolton Unitarians may well be proud.

That is good for twelve months' work. In addition to what is there stated, a Band of Hope has been started, and a School Library formed, containing 114 volumes. Mothers' meetings are held, and the Mission evidently believes in its future, since a Christening service is announced to be held every month. The new effort will have the good wishes of all. The hard work that has been done at the cost of a great deal of time and thought and organising skill, to say nothing of money, implies other things that cannot be estimated in cash or statistics, and which are by some (perhaps erroneously) thought to belong to religion.

The foundation of the Halliwell-road Mission is undoubtedly the chief event in the history of this district during the last year. The older congregations—some of them not very old—have kept steadily to their work, and not said much about it.

The North and East Lancashire Mission has no great achievement to record, in the way of new work begun. It has had the more prosaic duty of attending to its finances, which had been somewhat disturbed by the large expenditure of recent years. Two years ago the assisted congregation set to work to raise what were called Independence Funds, with a view to relieving the Mission of a part of the expense incurred on their behalf. Horwich distinguished itself by raising a sum which (with a bonus from the Mission) amounted to £1,000. The other congregations are all engaged upon a similar task, some with more zeal than others. The list of subscribers to the Mission had for many years been growing smaller, owing to the impression that the Mission was very rich and did not need help. Last year a vigorous effort was made to obtain new subscribers, and the result of the appeal is highly satisfactory. Whereas in 1899 the subscriptions (apart from collections) amounted to £56 14s. 0d., the total for 1900 is £132 3s. 1d., considerably more than double the previous sum. The amount raised by collections in the chapels on Mission Sunday remains practically the same. This at least shows that there is some belief that the Mission has a work to do, and some readiness to help it to do that work. If the same spirit continues to be shown, then the Mission will not be slow to take up some of the work that is waiting to be done.

I have nothing of especial importance to record of particular congregations. All have their ups and downs, and some seem to lead a very quiet life indeed. But there is plenty of energy in them; and whatever the future may have in store, there is nothing in their condition to cause special depression at present.

R. T. HERFORD.

Stand, February, 1901.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Accrington.—A very successful tea and entertainment was given on Saturday last in the school-room in aid of the Church funds. The tea was entirely provided and served by the young men, the entertainment was in the hands of the young women, under the capable leadership of Miss Taylor. The Reading Circle has completed the reading of the *Merchant of Venice* and has just begun *Macbeth*.

Birmingham: Church of the Messiah.—The annual meeting of the congregation was held on Wednesday, Feb. 13. Owing to the death of the late Queen, the usual social gathering and conversazione were not held. Mr. Herbert New, chairman of the Vestry Committee, presided, and there was a large and representative meeting. The committee's report, read by the Chairman, contained a sympathetic allusion to the Queen's death, followed by a record of the year's work. Mr. Jacks had delivered lectures on special subjects on Sunday ovenings, including a course of seven lectures in the spring on "The Teaching of John Ruskin," and a sermon on Tolstoi's "Resurrection." During part of the year special services for children, conducted by him, had been held monthly on Sunday mornings in the church. The committee had reason to be proud of the estimation in which Mr. Jacks was held as a preacher, both in this country and in America. In the early part of the year he had the distinguished honour of being invited to preach in the Chapel of Harvard University, but he was unable to accept the invitation. Shortly afterwards he was appointed Tate Lecturer at Manchester College, Oxford, the subject of his lectures being "The Theory and Practice of Preaching." The report mentioned that a place had now been provided on the church premises where bicycles could be kept, while the owners were engaged in the church or schools. A small subscription was paid by those who used the accommodation, and there were now fifty-two subscribers. A new institution had been added during the year to the already long list, namely, the Band of Hope, and Mr. Tranter was about to form a Boys' Club. The treasurer read his statement of accounts, showing a balance in hand at the end of the year, but that further subscriptions would be needed in the coming year. The adoption of the reports was moved by the Chairman, and seconded by Mr. Russell Jolly. A vote of thanks to Mr. and Mrs. Jacks was moved by the Right Hon. William Kenrick, and seconded by Mr. L. Hughes. Mr. Jacks, replying to the resolution, spoke of great happiness in his work and his relations with the congregation. Signs of progress were not wanting, and there had been a perceptible increase in the number of strangers attending the church, especially in the morning. A report of what Mr. Jacks further said, with regard to the prospects of our churches generally, will be found in another column under the heading, "A Living Church." On the motion of Mr. Priestley Smith, thanks were accorded to officers and committee, and Mr. L. O. Matthews was elected treasurer in the place of Mr. P. W. Crosskey, who resigned after three years' service. Other resolutions followed, concluding with thanks to the chairman.

Chatham.—On Wednesday week a tea-party was held for the children of the Hammond-hill Sunday-school, in the course of which prizes for good conduct and regular attendance were distributed by Mrs. Wood, who, with Miss Tribe, had provided the tea. Songs and recitations followed, and a very pleasant evening concluded with a vote of thanks to Mrs. Wood.

Deal.—This month we have had a tea to children, given by the minister; a lecture by Mr. E. Chitty, of Dover, on "How to Improve the Poor-Laws," which left a great impression on the thoughtful; and a lantern lecture by Mr. T. Voile, of London, on "Homes not Made with Hands," illustrating the methods of birds, beasts, and

insects in forming dwelling places. It was very successful.

Hull.—The Rev. E. W. Lummis, M.A., will terminate his ministry at Park-street Church on Sunday, March 31, much to the regret of his congregation, and will carry with him the hearty good wishes of his numerous Hull friends to his new sphere of labour. New Century Mission services were held at Park-street Church during January—on the Sunday evenings by Mr. Lummis, and on Monday evenings by the Revs. J. C. Street, Charles Hargrove, E. Ceredig Jones, and Joseph Wood. The result has encouraged the congregation to respond to the call of the Yorkshire Unitarian Union to join them in similar services in March next. Mission services will be held on Sunday evenings, March 10, 17, and 24, and on Monday evenings, March 11 and 18, terminating with a tea, social gathering, and lecture or conference as may be found convenient.

Ipswich.—On Wednesday week a recognition meeting was held, in welcome of the Rev. Lucking Tavener, as minister of Friars'-street Chapel. Among those who took part in the meeting were the Revs. W. G. Tarrant (President of the Provincial Assembly of London and South Eastern Counties), Alfred Hall, of Norwich, and T. E. M. Edwards; Mr. J. G. Notcutt and Mr. John Evans, of Stepney, who bore testimony to Mr. Tavener's work in the East-end.

Liverpool Postal Mission.—The annual meeting of the Liverpool Postal Mission was held in the Hope-street Church Hall, on Thursday afternoon, Feb. 7, when, on the invitation of Mrs. Wright, about fifty met for tea, before beginning the business of the meeting. The Rev. R. A. Armstrong was in the chair, and the proceedings were rendered unusually interesting from the fact that the Rev. J. Estlin Carpenter was present, and gave an interesting and encouragi g address on the subject of Postal Mission work. The annual report was read showing that the work has increased during the last year to a larger extent than in any previous twelve months, the number of new applications during that time being 290. Miss F. E. Cooke has joined the committee, and, working at Birkenhead, undertakes a great deal of correspondence, thus enabling the committee greatly to extend operations. A further extension is in Wales, where one of the correspondents offered to circulate books in his neighbourhood, if the Liverpool Postal Mission would supply him with some. This correspondent sent a very encouraging report of the interest taken in the books thus lent. The statement of accounts shows a large balance due to the treasurer, and points to the need of more subscriptions. On Tuesday evening, 12th inst., there was held, in the same hall, an interesting meeting of the Hope-street Church Women's Congregational Union, to which had been invited all the Postal Mission correspondents living in or near Liverpool. The gentlemen of the congregation were also invited, and after tea, and about forty-five minutes of social intercourse, the Rev. R. A. Armstrong took the chair, and opened a conference on "The Authority of the Bible in Religion." Several of those present joined in the discussion, and stated difficulties, or asked questions, to all of whom Mr. Armstrong replied. Such conferences cannot fail to be helpful when, as on this occasion, all join in them with an earnest wish to understand and help, or be helped over difficulties, and it is to be hoped that other meetings of the kind may be arranged.

Middleton.—The annual meeting of the Old Road congregation was held on Saturday, Feb. 9, and the proceedings were of exceptional interest. An entertainment had been arranged for Jan. 26, Alderman Wood's eightieth birthday, and when it was postponed on account of the death of the Queen, the commictee decided that the birthday celebrations should form part of the proceedings at the annual meeting. Mr. John Hilton presided, and was supported by the Revs. George Knight, J. A. Pearson, John Harrison, and Mr. Thomas Fielden. After a few remarks by the Chairman, Mr. Harrison said that in view of the meeting arranged for Jan. 26, he had written to the Rev. J. C. Street, Mr. George Rayner Wood and others. Mr. Street, in his reply, said that when he went to Middleton a young, unknown man, and invited the public to a course of lectures on Unitarianism, Mr. Wood and Mr. Brookes came courageously forward and stood by him, and were among the small group who at the close of the lectures determined on the continuance of regular services. This was in 1860. Mr. Rayner Wood said he should have pleasure in joining with his Middleton friends in bearing testimony to the services rendered, and the inspiration given by Mr. T. B. Wood, not only to his own congregation, but to the work of the body generally. Unfortunately, Alderman Wood was prevented by a severe cold from being present. The Address, which was read by Mr. Harrison, and afterwards presented to Mr. Wood, is a fitting expression of the hearty good wishes and sincere gratitude of the congregation. Mention is made of his ardent and untiring devotion to the public good in the various positions of trust and responsibility his fellow-townsmen had invited him to fill, and of his unswerving loyalty to the cause of Liberal Christianity in Middleton for more than forty years.

Shrewsbury.—The annual meeting of the High-street congregation was held on Thursday week, and was largely attended. The report and financial statement read by the Secretary (Mr. R. Mansell) was most encouraging and showed that good work had been done during the year. The business meeting was followed by a social. A hearty vote of thanks was accorded to the minister, the Rev. James C. Street, for his past valuable services to the church. Reference was made to the recent action of a section of Shrewsbury Nonconformists in their protest against Mr. Street becoming a member of the School Board. The following minutes were adopted:—"The members of the High-street Church had desired at this their annual meeting, to place on record their sense of the kindly and Catholic spirit of the Nonconformists in this town, in their having at a duly convened representative meeting of the whole of the Nonconformist Churches—with but a single vote in opposition—agreed to recommend their minister, the Rev. J. C. Street, who had contested the last election of the School Board, to be co-opted in place of their late respected friend, Mr. E. J. Piper. They looked upon this as a pleasing proof of the softenings of theological asperities, and the growth of the true spirit of Christian brotherhood; but they have received a rude awakening, by finding that some of those who were present at the Nonconformist meeting, assisted by a group of Sectarians outside, have, by a remonstrance on the grounds of religious differences of opinion, appealed successfully to the Church and Catholic members of the Board to set aside the wishes of the Nonconformist meeting, and to appoint a gentleman who had withdrawn his name from nomination; and now they regretfully record that Nonconformist principles, as well as trus Liberalism in religion and politics, have suffered at the hands of their professed friends. They trust that at an early day, the community generally may have an opportunity of pronouncing judgment upon conduct, which seems to them deplorable and unworthy."

Urmston.—The annual meeting was held on Feb. 15, attended by about fifty members and friends. The reports showed very satisfactory advance since the congregation entered into its own building a year ago. The average attendance at Sunday services is fifty-nine as against thirty last year. The Sunday-school shows a small increase of scholars and a decidedly improved attendance. A Guild for the Young People holds monthly meetings, and has several classes each week; it is not yet a year old, but has fifty-three members. Several concerts, lectures, and social gatherings have been successfully held, and have afforded valuable opportunities of friendly intercourse. The last remaining balance on the furnishing account has been cleared off by a Jumble Sale, and the church is quite free from debt. At the annual meeting Mr. G. W. Henshall presided, and he and the Rev. Priestley Prime (minister in charge) congratulated the congregation on their satisfactory progress, and pointed out further needs and opportunities. Reference was made to the expected early appointment of a resident minister when the right man should have been found.

We have nothing to dread but ourselves. Circumstances, however painful, are passive and impotent enough. It is the response to their stroke from within that gives them their nature and their power. For ever then look *within* for your rule of right; and always believe that those things which elicit the most patience and prayer and humility are your best things, and those which the most please and excite your pride and self-complacency are your worst, let them come in what garb they may.—*Kelty.*

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OUR CALENDAR.

SUNDAY, February 24.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, Musical Service, Solo by Miss MARY TAYLER and Mr. H. R. HARBY. Monday, 8.15 P.M. Evening Concert, conducted by Mr. JOHN HARRISON.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. F. K. FREESTON, and 7 P.M., Rev. B. KIRKMAN GRAY.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Jesus at the Well," and 7 P.M., "Give Thy Strength." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Influence." Evening, "The Ethics of Liberty."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. MATTHEWS, and 7 P.M., Miss BIGGART, U.S.A.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M. Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. MIDLANE, and 6.30 P.M., Mr. E. CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M Rev. J. MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel Blackfriars, 11 A.M., Mr. CHARLES FENTON.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A
LISCARD, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B A.
LIVERPOOL, Ullet-road Sefton Park, 11 A.M and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. A. M. HOLDEN.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. HAROLD RYLETT. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Mrs. RAWLINGS, and 6.30 P.M., Mr. J. W. ROWNTREE.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 24th, at 11.15, Dr. WASHINGTON SULLIVAN, "The 'Decalogue'—Is it the Foundation of Morality? II. Graven Images."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 24th, at 11.15 A.M., Prof. EARL BARNES, "The Indian in America."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

DOMESTIC MISSION ASSISTANT.—The Committee of the North-End Domestic Mission, Liverpool, desire to engage a YOUNG MAN, accustomed to move among working people, to assist in Missionary work.—Apply to J. H. BURROUGHS, 41, Rodney-street, Liverpool.

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DEATHS.

MORTON—On the 15th Feb., aged 39 years, Milnes Loy Morton, of Sheffield, second son of the late Charles Morton, of Southport and Wakefield, and Mrs. Morton, Hillside, Exmouth.

PARRY—On the 15th Feb., at 149, Rosebery-street, Liverpool, Annie, widow of John Parry, aged 65 years.

RAWDON—On the 7th Feb., at Beckenham, Kent, George W. Rawdon, formerly of Liverpool, aged 61.

Board and Residence.

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MANSFORD-STREET CHURCH and MISSION.

The ANNUAL MEETING of Subscribers and Friends will be held at the ROSSLYN-HILL SCHOOLROOM, HAMPSTEAD (entrance from Willoughby-road), on TUESDAY, March 5th, when the Chair will be taken at 8.15 by EDMUND B. SQUIRE, Esq.
The Meeting will be addressed by E. HOWARD, Esq., Rev. EDGAR DAPLYN, and others.
S. W. PRESTON, J. CLASSON DRUMMOND, } Hon. Secs.

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WANTED, for the Upper Chapel, Sheffield, a gentleman to act as SUPERINTENDENT of the Sunday-school, and to assist the Minister in Missionary and General Work. One who is a University Graduate, and has been trained for the Ministry, preferred.—Further particulars from the SECRETARY, to whom applications, accompanied by two references, should be sent.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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V. The Gospel Question: (2), The Fourth Gospel.
VI. The Bible and the Church.

BOLTON: Spinners' Hall, St. George's-road.
Tuesdays, February 26th, March 5th, at *7.30* P.M.

LEEDS: Philosophical Hall.
Wednesdays, February 27th, March 6th, at *8.0* P.M.

LIVERPOOL: Liverpool Institute, Mount-street.
Thursdays, February 28th, March 7th at *8.30* P.M.

Admission Free. A copy of the Syllabus will be sent on application to the Rev. C. J. STREET, Maythorn, Heaton, Bolton; the Rev. C. HARGROVE, 10, De Grey-terrace, Leeds; or C. W. JONES, Esq., 39, Drury Buildings, Liverpool.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of Contributors held in Dr. Williams's Library, London, on Wednesday, February 13th, 1901, WILLIAM LONG, Esq., President, in the Chair.

The Annual Report and Balance Sheet were presented, and the following Resolutions passed:—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That Sir William Henry Tate, Bart., and Mr. Edgar Chatfeild Clarke, be appointed Trustees of the Fund.

That the retiring Managers, Revs. S. A. Steinthal and T. Thomas, and Messrs. Harry Rawson and A. W. Worthington, whose term of office has expired, having been nominated, and the requisite number of voting papers produced, be and are hereby re-elected as Managers of the Fund.

That the cordial thanks of the Contributors be given to William Long, Esq., for his services as President during the past year.

That Mr. William Long be elected President for the year 1901.

That the thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer, and to Messrs. Harry Rawson and A. W. Worthington as Honorary Secretaries, during the past year.

That Mr. E. C. Clarke be re-appointed Treasurer for the coming year.

That Mr. Harry Rawson and Mr. A. W. Worthington be re-elected as Honorary Secretaries.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1901.

That the Contributors sincerely thank the Trustees of Dr. Williams's Library, who have courteously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the President for his services in the Chair.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Rev. Stopford A. Brooke has been preaching the last three Sunday mornings at Little Portland-street Chapel. Needless to say that the chapel has been abundantly filled, and last Sunday morning was crowded, when a collection was taken for the Home for Working Girls in Fitzroy-square. Very general satisfaction has been expressed by visitors with the greatly improved appearance and comfort of the renovated chapel. We are glad to hear that Mr. Brooke is to continue his services at Little Portland-street for the next three Sundays, March 3, 10, and 17.

THE issue of the London County Council election is to be decided to-day (Saturday). A correspondent, referring to our notes of last week on the election, asks what this issue has to do with Unitarianism? We reply that it certainly has to do with religion, and the setting of the welfare of the community above private interest; and we must repeat the hope, which we expressed last week, that all who share that conviction will use every effort to secure a maintenance of the Progressive policy, which has done so much, and promises to do so much more for London.

THE Lord Mayor has opened a fund at the Mansion House to provide a memorial of the late Dr. Creighton, Bishop of London. At a meeting held at the Mansion House on Thursday week it was agreed, on the motion of the Archbishop of Canterbury, seconded by Lord Kelvin, that the memorial should if possible include a portrait for Fulham Palace, a monument in St. Paul's, provision, if necessary, for the late Bishop's family, and a Professorship of History in the new Teaching University of London. A letter from Mr. James Bryce, M.P., strongly advocating this last suggestion, was read at the meeting, and contained the following sentence, as to Dr. Creighton :—

He was one of the Royal Commission which prepared the statutes for the University, was warmly interested in its future, and would have been, had he remained among us, the person whose aid would have been first sought, and would have been most heartily given, by those interested in developing the historical and sociological side of the University teaching, which is at present very imperfectly provided for.

Mr. Asquith, M.P., in moving the appointment of a representative Committee, paid a high tribute to the memory of his friend, in the course of which he said :—

If it were asked what was the secret of the peculiar power and influence that Dr. Creighton exercised—an influence which no office and reputation could in themselves confer—he thought the answer was this. Scholar, writer, thinker, speaker, organiser—he was all these, but he was something more. He was a man with an infinite and inexhaustible fund of interest in and sympathy with his fellow-men. And we saw the result. After a lamentably brief episcopate, he had left upon London an abiding impression not only of an exceptionally rich personality, but of one who, with great gifts and great acquirements, hoarded neither the one nor the other. He did not invest them in the pursuit of narrow interests or personal ambitions, but he held them always as a trust to be expended in the service of this vast community for which he laboured to the limit of his strength, and for which he might almost be said to have laid down his life. It was fitting that on this Committee there should be men who represented not only the Church and the State, but the great profession of letters and the civic authorities of the metropolis.

WE published last week some minutes passed at the annual meeting of the High-street congregation at Shrewsbury, referring to the kindly and catholic spirit shown by the general body of Nonconformists in the town, who, at a representative meeting duly convened, with a single vote in opposition, recommended that the Rev. J. C. Street, who was a defeated candidate at the last election, should be adopted as a member of the Shrewsbury School Board, in place of a deceased Nonconformist member; and further protesting against the intolerance of a section of Nonconformists who had presented a memorial to the Board objecting to Mr. Street, and suggesting another name—a suggestion which the Church and Catholic majority on the Board, against the proposal of the two Nonconformist members, only too readily followed. This action has caused great indignation, not only to the members of Mr. Street's congregation, but to what is clearly the majority of the Nonconformists of the town as a whole.

VIGOROUS protests against this intolerance have been made in the Shrewsbury papers. The Rev. J. W. Woodall, who wrote as the oldest Nonconformist minister in the town, expressed his bitter disappointment at such a breach of the principles of religious liberty and wrote warmly of Mr. Street, "who, since he came to Shrewsbury, has done more than any man I know to lift up the fallen, to make sweeter the homes of the poor, and thus encourage them to live a better life." And Mr. Woodall added :—

I have little doubt that in November, 1902, the Nonconformists and working men of Shrewsbury will resent this injustice by triumphantly returning Mr. Street if he will only stand.

Seven other Nonconformists ministers of Shrewsbury made the following joint protest :—

The action of the forty gentlemen who call themselves "Representative Nonconformists," in memorialising the School Board against the election of Mr. Street, because he is a Unitarian, has staggered not a few of their Nonconformist brethren. The memorialists' claim to have acted as "Representative Nonconformists" is preposterous in the light of the following facts. Among the signatories to the petition there is no member or adherent of eight of the sixteen Nonconformist Churches in the town, and half of the names on the petition are those of members or adherents of the Abbey Foregate Congregational Church. And whilst four Nonconformist ministers have signed the memorial, ten others have not signed it, and the majority of these strongly disapprove of the action of the memorialists and deeply sympathise with Mr. Street in having such an indignity inflicted upon him by fellow-workers in educational, temperance, and Nonconformist movements. In our judgment Mr. Street would have been a most efficient representative of Nonconformity on the School Board. The well-known fact that the President of the Evangelical Free Church Council, three ex-presidents, and the two secretaries are among the signatories, must not be taken as representing the attitude of the Council on this question. As individual Evangelical Free Churchmen, Nonconformists, and Christian ministers we feel compelled to dissociate ourselves from this most deplorable example of religious intolerance, which, in our judgment, is injurious alike to the best interests of the Evangelical Free Church movement, to Nonconformity, and true Christianity, as well as the educational interests of the town.

Signed :—
J. COOPER, Wesleyan.
DAVID S. LEES, Primitive Methodist.
D. M. DAVIES, Baptist.
A. H. H. ORGAN, Congregationalist.
EDWARD W. LEWIS, Congregationalist.
ROBERT CURSON, Primative Methodist.
D. M. ROWLANDS, Presbyterian (Frankwell).

Shrewsbury, Feb. 16.

THE INFLUENCE OF THOUGHT ON CHARACTER.

We have received from Mr. Bertram Talbot an exceedingly helpful little paper with the above title, the four pages of which open out and show on the back, printed down a long single column with a red border (such as might be mounted on a card to be hung in constant view), the series of notable sentences, under the title "Remember!" which we print below.

We are glad to be allowed to print the following passages from Mr. Talbot's paper, and warmly commend the whole of it to the attention of our readers:—

If the assertions and precepts quoted overleaf proclaim a truth, it is surely as momentous as it is fundamental. And, coming as they do from, among others, the leaders of three of the greatest spiritual systems of religion in the world, supported by utterances of the Founder of Christianity himself, he must, indeed, be somewhat presumptuous who would challenge, and shortsighted who would under-value, such conspicuous unanimity among so many of humanity's greatest religious teachers and brightest moral exemplars. Yes! Buddha, Zoroaster, Confucius and Jesus, all founders of widely accepted systems of religion, have borne witness to the incalculable influence of thought on character. Upon their words especially the serious reflection of the reader is earnestly invited.

As evidence of the practical bearing which a firm conviction of the truth of the principle involved undoubtedly has on life, Marcus Aurelius Antoninus, the Roman Emperor of the second century, is cited. Of him the Very Rev. F. W. Farrar, Dean of Canterbury, in his inspiring book "Seekers after God," says:—"A nobler, a gentler, a purer, a sweeter soul—a soul less elated by prosperity or more constant in adversity—a soul more fitted by virtue, and chastity, and self-denial to enter into the eternal peace, never passed into the presence of its Heavenly Father."

Now the Emperor himself has left it definitely and gratefully on record that he learned from his mother, "abstinence not only from evil deeds, but even from evil thoughts," and it may be safely assumed that the teaching of this good mother was not merely negative in character, but that she should have no small share of the credit for those charitable and noble thoughts, which, throughout his arduous life, her son habitually fostered in his heart, and of which his "Meditations" afford us so many delightful illustrations.

PRACTICAL HINTS.

The first fact for us to realise is that we shall never become virtuous by chance, neither by drifting, nor yet by the free grace of God exerted *against* our own wills. Virtue implies right choosing. Personal mental effort is indispensable. Having acknowledged this, and being anxious to be free from the bondage of sin, we may pass on to the recognition of another truth, which indeed is the burden of the following quotations. All sins spring from evil thoughts. Admitting these two axioms, we are then in a position to declare and intelligently carry on war against sin (selfishness) in all its varied forms.

Without stopping to inquire as to the origin of evil, a problem fascinating but unfathomable, let us concern ourselves at once with that part of our nature evil touches first, for we can be held responsible for nothing antecedent to that. There is a useful truth in that quaint saying: "You may not be able to prevent a bird lodging on your head, but you can prevent it building its nest there," as also in that other suggestive simile: "Thoughts are like guests, we may not be entirely responsible for their first visit, but whether they come again and come often, depends upon how we entertain them." Hence we must be very careful not to encourage those unworthy thoughts which visit our hearts. Antipathy may be thus cherished into malice, anger into vindictiveness, fear into suspiciousness, with inevitably disastrous consequences. Brooding over injuries, fostering dislike or anger in our hearts must be absolutely forbidden to occupy a moment of our time. On the other hand "from the broad stream of ideas that is constantly passing through our minds, we should select the noblest and best, and by fixing our attention on them cause them to grow clearer and brighter."

* * * *

While not forgetting that "evil company doth corrupt good manners," let us remember that bad books are the worst company. Now, "It is not falling into the water, but lying in it, that drowns," so we must never hesitate at once to put aside a book or a paper which we perceive suggests ungenerous, unholy, or bitter thoughts. For, consider! how can we expect to keep our minds healthy if we allow them to feed upon detailed accounts of crime or sin, whether in fact or in fiction.

Finally, to successfully strive against sin, we all need Divine aid.

Frequent prayer is an inestimable source of moral strength. "Ask and it shall be given unto you." To attain a spiritual frame of mind for real prayer some definite preparation is usually desirable, though at times prayer is quite spontaneous, is the natural overflowing of the heart, the reaching out of the soul to the Great Spirit-Father. But after the distracting and perhaps harassing duties of the day, such is probably very far from the condition of our mind; it is well therefore to read and ponder one or other inspiring passage of Scripture, Hymn, or page of true devotional literature, previous to actual prayer. Though the Bible abounds with precious gold of the highest spiritual worth, we must not shut our eyes to the fact that there are quartz and earth mixed with the gold. It is wise therefore to keep a book of extracts or at least of references; and, as the same thing does not appeal to all alike, it is best for each to make his own selection of what he feels to be suitable and helpful to him.

There are other wise words in Mr. Talbot's paper, and we may add here that while the making of such a book of extracts as Mr. Talbot suggests is extremely helpful, and of the deepest interest, there are for those who are not disposed for such work a number of books published, and three especially of which we are glad to remind our readers. These three, which contain a page of readings for every day in the year, may all be had from Essex Hall:—

Day Unto Day. (American Unitarian Association. Boston, 1871. 3s.)

Daily Strength for Daily Needs. Edited by Mrs. Tileston. (Roberts Bros., Boston. 1884. 4s. 6d.)

A Book of Daily Strength. Edited by V. D. Davis, B.A. (Philip Green, 5, Essex-street, Strand, W.C. 3s. 6d. or 5s.)

We understand that Mr. Talbot has generously offered copies of his paper to ministers throughout the country, that through them it may be brought especially to the notice of our young people, and we are allowed to say that *during the present week* copies may be had, for the cost of postage (1d. for ten, 3d. for forty, copies), so far as the present edition will go, on application to Mr. Bertram Talbot, 86, Cromwell-avenue, Highgate, London, N.

REMEMBER!

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. —*Buddha.*

To think evil is a sin.—*Zoroaster.*

Labour to purify thy thoughts; if thy thoughts are not ill neither will thy actions be so.—*Confucius.*

What ought not to be done, do not even think of doing.—*Epictetus.*

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—*Marcus Aurelius Antoninus.*

Keep thy heart above all that thou guardest; for out of it are the issues of life.—*Prov. iv.* 23.

We must think as if someone could and did gaze into our inmost breast.—*Seneca.*

Guard well thy thought; our thoughts are heard in Heaven.—*Edward Young.*

Whatsoever things are true . . . honourable . . . just . . . pure . . . of good report . . . think on these things.—*Phil. iv. 8.*

If the spirit, which is the master, be kept under control, it follows of itself that his servants will also be restrained. What does it avail if the power, but not the wish, to do wrong be vanquished? —*Buddha.*

The desire, of course, precedes the act, and should have one's first attention. It can do but little good to refuse the act over and over again, always leaving the desire unmolested, unconquered; the desire will continue to assert itself and will be almost sure to win in the long-run. When the (evil) desire intrudes, it should be at once banished out of the mind.—*Samuel L. Clemens.*

What one thinks to-day, he will do to-morrow.—*Ian Maclaren.*

Do good in thought—some future day,
'twill ripen into speech, and words are
seeds which grow to deeds, none know
how far they reach.—(*Anon.*)

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—*Isaiah lv.* 7.

Ex. xx. 17; Matt. v. 21 and 22; 27 and 28; Luke vi. 43-45; 1 Cor. xiii.

Watch and Pray.

The vision of God as He is, to see the King in His beauty, is vouchsafed not to science, nor to talent, but only to purity and love.—*F. W. Robertson.*

And this for comfort thou must know:
Times that are ill won't still be so;
Clouds will not ever pour down rain;
A sullen day will clear again.—*Herrick.*

JOHN RUSKIN.

II.

THE change which came over the spiritual activity of Ruskin's life, between his thirtieth and fortieth year, was due, in part, doubtless, to the influence of Carlyle. It was through his writings that Ruskin came to see more clearly the nature of those social evils which hindered the "Joy in widest commonalty spread" he so greatly cared to see triumphant in the world. His friendship with Carlyle began in 1851. In the following year the concluding volumes of "Stones of Venice" appeared; and there in a chapter, now published separately, entitled "The Nature of Gothic," may be read his first impassioned appeal on behalf of the workers of England. It is not a statement of their grievances, real or imaginary, nor a defence of their virtues, nor a condemnation of their vices. It is simply an appeal that they should be treated as men, not as tools—as thinking beings, not as parts of some vast machinery for the production of material wealth. Let those who care to know how an artist can speak for the toiling masses, how the cause of the worker can be pressed home by one who, himself born to a life that might have been a life of ease and luxury, yet recognised the claims of those who must toil for daily bread or starve—let them read that chapter and remember that it was written fifty years ago.

The Working Men's College.

But it was his connection with the Working Men's College in London that probably forced in upon him the conviction that some deep and far-reaching reform was needed, before justice could be done, or happiness made possible to the great company of workers in England, at that time. The College was inaugurated in 1854. Ruskin, with Rossetti and others, came to the help of Maurice and Kingsley and their little band of Broad Church enthusiasts, and taught in the night-schools there. Their object was to unite art with labour—to bring beauty and the joy of all lovely things into close relation with the toil and struggle of daily affairs, in a great city. For was not "Life without industry guilt?" and was not "industry without art brutality?" In trying thus to bring use and beauty, toil and refinement, into close fellowship, Ruskin was led to see how hopeless it was—except to the few—under modern conditions, to reach and to realise this ideal.

What is Wealth?

Very swiftly from this time the vision of a great underlying injustice in commercial and social affairs cleared itself to his mind. He studied the standard writings on Political Economy: Mill, Fawcett, Ricardo, Jevons, and the rest. Partly by vigorous thinking, but more by the sheer force of moral genius, he discerned what he afterwards exposed as the great initial fallacy of the orthodox economic creed. Something must be radically wrong in the *theory*, on which was based, and by which was defended, the modern system of mercantile and industrial economy. It seemed to him that it did not *work*, but only fought and scrambled, in a selfish contest for material things. It did not achieve any noble purpose; it did not set before itself a worthy human ideal of life. It did not produce *wealth* for men—or if some of its achievements might be so named, as securing that which was for the weal of mankind, it secured this for the few only, while for the many it brought either life-long poverty or weary, hopeless, ill-requited toil. The common weal might sometimes, in some things, be attained, but, as often, the common woe; since where poverty and misery and disease and crime prevail in a State, none can be quite free from the shame, or quite safe from the contagion, of these things; none can be wisely and justly happy while the conditions of life render it impossible for the vast majority to be so. There must be some fatal error, Ruskin thought, in the accepted theories of mercantile and industrial life; for they seemed to uphold as just, or as inevitable, a system under which so many were wretched, and where, for this delightful Art of his, no chance obtained except for the favoured few, and where, to large numbers of the people, Nature, which had been the source of so much of his own joy and inspiration, could be hardly known at all, in the splendour of her mountain solitudes, and the loveliness of woodland, dale, and stream.

"Unto this Last," &c.

Under this profound sense of something radically wrong in the social system—in the commercial and political life of England and in the whole field of human industry throughout the civilised world—Ruskin went abroad in 1859, and among his beloved vales of Chamounix, beautiful to him no more, since most of his fellows could never see them, he thought out for himself, and for us, if we can receive it, another and a nobler way of life. In 1860 there was given to the world his little series of papers, in the *Cornhill Magazine*, published now under the title of "Unto this Last." The next year "Munera Pulveris" appeared; in 1867 "Time and Tide," and ten years later "Fors Clavigera" was begun, and continued till his power to think and write was exhausted. In these volumes, with marvellous fertility of illustration and unrivalled eloquence of language—sometimes by subtle analysis and close reasoning, sometimes by scathing wit, by fierce denunciation or impassioned appeal—sometimes by glowing pictures of human peace and gladness, yet possible to be realised on earth—he has uttered his message and proclaimed his gospel of social reform.

The Artist as Prophet.

Thus, then, the artist became the political philosopher, the ethical preacher, the religious prophet. He never ceased to be the artist and the devoted apostle of all things beautiful and fair. But, like William Morris, he became an economist for art's sake. For art to him was not merely the painting of pictures and knowing how to appreciate and enjoy them. It was the crown and gladness of life—the reverent praise of creation's noblest work. To be an artist was to behold and delight in the beauty and glory of the world, and to express, in human work and life, some part of that radiant vision for others' joy. And he saw it was impossible to achieve this, in any worthy or sufficing way, while the present fierce competing strife of commerce, and the selfish greed of class monopoly and national jealousy prevailed. Therefore he turned aside, in mid career, to face that stern, perplexing problem of economic reform, and never ceased from wrestling with it as long as strength to work remained, and intellect and heart were free to think and love and hope.

III.

"I am, and my father was before me, a violent Tory of the old school—Walter Scott's school, that is to say, and Homer's." So Ruskin begins the story of his life when, at the age of sixty-five, he sat down to write of "Scenes and Thoughts perhaps Worthy of Memory." And later, in the thirteenth letter of "Fors," he says: "All the fighting in the world cannot make us Tories change our old opinions, any more than it will make you change your new ones." And these will seem strange words from one who has wrought so hard to revolutionise human thought, in certain directions. Yet doubtless to him the change he tried to effect in human manners and methods of life was a return to older and simpler times. He would probably call it Reaction rather than Revolution. There was something feudal and old-English about him. The old times were better than the new. His Toryism was a love of Kings. He believed in the great man, and would like to see him in power once more. He loved the people and wished to see them happy. But he did not think them wise or capable of self-government. Their cry for votes was a very foolish cry in his ears; and the use they made of what power they had seemed to him a proof that they ought to have less rather than more. He would have the strong man rule, and with a rod of iron, if need be, only the arm that swayed that rod of iron *must itself be moved by a heart of love.* There is the new force which Ruskin sought to bring into the world of practical human affairs—into all the relations of political and industrial life.

A Vital Element.

One thing, it will be found, Ruskin has taught us—one great and original contribution he has made to the problem of social regeneration: it is, that the only just and effective way to govern men, and conduct the business relationship of life, is *through the affections.* His one great contention is that, if in theory or in practice you slight and ignore the claims of love—if in trade or politics, in the production or distribution of life's common necessities, in your treatment of the child or the poor man or the criminal, you leave out the supreme human element—namely, the affections—then you are sure to go wrong. If you regard human beings—any human beings, however low down in the scale of development—as mere wealth producers and wage earners, and do not regard them as men, as brothers, as fellow mortals, claiming at every step, and in every circumstance of life, justice, sympathy, and love, then you are wrong, and the effect of your theory and the result of your action will be harmful, degrading, and disastrous, both to yourselves and to all those with whom you are dealing. The old "economic man," with his motive of selfish gain, and his doctrine of utility and expediency to guide him—this cold, calculating, merciless economic man of the old political theorists, is gone, is relentlessly banished from Ruskin's Gospel of social reform. And in his place stands the new man, the human brother, with his simple right of justice *from* all, and his plain duty of service *to* all. And Ruskin's one strenuous and uncompromising assertion is that, not for pay, and not

under pressure of hard necessity, will you ever get the best work and the steadiest devotion out of any man. You will get this only when "the motive force, that is to say, the will or spirit of the creature, is brought to its greatest strength, by its own proper fuel, namely, the affections."

The Old Gospel Applied.

This was not new in the human world; it was very old. Jesus Christ had appealed to it, long centuries ago, and had based his ethical and religious doctrine entirely upon it. But it was new in the bold and unvarying application of it to the whole complex system of modern industrial life which Ruskin demanded. And to preach this ancient Christian gospel of human fellowship, and to live for it as best he could, Ruskin gave the strength of his last forty years. He wore out his physical and mental energies, and disposed of the larger part of his considerable fortune, in the aim and the effort to drive this gospel home.

A Great Resolution.

The words in which he declared his determination to do this have been often quoted. Let us read them once more. They occur in the first letter of "Fors Clavigera":—

I have listened to many ingenious persons, who say we are better off now than ever we were before. I do not know how well off we were before; but I know positively that many very deserving persons of my acquaintance have great difficulty in living under these improved circumstances. Also, that my desk is full of begging letters, eloquently written, either by distressed or dishonest people; and that we cannot be called, as a nation, *well* off, while so many of us are either living in honest or in villainous beggary.

For my own part, I will put up with this state of things, passively, not an hour longer. I am not an unselfish person, nor an Evangelical one; I have no particular pleasure in doing good; neither do I dislike doing it so much as to expect to be rewarded for it in another world. But I simply cannot paint, nor read (nor look at minerals), nor do anything else that I like, and the very light of the morning sky, when there is any—which is seldom, nowadays, near London—has become hateful to me, because of the misery that I know of, and see signs of, when I know it not, which no imagination can interpret too bitterly. Therefore, as I have said, I will endure it no longer quietly, but henceforward, with any few or many who will help, do my poor best to abate this misery.

But that I may do my best I must not be miserable myself any longer; for no man who is wretched in his own heart, and feeble in his own work, can rightly help others.

A Noble Example.

Whatever we may think of Ruskin's attempt at a constructive theory of political and industrial life, or of his personal character, with its eccentricities and want of balance, the real spirit of the man, the aim and motive purpose which controlled him, the sacrifice of time and talent and wealth which, through those years of unresting toil, he freely made for the sake of his great Ideal—these, I am assured, cannot appeal to us in vain. His theory of human society, as he tries to work it out in "Time and Tide" and elsewhere, probably will never be realised or even attempted in practical life. But his analysis of the social problem can no longer be ignored or even seriously questioned. And his example of heroic devotion and personal sacrifice is too noble and too powerful not to move men to follow it.

Hope for the Future.

In the new century to which we have come we may look forward in patient hope to see a great company of strong, well-equipped and capable disciples of his enthusiastic spirit. When men of this English race, born to wealth as he was, or attaining to wealth as he never could, endowed with gifts of insight and power of organisation, shall cease to *care* for wealth as a means of personal enjoyment or vulgar display, and shall no longer be content with mere gifts of "charity" out of their abundance—when they shall dedicate, as he did, their riches and their time and their talent to the cause of human deliverance; when, moved by sympathy and a strong sense of justice, they shall strive, in business, in politics and all social relations, to create a community of service and a brotherhood of goodwill—shall aim to replace this hard and cruel strife of competition by a friendly and merciful and masterly fellowship of co-operation, then the new day of human peace and gladness will dawn. For these rich and strong and capable men will not work alone; they will join hands with the great company of genuine democratic reformers, they will unite with the young and powerful labour party, who are now striving from below to work out a salvation for the toiling masses of the people. And then there will be peace, and in and through that peace justice and love will prosper, and the fair brotherhood of man will be established on the earth.

W. J. Jupp.

ONWARD.

Tho' this small globe be in a guide-book sphered,
And only clouds and stars untravelled stay,
Man pines not pent Earth's hopeless prisoner,
But makes himself thought wings for voyaging
Unsubject to the sea and beating storms,
Therewith uprising from the village place
Of life's to-day into Time's awesome realm,
That nooks it as the mountain may a nest.

Thro' all that has been bears his wond'ring way;
The heights of scripture and great keeps of verse
Where Truth her holy empire first began,
In ever-changing panorama pass
Instructive to his soul, and bountiful
Of force to nerve it for fresh enterprise
As splendent shine the future's virgin tracts,
Waiting the advent of unfearing thought
Born to the old in generation due,
Whose young strength shall not stationary mark
The final halt of progress, but sweep on
Tumultuously strong yet fixt of aim,
Bearing the banners of humanity
Ever nearer infinite light divine!

Ernest B. Betham.

It is a heaven upon earth when a man's mind rests on Providence, moves in Charity, and turns upon the poles of Truth.—*Bacon.*

LITERATURE.

EXPLORATIO EVANGELICA.*

Some of the most striking books on theological subjects in the nineteenth century have been written by laymen. Seeley's "Ecce Homo," Matthew Arnold's "Literature and Dogma," Greg's "Creed of Christendom," and Professor T. H. Green's two sermons on Paul, are a few instances out of many which might be given of important contributions made to theology by laymen. Without claiming for the present work that it is equal to the best of the above, it may be fairly described as not unworthy to be mentioned with them. There are dangers as well as advantages in the layman's treatment of theology, meaning by layman not the opposite of minister, but one whose life's work and study are concerned with something other than theology. Dr. Gardner is an archæologist, and he is well aware both of the dangers and advantages of his position. "It is an astonishing sight to see," he says, "as we sometimes do, men of eminence in some branch of science, who know the danger of hasty assertion in their own province, entirely escape from the control of the scientific conscience when they deal with ethical and spiritual truth. They seem to fancy that knowledge of visible and material fact can be gained only by self-control and self-devotion, but that knowledge of things invisible and spiritual is obvious to every one." Great and admirable as were Mr. Gladstone and Professor Huxley, they make us rather afraid of the layman in theology. The one sets out light-heartedly to prove the scientific truth of the first chapter of Genesis, ignorant of what the best critics had to say against him, and relying on arguments and evidence which he would never have ventured to use in the House of Commons in connection with any political question of importance. The other sets out light-heartedly to deny the invisible and spiritual because it is not immediately obvious, forgetting that if the knowledge of visible fact and natural law can be gained only by self-control and long self-devotion, a discipline not identical but at least as searching may be necessary if we are to speak with authority about the soul and God.

On the other hand, Dr. Gardner rightly sees his advantages when he says:—

My daily work and my means of living are in no way connected with the acceptance of this or that system of belief. A layman's only excuse for writing about religion is that he finds the subject of absorbing interest, and that he is able to survey the history of religion with faculties trained in other fields of observation.

Dr. Gardner does not intrude his archæology upon us. In the hands of Professor Sayce and Professor Ramsay, it becomes despotic, claiming to be the one supreme means of discovering historic truth. With Dr. Gardner it has been a discipline strengthening the mind; it is not an obsession closing the mind to other methods of investigation.

Dr. Gardner's book contains many suggestive and interesting remarks, but it is a book which it is very difficult to review. It has no clear definite teaching, it comes to no satisfactory conclusion. It is exploration without discovery. The writer

* "Exploratio Evangelica." By Percy Gardner, Litt.D. A. and C. Black. 15s.

himself insists in the Preface on this fact, so that we have no reason to complain.

The present work cannot fairly be called destructive; nor is it primarily constructive, but rather critical. It may, perhaps, most appropriately be compared to the operations which precede construction, to the investigation of the ground and the digging of trenches with a view to foundations.

We have to deal, then, with a sympathetic criticism of historic Christianity. It is criticism of the peculiarly modern kind, which sees no historic foundation for the orthodox creeds, but which finds endless spiritual truth in them. On the negative side Dr. Gardner is nearly as sceptical as Dr. Martineau. "The only part of the life recorded by the Synoptists which can fairly claim a historical character begins with the calling of Peter and ends with the crucifixion." Commenting elsewhere on the untrustworthiness of the Gospels, he says: "Few, indeed, had reached that stage of veneration for fact at which a historian accepts on evidence a tale which conflicts with cherished beliefs, and rejects for the want of evidence a tale which has an acceptable moral." And in another place he says: "As regards the teaching of Jesus we are by no means ill-informed. As regards the events of his life we are unable in the present state of our knowledge to discern between fact and fable, but events strictly miraculous rest on no sufficient evidence." It is evident from these quotations that all the miraculous presuppositions of orthodoxy are incredible to the writer.

But the book is not written in order to drive home a merely negative argument. Rather it would be true to say that the real work of the writer begins where negative criticism eaves off. It is here that we feel the book most wanting in definiteness and unity, and at the same time most suggestive. The writer is dealing with what we believe to be the pressing religious problem of our time. Here are creeds and articles presupposing and resting upon a supposed series of events which as unbiassed historical students we don't believe ever happened. Nevertheless, these creeds and articles have ministered to the spiritual life of millions, and evidently express something which is felt to be true and which has nothing to do with historical events.

How are we to reject the untrue history and preserve the true idea? "What we have to learn," says Dr. Gardner, "is to give to history that which belongs to history, and to idea that which belongs to idea. It is for critical history to determine the character of the writings of early Christianity, their origin and the medium in which the writers lived. And it is for a sane theology to preserve for the lasting good of mankind the noble ideas as to God and man and the Founder of our religion, which the evangelists embodied to the best of their ability in narrative." With this principle we entirely agree. Dr. Gardner's continual insistence upon this would by itself make us grateful for his book. "The solution," he says, "seems to me to be a matter of infinite difficulty," and the solution he certainly does not give us. On the one hand, he sees that an orthodoxy is insecure which rests the foundation of its faith on supposed historic facts, the evidence for which would be held insufficient to prove the most insignificant fact of ancient history. On the other hand, he sees that a Theism which rests merely on the individual reason, conscience, and feeling, and which ignores the witness of history, is, if not insecure, at least very imperfect. Religion resting on false history is in continual danger: religion unconnected with history is almost always unproductive, weak and egotistic. Of the two positions Dr. Gardner sympathises most with the former. Religion resting on false history did not matter as long as that history was generally believed.

It is likely that those who held to the Virgin birth in the early centuries of Christianity were less in the wrong on the whole than those who rejected it. It was a somewhat crude attempt to explain the nature of the Founder. As such it naturally partakes of the materialism which he seems to have constantly rebuked.

That statement gives us much insight into Dr. Gardner's views. It was more important that people should have a real reverence for Jesus than that they should know the details of his birth. So far as the Incarnation was truly believed, and so far as it gave men a deeper reverence for Jesus, it was a religious influence, although based on false history. The explanation of the false history is that it was a symbolic materialised expression of a genuine reverence. But at the present day this false history is in the way: it sometimes hinders reverence, it often hinders belief. There must be a restatement of doctrine, a translation of the creeds into terms of modern thought.

Christianity in early days showed its wonderful power of adaptability.

The doctrines which conquered the world were those set forth by the authors of the Fourth Gospel and the Pauline Epistles. They accomplished their task by taking up into Christianity the main religious ideas of the Hellenistic world; baptising them, so to say, in the name of the Master, and sending them forth on a fresh plane of influence amongst men.

A universal religion became possible through the general acceptance of Greek ideas and Greek culture. Christianity expressed itself through this language, and poured its spirit into these moulds. To-day "the spread of physical and historic science has brought the minds not only of Europeans and Americans but of Indians and Japanese on to a new level. Once more a vast field is being smoothed out in which a common religion may strike its roots. And this field can only be occupied by the religion of Christ."

A series of doctrines which will contain all that is true in the Incarnation and the Atonement, and which will so far from conflicting with the principles of modern science and historical evidence, actually speak through them, this is what the writer seems to desire. It is an ideal to attract us all. The doctrinal poverty of liberal Theism is very great; even worse is our frequent indifference to the root ideas, the spiritual truths contained in orthodox statements. Dr. Gardner's book may be salutary, if painful reading, for the orthodox in giving them a clearer idea of the weakness of thier historic foundation. But it is no less salutary for ourselves. It makes us realise our poverty, and it calls us to a deeper understanding of religion through the study of the truths of orthodoxy.

H. Gow.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"CHRISTIANITY, THE RELIGION OF THE INCARNATION."

SIR,—As the writer of the notes on "Christianity, the Religion of the Incarnation," whose appearance in the *Seed Sower* for January seems to have surprised Mr. Lloyd, may I be permitted a word in reply?

With every respect for Mr. Lloyd's theological acumen, I would suggest that he is a good deal too absolute in laying down "what the Incarnation really is." He quotes the Rev. J. F. di Bruno and the Bishop of Gloucester, who affirm that the Incarnation presupposes or implies the miraculous birth of Christ—and that, no doubt, is one interpretation of the doctrine; but suppose we invoke an even higher authority than either of those which commend themselves to Mr. Lloyd—suppose we find the essence of that doctrine in such words as "He that hath seen me, hath seen the Father," "Believe me that I am in the Father and the Father in me," "At that day ye shall know that I am in my Father, and ye in me, and I in you," and a whole host of similar utterances, all of them occurring in the Fourth Gospel, whose author deliberately omits any reference to a supernatural birth? If Mr. Lloyd's contention—that Unitarians must not adopt the doctrine of the Incarnation in a spiritual form because Orthodoxy holds it in a material and to us distasteful form—be pressed to its logical issue, we shall soon be warned against speaking of God as "the Father," because the creeds interpret that term as meaning the First Person in the Trinity.

For the encouragement of those who, like myself, feel that the doctrine of the Incarnation must forever remain the central feature of every spiritual form of Christian theology, however much advanced or rationalised, and in order to show that the definition of that doctrine to which Mr. Lloyd refers is not the only legitimate one, I would ask to be allowed to quote some testimony on the other side.

In his remarkable Hulsean lectures on "The Gospel of the Atonement," Archdeacon Wilson expresses himself to the following effect:—

"In Christ, man's essential unity with the divine nature is made evident, and can never again be called in question." "The Incarnation was a revelation of the Father in the human limitations of a sinless Christ." "It is humanity, it is all men, not one alone, in whom the life of God is shown." "No one can fail to notice that the Incarnation is assuming, in theological preaching and teaching, the place which not long ago was taken by the Atonement. The doctrine of the Incarnation is replacing the doctrine of the Atonement."

In Professor Percy's Gardner's searching and scholarly volume "Exploratio Evangelica," I find this:—

"A critic in our own day . . . cannot accept the doctrine of the miraculous birth without allowing his intellect to take, in relation to Christian history, a line which he would repudiate in dealing with other history; but he cannot entirely give up the doctrine of the Incarnation without

great spiritual loss." "If the will of Jesus was in perfect harmony with that of the Father in heaven, *that would at once constitute an Incarnation*, and enable us, as it were, to see the Divine will acting under human conditions, and yet remaining divine."

Last Christmas that well-known and devout writer, "J. B.," in his weekly article in the *Christian World*, surrendered with scarcely any reserve the non-human descent of Christ, speaking of "*that marvellous legend* of God's birth into our world" as common to almost every tribe of man in various versions, and called that legend "the husk holding the deepest and dearest truth of our race—namely, the doctrine of the Immanence of God which, under the name of the Christian Incarnation, "thoughtful minds are everywhere welcoming as at once the highest philosophy, while at the same time the essence of the New Testament Gospel."

And, finally, I find one whose guidance readers of The Inquirer may prefer even to that of the Bishop of Gloucester—Dr. Martineau—thus quoted in Mr. Odgers' paper on "Dr. Martineau and Unitarianism" :—

In Christ alone is the reconciliation perfect between the human and the Divine. But the same two natures meet in us all; and he is but the exemplar of a perpetual incarnation, of a living and constant union with our humanity.

Compare also, in part I. of the sermon, "Christ, the Divine Word," this explicit statement:—

If, in Christ, this divine margin was not simply broader than elsewhere, but spread till it covered the whole soul, and brought the human race into moral coalescence with the Divine, then was God not merely *represented* by a foreign and resembling being; but *personally there*, giving expression to His spiritual nature.

I still hold that it is what these utterances agree in affirming that constitutes the doctrine of the Incarnation, and justifies the use of the term. I have, of course, no objection whatever to being a heretic; but I venture to think that I am a heretic in such good company as to compensate me for being excluded from the Churches represented by Mr. Lloyd's authorities on the one hand, and from a certain type of Unitarian orthodoxy on the other. J. Warschauer.

Feb. 24.

THE UNRIGHTEOUS STEWARD.

Sir,—I know not if The Inquirer or its correspondents who are interested in the Unjust Steward will be willing to accept a suggestion from one who has long since ceased to be a Unitarian; but as the matter has always interested me, and has no theological bearing, I venture to offer for consideration some points in which I think the real key of the parable must be looked for.

We call it the parable of the Unjust Steward, and the name seems so appropriate that we almost overlook the fact that the epithet "Unjust Steward" is actually given to the leading character by our Lord himself, so that we might fancy that it had been applied afterwards and become traditional in consequence of what we are told about his doings. It is important, however, to put ourselves in the position of our Lord's first hearers, and not only weigh the very words he uses, but consider what they must have implied in that day. When our Lord (in verse 8) used the expression "the Unjust Steward," he simply applied the usual epithet to a character which was very well known in those days. As soon as he had uttered the first words "There was a certain rich man, which had a steward," all who listened to him must have fully expected the sort of character he was about to describe. There is another passage in the New Testament which shows this, or would do so if it were only properly translated, but even the Revisers have failed to see the point of it. In 1 Cor. iv. 2 we read, "It is required in stewards that a man be found faithful"; which we in these days take to mean "it is *expected* in stewards." The true meaning of the Greek, however, is "It is a thing much sought for in stewards that *some one* should be found who is faithful." Three centuries ago our English word "require" did not mean to demand. Luther translates the verse very happily, "Nun sucht man nicht mehr an den Haushaltern, denn dass sie treu erfunden werden." The same sentiment, as applied to spiritual stewardship, is expressed by our Lord himself in Luke xii. 42, where in our English Testaments we lose the force of the Greek ἄρα, "Who, in all the world, is that faithful and wise steward," &c. It was much sought for, but it was very little expected. Places of trust in the ancient world were extremely difficult to fill satisfactorily; and I doubt not many of your readers are much better qualified than myself to tell of the extortions of Roman governors, the farming of revenues, and the oppression, corruption, and cruelty which those practices gave rise to.

A man in a place of trust had only to fear dismissal if any one could catch the ear of his employer and point out that he was cheating *him*. And this is what occurred in the present case. The lord calls the steward to account and tells him he must be no longer steward. Then comes the crisis. What is the dismissed steward to do? Here is the point where I think the story is a little misunderstood. It is no time now to cheat his master, for his master has just given him notice that he will require a strict account of his stewardship. He is a bad fellow, just like the majority of stewards, but his master is really the one man who must be satisfied to the full. He can only cheat himself, and this, accordingly, is what he does. The revenues are farmed, and he must pay the master what he has contracted to pay; but he may let off easily the debtors of his master's estate in order to secure their friendship and help in future. This he does quite under his master's eye; there is no concealment about it; "and the lord commended the unjust steward because he had done wisely." Of course the lord, who was one of "the children of this world," would never have commended the man for doing him an injury.

With this explanation there is nothing to shock us even in verse 9: "Make to yourselves friends with the unrighteous mammon"—the wealth which, indeed, you had no right to, but since it is now yours, you can bestow it graciously and make friends with it; for you will need them some day. It is a prudential warning, and not at all unlike our Lord's teaching in other places where he shows that prudence has a spiritual value.

James Gairdner.

West View, Pinner, Feb. 17.

P.S.—I should like to say that the theory that the steward cheated himself and not his master was suggested to me many years ago by a learned friend long since deceased, and the more I have thought of it the more it has approved itself to me as the right explanation.

[We have received several other interesting letters on this subject, but another discussion, which has a first claim, is making such demands upon our space, that we cannot publish anything more, at least for the present, on this parable.—Ed. Inq.]

POLITICS AND RELIGION.

Sir,—As you are opening your columns to a discussion of the question how the Unitarian cause may be made to flourish better in the present century than in the past, I venture to address a few words to you. I will confine this letter to one point—namely, to urge an abandonment of the practice of amalgamating religion and politics. I submit that every Unitarian should adopt the principle that in exercising his rights as a citizen he should abstain from any act which may appear to implicate his co-religionists in his proceedings; and every minister should pledge himself not to employ for political purposes the position of influence which is accorded to him for religious purposes. I would further add that, inasmuch as The Inquirer is regarded as the organ of the Unitarian body, the Editor should make it a matter of honour not to take advantage of his position in order to advocate his own political views. I regret to see that in the leading article in your last issue—namely that of Feb. 23—you take one side strongly in the coming election of the London County Council. Such articles are calculated to repel from the Unitarian body all adherents of the opposite party. And may I ask what Unitarianism has to do with the questions at issue in this contest? The Progressives wish to apply to Parliament for an Act imposing a tax on ground-rents, and declaring that all provisions in leases which stipulate that the lessee shall bear all future taxes shall be void so far as regards this new tax. They also wish to buy up the undertakings of the Water Companies, and apparently upon terms less liberal to the owners than those usually adopted when Parliament sanctions the compulsory purchase of private property. The Moderates oppose these proposals. I see herein certain financial and juristic questions, but nothing whatever that has the slightest connection with Unitarianism; but I see that stockholders in the Water Companies and owners of ground-rents are sure to be repelled from the Unitarian body when they see that by joining it they strengthen the hands of their political opponents who wish to pass measures which prejudice them financially.

A. D. Tyssen.

59, Priory-road, N.W., Feb. 23.

Essex Hall Temperance Association.—Owing to the numerous meetings arranged for Whit Week, it has been found necessary to arrange for the annual meeting of the Essex Hall Temperance Association to be held on Whit Monday evening, May 27, in the Council Room of Essex Hall. The committee hope that all members and sympathisers with their work will make a special effort to be present.

SOUTH AFRICAN WOMEN AND CHILDREN'S DISTRESS FUND.

An appeal for contributions to the South African Women and Children's Distress Fund will, we trust, meet with a generous response from all parts of the country. The following are particulars of what has been done, and what it is hoped to do, by the managers of the Fund, which was established last December :—

A provisional committee was formed, and later in the month Miss Hobhouse went out to South Africa to ascertain the extent and nature of the distress, and what relief was desirable or even possible while the war was still going on.

Miss Hobhouse estimates that at the lowest computation there are some 10,000 women and children detained in the various camps, nearly all of whom are in want of everything save the absolute necessaries of life. Friends in Capetown and elsewhere are doing what they can, but their resources are limited, and Miss Hobhouse found that the offer of help from sympathisers in the Mother Country was welcomed with gratitude, and even with emotion, by the Dutch colonists.

After a few weeks at Capetown Miss Hobhouse started on Jan. 22 for Bloemfontein, with the sanction of Sir Alfred Milner and Lord Kitchener, taking with her a truck load (conveyed carriage free by the kindness of the authorities), containing all the clothing collected at Capetown, and £200 worth of foodstuffs. From Bloemfontein she will try to visit the women's camps at Kimberley, Edenburg, Kronstadt, Norvals Pont, Springfontein, and elsewhere. She hopes eventually to get permission to go into the Transvaal.

Whilst thanking those whose prompt and generous response has enabled us to make so good a start, we now confidently appeal to a wider public to contribute to the fund, so that our delegate may not find herself empty-handed in the presence of much misery.

The appeal is signed by K. E Farrer, hon. treasurer, 3, Whitehall-court, S.W., and F. W. Lawrence, hon. secretary, Mansfield House, Canning Town, E, to either of whom contributions may be sent, and it is endorsed by the Marchioness of Ripon, Mrs. Leonard Courtney, Mrs. Humphry Ward, Mr. Herbert Spencer, Mr. Passmore Edwards, Canon Scott Holland, and others.

A special Committee, of which Lady Osborne Morgan is president, and Miss E. D. Bradby, hon. secretary, is charged with the provision of clothing for the Boer women and children detained in the camps. The following particulars are from the appeal of this Committee :—

Ladies forming sewing circles can obtain parcels of cut-out garments.

New clothes, materials, and money, may be sent to Miss E. D. Bradby, 19, Lindengardens, Bayswater, London, W., who will be glad to give further information.

Old clothes, which should be both good and clean, or they are not worth sending out, to Mrs. Mackail, 6, Pembroke-gardens, London, W.

Provincial centres have been formed in Birmingham, Bradford, Manchester, and other towns.

The Committee have issued a first report of their labours, which can be obtained by forwarding a stamped and addressed wrapper to Miss Bradby, whose address is given above.

When a man lives with God his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—*Emerson.*

THE CHILDREN'S COLUMN.

Last week, in our talk about "blindness," I said that the best way to overcome the worst sort of blindness, our spiritual blindness, is to try and help one another; and that if we wish to know God and feel Him near to us, we must try and live pure and unselfish lives and be bringers of light and joy to those around us.

And now I am going to tell you about one way of doing this. Of course you all know about it; but we can none of us be reminded too often how important it is. It is by *trying to be good-natured.*

I think I hear some little girl or boy saying, "Oh, that's very easy," or "That's such a little thing, it can't make any difference to anybody else." But just wait a little and let us think about it. Is it such a little thing? and is it so easy?

No doubt it is very easy sometimes. When we get up on a beautifully bright sunny day, feeling thoroughly happy, and go off to school knowing our lessons and do not get into trouble over them; and then when we come home everything goes right, we get all we want, playing the games we like, and being allowed to take our favourite part in them: *then* being good-natured *is* easy and seems a very little thing.

But our days are not always like that, nor do I think it would be good for us if they were.

I am afraid we wake some mornings feeling cross before anything has happened to vex us; and so we go on all through the day, feeling sure the fault lies with somebody else, with cross looks on our faces, speaking crossly to every one about us, and, perhaps, what is worse still, making those around us cross too, until there seems no sunshine or joy about us at all.

Is it so easy and such a little thing to be good-natured then?

Some people are naturally much more good-natured than others, seeming to find it quite easy to be always bright and happy. Wherever they come, they bring brightness and gladness with them, and their presence seems to spread sunshine all around.

What a blessing such people are in the world! And, children, it is in the power of each one of you to become such a blessing.

I have heard of a Sunday-school class of little children who had been having a lesson on "Good-nature," and they had been talking with their teacher about the difference it made when those around them were happy and good-natured, when one little girl said, "Oh, wouldn't it be nice if *every one* was like that, and no one ever got in a temper and said unkind things? Why, it would make the world quite different!" The teacher asked them if they would like to try for a week not getting cross with anyone in their homes or at school, but being always happy and good-natured. They all said they would. And on the next Sunday when they met together again, the first thing they said was, "We did try, and it has made such a difference," and one little girl said it had been the happiest week in her life.

They had each had one or two failures, of course; they could scarcely expect to start right away not answering back, nor speaking unkind words, nor teasing their younger brothers and sisters, nor refusing to give up something their playfellows might want. But they had all *tried*, and found that it was worth while. It made the days brighter and happier, and not only for themselves but also for their brothers and sisters and school-fellows.

And when they had told their teacher all about it, the children wanted to know if they should try again the next week. So I fancy they must have found some happiness in it, don't you?

Have you ever noticed that when people are angry they generally speak in a very loud voice?

I think if you were to try when anyone said something you didn't like, instead of getting angry and answering back in that way, probably saying something that you would be sorry for afterwards, just to speak very gently, you would find that your angry feeling would soon pass away.

And have you ever thought that it takes two to make a quarrel? Try and remember that, and make up your minds always to speak gently when you feel angry, and in a whisper when you are very angry, or not to speak at all, and I think you will find in time that nobody will try to quarrel with you. So by being gentle and good-natured, you come to help others too.

Does it do any good to get angry? No, but generally a great deal of harm, because we say things we don't mean, without thinking what it may lead to, and then when our anger has passed away we are sorry for it. How many quarrels would be stopped if we could only remember this.

Nothing is so catching as bright and happy good-nature; it is as beautiful as sunshine in the world, and helps others to be good. Do you remember those words Jesus spoke when preaching to the people, "Be ye therefore perfect, even as your Father who is in Heaven is perfect"? It will help us, and we shall help others, more than we often think possible, if we begin by trying to be unselfish and happy and good-natured. Alison Hall.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Resurrection. A Novel by Leo Tolstoy. Translated by Mrs. Aylmer Maude. 6d. (Simpkin, Marshall and Co.)

A Dynamic Faith. By R. M. Jones, M.A., D.Litt. 2s. 6d. (Headley Brothers.)

Quakerism in England: Its Present Position. By E. Grubb, M.A. 6d. (Headley Brothers.)

The Society of Friends: Its Faith and Practice. By J. S. Rowntree. 1s. 6d. (Headley Brothers.)

Review of Reviews, Harper's, Woman at Home, Good Words, Sunday Magazine, Cornhill, Monthly Review, Nineteenth Century.

In a note last week on the volume of translations from Zschokke made by the Queen's command, and published with the title "Meditations on Death and Eternity" in 1862, we regret to find that we were in error, but are glad that it was an error, when we stated that the book had long been out of print. On inquiry from Messrs. Kegan Paul, Trench, Trübner and Co. we find that it has not been out of print and that the last edition issued was in 1891.

The Inquirer.

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LONDON, MARCH 2, 1901.

A BUDDHIST MANIFESTO.

A NOTABLE manifesto, addressed to "all the Ecclesiastics in the world," by the Buddhists of Japan, and dealing with "the Chinese Emergency," has reached us, and although it is dated October of last year, it has, so far as our knowledge goes, received little attention in this country. Ecclesiastics of the great Christian Churches are not, indeed, apt to receive with very good grace advice or exhortation from teachers of any of the other religions of the world; but it would be difficult for any humble-minded Christian to find in this Japanese address anything at which to take offence; and the substantive proposals of the address are such as have been made from other quarters nearer home. Coming from this unexpected quarter they carry additional weight and a peculiar interest, and in any case are deserving of the most respectful hearing.

We propose, therefore, to print in full the latter part of the address, but from the length of the document are obliged to summarise its earlier passages. That the Buddhists of Japan should have set an example to the preachers of Christianity in China, by declining to demand compensation for the damage done to one of their temples, appears to us particularly noteworthy.

The address opens with a reference to the dreadful confusion and social distress caused by recent events in China, and affirms that while schemes for the amelioration of the condition of the Middle Kingdom must be looked for as the result of negotiations between the proper authorities of China and the Powers, yet the work of eradicating the roots of evil and consolidating the permanent welfare and peace of the country must be in the hands of the propagandists of religion. Therefore it is that the followers of BUDDHA make this appeal to other teachers of religion throughout the world.

They believe that fundamentally the higher religions of the world are at one, those, namely, which are based upon the principles of love for mankind, and in which that principle is utilised "to destroy the darkness of life and to deliver myriads from sin and distress." To that great principle the propagators of religion must be always true. If they should be led, for any reason, to seek other ends, to implicate themselves in human ambition or intrigue, they would be proved disloyal to their foundation principle.

A warm tribute is then paid to the earnestness of Christian missionary work in China, which may be traced back for more than a thousand years, and to the social, educational, and charitable agencies which have grown out of that work. Recognising their own responsibility, the Buddhists of Japan have recently set themselves to follow that example.

But while the Christian Missions in China have had great results, it is unfortunately the fact that they have been met by strong antipathy and distrust, which have led to violent and cruel outbreaks on the part of the Chinese. Yet the character of that people is such that "they were not originally hostile to foreigners or to foreign religion: they were on the contrary signalised from the olden time as a people remarkable for the tolerance which absolutely deterred them from rising in arms in religious collision." Why, then, it is asked, this unexpected attitude towards the Christian missionaries, and such an outbreak of a violent anti-religious spirit?

The answer is found in the unfortunate impression made by the conduct of missionaries in certain respects. And from this point we print the remainder of the address in full.

Certain Conduct of Missionaries in China Deprecated.

Whenever we reflect upon these circumstances we cannot but express our profound regret for the deeds of the missionaries in China. In investigating the cause of the anti-religious spirit of the Chinese, we find that apprehension and terror entertained towards the foreign missionaries were virtually the origin of their implacable hostility. They have perceived that these missionaries have secured for themselves an immunity calculated to subvert their established customs and manners; they have also recognised in their attitude a tendency to ignore the statutes of the country, and a desire to accomplish the most selfish ends by the oppression of the Chinese Government and people. They have, moreover, supposed that the foreign evangelists in China have arrogated to themselves the power of protecting the followers of their creed in utter disregard of the latter's criminality under the laws of the State, whereas non-believers, though legally innocent, were frequently entrapped into a crime. Under these circumstances they were led to the conclusion that the foreign missionaries in China have been exerting their energies for the accomplishment of a certain obnoxious ambition by stirring up the unprincipled rabble of the country, and, with this object in view, made their chapels and cathedrals a sort of asylum for criminals. The Chinese began to entertain the idea that the missionaries were intimately connected with the foreign policy of their own countries, and that having made themselves instrumental in carrying out the intrigues of their own Governments they must have laboured for some sinister design, such as the extension of territory, along with the development of commerce. They saw with grave apprehension that in respect of foreign machinations the missionaries were the first to come, followed by Consuls, with generals at their backs; and they have feared that behind a man who had come with a Bible in his hand stood a warrior armed with a spear and a sword.

The Dread of Foreign Intervention.

They have apprehended that the result of all these intrusions would be claims for compensation, plunder of territory, and what not, the final settlement of the affair being only reserved for the country with every indication for its entire subversion. With such apprehension and terror it is quite natural that they should entertain a strong prejudice against foreign religion. It seems to us that this motive or spirit has virtually led the Chinese to the organisation of the Boxers' society; and this feeling having strengthened itself within the bosom of the Celestials, eventually brought about those disturbances which have been going on since last spring when incidents occurred involving the political authority of the central government in dispute. The violence and cruelty perpetrated by the Chinese really deserve to be deprecated with the utmost indignation, but when we turn our thoughts deep into their heart, we are almost unable to avoid a feeling of quasi-sympathy.

Unfortunate Impression Produced.

Nevertheless, it must be clearly understood that we, the followers of Buddha, are in no way disposed to inculcate the idea that the fears and doubts entertained by the Chinese are in every respect justifiable. On the contrary, we do not hesitate to condemn them as having laboured under gross misapprehension; inasmuch as there is no reason to suppose that the propagators of religion who are perfectly familiar with the fundamental doctrine of universal affection should have been persuaded to enter into proceedings calculated to create apprehension and terror on the part of the Chinese. Can it be presumed, however, that the missionaries themselves are entirely free from responsibility on this point, in spite of their having excited the Chinese to entertain erroneous views in connection with their conduct? As for ourselves we are inclined to believe that the errors of judgment into which the Chinese have fallen are, in many respects, attributable to the conduct of the missionaries in China, and that the justice of this assertion may be firmly established by taking into consideration the statements of the officials directly concerned in the foreign policy of their own countries, the public reports of the foreign Ministers

accredited to the Court of China, the information given by the most trustworthy journals in the world, together with the existing annals of the Chinese Empire and its actual condition. In short, the proceedings of the missionaries were far from being compatible with the principle of universal benevolence to which they ought to have adhered, and that they have alienated themselves from the true spirit of their Churches at home by stepping beyond the legitimate sphere of religion, can in no way be denied. Such, of course, was not the intention they may have originally entertained, and might simply be regarded as the result of a bungling into which they have accidentally fallen. Still there can be no manner of doubt that in their dealings with the Chinese they have, in fact, advanced beyond the reasonable limits of operation.

Responsibility of the Missionaries.

To this is to be attributed the cause of suspicion as well as apprehension on the part of the Chinese: in this is to be found an element of provocation for the recent insurrection in China. If that be the case, then it follows that the missionaries are to be held largely, if not entirely, responsible for the present disturbances in the Middle Kingdom. As a matter of fact, the propagators of religion ought to seek for peace and inspire men with the principles of humanity, but the missionaries in China have constantly assumed an obnoxious attitude, and have thus brought upon the religious world a great disgrace and chagrin.

Appeal for Wiser Action.

Such being the case, we, the Buddhists of Japan, cannot but express our desire that all the ecclesiastics in the world would, in conjunction with us, recognise the above fact—a fact which clearly shows that the missionaries in China have proceeded far beyond the fundamental principles of religion—and devote their energies to formulating a plan by which the suspicion as well as the apprehension harboured by the Chinese against foreign missionaries may be speedily removed. Unless such a course be taken, how is it possible for them to uphold the gospel of humanity and love—to illume the darkness with the light of peace and welfare? Unless such a scheme be adopted, the four hundred millions of souls are certain to degenerate into a state of overwhelming distress and affliction, and the East Asian firmament permanently to be darkened by clouds of disaster and insurrection. We, as disciples of Buddha, can hardly restrain our fear and lamentation at such a prospect when we think of the Great Truth shining above and four hundred million souls groping below.

Proposals to allay Suspicion.

But how is the fear and apprehension on the part of the Chinese to be cleared away? On this question we Buddhists are prepared to submit two proposals to the propagators of religion in the world for their sincere acceptance and approval.

(i.) No Resentment or Recrimination.

The first is, that the ecclesiastical authorities in the world should exercise their influence in restraining the missionaries in China from proceedings which are likely to create suspicion on the part of the Chinese as to the existence of their secret connection with the foreign policy of their own countries. They should, for instance, be withheld from inducing their own Governments to carry out schemes conducive to successful aggrandisement at the expense of China, on the plea of persecution inflicted—a plea frequently resorted to whenever more or less suffering has been inflicted on them by the Chinese. Nor should they be allowed to claim compensation for damages incurred as they have hitherto done, for nothing can be more incompatible with the true principles of religion.

When some time ago a Japanese Buddhist Temple at Amoy was burnt by the Chinese, we Buddhists being desirous to persuade the home Government to refrain from pressing the Chinese authorities on this particularly account, have renounced all claims for damages, and this we did simply with a view to the discretion which we ought to exercise in the interests of religion. A glance at history shows us that the great teachers of every religion in antiquity, despite the persecution which they have incurred, have not only not displayed any spirit of hostility or vengeance, but, on the contrary, have prayed with compassion, to have the heavenly blessing bestowed upon the persecutors. It is earnestly to be recommended, therefore, that we, together with all the propagators of religion in the world, should be prepared to inspire ourselves with the noble spirit of the ancient sages, and instead of holding inimical feelings against the Chinese who have perpetrated so much havoc and atrocity upon the missionaries, should endeavour to do good for evil, and to supplicate a permanent blessing upon this pitiful race.

(ii.) Respect for Native Customs.

The second proposition we have to submit to our venerable brethren consists in withholding the missionaries in China from all forms of procedure which might possibly be regarded as disturbing the social institutions of China.

They must, in fact, be prohibited from any line of conduct subversive of the ancient customs of China, or derogatory to her laws, or liable to be recognised as producing abuses of misprision through partiality displayed towards the converts against non-believers—proceedings which can in no way be reconciled with the legitimate doctrine of religion. True, the Chinese civilisation is as yet rudimentary, and improvements may, in many respects, be necessary in the customs and manners of the country. Still, nothing can be a greater mistake on the part of foreigners than to attempt to overthrow the whole organisation at one blow, with a view of substituting their own customs and manners. China was early distinguished for her excellent etiquette and music, and some of these admirable formalities are still preserved among the people.

To ignore all these facts and to attempt to disturb the ancient decorum of China is to be condemned as the outcome of utter indifference to the legitimate sphere of action belonging to the missionaries. It is therefore advisable that we should assume a respectful attitude towards the customs and etiquette as well as the laws of China, and endeavour by degrees to implant the seeds of civilisation and religion.

The True Spirit for Missionary Effort.

It is sincerely to be hoped that the ecclesiastical authorities in the world should persuade the missionaries in China to act up to the principle we have just suggested, as it embodies in itself a legitimate course to be pursued by the propagators of religion who have embraced the doctrine of universal affection or benevolence.

We Buddhists desire respectfully to submit the above two proposals to the ecclesiastical authorities of all nations, with the full conviction that should they, in accordance with our humble sentiments be willing to take the course proposed by us, the honest people of China will at once lay aside all suspicion and apprehension, and appreciate with delight the intrinsic virtues of religion.

If so, the ruffians who seek to accomplish their selfish ends under the guise of converts will eventually become unable to do anything towards again disturbing the foreign religion, and the future of the missionaries in China will be as bright and smooth as the ocean in the spring. Then, too, the sources of disturbance in China will become extinct, and a new era of mental enlightenment immediately dawn upon the Chinese with every prospect of the reconciliation of the occidental and oriental civilisation.

Then again political as well as social institutions will become settled in perfect order, and finally the 400,000,000 souls, relieved from distress and affliction, will be enabled to enjoy the benefits of the doctrine of universal benevolence, and the 400 provinces of China, thus cleared from portents of disaster, will ultimately secure for themselves a happy condition of purity and tranquillity, and the whole world would then be filled with the sacred effulgence of peace and blessing in its utmost brilliancy.

Such really is the condition which we Buddhists of Great Japan are anxious to see brought about in China and throughout the world.

Signed by the following representatives of the Great Japan Buddhist Union, at their headquarters within the Kenninji Temple in Kyoto, Empire of Great Japan:—

GENKO NAKAYAMA, Superintendent of the Tendai sect.
IUKYO CHO, Superintendent of the Shingon sect.
KODO HISATA, Superintendent of the Hieizan branch of the Jodo sect.
DOKUTAN TOYODA, Superintendent of the Nanzenji branch of the Rinzai sect.
KOEI OTANI, Superintendent of the Otani branch of the Shin sect.
KORIN YOSHI, Superintendent of the Obaku sect.

Oct. 11, 33rd year of Meiji (1900).

WE beg to call the attention of our readers to the Mansford-street Church advertisement. The annual meeting is to be held this year at the schoolroom of the Hampstead Chapel, and it is hoped that all friends of mission work will attend to help on those who give up much time to the various agencies carried on here.

TO CORRESPONDENTS.—Letters, &c. received from the following:—D. A.; T. B. B.; W. H. B.; A. D.; J. E.; T. E. M. E.; C. S. H.; F. H.; W. L.; A. H. M.; Ph. M.; S. H. M.; G. P.; T. P.; H. D. R.; W. S.; J. M. Ll. T.; J. W.

A LIVING CHURCH.

Sir,—Mr. Lummis's sermon has at least the merit of provoking us to think, if only to understand what some of his obscure sentences mean. His earnestness is something to be thankful for in these dark days when aching hearts are waiting for the Lord more than they that watch for the morning. But, alas! much of this new prophet's message lacks inspiration. Some of its strains have an old familiar ring, but our ears have become wearied of the false harmonies. Is there something in the Yorkshire atmosphere that breeds an unwholesome pessimism? Timely transplantation to the neighbouring county may work wonders.

"Unitarianism is failing, because Unitarians are not faithful to God." "We do not love, because we do not pray." "As being the especial exponents of man's brotherhood we are the least brotherly of all the sects." I challenge these assertions, and maintain that they are as unkind as they are inaccurate. I have a closer and longer acquaintance with our churches than Mr. Lummis, and deny that they deserve any such stigma of reproach. There are, indeed, individual Unitarians and particular churches whom I should be the last to defend, and they must answer to God for their infidelity to the noble principles they profess. But, speaking generally, if Unitarians are not faithful to God, I wonder who are. Man for man, and church for church, I do not believe that any denomination can show greater sacrifices more cheerfully made than ours, though, perhaps, with no great outward results to show for them. There are many reasons for this which I cannot stay to discuss; but the standard of denominational success in any case is a low one, and I regret that Mr. Lummis should appeal to it.

But the question of personal fidelity is of vital consequence, and upon that our severe critic does Unitarians less than justice. He has poor encouragement to give to gallant leaders of "forlorn hopes" and sturdy members of the churches in remote country districts, far away from the great centres of life and thought. He gives little credit for the resistance to the temptations to a cheap and easy conformity which constitute the greatest and most insidious difficulty in many populous neighbourhoods. He forgets that it is harder to stand firm by one's principles when friends are few and funds are low than when the conditions are more favourable. There is no denomination which is set a more difficult task than ours, I believe. All the more honour, therefore, to those who are faithful; and the greater reproach against those who discourage them. In most populous centres there is a handful of true-hearted men and women—sometimes even a small crowd—who will not bow the knee to Baal, and prefer in their unpopular Bethel to worship the Father in spirit and truth. Poor comfort they receive from Mr. Lummis, and little acknowledgment of their perseverance under grave difficulties that would overwhelm persons of feebler faith.

And what is Mr. Lummis's ideal? A strong church with a single name. We have heard of this panacea before; but we are not encouraged by other experiments in the art of church-building. We might find a name to live, and be bound together in a shroud. Artificial bonds will not promote life. The life must be in the individual first, in the congregation next, to make association in a church worth while. A voluntary combination of living persons and of living churches to promote religious life is capable of revolutionising the whole community; but a combination of people who are "unfaithful to God," who "do not love because they do not pray," who "are the least brotherly of all," and who hold by a "dying" creed, can surely bring about nothing but the speedy dissolution of a corrupt system that cumbers the ground and deserves to perish.

If it is only the Unitarian denomination that is dying, I for one do not mind. It can only die by being merged into a larger life, and that means the perpetuation of its truth and beauty and faith. Many of us will be devoutly thankful when the need for the Unitarian protest has passed, when even Protestantism itself disappears in the glorious reality of a truly Catholic Church. But that ideal is yet far off. There are signs of a coming change, for Unitarianism is permeating all the churches, and the new century may effect the new reformation for which we have longed, and prayed, and worked. Then the Unitarian name may go, and few will regret it. But the call for a Free Church will always be urgent. Why not take the name then boldly at once, as the only Christian body which is honestly entitled to claim it? Here is my vote for the name of our religious fellowship—The Free Church. Such a name excludes no faithful worshipper, no earnest seeker after truth and love and righteousness.

And such a name would be indicative of our faith (the faith which at least is mine) that the Church of God is an invisible corporation, whose members are alone known to Him by whom the secrets of all hearts are understood; that its passports are of character and faith and love, not of creed or ritual; that it includes every true seeker of the light, every devoted worker for the good of his fellows, every self-sacrificing spirit that yields its all to love. And, let me tell Mr. Lummis, it is just because most Unitarians are passionately devoted to this great ideal which is their way of saying that the true Church is the Kingdom of God on earth, that they are to be found, out of all proportion to their numbers, in the House of Commons, the Town Council, the Board of Guardians, the School Board; leading the way in works of philanthropy and public usefulness; pioneers of moral and social reform, and regarded by those who hate their theology as the men and women who can be relied on to support any good and generous cause.

If this is to fail, then it is God-consecrated failure; and I for one shall be glad to be found, when the summons comes, serving this larger Church as the practical expression of my highest and deepest faith.

C. J. Street.

Bolton, Feb. 20.

Sir,—In reading Mr. Lummis's articles my first impression is that here, at any rate, is a man who *has chosen life*. This is healthy; the breath is sweet. Reaching an angle in our sheltered valley, the hills have broken away abruptly before us, and the wind leaps straight in our faces from the sea.

Wherein lies the life—the specific life of our fellowship?

In this new beginning of years we must not be tired of our *rôle*. Our mantle is not outworn. We cannot blend with the rest and pass away. There is something inalienably distinctive about us. We are called to worship God by thought. This function cannot become obsolete. All the more cordially do we welcome the plea for a more perfect prophecy and for entire fidelity to the truth—truth unlimited.

God's revelation is progressive, and someone, therefore, has to be the forerunner. This is the commission which is given to us as a Church, unhindered as we are by tradition, and unintimidated by ecclesiastical authority. Ours is the port of the pioneer. If anyone else will share the arduous duty and the honour with us, so much the better for him, and so much the better for mankind. But there will always be a place for us, for the great majority will ever prefer the safe and steadier-moving rear.

I do not see how, as a body, we are going to "reach the masses," although we must go on labouring for them. Still I am confident that our duty, as an advanced guard, is clear, and it would be an evil day for the world when the religious and social pioneer should no longer be called on for service.

> Have the elder *churches* halted?
> Do they droop and end their lesson? . . .
> We take up the task eternal, and the burden and the lesson,
> Pioneers! O Pioneers!

But I am told the elder churches have not halted, that having freed themselves from some of their needless baggage they have caught up to us. Then it is high time for us to go forward again.

Mr. Lummis makes several suggestions which should prove helpful in this relation. In referring last week to the proposal for a more adequate literature Mr. Solly put in a good word for the Biblical manuals, which have proved so useful, and expressed his desire for a shilling manual of the Book of Genesis. Such a volume ought to be widely welcomed. Not less important, I think, would be a teacher's manual of Paul of similar dimensions, giving a vivid portraiture of the man, and a clear and interesting account of his life and letters.

There is another phase of religious life which one might well have thought would be more precious to us than it seems to be. To this I may, perhaps, be permitted to make a brief reference.

"Do your people pray together?" I was asked not long ago by a friend full of the new light, though attached to another communion. I replied, "Not often." His further inquiry was, "How do you account for that?" I ventured an opinion of which I need say no more at present, but I have often asked myself whether we, as a spiritual community, are not in need of a posture of soul from which the effort of thought is at certain times almost as deliberately excluded as at other times it is dutifully acepted. Some of us profess to find a fitting margin of quietude and meditation and passive absorption in casual hours of solitude during the day and in the night watches. Are these haphazard, solitary communings sufficient? Do they lift us up when we are down? Have they enough of the colour of love, and comfort, and praise?

We do not always find what we need in these respects in our services. We are over-prone to come to the "preaching." The rest is liable to sink to the quality of a "preliminary" or an appendage. Are we not missing holy experiences, and deep, strengthening bonds of companionship in that we come not together, even in our own homes, say, once in the midst of the busy week, in the morning before the toil begins, when we can brace one another with prayer of sympathy and hymn of praise; or, after the work is done, with a benediction of comfort, a united utterance of gratitude and forgiveness for the day.

Like the pioneer ministry of the truth, this, too, is a calling which is heard and answered by but few. The many will not come together simply, solely to pray and praise. Yet "where two or three are gathered together there am I in the midst," is a saying that should still give us pause. (Of course, I do not advocate prayer to Christ.) But we are terribly shy of one another's souls.

Mr. Lummis calls to us earnestly to "work more, love more, think more, pray more." Why not the last as much as the first, if to us the Spirit is the Real? Free as we are to guide our steps as we will, I cannot regard as a reassuring symptom of the times the ever-diminishing inclination of our people to avail themselves of some social means of communion with the Most High.

H. M. Livens.

Brighton, Feb. 26.

Sir,—Cradled in Unitarianism—or what is, perhaps, even more—having rediscovered in this faith security from subsequent doubt, I can hardly claim to be as unprejudiced a critic as Mr. Lummis. Nevertheless, I confess that his strictures upon us impress me rather as unduly merciful than as too severe.

Underlying even our lack of week-day religion—which is his gravest charge—is our almost complete want of a Theology. In fact, whatever we may be as individuals, as a body we are possessed and stirred by no great idea concerning man's relation to God. Can such a body hope to be very great? Has there ever been in man's history a great religious movement without some dominating Theolgical thought, haunting men's minds with its power or beauty, and restless within them until expressed? And yet what wonder if we are as yet without it. Have we not cut ourselves adrift from all the old strongholds of orthodox Christianity—the dogmas which for nearly two millenniums expressed the highest aspirations of mankind? Have we not set ourselves the grand task of reading in the common things of life the Word of Infinity—and learning to interpret the Eternal Will through its revelations not in one book or one man, but in the measureless universe as it evolves itself in Time? What wonder if the Truth is still too new and too great for us to grasp and carry about to all the world.

And yet the very fact that our mission is so overwhelmingly great and important, involves us in all the more obloquy if we fail to take those ordinary and commonplace measures for success which our neighbours are generally alive to.

Mr. Lummis points to a number of these weaknesses, the most prominent being our lack of efficient organisation. We seem to have a radical misunderstanding of the true function of an organisation—which is to support and stimulate, not to check the vitality of each part. I suppose no body is more completely and minutely organised than the Society of Friends, and yet how very small would be the modifications necessary in their system to make every Quaker as entirely free as every member of our own churches is. True, most organisations do check the dear freedom we so rightly prize, and no gain in efficiency would compensate us for the smallest loss in individual spontaneity and freedom. But organisation for spiritual support and practical efficiency has no necessary tendency to limit personal freedom of thought and expression, and it is the imperative condition of visible success. Dr. Martineau, the most zealous champion of our free position, himself brought forward a most comprehensive and statesmanlike scheme for the organisation of our churches; but we could only be induced to swallow a very meagre fragment of that scheme.

It is far more this want of unity than any inherent timidity which makes all our undertakings so tentative and apologetic. We enter a town through a back street and hide ourselves in an upper chamber, till we have courage to set up an iron church and finally to built a brick one with even a timid little spire, warranted not to challenge attention. So long as we show so little confidence in ourselves, can we expect the busy street-going public to place much confidence in us?

But after all our real trouble is—let us be honest—that we do not feel any overwhelming confidence in the apostle who is to fill the church with our gospel. For the fact is—as Mr. Lummis again bravely shows us—we expect to pay a clerk's salary, and, I would add, we must not expect to get anything very superior to a clerk's services. In all solemnity I would urge that though Salvationism and Methodism and even Anglicanism itself can be upheld by very ordinary talents combined with earnestness, yet our work to be done as it should be requires in addition to true earnestness talents of a high order, and such moreover as command a high price in the intellectual market. Now if we were a people all aflame with some ready and perfected message we should require less talent to spread it; but ours is still the hard pioneer work which prepares the way for a great truth and we need the fittest workmen. Nor can we claim that ours is the only pioneer work of supreme importance for man's future. Imagine a young man of University honours, well read and travelled, with life and society open before him—if he is anxious to benefit his kind and enlarge or deepen its intellectual and spiritual wealth, is his choice entirely limited to the Unitarian ministry? If it were, then the meanest subsistence, sufficient to supply a pair of sandals and a rope-girt cloak, might induce him to relinquish the world for such a calling. But, to-day, when almost all the world offers opportunities for bettering man's lot in one direction or another, it is idle to suppose that the ablest and most earnest men—with a few exceptions here and there—will so much as consider the career of our ministry under its present depressing and, it must be confessed, growth-stunting conditions.

Nevertheless, more effective organisation could do much to economise such forces as are already at our disposal. It is such things as the terrible isolation of many of our bravest workers, the absence of recognised advising or overseeing bodies to help repair the misfortunes or blunders of others and to support enterprise and maintain a working efficiency; it is the demoralising haphazardness of promotion, and, above all, the complete exposure of congregations to the evil abilities of adventurers, or the incapacity of idlers, which wage life-sapping warfare upon our scattered forces.

It is, indeed, "Life" that we have to choose. It lies before us in greater fulness than ever before. We have learnt to-day that the whole universe is God's written word, and every soul His "beloved son in whom He rejoices." But if year after year we bring not forth the fruits of life we shall some day be cut down as a cumbrance to the ground. And of life there is no more characteristic manifestation than organisation, the co-operation of parts, and the mutual service of each for the whole, and the whole for each. "For as the body is one and hath many members, and all the members of the body being many are yet one body, so also is Christ."

Padiham. Joseph H. Wicksteed.

Sir,—What first occurs to me to remark upon in Mr. Lummis's papers is the burden of woe of Chapter I.—namely, "We lack religion."

For my own part I do not think that this is true, neither do I think that it is true of our congregations. Religion I take to be a conscious relationship to God. Our relationship may perhaps be rather with the mind of God than with the emotional side of the Divine nature; it may be calm and quiet rather than tempestuous and stormy, a finding out of God's thoughts rather than a feeling of God's emotions. This, I think, is very likely true. But it does not result in a lack of religion, but in a religion that is thoughtful rather than emotional.

Mr. Lummis, I think, would do us more good if he first recognised the reality of our religion as we have it already than denied our religious consciousness altogether.

We are mindful of God. Perhaps we are not heart-full of God. Were this his criticism we might or might not agree, but should, I think, understand him better, and should feel, as we hardly can at present, that he understood us better.

I think also that many of our members are most markedly not alone mindful but also will-full of God: they will to do God's will and that with a sincerity of effort and practice that speaks more than many words. Still we may be mind-full and will-full of God, and yet not heart-full or soul-full.

Many worship God with all their strength and with all their mind; they both seek to discover His will, and then they labour to do His will. Yet in all their labour and in all their true perceptions they may lack heartiness of real love and the rejoicing spirit of gratitude that flows into praise or the sorrowing spirit of humility that casts itself down in prayer.

Many emotions appropriate to those who continually have God in mind may be lacking: much of the deep feeling of God appropriate to those who will His will rather than their own may be absent. Our

religion may be growing in wiseness more than in graciousness, and in effective power and outward example rather than in inward favour with God and man.

If so, let us be told so; but let us not be told that we have no religion at all. Our religion may be criticised *because it is there.*

Wilfred Harris.

Bolton.

PROVINCIAL LETTER.

WALES.

When the nineteenth century dawned upon Wales the Unitarians were found busy, with loins girt and sleeves well tucked up; though but a small band, they did their level best to spread the light that was in them, and, if we may judge from the great and persistent opposition they met, their efforts were not without some measure of success. Dr. Thomas Burgess, who was promoted to the bishopric of St. David's in 1803, was far from satisfied with the condition of his diocese—theologically. He found the leaven of heresy working everywhere, and, with a determination worthy of a nobler cause, he worked vigorously to stamp it out. Year after year he kept pouring from the Press tract after tract controverting his opponents' views, with all the assurance of a man that had truth on his side. These are a few samples of his savoury subjects: "A Letter to an Unitarian Lay Seceder, with a Postscript on the Anti-Socinianism of Newton and Locke"; "An Address (several) to Persons calling themselves Unitarians"; "The Challenge Answered; or the Baptismal Commission in St. Matthew's Gospel proved to be the Genuine Words of Christ, and an authentic Evidence of the Doctrine of the Holy Trinity"; "Reasons why a New Translation of the Bible should not be published"; "A Vindication of 1 John v. 7."

It was little, of course, that the Welsh Unitarians could do in face of such a Goliath; but they tried to do that little as effectually as they could, by bringing into the field Priestley, Lindsey, Belsham, Carpenter, Estlin and some others. These they rigged up in Welsh costume, and sent out broadcast preaching the Unitarian gospel in a language understanded by the people. Estlin was brought all the way from Bristol, in *suo corpore*, to Llangendeyrn, the Ultima Thule of the Bishop's diocese, and he preached for seventy-five minutes. The sermon was a noble vindication of Unitarian principles, and was probably understood by most of the ministers present, to say nothing of the immense congregation. It was subsequently printed, and a review of it will be found in the *Monthly Repository* of 1816.

And now we, a small survival of that past of which we are proud, who have been privileged to witness the dawn of the twentieth century, with its undreamt-of possibilities, feel that a call rests upon us too to bestir ourselves, to emulate those Unitarian ancestors, and to find out whether there is not something that we also can do to further the principles of religion among our people.

Last year we joined hands and worked unitedly and heartily on behalf of the London Bazaar; this year we want some new field of operation wherein our churches may again unite and work with their whole energies. In union there is strength. Hand in hand only can we hope to march to successful issues.

The *Ymofynydd*, our Welsh *Inquirer*, first issued in September, 1847, was sent out in January under a new editorial management and as the magazine of the S. W. U. Association. Clad in modern raiment of brilliant hue, and with an addition of new blood to its staff, it has received everywhere a warm welcome that promises well for the future. This, however, is not exactly our new venture for celebrating the advent of the twentieth century. That is more ambitious and is in the form of an appeal for a fund of not less than £3,000 for the support and spread of Liberal Christianity in Wales. We want every man, woman, and child, belonging to our Welsh churches to respond to the appeal, and to make their welcome to the new century a real and substantial expression of gratitude, by putting their hands into their pockets and bringing out therefrom according to the best of their ability.

The object of the fund, in the first instance, will be to help in the liquidation of chapel debts. The debts on some of our chapels — debts unavoidable — are literally crushing the spirits and the energies of the congregations. Those chapels which we have especially in view in this appeal are the two in the Rhondda and that at Trebanos, in the Swansea Valley. They were built at an original cost of £2,800, of which £1,200 still remains as a debt. All are deserving of every help that can be given them. Copies of the appeal may be obtained from the Rev. D. John Williams, 3, Bryntegterrace, Merthyr Tydvil.

Reference has been made in a former letter to the chapel at Lampeter, and the probability of its early collapse. It has now been condemned as dangerous, and the congregation now meet for public worship in the schoolroom recently built. Committees have met to consider the situation, and have come to the conclusion to rebuild as soon as practicable—three or four promising very handsome subscriptions. The chapel, which is situated almost under the shadow of St. David's College, was only erected in 1875-6, and despite the immense influence of the official religion, the church has proved a grand success. The minister is popular, and the congregation is large.

The congregation assembling at Twyn-yr-odyn Chapel, Merthyr Tydvil, has also, after much anxious thought, resolved to build a new chapel. The old one has fallen to a sad state of disrepair, and is now most inconveniently situated. A new site has been purchased in a central position, and plans have been prepared which provide for one building with a schoolroom underneath, at an estimated cost of £1,600. It is intended to commence building early in the spring, and it is hoped that, with the help of a sympathetic public, the chapel may be opened in due course free of debt. Members and friends, to the number of sixty, have already promised between them the sum of £557. The story of this church is a long and interesting one. It is traced back to the year 1620. It became tainted with the so-called Arminian heresy before 1724, and for many years it maintained two pastors—one a Calvinist and the other an Arminian. Its home in 1620 was at Blaencanaid, from 1660 at Cwm-y-glo. From here there went forth branches, in 1747 to Cefncoed; in 1749 to Ynysgau; and in 1751 to Aberdare. This year is the third jubilee of the last, and we hope to have a due celebration of the event before the year expires. Ynysgau was the direct Mother Church of Twyn-yr-odyn. In 1811 one Thomas B. Evans became minister there. He came of a family most of whom were reckoned as Unitarians. Previous to his ordination it is not known that his ministrations were otherwise than acceptable to the bulk of the congregation. This was the time when Merthyr underwent great developments. The new collieries and ironworks attracted hundreds from the country to the town, adding largely to its population. Zoar, a congregational chapel not far off, was licensed for preaching in 1804, and about this time the church grew rapidly, to the great detriment, it was supposed, of the cause at Ynysgau. The minister's preaching after this became more pronouncedly Calvinistic, and the older members were made uncomfortable. The relation between them and their pastor became more and more strained. Attempts were made to get rid of the minister. The case became a subject of litigation, and the minister, with the help of a majority composed almost entirely of these newcomers, won the suit. This was in 1814, when the old members—the trustees and deacons and the principal seat-holders who had worshipped there from childhood, the children and the descendants of those who had founded and supported the cause from 1749—were turned adrift to worship where they could, in upper rooms and other inconvenient places, with no proper religious home, until they went into their new chapel at Twyn-yr-odyn in 1822.

Our church at Wick is left again without a pastor. The Rev. David Evans, after a short but very successful ministry, has left for Cwmbach, where he has received a hearty welcome It is to be hoped, under the circumstances, that Wick is not going to be forgotten. It is somewhat inconveniently situated for supplies, perhaps; but it is to be hoped that one or other of our societies will keep an eye upon it. Highland-place, Aberdare, has also lost its minister, the Rev. E. Robinson Hughes having left for Devonport. There is a great dearth of suitable candidates for Welsh pulpits just now. It is said there are no fewer than twelve Welsh students at our colleges at present; but, unfortunately, while the grass is growing the horse is in danger of starving. How is it to be explained that there is so little missionary enterprise among our English students? It is no uncommon thing for a Welshman to pick up English and to offer his services to an English congregation; but who ever heard of an Englishman learning Welsh, and taking a Welsh pulpit? Why not? Let echo answer. Surely it cannot be altogether a question of money.

The following jottings from the Welsh field may interest some readers of The Inquirer:—Mr. Beriah Gwynfe Evans's book on "The Welsh Reformers," of which 20,000 copies have been sold, has been the occasion of a long and bitter controversy between the C. Methodists and the Congregationalists, and the subject of several pamphlets. The *Drysorfa*, a C. M. magazine, in four consecutive numbers at the end of last year published a very fair and interesting biography of Dr. Richard

Price, the Welsh Unitarian who had a controversy with Dr. Priestley. The same magazine has also a favourable notice of Dr. Hastings's Biblical Dictionary, and following on the same page some severe strictures on a little book on the Old Testament Scriptures, by Dr. Witton Davies who teaches principles not materially different. There seems to be an inconsistency in this, but if the doctrine of esoteric and exoteric truth has been introduced into Wales, then Dr. Davies's mistake was to publish his book in Welsh, the language of the people.

But truth must ultimately prevail even in Wales. Offa's dyke cannot effectually prevail much longer against the working of Forster's Education Act. Henry Jones comes down from Glasgow to meet his fellow-countrymen at Carnarvon. He lectures in English, and tells them that the ultimate seat of authority in religion is not in any book, however sacred, but in human nature. This to a Welshman is no doubt a great heresy, but in a few days thousands of Welshmen read it in their vernacular. Dr. Fairbairn, reputedly orthodox, comes down to Aberdare and preaches an "eye-opening" sermon in the hearing of half the ministers of the district, and oh the fluttering amid the dovecotes! He says "Matthew did not write Matthew," but the prevailing sentiment is that the sermon was an "epoch" one in that hotbed of orthodoxy where it was delivered.

R. Jenkin Jones.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bootle.—On Sunday week the Rev. J. Morley Mills gave the fourth part of his lantern lecture on "The Story of Religion in England," eloquently describing the progress of the Reformation in England and Scotland, and in conclusion drawing a lesson from the history. Religion, he said, was a spirit which had again and again been apprehended, but which always demanded of those who apprehended it that they should ever be leaving the things that were behind, and pressing on to that which was always ahead—the perfection of God. Their church was the most Protestant of all the Protestant churches. It had entered into the largest liberty of them all. But surely it had protested only that it might walk by the spirit which quickeneth instead of holding by the latter that killeth. Surely it had entered into the larger liberty that it might be free to live more largely, more perfectly, more purposefully, the life that was in Christ Jesus—the life of love to God and the life of love to men. He entreated all to open their minds to its inspiring message, to its heaven-born aspirations. Might they all enter into the true life which was alone worth living, the life

Of faith in God, and faith in man,
And faith in truth and beauty;
In freedom's might and reason's right,
And all controlling duty.

On the previous Tuesday a lantern lecture, by Mr. J. Kennedy, entitled "Mid Irish Hills and Valleys," had been given to the Literary Society, and on Thursday the Church-hall had been crowded at the annual Sunday-school concert, which included drill and short plays by the children.

Bury St. Edmunds.—On Sunday, Feb. 24, Mr. J. J. Lay, of Norwich, visited the Sunday-school and conducted evening service in the chapel.

Chatham.—At the annual meeting of the Unitarian Christian Church on Wednesday week, the chair was taken by the Rev. W. Copeland Bowie, who, in his address, referred to the meaning of "Unitarian" as applied to a church, and dealt fully with the courage and heresy of Canon Cheyne, as shown in the "Encyclopædia Biblica." For himself he could not accept the position of a Broad Churchman, and would choose rather the humblest pulpit of a Unitarian Church, where he was free from the fetters of Creed. Speaking later to a resolution of confidence in reasonable religion, the Rev. G. S. Hitchcock strongly deprecated the distinction between minister and layman. All, he said, were ministers of the Eternal Spirit. What was the work to which they had set their hands? He summed up the highest aim and aspiration of his own soul—and he believed it was the same as that of the congregation—that everything in this God's universe has a spiritual meaning, that if it was characteristic medievalism to separate heaven and hell, to separate the saved and the lost, to separate the holy and the profane, the spiritual monism which was their definition of Unitarianism, of modern thought, would see in everything—every particle of dust beneath their feet, as in every noble thought that kindled their souls—the expression of the One Eternal Wisdom who fashioned forth the world. Reports were then read, showing activity and progress in the churchwork, which included classes in French and Latin, and also in philosophy, conducted by the minister. There was an increase in the Sunday-school, which now had 117 names on the roll.

Dover.—On Feb. 19 a congregational tea was followed by the annual meeting of the congregation. Reports of various connected societies were read, and the balance-sheet was presented by the treasurer. The loss of several influential members by death and removal from the town was recorded with regret. The number of members has happily been maintained by the advent of new comers. The Sunday-school and Band of Hope have increased, and it is hoped that next year may witness a further improvement.

Dukinfield.—The result of the School Board election last Saturday was very satisfactory for the Nonconformists. Of the nine members elected six are Nonconformists, two Churchmen, and one Roman Catholic. Two Church candidates were defeated. Mr. J. D. Hibbert heads the poll; the Rev. H. S. Tayler, Vice-Chairman of the last Board, stands second. The first Church candidate elected was sixth, and the other at the bottom of the poll.

Exeter.—A Sunday-school has been recently opened in connection with George's Chapel, and is making gratifying progress. On Saturday the children were entertained at tea by Miss Brown, who for many years has taken a warm interest in the work of the church. Lady Bowring was present and addressed a few kindly words to the scholars. Musical selections and games followed, and a lantern entertainment, illustrating fairy tales was given by Mr. Goodland, of Taunton. The Rev. J. M. Connell, who has lately been appointed to share the ministerial work with the Rev. T. W. Chignell, for nearly forty years minister of the chapel, proposed a vote of thanks to Miss Brown and Mr. Goodland, which was heartily accorded.

Leeds: Hunslet.—The bazaar on Feb. 14 and 16 was a great success. It was opened on the first day by Mrs. F. J. Kitson, and on the second by Miss Lupton. There were very good attendances each day, and the gross receipts are now put down as £115 10s., the largest that has ever been taken. Warmest thanks are tendered to all friends for their kindly help.

London: Kilburn.—The annual business meeting of the Quex-road congregation was held on Tuesday evening, Feb. 26. The chair was taken by Alderman Pritchard. The report, copies of which had been previously posted to all the members of the congregation, was taken as read. It shows an increased average attendance at the services, a gain in the number of members, and although there is a small debit balance owing to the treasurer, arising largely from the 10 per cent. reduction in the grants from outside sources, the finances are in a healthy condition. This congregation supplied a stall at the London Unitarian Bazaar which realised a little over £138. During the autumn Mr. Stronge delivered a course of Sunday evening lectures on "The New Unitarianism," which attracted a number of strangers and aroused a considerable local interest, as was evidenced by the good demand for Unitarian literature. The Congregational Society has been very successful, and has done much to promote the social life of the congregation. A pleasing incident was the presentation of a high grade "Raleigh" bicycle to Mrs. Stronge as a Christmas gift.

London: Little Portland-street.—A public lecture, entitled "Building a New Social Order," was given at the Portland Institute on Feb. 22 by the Rev. J. Bruce Wallace, M.A., of the Brotherhood Church, Southgate-road. After referring to the evils of the present social system, the lecturer said that many who admitted the need for reform were content to await its coming in the future. But the evolution of a new social order should be conscious and voluntary, and therefore more rapid than cosmic evolution. On the strength of character and purpose of its pioneers would its progress depend. The "wage slavery" of the present time was rousing earnest men and women to strive for a realisation of the brotherhood of man, that all might "sit at the Father's table." What was wanted was a reorganisation of industry on fraternal lines, and this a minority could accomplish. The lecturer then went on to show that if one-tenth of the workers could be absorbed into an organisation to produce for their own consumption, and to use a system of barter notes which would represent the actual value of the labour expended, the power of the landlord and capitalist would be weakened, and a new social order would arise and gradually displace the old evil one. An interesting discussion on barter notes and their uses followed the lecture.

London: Peckham.—A concert was given in the Avondale-road Church Schoolroom on Tuesday last, under the direction of Mr. G. V. Carter, in aid of the Church funds. The entertainment was an admirable one, the attendance was excellent, and the result will be an appreciable addition to the fund for discharging debt to treasurer.

London Sunday School Society.—The annual meeting was held at Essex Hall on Saturday last. There were about 100 present, the majority of whom arrived in time to be received by the president and to enjoy a pleasant chat during the hour from 6 to 7 P.M., while tea and coffee were served. The Rev. W. Copeland Bowie, the president, took the chair at 7 P.M., and after an opening hymn the various reports and financial statements were read. The motion as to the adoption of reports, &c., moved from the chair, was seconded by Mr. F. Talbot, and carried unanimously. The chairman then proposed that Mr. Howard Young, LL.B., should be president for the ensuing year. This was seconded by Mr. Harold Wade, and carried *nem. con.* Mr. Young, who was present, responded. Mr. H. Titford moved, and Mr. Thomson seconded the election of the officers and six members of the Committee as prescribed by the rules. This was also agreed to, and the chairman drew attention to the fact that Mr. Harold Wade, who had been obliged to resign the hon. secretaryship, which he had shared with Mr. A. Barnes for so many years, would still be available on the Committee as one of the six members elected at that meeting. An enjoyable programme of music, arranged by Miss Violet Preston, then followed, in which Misses Bailey, Hall, and Preston, and Mr. Bartram took part. A vote of thanks and the singing of a verse of "Auld Lang Syne" brought a pleasant evening to a close about nine o'clock.

Manchester.—By the kindness of Mr. J. Pitt-Hardacre, proprietor of the Comedy Theatre, the group of allied Cinderella Clubs in South Manchester was admitted free to the pantomime and afterwards regaled with buns and oranges last week. The three clubs are connected with the Clarion Cycling Club, the Labour Church, the Upper Brook-street Free Church, and together they have a membership of about 500, all of them selected from the most destitute children in the district. The clubs meet weekly, and the children are provided with a substantial meal, followed by simple instruction and entertainment.

Mossley.—A Sale of Work to raise funds for the church was held last Saturday in the Christian Sunday-school, Stamford-road, and was opened by the Mayor of Bury, Councillor Thomas Holt. Ald. John Lawton, J.P., presided, and there was a large attendance. The Rev. T. R. Elliott having conducted the devotional exercises, announced that the Mayor of Bury was an old Sunday-school worker, and last year he had received a medal for forty-four years' service. He was also pleased to say that three superintendents of the Mossley school had also received medals for forty-three years' service, and he had asked them all to bring their medals to that gathering. The Mayor of Bury, in declaring the sale open, said he remembered being told over forty years ago how flourishing the school at Mossley was, and he remembered Mr. Robinson, who took such a deep interest in the school and church. In 1873 he attended their annual Good Friday gathering, which was held at Mossley, and their own minister from Bury, the late Rev. John Wright, was the special preacher on that occasion. He expressed his pleasure in seeing the Mayor of Mossley with them. This showed to all of them the broad spirit of freedom which was growing throughout the country. This change he attributed to education. People now will read and think for themselves, and are thus in a position to decide for themselves what place they will attend. He then proceeded to urge the young people to attend the continuation classes and the technical classes. He was sorry to hear that trade in Mossley had not been so good of late, and therefore the friends connected with that place were appealing for assistance. In conclusion, the Mayor declared the sale of work open, with best wishes for its success. Votes of thanks to the Mayor and the Chairman

were then passed. In the evening some excellent entertainments were given. The sale was well attended, and the receipts amounted to £86.

N. and E. Lancashire Unitarian S. S. Union.—The first quarterly conference was held at Rawtenstall on Saturday, Feb. 23. Representatives from Burnley, Burnley-lane Mission, Newchurch, and Todmorden were present. After tea the President, the Rev. A. W. Fox, of Todmorden, took the chair, and Mr. Thomas Graham, of Todmorden, read a thoughtful paper on "How we can strengthen our Churches and Sunday Schools." He contended that numbers as well as fitness should be aimed at, and that elder scholars should be induced to join the church. The Young People's Religious Union, found so beneficial in America, was mentioned with approval, and valuable suggestions were added as to the best way of increasing congregations. An interesting discussion followed, in which the President, Messrs. Peter Bibby, P. Hargreaves, W. Wadsworth, Emms, and the Rev. J. Shaw took part. A vote of thanks to their Rawtenshall friends for their kindly welcome, Hymn and benediction brought a helpful meeting to a close.

Nottingham: High Pavement.—Last Sunday evening the Rev. J. M. Lloyd Thomas gave the first of a course of five lectures on "Social Aspects of Christianity," the subject being "Individualism and Socialism." The lecture was fully reported in the *Nottingham Daily Express* of Monday. It quoted with approval the Master of Balliol's contention that a healthy growing social life needs both Individualism and Socialism, and concluded with an earnest plea for the formation of an enlightened public opinion. The second lecture (to-morrow) is on "The Drink Problem."

Rotherham.—On Wednesday, Feb. 20, at a meeting of the Church of Our Father Literary Society, a lecture was given by the Rev. J. E. Manning, M.A., of Sheffield, on "Shelley." Having sketched the poet's life, and noticed the diversity of the critics' judgment, Mr. Manning said it was not easy to form a just estimate, because Shelley was an embodiment of such opposite characteristics. He was like Ariel or Puck—so imaginative, his words so ethereal, his thoughts so transcendent. He caught the spirit of the French Revolution, and was seized by a passion for liberty, political and religious. Any restrictions he denounced as tyranny. His whole life was a series of mistakes. His matrimonial blunders and others were not so much due to moral obliquity as to a fatal defect in his nature. He could not understand a fact. Shelley was really not an Atheist; he was a Pantheist. Speaking of his writings, the lecturer remarked that his lyrics were unsurpassed, and beautiful passages from these and other poems were read. The Rev. W. Stephens presided, and the meeting closed with a cordial vote of thanks to Mr. Manning.

Ulster Unitarian Christian Association.—The following resolution, adopted by this Association, was forwarded to the King through his Excellency the Lord Lieutenant:—"That we place on record our heartfelt sorrow at the great loss which the nation has sustained in the death of our beloved Queen, whose personal influence for good has been world-wide; and we desire to express our deep sympathy with His Majesty King Edward VII. and the rest of the Royal Family in their sad bereavement. We take this opportunity of assuring His Majesty of our strong loyalty and of our firm attachment to his Throne and person, and earnestly pray that Almighty God may grant him and Queen Alexandra a long, happy, and prosperous reign." The receipt of this resolution has been courteously acknowledged by the Lord Lieutenant, with an intimation that it would be forwarded to the Home Secretary for submission to the King.

Whitchurch.—On Feb. 20 the annual congregational meeting of the Church of the Saviour was held in the schoolroom, the chair being occupied by the Rev. W. F. Turland. The report and balance-sheet were read and adopted. Votes of thanks were heartily accorded Miss Dodd, Miss Lewis, and the Rev. W. F. Turland for their valuable services, and to others who had held office during the past year. Business being over, the rest of the evening was pleasantly taken up by games and social intercourse.

York.—Last Sunday Mr. John Wilhelm Rowntree conducted the service at St. Saviourgate. Mr. Rowntree is well known as the editor of *Present Day Papers*, and, like his father (the writer on Temperance), is a keenly practical worker, being principally responsible for an adult school and working men's club. He generously made a spontaneous offer to take a service at St. Saviourgate. His subject was "Evolution and Christianity," and his treatment of it was partly autobiographical. He explained the position he had reached after a period of doubt and inquiry. While recognising the merits of other religions, he found in Christianity that which met his deepest needs, understanding by Christianity, not the elaborate creeds of tradition, but a simple and living realisation of the Divine Love as manifested in Jesus. One of the "readings" was from Dr. Martineau, and instead of spoken prayer, there was a period of silence, prefaced by a few words explaining the speaker's personal feeling regarding prayer. There was a good attendance. A short time ago the colleague of Mr. Rowntree in editorship and practical work, Mr. H. B. Binns, conducted the morning service at St. Saviourgate.

Yorkshire Unitarian Sunday School Union.—On Saturday last, at the thirty-third Teachers' Conference, under the auspices of this Union, held at Pudsey, a paper was read by the President of the Union, Mr. Frederick Clayton, of Leeds, on "The True Aim and Object of the Sunday School." There was a very good attendance of teachers and Sunday-school workers. The Rev. C. Hargrove presided. Mr. Clayton, after dealing with the importance of being engaged in endeavouring to mould the lives of young children, offered words of encouragement to those who hesitated in undertaking the duty, urging perseverance, punctuality, and due preparation. He also strongly advocated regular and reverent Biblical instruction, especially explaining our simple Unitarian faith, in the lowest and highest classes, to the scholars, and carrying out the aim and object of Sunday schools by making life purer and sweeter, and by causing the scholars to grow up more Christ-like, and worthy sons and daughters of God. The Revs. J. Fox, J. M. Whiteman, C. H. Cook, the Chairman, and others took part in the discussion which followed. At the close Mr. Clayton was heartily thanked for his valuable paper.

The simultaneous mission of the Evangelical Free Churches has been not less successful in the great towns throughout the country than it was in London, and with very similar results. It appears to be generally admitted that the mass of the non-church-goers was not reached, and that the most valuable results will be found in the quickened life of the churches themselves, the enthusiasm and devotion thrown into the work having been of the highest order. The Village Mission is being held from March 2 to 6. The *Christian World* quotes the opinion of the Rev. Thomas Law, organising secretary of the E.F.C. Council, that the next mission must be in the theatres and public halls, and in tents pitched on all available open spaces.

Our Calendar.

SUNDAY, March 3.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. 11 A.M., Boys' Own Brigade Service, "The Days of thy Youth"; 7 P.M., "Idols, Old and New." Monday 8.15 P.M., Evening Concert.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 A.M., "The Foundation of Faith," 12.30, Communion Service, and 7 P.M., "The Temptations of Jesus." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. Elliot.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. Alexander Farquharson. Morning, "The Eternal Shadow." Evening, "The Whole Duty of Man."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, M.A., and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Percy W. Ames, F.R.S.L., and 7 P.M., Rev. P. H. Wicksteed, "Our Duty to South Africa."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M. Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. Toye, and 6.30 P.M., Mr. J. C. Pain.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. V. D. Davis, B.A., and 7 P.M., Rev. W. Copeland Bowie.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. H. Vaughan, B.A.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church (Free Christian), New-road North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M., and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel Blackfriars, 11 A.M., Rev. F. H. Jones.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M. Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A

Liscard, Memorial Church, Manor-road, 11 A.M., and 6.30 P.M., Rev. John McDowell.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. Harwood, B.A.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B A.

Liverpool, Ullet-road Sefton Park, 11 A.M and 6.30 P.M., Rev. Dr. Klein.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E Carpenter, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-s treet, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Rochdale, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. Spedding.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Supply.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. Harold Rylett. Stables in the grounds.

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SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE at COLLEGE CHAPEL, STEPNEY-GREEN, E., SUNDAY, March 3rd, at Five o'clock. Subject, "The Brotherhood of Nations." Opened by the Rev. P. H. WICKSTEED, M.A. **7 p.m.—Address by the Rev. P. H. WICKSTEED on "Our Duty to South Africa."**

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 24th, at 11.15, Dr. WASHINGTON SULLIVAN, "The 'Decalogue'—Is it the Foundation of Morality? III. Taking the name of the Lord in vain."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 3, at 11.15 A.M., HERBERT BURROWS, "The Nineteenth Century"—"Broad Churchism to Freethought."

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The ANNUAL MEETING of Subscribers and Friends will be held at the ROSSLYN-HILL SCHOOLROOM, HAMPSTEAD (entrance from Willoughby-road), on TUESDAY, March 5th, when the Chair will be taken at 8.15 by EDMUND B. SQUIRE, Esq.

The Meeting will be addressed by E. HOWARD, Esq., Rev. EDGAR DAPLYN, and others.

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This little book is the outcome of a free enquiry. It consists largely of verbatim quotations from many sources worked up into a connected whole, and for nearly every statement a reference is given to the page of the authority which supports the statement, or from which, if a quotation, it is derived.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

THE annual meeting of the Mansford-street Church and Mission, of which a report will be found in our present issue, calls attention to a religious work of the very highest kind, and makes an appeal for further help, both in personal service and in financial support, which we trust will not go unregarded. We have been told lately that "we lack religion," and is there anyone among us who will say that we are as religious as we ought to be? But for those who are honestly hungering for some fuller life and firmer confidence in the things of the Spirit, here is an open way, and the most direct, to that end. Go, and begin to do something in friendly service for those whose need is greatest. For women of leisure the Monday's visiting for the Provident Society offers an occupation full of interest, into the straight-forward and unassuming business of which may come endless opportunities for the most helpful ministrations of personal friendship; and for young men Mr. Classon Drummond's appeal points to a method of service no less fruitful of good. To all alike we commend the spirit of Mr. Howard's admirable address.

MANSFORD-STREET is, happily, only one among several of our missions, and on Wednesday evening next the annual meeting of the Blackfriars Mission and Stamford-street Chapel is to be held. That is another centre of most active beneficent work, under the charge of the Rev. Frederic Allen, in one of the poorest quarters of South London, and, as in the East (and indeed the West also), there is here the same need of further help. On the evening of the annual meeting, friends are invited to tea at seven o'clock, and the chair is to be taken by Sir J. T. Brunner, Bart., M.P. The Mansford-street meeting at Hampstead was not so largely attended as had been hoped. May Stamford-street have an overflowing meeting!

THE overwhelming victory of the Progressive party at the London County Council election last week we take to be an event of the happiest augury for the future of this great community. It is at least a decisive answer to the attempt to introduce the dividing lines of party politics into the contest, and we are glad to think that many Conservatives and Unionists took a higher view of their duty, and voted for the men they judged to be the best fitted to care for the welfare of London. The *Guardian*, strongest of Church papers, and strongly Conservative in politics, in an article this week on the election, makes the following declaration :—

Without asserting that the Progressives had any monopoly of interest in social questions, it is difficult not to recognise that among the Progressive candidates there were more advocates of social reform than in the opposing ranks, and that the Progressive policy holds out the best hopes of improvement. The United Temperance Council issued an appeal (signed by the Archbishop of Canterbury and the Bishop of Rochester among others), which, though it avoided the appearance of partisanship, was in reality an earnest invitation to the electors to give a new lease of power to the existing majority for fear that their Temperance policy should be reversed. As regards such moral questions as the control of the music-halls and the state of the streets more is to be hoped from the Progressives than from their opponents. If a vote could be taken of the London clergy who have shown themselves most eager for the moral and material improvement of the condition of their parishes, we have little doubt that in most cases they would have declared themselves on the Progressive side, nor is it unfair to surmise that the influence of the publicans and the owners of insanitary house property has generally been given to the Moderate party.

It will be remembered how high a tribute on a recent occasion, quite apart from the conflict of this election, the King paid to the work of the County Council. But if Church and King approve, who are we that we should not be glad?

A VIGOROUS protest on behalf of freedom of teaching in the National Church of Denmark has recently been made at Copenhagen. The Rev. Anton M. Jensen, a young clergyman of Harboóre, having preached openly against the doctrine of eternal punishment, was reprimanded by his bishop, and when he refused submission and continued his heretical teaching, was deprived of his living. Much public discussion followed, and indignation was expressed, particularly at a declaration of the Court of Bishops to their clergy, that whereas it was permissible privately to cherish the hope of final salvation for all, this must not be publicly taught, since the doctrine of hell was part of the creed of the Evangelical Church. Four hundred of Mr. Jensen's congregation petitioned the Minister of State that their clergyman might be restored to them, but without avail. A little book by Mr. Jensen, "Christianity for Me," in a month ran through three editions, and other liberal clergy have supported him in his position; but hitherto, so far as the Church is concerned, the bishops have had their way.

THE members of the Free Church Union, formed at Copenhagen some time ago through the efforts of Mr. Theo. Berg, and which is now under the pastoral care of the Rev. Uffe Birkedal, determined on this to make a public protest. A great meeting was held on Feb. 6 in a public hall, at which 1,600 people were present. Eloquent addresses on free teaching in religion and the true spirit of Christianity were given by Mr. Birkedal and Mr. Jensen, and discussion followed which lasted "far into the night." It seems to have been calmly conducted, but the heretics were assured that they were not Christians. Ultimately the following resolution was passed by an overwhelming majority :—

Whereas this meeting holds that the Christian Church, as the Church of the People, must be broad enough to include all people, whose religious aim it is to live in the spirit of Christ and in loyalty to his teaching, and that such loyalty can be perfectly truthful only when every member of the People's Church is free to interpret for himself both the spirit and teaching of Christ;

Whereas, further, this meeting holds that every variety of such interpretation must have the right to be heard in the religious teaching of the People's Churches, so long as confidence between the clergyman and his people is maintained,—

The meeting declares its wish that the present terms of subscription for the clergy (priest's vow) in the People's Churches may be changed so as to require the clergy simply to teach Christianity according to their own best judgment.

"A SAVIOUR OF MEN" is the title of the Rev. C. Hargrove's sermon in this month's *Mill Hill Pulpit*, bearing as motto

on the title-page the following concluding sentences of "Ecce Homo":—

The enthusiasm of humanity was shown to men in its most consummate form in Jesus Christ. From him it flows as from a fountain. How it was kindled in him who knows? "The abysmal depth of personality" hid this secret. But since he showed it to men it has been found possible for them to imitate it, and every new imitation, by bringing the marvel visibly before us, revives the power of the original.

Asking how it is that Jesus has exercised such transcendant influence over men, Mr. Hargrove finds that the popular answer, "He must have been God," immeasurably increases the difficulty, going so far beyond the facts to be accounted for, and showing such disappointing results, supposing there to have been such an intervention of the Almighty as the doctrine supposes. The real answer he finds in the power Jesus exercised, and continues to exercise, of saving men from sin. He was the saviour of his people, of all who came into contact with him, understanding the truth he taught and feeling the influence of his personality. "He spake as one having authority. He spake as never man spake." "If," says Mr. Hargrove, "such things were not said of him while he lived, they were literally true after he died, and they have been true ever since."

They are true to-day; his words have still "authority." They are as no other man's; they bear life and power to the listener. They are pregnant of sympathy, of encouragement, of help in the weary struggle against infirmity and passion. They are seeds which never lose their vitality, not sparks which shine and die as do our words.

It is not fancy or doctrine of mine this. I speak of facts of the spiritual life, real as any facts of history and witnessed to in every age by tens of thousands who have made experience of them. About the full contents of the Gospel of Christ, men have always differed, and I suppose always will differ; but that it is in its simplicity and essentials what Paul said of it 1,800 years ago, "the power of God to save men"—that is what all agree about. From St. Francis, the begger preacher of Assisi, to Francis Crossley, Gas Engineer, of Manchester—from St. Augustine to General Booth—from Dr. Pusey to Dr. Channing—from Mr. Balfour to Count Tolstoy, there is unanimous testimony to Jesus of Nazareth, as Saviour of men—Saviour not of Catholics or Protestants, or Anglicans or Evangelicals, but of all who take him for Lord and Master, believe as he taught, and make his example the ideal of life.

The March number of the *Yr Ymofynydd* opens with an article on Colenso, as one of the heroes of last century. The Rev. R. J. Jones, M.A., follows with the first part of an article "On the Threshold," which from the names and dates apparent to English eyes, seems to be biographical or historical in character. Mr. Gwilym Evans, of Manchester College, Oxford, continues his study of Francis of Assisi, and the Rev. E. D. Priestley Evans writes on "The Century's Gains." These all in Welsh. Principal Evans continues some English notes on Carmarthen College, telling of Thomas Lloyd, who died in 1789.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

ARTICLES IN THE REVIEWS.

This month's *Contemporary* contains the lecture on "The Making and Reading of Newspapers" recently given at University College by the Right Hon. L. Courtney, as President of the Social and Political Education League. As the lecture was delivered entirely without notes, with only occasional promptings from a willing help-meet on the platform, there is a special interest in seeing how very closely it followed the printed copy—if indeed it was not given memoriter. It is as pleasant and instructive to read as it was to hear.

Mr. W. T. Stead contributes an interesting study of "The Crown and the Constitution," and Mr. Yoxall, M.P., writes with knowledge of the shameful dearth of training-colleges for teachers in this country, contrasting England with France in this matter, very much to the disadvantage of the former. The Rev. J. J. Lias, considering the "Outlook for the Church of England," points to a growing indifference on the part of the laity and the extreme difficulty of raising funds for Church purposes, so different from the way in which the Wesleyans have nearly raised their Million Guinea Fund, and attributes it to the fact that they are so largely left out in the cold by the clergy. In proper discipline and a real share in Church affairs given to the people, he sees hope for the future, and pleads also for a more reasonable and friendly attitude towards Nonconformists. Professor Ramsay contributes a long article on "The Statesmanship of Paul," and Mr. John Macdonnell a short but pointed article on "Looting in China," a matter as to which the barbarians of Europe have little cause for pride.

In the *Nineteenth Century and After*, the Bishop of Hereford writes, as one who does not "make a fetich of Establishment" on "Church Reform; Why not begin with the Parish?" The reason for beginning there is that in the parish the shoe first pinches, where the laity are left without any adequate share of influence in the affairs of the Church and in regard to the worship provided for their benefit—a position which an educated laity cannot long continue to occupy if they are to retain respect for the Church and an active interest in its welfare. The Bishop formulates an interesting scheme for curtailing the despotic power of the parish priest. In the same review, Dr. Grieg writes a modest but warmly appreciative notice of Verdi, as "side by side with Wagner," "on the whole, the greatest dramatist of the century." Of "Aida," so remarkable for the growth it showed in Verdi's inner life, he says that "it stands upon the shoulders of the art of all time"; and "Otello" marked a yet further step of progress.

In the *Monthly Review*, Mr. J. A. Fuller-Maitland writes a more systematic account of Verdi's works. The chief illustrated article is again archæological, on "The Palace of Minos," and there is a poem by Mr. George Meredith, "A Reading of Life," which concludes:—

A sun goes down in wasted fire, a sun
Resplendent springs, to faith refreshed compels.

Mr. R. A. Streatfeild, writing on "Two Poets of the New Century," dismisses the elder generation as having done their best work, and in Mr. Stephen Phillips and Mr. Laurence Binyon sees two young writers capable of producing great poetry. The chief editorial article is on "Loyalty." Of Queen Victoria it is said in this article that she has achieved "the great work of founding a tradition of the English Crown more loyal even than the tradition of the English people."

To do this was to be Queen indeed, and the greatest of conquerors, for vast as was the material increase of her Empire, she extended in a still more wonderful manner the dominion of the ideas and emotions which gathered about her. The interaction of her own feeling, and that of her people, concerning the duty and destiny of the English race, kindled into flame the passion which will henceforth answer to the name of loyalty. It is new rather in degree than in kind, but it is none the less a noble and permanent part of national life. It has nothing to do with caste or the worship of rank, little with self-interest; reverence is a part of it; but beyond this it is sympathy in a great cause, a right pride, a splendid hope.

No one, it is added, had a clearer and loftier view of the position of England in the world than the Queen, and we, perhaps, do not yet know how much of our own conception of duty towards our fellow-subjects, white, black and yellow, we owe to her.

There are, no doubt, among us too many who admire and covet wealth and dominion for their own sake, but the conscience of the nation knows well that power of any kind, if not used for great and unselfish ends and in accordance with the Divine Will, is both the disgrace and the destruction of those who wield it. If we have become, as we have, a great corporation or company, with almost unlimited capital, vast estates, and armies of servants, all over the world, it is not that the shareholders may nourish a vain and insolent self-satisfaction, nor even that they may devote their whole energy to the making of lawful gain: it is that they may help more than others to make straight the paths of mankind and in so doing forget the meaner part of themselves. If this great company has received, as we believe it has, a privileged charter from the only Power in whom it lies to make such grants, it is no fee simple, but a gift in trust, with penalties for mal-administration, the least of which is forfeiture.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

What is Christianity. By Adolf Harnack. 10s. 6d. (Williams and Norgate.)

L. Annaeus Seneca: I. Tranquillity of Mind, II. Providence. Translated by W. B. Langsdorf, Ph.D., Litt.D. 3s. 6d. (Putnam.)

Is Christ Infallible and the Bible True? By the Rev. Hugh McIntosh, M.A. 9s. (T. and T. Clark.)

Travel and Life in Palestine. Lectures I. and II. By J. T. Sunderland, M.A. 3d. each. (Sunday School Association.)

Scribner's, Strand, Sunday Strand, Wide World, Captain, Contemporary, Expositor.

Our readers are already aware that the Rev. J. T. Sunderland, M.A., is settled as minister of the Unitarian Church in Toronto. His many correspondents in this country, and in India, will be glad to note that his address now is 650, Ontario-street, Toronto, Canada.

LITERATURE.

RITSCHL'S "JUSTIFICATION AND RECONCILIATION."*

There are abundant signs that interest in Ritschlian literature is growing in this country. It is only the other day that Mr. Garvie gave us his admirable exposition of the Ritschlian theology, a great advance in sympathetic appreciation on Dr. Orr's little book which was far too hostile to serve as a useful introduction to the subject. And now Messrs. Clark present English readers with a work which will enable them for the first time to study the main lines of this great theologian's thought in his own words. This is a translation of the third volume of his greatest book, "Die Christliche Lehre von der Rechtfertigung und Versöhnung," "The Christian Doctrine of Justification and Reconciliation." The first and second volumes treated of the history and the Biblical material of the doctrine, the present volume introduces us to the positive features of Ritschl's own interpretation of it. The translation has been executed by several hands, and with such admirable uniformity of style that any impression of composite workmanship escapes the most attentive reader.

There is much in Ritschl's attitude of mind that should commend him to Englishmen with their strong sense for the practical in religion. Ritschl is nothing if not ethical, and his subordination of the speculative to the practical interest in religion ought to offer many points of attraction to people of whom it has been said that they seldom move easily in the region of "mere ideas." To him ideas about God are no revelations of God. Nothing justifies itself as a revelation until its effects are seen to be revealing. Conceptions of God as infinite Being, or as quiescent Character, do not lead us, he says, to a God at all. God is not revealed to us because we can hold a consistent image of Him in thought and passively regard it as any other object of knowledge. He is revealed to us only when the whole activity of our spirit, in which feeling, knowing and willing combine, is conditioned by the revelation. It is as ruling our whole practical behaviour that we know Him. Of the nature of God beheld as something detached from us as active beings we know nothing. It is thus incorrect to say that we must first know the nature of God and Christ before we can ascertain their worth for us. The truth rather is that we know the nature of God and Christ only in their worth for us. "The nature of God and the Divine we can only know in its essence by determining its value for our salvation."

Now, while we are parts of the world of nature, we are also spiritual personalities and, as spirits, are moved by the impulse to dominate nature and preserve our independence over against the world. We realise our personality in proportion as we achieve lordship over the world. The attainment of this "self-feeling that the worth of his spiritual personality transcends that of the whole system of nature" is man's redemption. Redemption, therefore, cannot be understood as anything that takes place outside our spirits, or as anything that fails to impress their whole practical activity. No great external transaction, without relation to anything we ourselves experience, can redeem us; as little can any enlightened instruction which exercises the intellect but leaves the will unmoved. Accordingly, nothing can be said to be a revelation to us which does not realise itself in our redemption. God is not revealed to us except in the experience of being redeemed by Him. Possessing a trust in Him as our highest good, which is an *active* trust embracing the whole personality, we attain lordship over the world.

The Christian religion provides us with the means of rising into this active trust in God. For the heart of the Christian religion is the Forgiveness of Sins. It is only when through Christ we feel at once the separation from God which our sin creates, and the removal of that separation by faith in His loving will towards us, that we become aware of the transcendent worth of our spiritual personality and are enabled to maintain it in independence of the world. We discover the worth of our personality in finding ourselves the objects of Redeeming Love; no other experience can convince us of our superiority to the world, and make us in our whole practical activity masters of it. But this experience is historically conditioned. It arises within a community of believers in an historical person, the Founder of the community. Their belief in him is the response to his work upon them whereby they become aware of their redemption, and are moved to service in the Kingdom of God. Christian truth has no meaning apart from this fellowship of believers in Christ. "A man always finds the community existing when he arrives at faith, nor does he attain this end without the action of the community upon him." Thus the experience of the individual is conditioned by the experience of the historic Church.

Faith in Christ, then, is the Christian's acknowledgment of what Christ does for him, of the value of Christ's whole redemptive work (including, of course, the founding of the community). Except as acting upon him and his brethren in the fellowship of believers, the Person of Christ is without religious significance for him. What precise place in the scale of being belonged to Christ, whether his nature was undivided or a union of two natures, how he came to be what he succeeded in becoming, these are questions which have no points of connection with the Christian's present inner experience, and therefore leave him without means of learning anything about them. "The origin of the Person of Christ—how his Person attained the form in which it presents itself to our ethical and religious apprehension—is not a subject for theological inquiry, because the problem transcends all inquiry." Accordingly, Christ's divinity is a moral and religious divinity. He has for us "the religious value" of God. "The thought of Christ's Godhead is never other than the expression of that unique acknowledgment and appreciation which the Christian community yields to its Founder."

This cardinal principle which insists that Christ is to be interpreted by the worth he possesses for our whole present activity, while it excludes traditional doctrines respecting his nature and rank, pronounces others equally inadmissible. Our faith in him is not faith in him as "one who was." It is not assent to his sufficiency as a moral instructor or external example, removed from us by intervals of time, whose access to us lies only in the records. It is response to a present redeeming power which we feel to be exercised upon our lives through him, a power which is no less real because we cannot give a scientific explanation of it, and can only say, "It is not I that live, but Christ that liveth in me." "Our practical behaviour," says Ritschl with profound truth, "is often ruled more by obscure ideas than by those which are clear."

Of the wealth of suggestion which this great treatise contains for the modern mind in its efforts to reconcile the truths of reason and the truths of experience, of its illuminating deliverances on the central realities of the Christian religion, its searching analysis of the conviction of guilt and the assurance of pardon, its treatment of so helpful a conception of Christ's work as that of an ethical vocation, its penetrating judgments on the fatal consequences of the dominance of the speculative interest in religion, which even when they fail to persuade us provoke and assist our thought, it is impossible in a few lines to give any idea. All that can be done is to commend the underlying principle from which the whole Ritschlian movement takes its start—namely, that that only is true in Christianity which finds its verification in the spiritual history of Christian believers.

In a world where another principle of verification is predominantly followed, and metaphysics is exalted at the expense of experience, where so many of those who accept and of those who reject these truths alike make use of an irrelevant criterion, where, moreover, many an earnest inquirer is bewildered by invitations to embrace ideas, on the ground that they are speculatively attractive while their sterility in practical results is conceived as an accidental accompaniment, there is a place waiting for such a conception as that which Ritschl offers us and the day of its inheritance is to come.

Ambrose Bennett.

* "The Christian Doctrine of Justification and Reconciliation." By Albrecht Ritschl. "The Positive Development of the Doctrine." English Translation edited by H. R. Mackintosh, D.Phil., and A. B. Macaulay, M.A. Messrs. T. and T. Clark. 14s.

HAECKEL'S RIDDLE OF THE UNIVERSE.*

Professor Haeckel's views have been before the world for many years. In 1866 he published a large and elaborate work on the *General Morphology of Organisms*, which was followed by others, more popular in character, and having a wider circulation, but all devoted to the illustration and defence of the same fundamental principles. It is interesting, therefore, to have in one compact volume a concentrated statement of these principles; and none the less so because that statement illustrates once more a familiar yet melancholy fact—how incompetent a great investigator may be, when he leaves particular pro-

* "The Riddle of the Universe at the Close of the Nineteenth Century." By Ernest Haeckel, Professor at the University of Jena. Translated by Joseph McCabe. Issued by the Rationalist Press Association (Limited). Pp. xvi., 398. London: Watts and Co. 1900. 6s. net.

blems, and essays solutions of the "riddles of the universe."

Professor Haeckel complains with much justice that philosophers are so frequently ignorant of science, and scientific men under-estimate the importance of unity and consistency in knowledge; but we fear that his own "scientific monism" pays too high a price for the appearance of "unity." The suggestion of dogmatism is painfully frequent, though the author is entirely unconscious of it; and in working out his system he betrays little or no appreciation of what his "riddles" mean from the standpoint of philosophy. The book is, in short, neither scientific enough nor philosophical enough to win conviction.

The following quotation sums up Haeckel's position:—

Towering above all the achievements and discoveries of the century, we have the great comprehensive "law of substance," the fundamental law of the constancy of matter and force. The fact that substance is everywhere subject to eternal movement and transformation gives it the character also of the universal law of Evolution. As this supreme law has been firmly established, and all others are subordinate to it, we arrive at a conviction of the universal unity of Nature and the eternal validity of its laws. From the gloomy *problem* of substance we have evolved the clear *law* of substance. The monism of the cosmos which we establish thereon proclaims the absolute dominion of the great eternal iron laws throughout the universe. It thus shatters, at the same time, the three central dogmas of the dualistic philosophy — the personality of God, the immortality of the soul, and the freedom of the will. (p. 388.)

Concerning the "problem of substance," Haeckel confesses that we are as far from understanding "the innermost character of nature" as were the earliest philosophers of Greece. But in another place we find the following:—"The two fundamental forms of substance, ponderable matter and ether, are not dead and movable only by extrinsic force, but they are endowed with sensation and will (though, naturally, of the lowest grade)." (p. 224.) This is a speculation as to the nature of substance, not a "law." And to appeal to physical and chemical experiments, and to our feelings of mass and weight, in order to prove the existence of a ponderable matter which is made up of atoms "endowed with sensation and will," is a curious irrelevancy. The reader will hardly need to be reminded that this remarkable theory of matter as endowed with some kind of *feeling*—which has found considerable acceptance in recent years—was conceived to remove the difficulty of supposing that dead atoms, subject only to mechanical laws of motion, can combine so as to produce consciousness and thought. But in our opinion Dr. Martineau's magnificent essays on "Modern Materialism" remain, to-day as when they were written twenty-five years ago, unanswered and unanswerable.

Whenever Professor Haeckel has to summarise the progress or results of such sciences as physiology, anatomy, zoology, we see the touch of a master-hand—these are the regions where his authority is universally acknowledged. But in the more speculative problems of physics and chemistry—*e.g.*, the relation of mechanism to life, and the meaning of "laws" in Nature—he betrays the antiquated and dogmatic metaphysical bias by which descriptive laws and working hypotheses are transformed into active and even creative powers, endowed with "eternal validity." The "Law of Substance" is the supreme God, corresponding to "the Father" in the orthodox Trinity; the "Law of Evolution" corresponds in some respects to the position of "the Son"; while other "Laws" represent numerous subordinate divinities. The distinguished author seems to have failed to see that to imagine a *law* as an *active power* is every whit as "anthropomorphic" as to imagine a God of manlike form and feeling. In his evolutionary theory, Haeckel's system compares unfavourably with that of Spencer. Spencer, in dealing with what Dr. Martineau called the "hitches in the evolutionary deduction"—the first dawning of life, of sentience, of thought—is able to fall back upon "the Unknowable" whenever he is driven to admit that previous evolutionary conditions will not account for a subsequent and higher form of existence. For Spencer, the Unknowable, manifested in all phenomena, can guarantee the possible inexplicability of certain phenomenal transitions. But Haeckel has no such refuge; for him "Evolution" and "Substance" have to do the whole of the work.

It is impossible to comment on all the details which call for critical remark in a compact volume which deals with everything that exists. We have endeavoured to estimate the worth of the author's "philosophical" principles; and we will quote, in conclusion, his opinion of "Liberal Christianity":—

The climax of the opposition to modern education and to its foundation, advanced natural philosophy, is reached, of course, in the Church. We are not speaking here of Ultramontane Papistry; nor of the orthodox Evangelical tendencies, which do not fall far short of it in ignorance and in the crass superstition of their dogmas. We are imagining ourselves for the moment to be in the church of a Liberal Protestant minister, who has a good average education, and who finds room for "the rights of reason" by the side of his faith. There, beside excellent moral teaching, which is in perfect harmony with our own monistic ethics, and humanitarian discussion of which we cordially approve, we hear ideas on the nature of God, of the world, of man, and of life, which are directly opposed to all scientific experience. It is no wonder that physicists and chemists, doctors and philosophers, who have made a thorough study of Nature, refuse a hearing to such preachers. Our theologians and our politicians are just as ignorant as our philosophers and our jurists of that elementary knowledge of Nature which is based on the monistic theory of evolution."

We fear that the title of the book is an anachronism. It should be, "The Riddle of the Universe in the *Middle* of the Nineteenth Century." Among the present generation of scientific investigators this dogmatic materialism is falling into deserved disrepute. They will tell us that it is not the business of science to solve *Welträthsel*, but to analyse our experience of things in time and space. A recent writer has well said that "there are many who, while bowing to Professor Haeckel's great scientific authority, will prefer Kant or some other as their philosophical guide."

S. H. Mellone.

Every lot is happy to a person who bears it with tranquillity.—*Boëthius.*

ETHICAL ESSAYS.*

In reading through the essays which fill the first of these two volumes, one has a sense of hearing a great many reasonable and some very striking utterances, but begins to wonder whither they tend. It is well to understand the supreme importance of character and conduct, but what type of character and what kind of conduct should be our ideal? Just as after hearing a sermon in which the continuousness of Divine inspiration has been insisted upon, and in which it has been eloquently set forth that the Holy Ghost is not the inspirer of the dead but of the living, the hearer is inclined to ask for some specimen chapter or at the least half-a-dozen verses which shall serve as a sort of advance-sheet of the Bible now in making; so when one has read a number of these Essays on Ethics, on Ethical Fellowship, on Ethical Religion, and kindred themes, one confesses that it is all very excellent but a little vague. If there is to be a new movement, the old movements have been inadequate; if a new commandment, the old commandments are insufficient; if only a more perfect application of the old commandments is asked for, still let us know where, and what, or how?

A new society that is going to be on excellent terms with Christianity, and expects to have its friendly compliments returned by Christianity's representatives, but which, meanwhile, is independent of Christianity, and would have no reason for existence if Christianity could and would give to mankind the moral help which the society hopes to furnish—such a society will surely be asked to define with some precision the work it intends to do. Does it accept the Christian morality but place it on a sounder basis; or is the Christian morality, even at its best and purest, defective; and shall we have a higher ideal placed before us? Again, is the Ethical Society neutral in regard to Theology? Does it make no difference as far as the Ethical Society is concerned whether a man is optimist or pessimist; whether he believes in Heavenly influences and in a life beyond the grave, or whether to him life is prayerless and death hopeless? In short, will the Society justify its existence by resolving some of the problems that perplexed us, or by urging us to the work which we have neglected? And in either case let us have some definite direction. Such is the state of mind provoked by reading one after another five or six of these essays.

Before the volume closes some answer is given to this demand. Leslie Stephen utterly renounces the priest and the belated dissenting minister, and the doctrines for which they plead. As far as he represents the new movement it is clear that it has no sympathy with popular Christianity. Further, he does not consider that the modifications of popular Christianity which have been made by the more thoughtful Christian apologists need detain a sensible man many moments; to explain away is not to defend, and it would be simpler to say these doctrines are not true. Hence we see that Ethical questions are to be studied with no foregone conclusions derived from the prevalent

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* "Ethics and Religion: a Collection of Essays." Swan Sonnenschein. 5s.

"Ethical Democracy: Essays in Social Dynamics." Edited by Stanton Coit. Grant Richards. 6s.

Religion. To parody an expression which though abused had truth and sense in it we are to have *Ethics for Ethics* and not for Christianity or any other form of Religion.

Having got so far we may ask Bernard Bosanquet to tell us what moral ideas are and how they are to be communicated. In a very delightful essay he tells us—very little. Mainly this, we are to live out our own lives thoroughly and intelligently. (It is the very thing that most of us find it so difficult to do.) Do not let us preach much, for preaching is akin to bad manners. Do not let us hold convocations, for the authority of councils presses hurtfully upon the freedom of life. But let us live rightly and bravely and affect others by the contagion of example. I think I have seen similar advice but more detailed in a work bearing the name of Matthew. The essays in the first-named volume, interesting as they are, do not carry us much further than I have indicated.

The second volume, named "Ethical Democracy," may not be more able or more interesting than the one just described, but it is more vigorous, it is more ambitious. It deals with morality in detail. It discusses Democracy, Industrialism, the Family, Women as Citizens, and kindred themes; one feels that the writers perfectly well understood that it is as useless to tell people to be natural or to be philosophical as to tell them to be good.

The man who says, "Tell me what you think of some of the problems that perplex me," or "tell me what kind of life you consider worthy of an enlightened man," finds here some serious attempts to give him an answer. The answer may not always please him, but it will do what such an answer should—it will interest him, awaken him, compel him to think. It is not expressing the matter too strongly to say that this volume abounds in healthy stimulating soul-stirring essays. The essays differ in style and in value. In Mr. Hobson's lecture on the Ethics of Industrialism, we are compelled to face and to wrestle with some of the most awkward and embarrassing problems that a reformer can grapple with; those, namely, which are concerned with the organisation of industry, and the distribution of its products; in the essays on Moral Instruction and the Ethical End in Education, the latter by a lady, we have suggestions intensely interesting and for the most part practical for the management and instruction of children; elsewhere politics, literature, social life are all discussed with earnestness and freedom. The last essay, that by the editor on the Dynamics of Democracy, is one of the most questionable; questionable as regards the ideals set forth, and as regards the means suggested; but it is a fine intelligent hopeful utterance, full of freshness and vigour, and we put down the book promising ourselves to take it up again, and resolving not to lose all the benefit of the lessons therein contained.

J. Ruddle.

To Correspondents. — Letters, &c. received from the following:—B. C.; E. E. C.; J. E.; T. E. M. E.; M. G.; R. M.; E. P.; W. E. R.; G. J. S.; A. A. T.; T. A. T.; E. L. H. T.; C. H. W.; H. W.

THE JEWISH PROBLEM IN EAST LONDON.*

Mr. Fisher Unwin has recently published a work on "The Jew in London," by C. Russell, B.A. (now a Professor in the Presidency College, Calcutta), and H. S. Lewis, M.A., a resident in Toynbee Hall. The following notice of the work appears in the January number of the *Calcutta University Magazine*, written at the Editor's request by the Rev. S. Fletcher Williams:—

To say that these essays are interesting is to say too little. They are instructive: they contain information with regard to the Jewish population in London, which will be new to most Englishmen. They communicate facts of value, whatever deductions may be drawn from the facts. They are of importance to all interested in industrial and sociological questions, and to all religious thinkers whose minds are large enough to consider other forms of faith than their own, that is to say, to all liberal minds. They are suggestive on the future of the Jewish community in London. Will they assume the nationality of their adopted country? Or, will they in religion, in character and habits, in social and industrial organisation, continue those peculiarities which clearly mark them off from their neighbours, and give them the solidarity that holds them together as a race?

This is the central theme discussed by the authors of these two essays. On a superficial view it may seem a simple problem; but when one comes to study it one finds that it is full of complexities and spreads itself over an immense range. It contains a number of questions, and, as Canon Barnett puts it in his Introduction to the book, "opens up a field of inquiry in which racial, industrial, and religious questions are bound up with one another, and refuse to be dissociated." It has been intensified by the influx of Russo-Jews into London, who have found there the liberty, safety, and security denied to them under the rule of the Tsar, and the social place denied to their countrymen by the bigoted and virulent Anti-Semitism of France and Germany. It is true that their presence in increasing numbers in the East-end of London provoked some jealous hostility on the part of the English working classes, but it produced no crisis, and whatever antagonism was excited has practically died down. The effect of the rush of immigration has generally been regarded from the economic side; but Mr. Russell and Mr. Lewis see beyond that limit, and treat it from a larger point of view, the economic side being only one feature of a huge problem. Mr. Russell considers it in the three aspects into which it is naturally divided—the social, the industrial, and the religious. It is in these three chapters that he has made a most valuable contribution to the subject; and we commend them heartily to all who are interested in what is not simply an English, but a European question. It is impossible within the brief space at our command even to fairly summarise them; but they should be read and pondered by all students of European international problems.

The conclusion Mr. Russell draws from his study is that the present condition of Judaism in London, even from a Jewish standpoint, is unsatisfactory. "It is beginning to be realised that communal affairs are getting into a parlous state, and it can hardly be disguised that religious orthodoxy is steadily losing hold upon the community." What is the remedy? Mr. Russell's answer is, Reform or Zionism, that is to say, either assimilation with and absorption in the English race, or the re-establishment of Jewish nationality in Palestine. The majority of English Jews do not favour either of these courses: "the one is shunned as dangerous, and the other as retrogressive." Nevertheless, Mr. Russell holds that, "on the whole, the present tendency is strongly in the direction of absorption." He brings forward some striking evidence of "the process of transformation which is taking place," and it is easy to see that in his judgment—and it is the judgment of a competent, painstaking observer and careful thinker—the losses of assimilation would be more than counterbalanced by the gains.

Mr. Lewis, who is himself a Jew and has the distinction of being a Wrangler, and an Oriental Scholar, speaks with ample knowledge and authority. He differs from the conclusions of Mr. Russell. He maintains that the principle of Jewish nationality will remain, though, not perhaps, in the form of Zionism: "political Zionism may be a passing phase; but the ideas on which Zionism is based are eternal." He holds that "the growth of Jewish national feeling is not out of harmony with the claims of English citizenship." He sums up his opinion by saying: "If absorption comes it will only be through indifference: by cultivating active and elevating ideals of national and religious life, we shall avoid all risks of mere selfish isolation and make our race indeed "a blessing in the midst of the earth." Mr. Russell and Mr. Lewis, though differing in the results of their studies, furnish a body of materials for forming a judgment on the problem of which they treat; and their work will prove extremely helpful to all who care for the study of social and industrial phenomena.

* "The Jew in London: A Study of Racial Character and Present-day Conditions." Being two Essays prepared for the Toynbee Trustees by C. Russell, B.A., and H. S. Lewis, M.A., with an Introduction by Canon Barnett and a Preface by the Right Hon. James Bryce, M.P. With a new map specially made for this volume by G. E. Arkell. T. Fisher Unwin. 6s.

THE RELIGION OF THE INCARNATION.

Sir,—As Dr. Warschauer very naturally defends his use of the term "Incarnation" which I deprecate, may I be allowed to state the grounds of my objection more fully.

Dr. Warschauer thinks I am too absolute in laying down "what the Incarnation really is," but I have always been taught that the "Incarnation" has as exact and definite a meaning in theology as a "parallelogram" has in geometry. I quoted one Catholic and one Protestant authority to show what the accepted meaning is, and I think I might have quoted every recognised authority in Christendom to the same effect.

As far as I expressed the doctrine in my own words, I limited myself to the simple formula "that the Son, the Second Person of the Trinity, became man." This does not necessarily imply a miraculous

or virgin birth, but it implies something very different from an indwelling spirit. The original Nicene Creed says, "the Lord Jesus Christ, the Son of God . . . for us men and our salvation came down, and was incarnate (or was made flesh) and became man." This implies a succession of events and a definite act or process to which the theological term Incarnation is exclusively applied. Thus Mr. Moberly, in his essay on the Incarnation as the Basis of Dogma in "Lux Mundi" speaks "of the crucial doctrine of the Incarnation, that is, of the eternal Godhead of the Man Christ Jesus." I may remind Dr. Warschauer that it was "Lux Mundi" that gave currency to the phrase "the religion of the Incarnation."

The quotations from the Fourth Gospel prove nothing, as the question at issue between us is whether the union of the Divine and human there implied can properly be described by the term "Incarnation" in its doctrinal sense.

Nor does it affect my position to say that Archdeacon Wilson, Professor Percy Gardner and J. B. have recently chosen to depart from established usage, and wrest a well-known and, theologically speaking, scientific term from its proper meaning; they are only instances of the fault I condemn. Archdeacon Wilson's language is ambiguous, but perhaps he can reconcile it with the creed of his Church. Professor Gardner's definition of the Incarnation, as the harmony of the will of Jesus with that of his Father in Heaven, is quite different from Wilson's, and has no warrant. But Professor Gardner does not profess to be a theologian, and Mr. Gow says, in his review of the book from which Dr. Warschauer quotes, "that it has no clear definite teaching and comes to no satisfactory conclusion." J. B. confuses Incarnation with Immanence. So that these three "authorities" are not agreed among themselves as to what Incarnation means.

Dr. Martineau's phrase "perpetual incarnation" and his teaching in his sermons on "Christ the Divine Word" have nothing to do with Church doctrine, and Dr. Martineau was too accurate in his use of language to say that his views represented the doctrine of the Incarnation.

There is no analogy between the use of the word "Father" and Incarnation. We speak of God as our Father in the same broad sense that Jesus himself did, and we are not deprived of the right to do so because in the Creeds the word Father is used in a narrower sense.

Dr. Warschauer says that I contend that Unitarians must not hold the doctrine of the Incarnation in a spiritual form. I say nothing of the kind, I only urge that things should be called by their right names.

I can understand some of the clergy of the Church of England, who by the exigencies of their position are still compelled to use terms which they have emptied of their contents, illicitly attaching a sense of their own to them; but I see no reason why we, who are under no such obligation, should countenance the practice. I may quote again the very pointed remark of Mr. Beeby, "A practised ambiguity of speech has with some divines become a fine art." It is against this ambiguity I protest, and I think every Unitarian should avoid it. By "the Incarnation" Dr. Warschauer does not mean what all Christendom would understand him to mean; why, then, use the term?

In conclusion, let me assure Dr. Warschauer that I do not object to his doctrine—it is possible that there is no more than a shade of difference between his and mine—I only object to it being described by a word which means something different.

Walter Lloyd.

Gloucester, March 5.

SOUTH EASTERN PROVINCE.

AN "EXCHANGE SUNDAY" AND UNITED DEVOTIONAL SERVICE.

Sir,—I am asked by the Committee of the South Eastern Provincial Assembly to call attention, through your courtesy, to some arrangements which have recently been made in connection with this Province. The first relates to a proposed "Exchange Sunday," when ministers might do duty for each other and bear in their own person the good wishes of their congregations to neighbours in the province. One of the burdens we have to carry is the feeling of isolation, and if anything like a general movement of the kind takes place amongst our churches in the south-east it will do something, we hope, to lessen this evil.

The Committee are well aware that difficulties stand in the way, but they would urge their brethren, both in the pulpit and pew, to set these aside as far as possible and to work together in the cause of that brotherhood which is half our gospel. The Sunday suggested for these pulpit interchanges is March 24 (whether for the whole day or half is left at discretion), and our treasurer will cheerfully defray the travelling expenses incurred on this occasion.

It has also been arranged to hold a United Devotional Service at Little Portland-street Chapel on Tuesday evening, March 26. This service, the special aim of which is to draw us closer together in the spirit of gratitude and aspiration as the new era opens around us, will be conducted by several of our ministers, and it is hoped that all our metropolitan congregations, at least, will be represented on this occasion. Full particulars will be advertised later.

W. G. Tarrant, President.

March 5, 1901.

INTEREST IN LOCAL ASSOCIATIONS.

Sir,—Some paragraphs in your last issue referring to a paper read by the Rev. J. A. Pearson greatly interested me. I was going to remind you that the blow to the cause of liberal Christianity suffered by the discontinuance of the *New World* was even worse than your article implied, because the *New World* was the successor of the *Unitarian Review*, issued for so many years under the able editorship of the late Rev. Joseph Henry Allen. It thus means that if the defunct Review has not a speedy successor our American friends will not be in the state they were nine years ago, but worse off than they have been for a much longer period. The connection of this fact with the heading of my letter is not far to seek. It is more interest that we want. A more vivid interest in our cause would soon make itself felt in all our institutions. But, to be practical, what can be done to excite this interest? To limit the question to our Associations how can they be made more interesting? How can the long distances which we suffer so much from in the South be overcome, and a closer corporate life developed? In the case of the S.U.A. the railway expenses of delegates are paid by the Association, but this only affects the members of the Committee who are already interested. What we want to do is to interest the subscribers who are not on the Committee, and I believe this might be done if meetings were occasionally held of all the subscribers to the Association belonging to each church who could conveniently attend.

The meeting might be a very small one, and a very informal one, but it would give an opportunity of letting each subscriber know what was being done, and it would secure that the annual report should be read before being consigned to the waste-paper basket. Experience of two meetings of the kind here makes me think that the suggestion would do good if it were more widely adopted. Clement E. Pike.

Newport, Isle of Wight.

POLITICS AND RELIGION.

Sir,—Is there not something saddening in Mr. Tyssen's letter? Out of several depressing suggestions I select one. He says: "Every minister should pledge himself not to employ for political purposes the position of influence which is accorded to him for religious purposes." He does not say "the pulpit," but "the position of influence." Now a minister cannot possibly separate himself from his "position of influence." He is what he is. It therefore follows, according to Mr. Tyssen, that while he is a minister he ought never to take a side in politics, and that he ought to "pledge" himself to this circumcision.

It is especially saddening because these repeated calls upon ministers to cease to be men seem to come more from Unitarians than from, say, Baptists: and yet we claim to be exceptionally free! I know it is a difficult subject, but Mr. Tyssen's solution is a bid for insipidity or hypocrisy, though he wants neither.

J. Page Hopps.

Sir,—I notice that you comment briefly upon Mr. Tyssen's letter in your last issue, but I feel that this is essentially a case where you would like the views of your readers.

I fear that Mr. Tyssen has got hold of the wrong end of the stick in his suggestion as to how we are to promote the prosperity of our Unitarian cause in the new century. Does he think that we can do so by making less intimate the connection between our religion and our life, by making religion less practical? I think this is the one point of all others in which we Unitarians ought to show the reality of our religion, and I for one do not want a denominational paper that will hesitate to speak out when it sees an opportunity of striking for a purer and better life. I think if Mr. Tyssen will look beneath the surface he will see that he has selected two subjects which in their evolution may produce an enormous influence upon the lives of the people. Is not "cleanliness next to Godliness?" Does not the tax on ground rents closely affect the housing

question, and is not the present housing of many of our people one of the greatest barriers to morality?

We cannot separate our religion from our politics—if we could, I do not think either of them would be of a type that should satisfy our aspirations.

As for myself, I cannot imagine that a stockholder who would be deterred from joining the Unitarian body because THE INQUIRER supports the Progressive party would be very much gain to the body if he did join it; and if I understand aright the essentials of Unitarianism, I think he would scarcely feel at home among us, for he evidently would not understand us.

I could have hoped that we had outgrown even the suggestion of such open "bowing of the knee to Baal."

HAROLD COVENTRY.

Liverpool, March 5.

IS NATURE CRUEL?

SIR,—It seems to me rather a curious way of proving that Nature is not cruel to have to substitute "the butcher's axe" for Nature's own method. Am I to assume that nature would be proved cruel if domestic animals had to be left to "perish by slow decay"; or does Mrs. Bernard believe that the "butcher's axe" was a part of the Creator's scheme of things designed from the beginning? If the latter, then is all the nameless horror of the cattle ship also a part of the divine plan, and does it also enter into the domestic animals' preference for "the butcher's axe" over "slow decay?" And what about the "domestic animal" man? He is left to perish by "slow decay." Is that cruel, or would Mrs. Bernard suggest the extension to him also of the beneficent "butcher's axe"? For my part I believe that nothing tends so much to hide the love of God from our eyes as the way in which we men make ourselves outlaws in His fair world, preying on all the other animals to satisfy our vanity, our love of "sport," or our appetites.

CHARLES PEACH.

THE HIGH PEAK CHAPELS.

SIR,—As the writer of the article on the above, I have to thank Mr. Birks for kindly pointing out the mistake into which I have fallen. In writing the article I depended entirely upon my memory, and, apparently, that has retained the impression of the one grave in the little chapel yard more clearly than that of any mention I may have heard in my many visits to Flagg of any ministers other than Mr. Birks' father. CHARLES PEACH.

SMOKING BY BOYS.

SIR,—Can any of your readers recommend a short pamphlet setting forth in simple and, above all, *temperate* language the reasons why young people should not smoke?

Few fathers and still fewer mothers approve of their boys smoking, and, I am sure, many would welcome a rational paper on this subject. Unfortunately every treatise I have seen is hopelessly vitiated by extravagant and highly sensational treatment, which—the exaggerations being patent to even a boy of less than average intelligence—defeats the worthy object in view.

BERTRAM TALBOT.

86, Cromwell-avenue, Highgate, N.

THE CHILDREN'S COLUMN.

Among Our Birds in Winter.

THIS is a good time, especially for those of you who live in the country, to watch the birds. Even those living amid the smoke and work of the towns sometimes make visits to the country, and are able to gain some knowledge of our bird friends. Not only are the trees and hedges bare, so that we can see them where in summer they are able to hide themselves from view, but they become much tamer by reason of hunger, and approach our homes somewhat fearlessly in search of food.

There is a wonderful amount of pleasure and interest to be obtained in observing the habits and in listening to the songs of our various birds. Have you ever thought what gladness we should miss if there were no birds to cheer us? We who live among them become so used to their presence that we perhaps do not pay that attention to them which they deserve and which they would certainly repay.

I wonder how many birds you know by their names. It is always more interesting to know something of the varied and beautiful things around us in the country; and the birds are ever in sight as we walk through the meadows and along the winding lanes. They invite our attention by their sweet singing and pleasing habits. Have you ever made a list of the different birds you have seen in your neighbourhood? It is a good plan to do so, and to get to know as much about each one as you can. Ask your friends to tell you those you do not know, or obtain a book on birds and increase your knowledge in that way. Most of our Sunday-school libraries will have such a book.

Every bird has some attractive ways which we may watch and take pleasure in. Those which left us in the autumn will soon be returning, so we must keep our eyes and ears open and note the days when the familiar ones make their first appearance. The cuckoo is the one that receives most notice probably, and he begins his call about the middle of April. Some, however, will arrive even in March, one of the earliest being the chiff-chaff, so called from his cry. In contrast to these there are several birds which come from the north of Europe and spend the winter with us, returning again at the approach of spring.

One of the chief joys of spring is to listen to the songs of the birds, but during the winter we have few feathered songsters. The chief among them are the well-known robin, the missel thrush, the starling, and the blackbird, though if there happens to be any bright days we hear two other sweet songsters, the throstle and the lark. As I am writing this I hear the throstle's beautiful song from the oak tree close to the house. Our bird-minstrels naturally receive more notice than the others, and justly, for they make the dreariness of winter more bearable.

The birds need food provided for them during the time of the frost and snow, when they can get little for themselves, and when, alas, many die from cold and hunger. During the recent severe weather I have fed them daily, putting down for them bread-crumbs, chopped fat, oatmeal (or porridge), cooked potatoes, and half-bad apples. I have had many visitors to share the feast, and it was pleasing and even amusing to watch them at it. There were blackbirds, thrushes, starlings, sparrows (no fear of these missing it!), robins, blue tits, great tits, chaffinches, and a solitary fieldfare; I saw also quite close to, though not actually feeding with the others, bullfinches and wrens. One of the male blackbirds, who thought he owned the garden, was of a very selfish and quarrelsome disposition, driving away most of the other birds, though they later gained more courage; but the tables were turned when the fieldfare came upon the scene and he himself was driven away. It, of course, served him right. I have very likely kept some of the birds alive that would otherwise have perished, and as a result the air will be filled with greater melody in the coming spring and summer.

A. H. MATTHEWS.

MR. BERTRAM TALBOT, to whose paper on "The Influence of Thought on Character" we referred last week, has also published a useful little book of "Information Concerning the History and Growth of the Bible." (Elliot Stock, 62, Paternoster-row, E.C. 6d. net.) The aim is to give to teachers and others in a condensed form the results of recent scholarship with regard to the date, contents, and external history of the books of the Bible, as embodied in such works as the "Encyclopædia Britannica," the Oxford "Helps," the Cambridge "Companion to the Bible," Adeney's "How to Read the Bible," and Sunderland's "The Bible: Its Origin, Growth, and Character." Of this last Mr. Talbot makes constant use, and to its author expresses his special indebtedness. There is a list of these and other books used, and Mr. Talbot's plan is to make his statements chiefly by means of quotations from his authorities, with constant references, which make of his pages a mosaic somewhat difficult to read, but very useful for reference. Many teachers and others interested in the study of the Bible will, we feel sure, welcome the information thus carefully provided in so handy a form. We notice that on the cover of this little book Mr. Elliot Stock offers to send to any part of the United Kingdom, carriage free, for half-a-guinea the following books, the published prices of which amount to just that sum:—

"The Bible: Its Origin, Growth, and Character." By J. T. Sunderland, M.A. 6s.

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"How to Read the Bible." By W. F. Adeney, M.A. 1s.

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LONDON, MARCH 9, 1901.

WHAT IS CHRISTIANITY?

THIS question Dr. ADOLF HARNACK, Rector of the University of Berlin and Professor of Church History, undertook to answer in a course of sixteen popular lectures delivered in the University during the winter of 1899-1900. The lectures were given extempore to a class of some six hundred students drawn from all the faculties, and awakened the utmost interest both at the time of delivery and afterwards, when they were published in book form. For happily the lectures were taken down in shorthand by one of the audience, and needed very little revision from the author before they were ready for the press; and now they are offered to us in a most readable English version, included in Messrs. WILLIAMS and NORGATE'S Theological Translation Library.*

No gift could be more welcome, in the present state of religious thought in this country, than such a book by the author of the great "History of Dogma," a teacher who holds a place so pre-eminent among Protestant theologians and historians of Christianity. In a brief preface to the English translation of his lectures, Dr. HARNACK says :—

Whether there is as great a need in England as there is in Germany for a short and plain statement of the Gospel and its history, I do not know. But this I know: the theologians of every country only half discharge their duties if they think it enough to treat of the Gospel in the recondite language of learning and bury it in scholarly folios.

Dr. HARNACK will be abundantly assured by the reception of his book in this country how great the need has been for it, and we may thankfully acknowledge in what a masterly manner he has met the need.

The lectures are divided into two parts, the first dealing with the Gospel as it was in the life and teaching of JESUS himself, the second with the Gospel in history, as it was developed under the forms of Catholicism, Greek and Roman, and of Protestantism. In the present article we propose to deal only with the first of these two parts.

The great value of the lectures, as it appears to us, is that they show with a master's clear and forcible statement, what recent criticism and historical study have done to sift the New Testament and other early Christian literature, to separate the kernel of truth from the temporary husk. They fearlessly proclaim what may appear to many readers in this country startling and radical results, but no less powerfully set forth the eternal verity of the Christian Gospel. If any readers should be pained at finding their cherished prepossessions ruthlessly stripped away, we would urge them patiently to read on, and earnestly to consider the result of Dr. HARNACK'S exposition as a whole, and they will be led, if we mistake not, to a new depth of conviction and joyful confidence in the religion of JESUS, as "something simple and sublime," the profoundest truth of the life with GOD, life with the FATHER as it was revealed in JESUS, truth which cannot be moved, and from which the humblest disciple in his trust and faithfulness cannot be moved. "Christianity," says Dr. HARNACK, "had a founder who himself was what he taught."

To steep ourselves in him is still the chief matter; but to restrict ourselves to him means to take a point of view too low for his significance. Individual religious life was what he wanted to kindle and what he did kindle; it is, as we shall see, his peculiar greatness to have led men to God, so that they may thenceforth live their own life with Him.

And in other passages towards the conclusion of the first part of the Lectures Dr. HARNACK makes it quite clear that while JESUS felt himself to have a special relation to the FATHER, to which no other man had yet attained, and that his mission was to reveal that new and more perfect religious consciousness to the world, yet he completely identified himself with his fellow-men, praying to the FATHER, submitting to His will, acknowledging Him alone as good. In the teaching of the Gospel there was no need for a "Christology." The first and greatest need was to live as CHRIST lived, and to say that a man must first have a right theory concerning CHRIST was to put the cart before the horse.

No! his message is simpler than the churches would like to think it; simpler, but for that very reason sterner and endowed with a greater claim to universality. A man cannot evade it by the subterfuge of saying that as he can make nothing of this "Christology," the message is not for him. Jesus directed men's attention to great questions; he promised them God's grace and mercy; he required them to decide whether they would have God or Mammon, an eternal or an earthly life, the soul or the body, humility or self-righteousness, love or selfishness, the truth or a lie. The sphere which these questions occupy is all-embracing; the individual is called upon to listen to the glad message of mercy and the Fatherhood of God, and to make up his mind whether he will be on God's side and the Eternal's, or on the side of the world and of time. *The Gospel, as Jesus proclaimed it, has to do with the Father and not with the Son.* This is no paradox, nor, on the other hand, is it "rationalism," but the simple expression of the actual fact as the evangelists give it.

But at the same time the person of JESUS is of the utmost importance, for he was the personal realisation of his Gospel, and essentially the Revealer.

Fire is kindled only by fire; personal life only by personal forces. Let us rid ourselves of all dogmatic sophistry, and leave others to pass verdicts of exclusion. The Gospel nowhere says that God's mercy is limited to Jesus's mission. But history shows us that he is one who brings the weary and heavy laden to God; and, again, that he it was who raised mankind to the new level; and his teaching is still the touchstone, in that it brings men to bliss and brings them to judgment.

In asking where we are to look for a trustworthy account of the life and teaching of JESUS, Dr. HARNACK decisively sets the Fourth Gospel on one side, as not emanating or professing to emanate from the apostle JOHN, and not to be taken as an historical authority in the ordinary meaning of the word. "The author of it acted with sovereign freedom, transposed events, and put them in a strange light, drew up the discourses himself, and illustrated great thoughts by imaginary situations." The great value of that Gospel is in its vivid presentment of a view of JESUS which grew out of the Gospel at a later time, and its record of religious experiences thus produced; but for history we must go to the first three Gospels. In them also Dr. HARNACK shows the true method of dealing with the miraculous element, describing the various causes which gave rise to it, separating the credible from the incredible, and bringing out the solid residuum of fact and the vital elements of religious truth, which have borne the test of the severest analysis.

The teaching of JESUS is grouped under three heads, "each of such a nature as to contain the whole, and so it can be exhibited in its entirety under any one of them."

Firstly, the Kingdom of God and its coming.
Secondly, God the Father and the infinite value of the human soul.

* "What is Christianity?" Sixteen Lectures delivered in the University of Berlin during the Winter-Term, 1899-1900, by Adolf Harnack, Rector of, and Professor of Church History in, the University, and member of the Royal Prussian Academy, Berlin. Translated into English by Thomas Bailey Saunders. Williams and Norgate. 10s. 6d.

Thirdly, the higher righteousness and the commandment of love.

Of these elements of the teaching Dr. HARNACK gives a lucid exposition, and proceeds to deal with the attitude of JESUS towards asceticism, the social question, public order, and civilisation. The Beatitudes of the Sermon on the Mount, he declares, contain both the ethics and the religion of JESUS, "united at the root, and freed from all external and particularistic elements."

A LIVING CHURCH.

SIR,—As you invite discussion on the questions raised by Mr. Lummis, may I add a word. There is much in his lament with which we must all sympathise. Thirty years ago, a convert not from orthodoxy but from apathy and ignorance, I was myself overwhelmed with the sense of the gulf between our intellectual position and our lack of enthusiasm, and often poured out my Jeremiads much as Mr. Lummis has done now. Yet, looking back over those thirty years, I am convinced that wonderful progress has been made. Then, we were in the transition stage between the old literal acceptance of the Bible and the newer and more spiritual view now almost universal amongst our churches. Then, Theodore Parker was a bogey, Science a doubtful boon, Materialism a growing nightmare, bald Atheism a terror. Now, none of these things can appal us. Our faith rests on universal foundations; religion is as wide as humanity, the Bible no longer an insoluble problem, but a record of spiritual evolution, and Agnosticism, which has banished Atheism, is more and more becoming mere reverent humility in face of the Eternal. What wonder if, with such sweeping changes going on in our attitude towards religious questions, we were not enthusiasts?

Take as an analogy an ocean-going steamer. The furnaces and boilers are generating steam, but the engineers see that it is not doing its proper work. Something is wrong in the machinery. Axles, cranks, packing, bearings have all to be overhauled and set right. The engineers have no time to be rushing on deck to ask captain or steersman which way her head lies, or exactly what spot on the chart they have reached. Enough that the captain is in charge above; their task is in the engine-room, getting all in order there.

And so, we have been busy straightening the crooked, simplifying the cumbersome, easing the overtight, and tightening the overslack in the mental machinery of religion, but all the time in full faith that the furnaces and boilers were doing their part in generating the steam. Every now and then some impatient worker does rush on deck and challenges captain, steersman, crew and passengers to know exactly where we have got to and which way we steer, but most of us grub on, down below, content to do our work in our own department, in sure confidence that without us the great ship would not speed on her way as safely or as swiftly.

Now, however, there is a growing consciousness amongst us that, having righted our machinery, more steam is wanted. Every improvement in one direction creates a demand for a corresponding improvement all round. Some suggest new boilers. Organise! they say. Combine your scattered congregations into a Tubular Boiler, with a strong outer casing of ecclesiastical unity. Take out a patent, under a copyright name—Philalethian, for example. The boiler is sure to act then. Well, it would beyond question be a vast gain if we could create a sense of corporate unity, of true Church life. But until that unity grows out of true common sympathies, and until it is church *life*, not church machinery only, nothing will come of it. Christian discipleship and brotherly love preceded even the scattered congregations of Greece, Asia Minor, Rome and Jerusalem. When these waxed feeble, organisation came in, and *the Church* usurped the place of love and brotherliness.

Sir, I welcome Mr. Lummis's earnest appeal, and all similar manifestations of divine discontent; but I have lost faith in panaceas. By all means let us improve boilers and machinery to the best of our ability; but it is the Fire that generates the steam. "I believe in the Holy Ghost." This is the clause of the creed which, next to "I believe in One God, the Father Almighty," is the key to the question. Can we generate Holy Spirit by names and organisations, or do not these grow naturally out of the indwelling of the divine enthusiasm? Can we command a Pentecostal outpouring? No! but we can meet in our upper chambers, and pray and sing and wait on God, who gives Holy Spirit to them that ask. We shall never be a Church until the units believe in worship, prayer, and fellowship. The real question before us is, "How shall we inspire the hundreds, aye, thousands, of nominal Unitarians, who have no zeal for their Zions, who have no longing for fellowship in divine things, who have no sense of spiritual worship, who have no self-denial on behalf of organised religion—how shall we inspire these with a living Faith, an Eternal Hope, and a Love that burns but is never consumed?

Will it be given to those of us who are growing elderly to sing our "Nunc dimittis," having seen the Salvation of God?

H. W. HAWKES

Waterloo, Liverpool.

SIR,—Because Mr. Lummis sees, and sees rightly, that there are some things among us which need mending, he speaks with needless severity of our condition as a whole. Those—and there are some in every congregation and every district—who are doing good work in a genuinely religious spirit are not likely to be helped by being told of "our miserable plight." Those—and there are also a good many—who have not yet realised their spiritual heritage and their practical opportunities, will scarcely be drawn into closer fellowship by being scolded.

It is much harder so to present the loveliness of religion and the inspirations of Christian service as to make men and women and the young souls in our midst feel that they must enter into them more closely than to hit out all round. Mr. Lummis's sermon somehow lacks this quality of winsomeness, just as it contains very little recognition of the faithful work which is being done among us, and very much of denunciation and the dismals.

On the whole, therefore, and in spite of his undoubted earnestness, Mr. Lummis seems to me to be on the wrong tack.

Earnest ministers and earnest laymen have their disappointments. Has that not been so with faithful toilers in every age? But I for one decline to denounce or to be dismal. Nor do I wish to be drawn into any discussion about names. On that matter we shall not yet be all of the same mind. I have wonderful visions sometimes of what our congregations, our Sunday-schools, our various branches of activity, our share in common work beyond our own borders, our general place in the onward march of things, would be like if we all, both laymen and ministers, always did everything that is possible to us, and did it in the highest, most devoted, and most loving spirit. The glory that shall be is not the glory of to-day. Only let us not *lose heart*. We are *not* apostles of a dying cause.

DENDY AGATE.

Altrincham, March 4.

SIR,—Mr. Lummis has done well to tell us plainly that if we go on as we are going, the beginning of this new age will be to Unitarianism the beginning of death. It is on record that the cynic has said, "Unitarianism will last your time and my time, and that is the best and the worst that can be said of it." How can we convert the cynic into a prophet?

First of all by following Mr. Lummis's lead and making a "clean-breast" exposure of our defects, and then "mending our manners."

With the main burden of Mr. Lummis's message I enthusiastically agree. Our cause is indeed the Gospel of Truth—truth of intellect, truth of will, truth of feeling, truth of expression and conduct and life.

1. And here is the first defect of our supreme virtue—the love of truth. "No man has a right to believe anything on inadequate evidence," says Mr. Lummis. "It is wrong always, everywhere, and for everyone, to believe anything upon insufficient evidence," said Professor Clifford. Probably Mr. Lummis and Professor Clifford meant different things; but the mass of Unitarians will cordially cry out "Bravo!" to both. That is the first defect—our insistence on proof and demonstration in spiritual things, our incapacity to preserve constantly before our minds the difference between belief without evidence and belief against evidence, our greater tendency to suspect and disbelieve than to trust and have faith, our inability to seize with the passionate eagerness of romantic devotees those "mysteries of light" which Mr. Fripp a little while ago so impressively distinguished from the "mysteries of darkness." It is hardly an exaggeration to say that every *creative* belief, every belief that is a genuine Gospel or Faith, is in the last resort a belief without evidence. The deeper mysteries of the spirit must be believed first and verified, if at all, afterwards by their own self-attestation. Unitarians have yet to learn the meaning and the legitimate scope of *the Will to Believe*, so vigorously and convincingly defended by Professor William James in his little book bearing that title.

2. The next defect I would notice is our *inverted hypocrisy*. We pretend to be less religious than we really are; and this in a body that "lacks Religion" is a serious drawback. We lack Religion indeed, but we also lack the courage to express what

Religion is ours. Meetings held exclusively for prayer and worship,or for mutual help in the culture of the devout life, are not encouraged among us. Natural, spontaneous expression of fervent spiritual feeling is apt to be regarded as demonstrative, methodistical,vulgar and—horror of horrors!—un-English. But without exercise, even public exercise, the devout life, like the physical life, must become feeble and faint. Perhaps the burden of this fault rests mainly upon the ministers whose studies in philosophy, criticism, scientific theology, &c., have a tendency to dry up the emotional and spiritual nature. But the fault is not entirely ours, and I know more than one minister who has said to me: "I used to be able to pray extempore in public, the sense of the Presence of the Unseen was sufficient to move the lips to prayer; but the congregation has chilled me, and I have now to *prepare* my prayers." How many ministers have thus sought in vain for a compelling atmosphere of devotion, and found themselves beating their luminous wings in the void!

3. Then there is our *inverted superstition.* By this I mean a dread, amounting to a kind of angry awe, when we are confronted with the habiliments and externals—the "scenic apparatus of divine worship." A white surplice, *of course,* makes a priest; a crucifix would make a Jesuit of the most puritan minister; the sign of the cross would be too terrible to contemplate. Not that I advocate these things, but they illustrate what I mean. This superstitious fear of superstition has deprived us of the potent suggestion of symbolism. We believe in self-sacrifice, but the cross, the symbol of self-sacrifice, rarely appears on our communion-tables. You may, perhaps, find it inadvertently *not* omitted somewhere on the roof. What little use is made of symbolism is made as a concession to ancient prejudice, or, as is often the case with the rites of Baptism and the Lord's Supper, as an unthinking acquiescent perpetuation of long-established custom, *not* as a conscious irresistible, inevitable expression of a living religious faith.

We believe in the beauty of holiness, and set over against it as a foil material ugliness. Except in our own drawing-rooms we show little sign of belief in the holiness of beauty. We may say what we like about "sensuous" religion, but the truth is that men and women will continue to go to those churches that satisfy their souls with a stately and dignified worship, with moving and impressive music, with a "finely rendered" liturgy, and this although the sermon may go in at one ear and out of the other like the tintinnabulation of the bells. There is much to be said for the old woman who asked indignantly, "Unless there is summat as I can see, and summat as I can hear, and summat as I can smell, why go to church?" People desire, and justifiably desire, a certain amount of form and ceremony. Whatever we may think of this, we shall all agree that there ought to be at least an outward appearance of reverence. Many Unitarians, however—others also, of course—never kneel on their knees during prayer. They come before God like "gentlemen unafraid," and lounge during the most solemn act of their lives. They come late and retire in a hurry; they frequently chatter and talk during the services; they never dream of using their church for private devotion during the week. In a sentence, there is among them a conspicuous and unpardonable neglect of the recognised observances of reverence for time, for place, and for function.

4. Mr. Lummis has truly said that "all the problems of wealth and poverty are to be faced, and the church that dare not face them is no true church of Our Father." It would be interesting, nay, thrillingly exciting, to watch the result if all our pulpits began a "Forward Movement" on Social Questions! We ought to do it; but when it is done let us be prepared to hear the carriages rumbling off to the parish church. That is the cost, but it ought to be paid without grudge or regret. The Christian Social Union and Canon Gore's "school" can do it, and they do it right well; but let us remember that the Church of England clergy have "security of tenure" and the prestige of a National Church at their back; and having remembered, let us set our teeth together, and, forgetting the cost, go and do likewise.

5. Mr. Lummis has also dealt with our need of a name. There is (*pace* Shakespeare!) much virtue in a name. In this matter, I think I am quite at one with you, Mr. Editor. There is only one possible name, and that is Free Catholic. But for the time being that is impossible, because it offends most of our laymen and many of our ministers. It would, therefore, be a disastrous blunder now to force the issue. When, however, our religious ideal has become clearer, and, as it were, self-conscious in our mind, when we come to see that after all what we stand for, and have been standing for, is not Unitarianism but undogmatic, though not undoctrinal, religion, a Catholicism that is neither Roman nor Greek nor Anglican, but Free—then the term Free Catholic will be accepted as the one possible unifying and inevitable name. When it is adopted, we shall find ourselves no longer, as now, sporadic congregations, weak and vacillating in purpose and in policy, but as one corporate Church, animated by one common ideal, and fused together by a passionate intensity of enlightened Churchmanship.

But enough of criticism—what practical steps shall we take? To remove these defects we have first to acknowledge their existence and their gravity, and then we have to set about rectifying them. To do this we need, before all things, the grace of God, a revival, a Pentecost, a simultaneous call from the pulpit to self-examination and prayer. There must be a deliberate effort to dig the wells of life anew, and a waiting upon God to fill them. We cannot obtain to order a fresh influx of spiritual life, but we can put ourselves in the way of getting it. If at the suggestion of the Conference Committee all our churches were to set apart simultaneously some Sundays and week-nights for special prayer and exhortation to piety, they would, I am confident, be richly blessed. Even a temporary stimulus of this kind might result in our acquiring, individually and collectively, life-long habits that would open a whole new world to our congregations.

With regard to ecclesiastical politics, a great reformation is needed, especially affecting the sacred office of the minister and the no less sacred status of the Church member, but for the present I think the line of true statesmanship is to do all we can to increase the power, the efficiency, and the authority of our National Conference. This must be done without any antagonism to the B. and F.U.A. But the functions of that doctrinal Association, which is doing its excellent work in a most catholic spirit, should be more rigorously defined. It might well be asked to confine its efforts to the work of publishing a certain class of books and tracts, to sending out lecturers, starting reading circles, making grants to missionary movements *up to the point where those movements become "Churches,"* when they should be encouraged to transfer their allegiance to their respective Provincial Assemblies and the National Conference. The Conference should proceed to amass funds, acquire permanent offices and officers. It ought to meet at least once annually; it should proceed to issue a Book of Common Prayer and a Hymnal which congregations, as a matter of loyalty, should be urged to adopt. It should, moreover, publish periodically a representative organ, and generally rise to a sense of its greatness, and become constituted as our one central Church organisation, acting with increasing authority through our Provincial Associations.

There are, and will be, difficulties of detail: but let us see if we can get at some understanding respecting general aims. In conclusion, let me urge you to keep your columns open, for only by a frank but forbearing public discussion shall we be able to mature our ideas and our plans. J. M. Lloyd Thomas.

Nottingham.

[We were prepared to reserve space for a full discussion of Mr. Lummis's paper, the interest of which seems to us as yet by no means exhausted, and we shall be glad, at any rate for the next two weeks, to receive further contributions; only we must ask now that they shall be short and to the point. Then, in our issue of March 30, we propose to offer Mr. Lummis the opportunity of saying anything further that he may wish to say on the subject.—Ed. Inq.]

MANSFORD-STREET CHURCH AND MISSION.

ANNUAL MEETING.

The annual meeting of the Mansford-street Church and Mission, Bethnal Green, was held in the school-room of Rosslyn Hill Chapel, Hampstead, on Tuesday evening, Mr. E. B. Squire in the chair.

The Chairman in opening the proceedings recalled the past history of the mission, from the old days in Spicer-street, when it was in Mr. Corkran's charge, and spoke of the changes in the neighbourhood which had led to the removal to Mansford-street. The experience of the past eleven years had fully justified that step, and the earnest wish of Dr. Sadler and Dr. Drummond and their friend Mr. Stanton Preston, that such a religious home of the people should not be abandoned. The reports to be presented that evening showed how the good work was prospering.

Mr. Stanton W. Preston then read the Committee's report.

The report dwelt with satisfaction on the

active part taken by the Committee of the congregation and its officers, who were represented on the General Committee of the Mission, and asked for more helpers to take part in the work of collecting for the Provident Fund. During the year 800 accounts had been opened and £635 had been collected. There was great scope for the extension of this good work if more helpers could be found.

The Chapel property, purchased in 1889, with subsequent additions, had now been vested in Trustees. To meet the heavy charge for ground-rent, the Permanent Chapel Building Fund had offered £500, and an additional sum of over £900 had been received in donations, of which it was very gratifying to note that the congregation had volunteered a contribution amounting to £18 7s. The Fund was not, however, yet sufficient to produce the whole income required to cover the ground-rent, and the Committee hoped that further donations would be received. The work of the Mission was admirably maintained by Mr. Cadman and the members of his family and other faithful helpers, but the General Fund showed a serious need of new and increased subscriptions.

Miss L. JONES, as treasurer, then presented the accounts, which showed the receipt of subscriptions amounting to £271 8s. 6d; donations, £37 19s.; grants from London District and B. and F.U.A., £50; chapel collections, £33 16s. 8d.; making with other small amounts a total of £398 14s. 11d. The year opened with a deficiency of £15 0s. 11d., and the expenses, which included £20 for repairs, amounted to £440 12s. 2d., which left a total deficiency of £56 18s. 2d. Two years ago a special appeal had produced a large amount in donations, which had not been repeated, and the annual collection at Rosslyn Hill also showed a falling-off, but there was a slight increase in the subscriptions.

The Rev. W. G. CADMAN read the Minister's Report, which opened with the following passage: — "In writing an annual report of the work of the Mansford-street Church and Mission one is always more impressed and humbled by the thought of what still needs doing than elated by the consciousness of what has been already done. Upon the dense mass of population that surrounds us the impression we make is apparently so slight. A few hundred families are, more or less, intimately known to us, and from most of these, children or adults, sometimes both, are brought under the influence of the Mission through its week-night institutions, its Sunday-school, and religious services; but it is the smallest fraction of the whole that we are able to reach. Nevertheless, it is easy to see that were the influence of the Mission, and of similar centres of light and healing, withdrawn, the consequences would be most disastrous. For this reason we are encouraged to go on, resolved that no opportunity shall be lost of scattering the seed of the kingdom.

"Statistics, when taken over a sufficient number of years, are useful as indicating the direction in which organised movements are tending. But statistics can never tell the whole tale of true missionary effort. Nor can any report describe what influences for good result from such quiet ministrations as take place at the bedside of the sick, or are rendered in other times of trial and difficulty. It is, however, one of the privileges of a protracted ministry to come across instances where the good results are beyond doubt; as when, for instance, the intemperate man has been permanently cured of his failing, and has not only begun but continued in the better way, so that the once wretched home has again become the abode of harmony and happiness; or when one sees families that had no good example set before them in the home, and others that were deprived of a father's care at the time when that care was most needed, growing up in respectability and honour and becoming, perchance, humble helpers in the Mission that gave them hope and encouragement and faith when the horizon was clouded and the way was lonesome. Instances such as these are the recompense most welcome to every earnest worker in the cause of social amelioration and of righteousness, and they are never wanting."

The report then referred to the difficulty of maintaining a regular congregation at the Mission Church, removals from the neighbourhood, and especially of the most thrifty and respectable residents, being so constant. At present no less than thirty of the registered members, including some of the most regular helpers, had to come by train. There had, however, been growth, and great stress was laid on the union of all the workers in common worship. Particulars were given of the admirable work of the Bethnal Green Provident Society, and clubs and other activities connected with the Mission. Continued help was asked in carrying out the useful convalescent work, and a special appeal was made for contributions to the Poor's Purse, which was empty, and for hospital letters, particularly for the German Hospital, Dalston, N.E., and *out-door* letters for the N.E. Hospital for Children, Hackney-road, which, with the Victoria Park Hospital, were the most useful for that neighbourhood. Male help for the Sunday-school was another special need.

Mr. W. J. CLARKE read the chapel Committee's report, and Mr. J. G. FOSTER presented the chapel accounts, both showing very satisfactory results.

The CHAIRMAN, in moving the adoption of the reports, having spoken of the finances as always a matter of anxiety and of the need of men teachers on Sunday, said that on the whole question of Domestic Missions the writings of Dr. Channing were most inspiring. His addresses in connection with the ministry to the poor in Boston were noble utterances, which must stimulate the desire to take part in such work. He expressed the earnest hope that some of their young men might be induced to go down to the mission, where, under the direction of Mr. Cadman, they would find no difficulty in entering upon the work in one or other of the many directions open to them.

Mr. J. CLASSON DRUMMOND, in seconding, said that to a casual observer it might appear that the educational work formerly done at the mission had suffered by the considerable growth of their social work. But that was a natural result of the development of the work of the School Board with its continuation classes. They now encouraged their scholars to stay at the Board-schools, where the work was so admirably done, and they themselves were able to attend more to the social side of their work. Whoever knew the dreary circumstances of the people amid miles of monotonous streets, obliged to go out of their homes, if they were to have any recreation, understood how essential the work of such a mission was in guarding against mischievous influences and corrupting habits. Through the wholesome recreation they provided they got hold of the people and helped in the formation of character. Their club work among the boys and girls was of the very highest kind. In the Preston Club they had from thirty to forty lads, of whom the greater number were about the age of twenty, at work in the world, being trained in business, and they had a great opportunity of influencing the formation of their character for good. Such work could only be done by personal contact, and the more helpers they had the wider the influence they could exert. It meant giving up one evening in the week, and he appealed for volunteers. The work would be found of great and growing interest. He also emphasised the need of contributions to the poor's purse, which, in addition to meeting many temporary needs, had to furnish several small pensions for deserving old people who were thus kept from the workhouse.

The resolution having been passed, the Committee and officers were appointed, on the motion of the Rev. J. E. STRONGE, seconded by the Rev. V. D. DAVIS, Miss L. Jones being re-appointed treasurer and Messrs. S. W. Preston and J. C. Drummond secretaries.

Mr. E. HOWARD then moved a resolution of confidence in the work of the mission, and appealing for personal help and funds to carry it on with increasing success. From his own experience during the past few months of work down at Bermondsey, he earnestly declared his conviction that such work was worthy of the support of the religiously-minded people of London. In Mansford-street he had seen the great Board-school opposite the church, and while they knew the good work done by such a school, it seemed to him that the mission did a greater, as it stood for higher things—the things spiritual and eternal. It set the Christian principle of giving in place of the great worldly principle of getting. Such thoughts should animate all their workers, and should take greater possession of people living in comfortable quarters in London. They must recognise the great void in the lives of those who lived in out-of-the-way and dilapidated parts of London, and be eager to help. Great stress was to be laid on getting hold of the children, who were readily attached to the Sunday-school. He sometimes thought what London would be like if all those mission outposts, established by all the Churches, were swept away, and their great antiseptic work, checking blasphemy, drunkenness, and immorality of every kind, came to an end. They seemed to him like the small Spartan army at Thermopylae, holding in check the Persian hosts, standing against the terrible forces of barbarism, which otherwise would sweep over their city. It was impossible to measure the greatness of the moral influence exerted by their schools and clubs. The very buildings themselves, kept clean and beautiful, were a constant influence for good. He believed there was a great future for such mission work, and especially when carried out in the spirit of their own missions. Nothing could take the place of such personal contact with the poor. But there must be a new resurrection among their people, a deeper sense of responsibility for such service. God had given them a revelation of Himself, which would be made known to others only through personal contact,

and there must be the true spirit of self-sacrifice in such work.

The Rev. Edgar Daplyn seconded the motion, and spoke especially of what they owed to the minister, who gave his life to that hard and lonely work with all kinds of disappointments, living among the people—a work in the directest line of the teaching of Christ. The service of personal friendship by those resident among the people was the best of all, and Mr. Cadman and his family were deserving of the warmest sympathy and the amplest support.

The motion having been unanimously carried, a cordial vote of thanks to the chairman, moved by Mr. Edmund Grundy, and seconded by Mr. S. W. Preston, brought the meeting to a close.

NEW CENTURY MEETINGS.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION, THE SUNDAY SCHOOL ASSOCIATION, AND THE INTERNATIONAL COUNCIL OF UNITARIANS AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS. MEETINGS IN LONDON, MAY 25th TO 31st, 1901.

Sir,—We have great pleasure in announcing that a series of most interesting and important meetings will be held in London during Whit-week, May 26 to May 31, 1901, and we shall be glad if you will give publicity to this notice in the columns of The Inquirer.

The preliminary programme published this week will indicate something of the extent and variety of the proceedings. Your readers will be interested to learn that addresses or papers by the following are already promised for the meetings of the International Council :—

Rev. Tony Andre (Florence), "The Liberal Movement in Italy."
Rev. R. A. Armstrong, B.A. (Liverpool), "Religious Thought in England at the close of the Nineteenth Century."
Professor G. Bonet-Maury, D.D. (Paris), "The Contribution of France to Religious Progress."
Professor G. Boros, D.D. (Kolozsvár) "Religious Problems in Hungary."
Rev. Samuel S. Crothers, D.D. (Cambridge, U.S.A.), "The Faith of a Free Church."
Rev. James Drummond, M.A., LL.D. (Oxford), "The Spiritual Factor of Life and the Materialism of the Time."
Professor B. D. Eerdmans (Leiden), "Liberal Religious Thought in the Dutch Reformed Church."
Rev. James Hocart (Brussels), "The Struggle with Catholicism in Belgium."
Rev. Kristofer Janson (Christiania), "Religious Liberalism in the Life and Literature of Scandinavia."
Professor Otto Pfleiderer, D.D. (Berlin), "The Social Activities of the Age and their Religious Significance."
Professor Jean Reville, D.D. (Paris), "The Mission of Liberal Protestants among Catholic Peoples."
Mr. V. Tchertkoff (friend of Count Tolstoy), "Liberal Religious Thought in Russia."
Mr. Zennosuke Toyosaki (Tokio), "Religious Liberalism in Japan."
Mr. Graham Wallas, M.A. (London), "Religion and Empire."
Mrs. Humphry Ward, "The Preservation of the Christian Ideal amid Changing Forms of Thought."
Rev. C. W. Wendtè (Boston, U.S.A.), "The Unitarian Message and Work."
Rev. P. H. Wicksteed, M.A., "The Opening Century viewed in the Light of the Great Poets."
Rev. Joseph Wood (Birmingham), "The Opportunities of the Young in the New Century."

There is reason to anticipate that the meetings will be unprecedented as to numbers and influence. We trust that ministers and delegates from congregations, Sunday schools, and choirs, from all over the country will attend, and we hope that many others will also be able to be present.

In regard to railway fares, the Whitsuntide excursion tickets will be available in many instances ; and if the Committee are informed before the end of April that a large number are coming from any one district, they can then approach the railway companies and endeavour to secure special facilities for those attending the meetings.

Owing to the very large number of delegates who are expected and the great inconvenience and waste of time in which they would be involved if hospitality were provided for them in distant suburbs, the Committee, if requested, will make arrangements for lodgings or hotels in the central parts of London. Bed and breakfast will cost from 4s. a day, or from 20s. for the week, according to the accommodation required. In the case of ministers of congregations, hospitality will be provided as far as practicable, if early application be made to the secretary.

John T. Brunner (President of the British and Foreign Unitarian Association),
H. Enfield Dowson (President of the Sunday-school Association),
J. Estlin Carpenter (President of the International Council).

March 5.

P.S.—All communications should be addressed to the secretary, Rev. W. Copeland Bowie, at Essex Hall, London.

PROVINCIAL LETTER.

IRELAND.

The opening year of the new century finds the Free Churches on the Irish side of the channel at peace within themselves, at peace with one another, and nowhere undergoing violent assault from the forces of orthodoxy. So far as is known to the writer of this letter, our churches are going quietly forward with their worship and their work; and we seem to have generally agreed among ourselves that that is the best thing we can do, or the next best, at any rate, to helping one another and working together in a common cause.

It will depend upon ourselves, however, whether the calm that now reigns shall bring us renewal of strength or whether it shall mean the beginning of our break up and decay. If I am rightly informed, the decline in the total population of Ireland has now ceased; and one of the churches, at least, the energetic and wide-awake Methodist Church, has even been growing and increasing in numbers among us. I am one of those who believe that, if we have but the courage to embrace them, there are opportunities now open to us for the proclamation of the better faith; and if we will pull together there is common work awaiting us here which we shall ourselves be all the better for doing. Must I be more definite? The summer season will soon be upon us, and our people will be "down at the shore" for their usual month. Is there nothing to be done at Bangor? Nothing at Portrush? Have we no organisation that could take the work in hand?

May I venture to sound a note of warning, since the question of our numbers is an important one, as to what may be said of us when the forthcoming census returns are issued? We in Ireland are to be asked to say what religious body we belong to. We have exactly the same difficulty on this side of the water as exists in England, in answering any such question; and our difficulty is even increased by the fact that many of us like best of all the name "Non-subscriber"—a name which English people do not understand, but which Irish people both understand and honour. But when it comes to describing ourselves in a census-paper, what are we to say? At a ministers' meeting here, a little while ago, some one proposed that our people should be urged to adopt for the nonce a common designation. "I don't care what name we take," said the speaker, "so long as we agree about it." Just so! We always give it up exactly there. We should not and could not be brought to unite in favour of any common designation. And if I am right in thinking that the liberty, or, if you like, this wilfulness has largely increased among us of late, then our members, when the census-clerks reckon them up, are likely to show a considerable falling-off from the figures of ten years ago. So that if—or rather when—the decline is quoted against us, it will be well for our own people to understand it, that they may not be "afraid with any amazement."

There is a death-like stillness throughout the land just now as to the question of founding a Catholic University here. It is a silence that may at any moment be broken by the roar and rattle of an earthquake. When the best minds of a country confess themselves profoundly dissatisfied with existing arrangements for the most important thing of all in the nation's life; when party leaders have schemes of reform almost ready for publication; when politicians are sent to Parliament on the clearly understood condition that they shall not, for the time, either speak or write in favour of what they have declared to be a measure of public justice; when the most trusted friends and advisers of a people pledge themselves, one after another, to support a cause "when the moment arrives"—then the conditions are what you call "Electric," and change is in the air. Of the day and the hour, of the man and the method, who knows? But that it is coming and will come is just as certain as that the sun will rise to-morrow. For our own people the question which presses is whether we are quietly, thoughtfully, conscientiously, making up our minds as to the line we shall take. I hope we are, though I doubt it.

Meanwhile signs of unrest multiply upon us. The Royal University of Ireland stands in Ireland for what the University of London represents in England; *Cuncti adsint;* it is non-theological and non-political; it was planned "after the model" of London. What more do we

want? Could anything be fairer or more open? But hear what was said publicly, only a few weeks ago, by a member of the governing body of the Royal: that "the odious distinction of religious creed . . . prevailed in it from the bottom to the top, from the porter who stood at the door to the Chancellor who sat in the supreme chair. They had this fact staring them in the face, that chancellors, fellows, examiners, and all sorts of officials must be elected not alone on the broad academic grounds which only should be regarded in an academic body, but that *their religious creeds must be taken into consideration at every step.*" What was meant was, of course, that the Senate of the University tried to give each sect a lift in turn, not unfairly favouring any one of them to the neglect and wrong of any other. But is that what we mean by "open," "broad," "unsectarian," and other favourite words of ours? Is that what we desire, and knew of, and were content with? Or does it go to convince us all the more that we have got this thing wrong, and the reform we need will have to begin farther back and be more thorough than we at first thought? No wonder that, a fortnight ago, the Senate came to the unanimous resolution: "That the relations of the University with its own colleges and students, and with other colleges and students, are unsatisfactory," and asked for the appointment of a Royal Commission to consider the position of the University towards "the educational needs of the country at large."

There the great question is, and by all the tokens it will demand ere long its serious answer. We say, and truly say, "There is no scheme before us at present." And we say, less wisely, "Produce your scheme, and then we will judge it." With all respect, our people have not yet resigned their place among the formers and creators of public opinion, or consented to follow merely where others lead the way.

To close this letter, may I use the opportunity it gives me to make a request? I want to gather together, if I can, complete sets of our Irish Unitarian magazine literature. So far as I know, no library here thought it worth while to keep such magazines together, and bind them up and put them on its shelves for future use; yet now without them the history of our churches is difficult to get at. There was the *Bible Christian*. It ran, in a first series of monthly parts, from 1830 to 1835, in a "new series" from 1836 to 1838, and in "a third series" from 1839 to 1845, when it was merged in the *Irish Unitarian Magazine*, with which Dr. Montgomery had a good deal to do, and in which he wrote the first chapters of his history of Presbyterianism in Ireland. There were two volumes only of this magazine, dated for 1846 and 1847. Then came the *Christian Unitarian*, edited by the Rev. C. J. M'Alester, of Holywood. It ran through five volumes, from February, 1862, to January, 1867. At the time the *Non-Subscriber* was still appearing, following upon the *Beth Birei Magazine*," which was specially the organ of the York-street Church, Belfast. Lastly came the *Disciple*, under the guidance of the Rev. Alexander Gordon as editor-in-chief, its three volumes being dated for 1881, '82 and '83. Friends have helped me to gather together complete sets of the most recent of these magazines, and I should be very grateful for further assistance. Any odd numbers, even of the *Bible Christian*, the *Non-Subscriber*, or the *Beth Birei*, would be helpful to me.

DOUGLAS WALMSLEY.

EVENING.

HOMEWARD now the weary wend,
While the deepening shades descend;
Home again! the evening bell
Bids another day farewell.

Happy day, whose setting sun
Sees the task appointed done,
Brings the toiler full release—
Outward rest and inward peace!

Happy be our song of praise
To the Lord of happy days,
Happy most when most we know
Who it is that makes them so.

His the love that cures our care,
Lifts the burdens that we bear,
Ends the blessing of the light
With the sweet "Amen!" of night.

Keep us, Lord, until the morn
Brings us back to life new-born,
Free from guile and pure from stain,
Glad to live and love again.

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast: Domestic Mission.—The annual meeting of this Mission was held on March 4, the Rev. Douglas Walmsley presiding. Miss Bruce presented the Committee's report, the Missionary (Rev. G. J. Slipper) read the record of his work for the year, and addresses were given by Mr. James Davidson, Mr. Robert Dickson, and the Revs. Dr. Mellone, T. Dunkerley, Richard Lyttle, and Alfred Davidson. The Rev. Dendy Agate, of Altrincham, was cordially thanked for the services he had rendered to the Mission on the preceding day, when he had preached on its behalf at the First Presbyterian Church in the morning and at All Souls' Church in the evening. Mr. Agate replied in a helpful and cheering speech. The Mission has had serious losses of late by the death of not a few of its staunch supporters, and a special effort is being made at the present time to gain for it increased financial and practical help. Mr. Slipper is working well and faithfully; he has the esteem and confidence of the Committee, and his work steadily prospers. Already, therefore, the movement to strengthen the Mission promises to be successful, and a very hopeful and earnest spirit animated all who were present at the annual meeting.

Chatham.—On Wednesday week a reception to the congregation was given by Mrs. Wood and Miss Tribe, supported by Mr Seaton and the officers of the church. The programme included songs and instrumental music and recitations by the Rev. G. S. Hitchcock and Mr. Seaton. The Ladies' Working Society helped in the arrangements for a very pleasant evening.

Edinburgh.—The Rev. A. Ernest Parry, of Kirkcaldy, lectured at St. Mark's Chapel, under the auspices of the Literary Society, on Monday evening, taking for his subject "Richard Jefferies, the Prose-Poet of the Fields." The lecture was warmly appreciated, and at its conclusion Mr. Drummond, alluding to Mr. Parry's approaching departure from Kirkcaldy, expressed on behalf of the Edinburgh congregation, the universal regret which is felt. Mr. Parry, in a few words, feelingly replied. The proceedings were brought to a close with the customary votes of thanks.

Ipswich.—At a meeting on Monday evening of the Girls' Social Circle, in the Unitarian Schoolroom, the Rev. Lucking Tavener in the chair, Dr. Mawer gave a lecture on "Crystals," abundantly illustrated by skeleton models, as well as by specimens of sapphires, emeralds, beryl, and other minerals in the conditions in which they were found in nature.

Lancaster.—A new organ, built oy Mr Albert Keats, of Sheffield, has just been opened, and the chapel has been painted and decorated, and electricity substituted for gas, the whole having cost between five and six hundred pounds. The opening services, conducted by the minister, the Rev. J. Channing Pollard, the organ recitals, and sacred concerts, have been most numerously attended. Lengthy and gratifying reports have appeared in the local Press.

London: Stepney.—The third of the series of monthly conferences on "The Religion the Age Wants" was held last Sunday afternoon, Miss Florence Hill in the chair, when the Rev. P. H. Wicksteed gave an earnest and spiritual address on "The Brotherhood of Nations." He quoted with effect his favourite poet, Dante, who had declared that no one should engage in politics unless he had first satisfied himself as to the real goal of civilisation. Without this knowledge and idea as a guiding ideal mistakes and disasters are inevitable. The ideal which the lecturer then unfolded was the lofty one of the universal brotherhood of the human race, the advance and elevation of every individual. He stated that the sentiment of nationality was only useful when it enabled us to sympathise with the like aspiration of others. He illustrated the right and the wrong attitude towards "foreigners" by a lively description of the conversation and manners of travellers on the Continent. There was a large attendance and animated discussion. In the evening Mr. Wicksteed preached in College Chapel on "South Africa." He sketched the history of the last 300 years, the acquisition of the Cape by the British, the great treks, the discovery of diamonds and its unhappy consequences, the bankruptcy of the Transvaal and the British occupation and subsequent withdrawal, the discovery of gold and the influx of adventurers, and finally the Jameson Raid, beginning the recent policy of Lies. He drew a lurid picture of the wickedness of British policy, and in conclusion urged national repentance.

Rotherham.—The annual meeting of the congregation of the Church of Our Father was held on Monday evening, Feb. 25. The chair was taken by the Rev. W. Stephens. The treasurer's balance-sheets of the Committee and of Fisher's Bequest Trustees and the Fellowship Fund, with the report as printed and circulated, were confirmed. Nine members were appointed on the Committee. Mr. Thomas Cocker was appointed secretary and Mr. Andrew Thomson treasurer for the ensuing year, both to act in the capacity of churchwardens. The meeting concluded with a vote of thanks to the chairman. The report contained a list of the ministers of the congregation, beginning with a son of Oliver Heywood's of the same name, including the Rev. W. Allard (Ebenezer Elliott's "Parson Allard," and concluding with Jacob Brettell (1816-61), William Blazeby (1861-94), and William Stephens, who has been minister since 1894. The Old Chapel in Downs-row, now used as a Sunday-school and lecture-room, is to be renovated and enlarged by the addition of class-rooms.

Yarmouth.—On Thursday last a very successful entertainment was given by the Old Meeting Band of Hope. The programme consisted of music, songs, recitations, and a play called *The Lost Umbrella*. The history of the Band of Hope during the season has been a chequered one. At the commencement it was very small and select. A largely attended lantern entertainment raised the number to about fifty. But it was not found practicable to secure order with so many newcomers, who were not very amenable to discipline. It was therefore necessary to make a selection for a start, and only admit new members gradually. The result has been satisfactory.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk

BIRTHS.

WOODALL.—On the 6th March, at 13, Embankment-gardens, Chelsea, the wife of Henry Woodall, of a daughter.

DEATHS.

BROOKS.—On the 28th Feb., at Elm Hirst, Wilmslow, Cheshire, Mary, wife of James Howard Brooks, aged 61 years.

LAWFORD.—On the 6th March, at 23, Carlyle-mansions, Chelsea, suddenly, Edgar Charles Lawford, eldest son of the late George Lawford, aged 48 years.

Our Calendar.

SUNDAY, March 10.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. "The Permanence of Jesus." Monday, 8.15 P.M., Lantern Pictures, "Rochester, its Cathedral and Castle," Rev. Frederic Allen. Wednesday, 13th, Annual Meeting, Sir John T. Brunner, Bart., M.P., presiding, 8 P.M.; tea at 7.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. G. Davies Hicks, M.A., Ph.D., and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. F. K. Freeston, and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Mr. T. Elliot.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 A.M., "Ecce Homo," and 7 P.M., "Zaccheus." Children's Class, 12.30. Collections for Mansford-street Mission.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. Rev. F. W. Stanley, and 7 P.M., Rev. F. K. Freeston.

Kentish Town, Clarence-road, N.W., 11 A.M., "Will Religion Die?" 7 P.M., "The Christ of Dogma, and the Jesus of Fact," Rev. Alexander Farquharson.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, M.A., and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Churchand Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M. Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., P. W. Ames, F.R.S.L.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M. Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., and 6.30 P.M.

Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. T. E. M. Edwards.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Mr. R. A. Andreae, of Manchester College.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church (Free Christian), New-road North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M., and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel Blackfriars, 11 A.M., Rev. F. H. Jones.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M. Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A

Liscard, Memorial Church, Manor-road, 11 A.M., and 6.30 P.M., Rev. John McDowell.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. Harwood, B.A.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road Sefton Park, 11 A.M and 6.30 P.M.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Odgers, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.

Rochdale, Blackwater-street, 10.30 A.M., Rev. T. P. Spedding, and 6 P.M., Rev. A. W. Fox, M.A.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Priestley Prime.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. Harold Rylett. Stables in the grounds.

Southend, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. Dear.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G. Hamilton Vance, B.D.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 10th, at 11.15, Dr. WASHINGTON SULLIVAN, "The 'Decalogue'—Is it the Foundation of Morality? IV. The Sabbath."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 10, at 11.15 A.M., JOHN M. ROBERTSON, "The Nineteenth Century."—"Modern Science: Its Moral and Philosophical Outcome."

MANSFORD-STREET CHURCH and MISSION.

RESOLUTIONS passed at the Twelfth Annual Meeting, held at Rosslyn Hill, Hampstead, on Tuesday, March 5th, 1901, E. B. Squire, Esq., in the Chair :—

1. Moved by the Chairman and seconded by Mr. J. C. Drummond—

"That the reports now read be received, adopted and printed for circulation, under the direction of the Committee."

2. Moved by Rev. J. E. Stronge, and seconded by Rev. V. D. Davis—

"That the following Ladies and Gentlemen be the Committee and Officers for the ensuing year :—Mrs. E. B. Squire, Miss E. G. Baily, Rev. Dr. Herford, Sir E. Durning-Lawrence, Bart., M.P., Rev. E. Daplyn, Messrs. T. Adams, W. J. Clark, J. G. Foster, E. F. Grundy, J. R. Grundy, F. W. Lawrence, H. B. Lee, and E. B. Squire; Treasurer, Miss L. Jones; Secretaries, Mr. S. W. Preston and Mr. J. Classon Drummond; Auditors, Mr. E. B. Squire and Mr. Heald."

3. Moved by Mr. R. E. Howard, and seconded by Rev. Edgar Daplyn—

"That this Meeting desire to express their conviction of the value of the work done at Mansford-street as shown by the reports read, and to urge all those who are interested in mission work to give personal help and supply funds to enable it to be carried on with increased success."

4. Moved by Mr. E. F. Grundy, and seconded by Mr. S. W. Preston—

"That the best thanks of the Meeting be given to Mr. E. B. Squire for his great kindness in taking the Chair this evening."

S. W. PRESTON, J. CLASSON DRUMMOND, } Hon. Secs.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The ANNUAL MEETING will be held at STAMFORD-STREET CHAPEL on WEDNESDAY, MARCH 13th, at 8 P.M., when Sir JOHN T. BRUNNER, Bart., M.P., will preside, supported by the Rev. Frederic Allen (the Minister), the Rev. W. Copeland Bowie, C. F. Pearson, Esq., S. S. Tayler, Esq., and other ministers and laymen.

Tea (to which friends are cordially invited) will be provided at 7.

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SIMULTANEOUS COLLECTIONS

in support of the Work of the Association will be held on SUNDAY, March 17th, at the following places of Worship :—

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"	Hope-street Church.
"	Ancient Chapel of Toxteth.
Southport	... Portland-street Church.
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THE NEW CENTURY MEETINGS.
LONDON, MAY 25th to 31st, 1901.

PRELIMINARY PROGRAMME.

SATURDAY, MAY 25th.

4—6.—Tea and Coffee at Essex Hall. Arrangements about Lodgings, Excursions, &c.

SUNDAY, MAY 26th (Whit Sunday).

10.—Visits to Schools and Churches in and near London.

3.30.—Gathering of Elder Scholars at Essex Hall: Religious Service and Address.

5—6.—Tea and Coffee at Essex Hall for Teachers and their friends.

7.—Service for Sunday School Teachers and Church Workers at Little Portland-street Chapel.

MONDAY, MAY 27th (Bank Holiday).

10—4.—Conducted Parties will visit Places of Interest: Westminster Abbey and St. Paul's, British Museum, Crystal Palace, National Gallery, South Kensington Museum, Tate Gallery, The Tower, Wallace Collection, Zoological Gardens, &c.

4—6.—Afternoon Tea at Essex Hall. Evening free for Social Intercourse and Entertainments.

7—9.—Annual Meeting, Temperance Association: President, The Earl of Carlisle.

TUESDAY, MAY 28th.

9.—Breakfast, Sunday School Association, King's Hall, Holborn (entrance from Newton-street).

10—1.—Annual Meeting, Sunday School Association. Welcome to Sunday School Delegates. Addresses on "Retrospect," and on "Outlook."

2.—Conducted visits to Places of Interest.

2.30.—Annual Meeting Postal Mission and Unitarian Workers' Union.

3.30.—Committee of Triennial Conference.

4—6.—Afternoon Tea at Essex Hall.

6.45.—Communion Service at Little Portland-street Chapel.

8—9.30.—United Religious Service: British and Foreign Unitarian Association, Sunday School Association, and International Council, at St. James' Hall, with Choir from all parts of the country: Mr. John Harrison, Hon. Organist.

WEDNESDAY, MAY 29th.

9.30.—Devotional Service at Essex Hall.

10—1.—Annual Business Meeting of the British and Foreign Unitarian Association.

2.—Conducted visits to Places of Interest in and about London.

2.30—4.—Conference of Presidents, Secretaries, and Treasurers of Unitarian Societies.

4—6.—Afternoon Tea at Essex Hall.

8—11.—Conversazione and Reception by Sir John T. Brunner, Bart., M.P., President of the B. and F. U. A. Royal Institute of Painters in Water Colours, Piccadilly.

THURSDAY, MAY 30th.

9.30—Devotional Service at Essex Hall.

10—1.—International Council of Unitarians and other Liberal Religious Thinkers and Workers. Address by the President, Rev. J. Estlin Carpenter, M.A. Welcome to Foreign Delegates. Resolutions and Papers.

1.30.—Luncheon to Delegates of Sunday School Unions, followed by a Conference.

2.30.—Inaugural Meeting of the Young People's Union.

4.—Meeting of Ministers, with Paper by Rev. C. W. Wendté.

4—6.—Afternoon Tea at Essex Hall.

8—10.—Great Public Meeting. Speeches by Representative Speakers on Present-day Religious Thought and Life. Westminster Town Hall, Caxton-street, Victoria-street.

FRIDAY, MAY 31st.

9.30.—Devotional Service at Essex Hall.

10—1, and 2—3.30.—International Council of Unitarians and other Liberal Thinkers and Workers. Short Papers on Questions of Religious Thought and Life by Representatives from America, Belgium, Denmark, France, Germany, Holland, Hungary, India, Italy, Japan, Russia, Scandinavia, and Switzerland.

4—6.—Reception at the Mansion House by the Right Hon. the Lord Mayor of London to the Representatives from Abroad and the Delegates of Congregations and Sunday Schools.

9—11.—Reception by Sir Edwin and Lady Durning-Lawrence at 13, Carlton House-terrace.

Invitations have been forwarded to the Secretaries of Congregations, inviting the attendance of Ministers and Representatives of the Church, the Sunday School, and the Choir. The Secretary, Rev. W. COPELAND BOWIE, will be glad to receive the Forms duly filled up as soon as possible, so that the necessary arrangements may be made about Lodgings, Hotels, Excursions, and Receptions.

Essex Hall, London, March 7th, 1901.

Printed by Woodfall & Kinder, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. Kennedy, at the Office, 3, Essex-st., Strand, London, W.C. City Agent, John Heywood, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), John Heywood, Deansgate.—Saturday, March 9, 1901.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3064. NEW SERIES, No. 168.] LONDON, SATURDAY, MARCH 16, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

THE London and South Eastern Provincial Assembly is earnestly mindful of its new century duty and opportunity. As already intimated by the President, in a letter which we published last week, simultaneous exchanges amongst the ministers in the province will take place on Sunday, March 24, and in some cases the annual Assembly collection will be fittingly taken on this occasion.

We are also glad to learn that a United New Century Service has been arranged to take place on the following Tuesday, March 26. This service will be held in the renovated Little Portland-street Chapel, at 7.30 P.M., and the chapel choir will lead the singing. It will be chiefly devotional in aim, but brief addresses will also be given by the Revs. W. G. Tarrant and F. K. Freeston. Ministers and secretaries of our London churches are asked to make this service known at once to their congregations.

TO-MORROW (Sunday) morning the Rev. Stopford A. Brooke is to preach in Little Portland-street Chapel, concluding the present series of sermons there. Our readers will remember that at the opening of the renovated chapel it was announced that the congregation proposed to erect memorial tablets to the Revs. John James Tayler and Dr. Martineau, containing medallion portraits, to be placed on the wall on either side of the Communion table, over which is the memorial to the Rev. Edward Tagart, the first minister of the chapel. On Sunday morning we understand that there is to be a collection to be devoted to the Memorial Fund.

A FEATURE of special interest in the annual meeting of the Blackfriars Mission and Stamford-street Chapel, of which a report will be found in another column, was the resolution authorising the purchase of a house and garden adjoining the chapel in Stamford-street. The premises, which are freehold, are to be had for £700, the opportunity of the purchase having been secured through the watchful care of Mr. S. S. Tayler. Towards the purchase-money legacies amounting to £150 are available, and another £150 has been given by Sir E. Durning-Lawrence, Lady Lawrence, and Miss Durning Smith, while Sir John Brunner, who presided at the meeting, said that he would follow the example of his friends, and make a similar donation. There is therefore now an opportunity for the friends of the good work to come in and make up the amount. The house will be available as a residence for the minister or other workers at the Mission, and there can be no doubt that such a settlement of workers, who will live in constant contact with the people they desire to befriend, would immeasurably strengthen the beneficent influence of the Mission.

THE annual meeting of the Evangelical Free Church Council opened at Cardiff on Tuesday. The Rev. C. H. Kelly, the retiring President, preached a sermon on "Experience, an Essential of True Religion," which will be found in this week's *Christian World Pulpit*. The new President, the Rev. J. G. Greenhough, M.A., then delivered his address, the subject of which was "The Unifying Forces of the Times." As to Imperialism he said that Empire did not mean to them aggrandisement, but power and opportunity for righteous ends. Between Rome and Gospel religion the great gulf remained fixed, and endowed clericalism was a great obstacle, yet the tide of growing unity among religious bodies swept on. It was Christ and Christ alone who would unite the Churches. For fifteen centuries they had been fighting for "isms": the Church of the Twentieth Century was going to fight for Christ.

Subsequently a resolution, recognising that there were differences of opinion as to the war in South Africa, but expressing a passionate desire for peace, was moved by Dr. Mackennal, seconded by a gentleman who believed the war to be a necessary one, and unanimously passed.

WE are glad to quote from this week's *Christain World* the following timely note: —"The *Church Times* proposes (metaphorically) to stone the Bishop of Hereford, because he has written the preface to a volume of 'Christian Conference Essays,' in which one of the contributions is by Dr. Brooke Herford, the well-known Unitarian minister. This High Church organ asks whether the Churchmen of Dr. Percival's diocese are content to see their Bishop in such company. It asserts that 'the leading Dissenting sects refuse to recognise the Unitarian body as a Christian society.' It considers that it is 'grossly unseemly' to call a conference Christian in which a Unitarian expounds his views. Finally, it asserts: '*A little mild playing at Popery is far less harmful than a serious conference on a common footing with non-Christians.*' It seems to us that it is 'grossly unseemly' and presumptuous for *The Church Times* to dogmatise about the views of Free Churchmen. Profoundly as the mass of Evangelical Free Churchmen may differ from the Unitarians, they are not prepared to brand them as 'non-Christians.' To them Christianity is, above all, a spirit and a life, and they honour men of such devout life and inspiring influence as the late Dr. Martineau as pre-eminent Christians. The last statement we quote from *The Church Times* is a revelation. The High Churchmen, then, *are* 'playing at *Popery*'; it is well to have that frankly admitted. '*Playing* at Popery': are, then, the Anglican 'Masses' and confessionals, with all the tremendous claims attached to them, merely play?"

DR. WINNINGTON-INGRAM, who in 1897 became the second Bishop of Stepney, the Suffragan Bishop for East London, is to be the new Bishop of London, in succession to the late Dr. Creighton. Dr. Winnington-Ingram is a young man, younger even than Dr. Ryle, the new Bishop of Exeter, and is unmarried. Born in January, 1858, he was educated at Marlborough and Keble. In 1889 he became the head of Oxford House, Bethnal-green, and six years later rector of Bethnal-green. Of the quality of his work in the East-end his little book on "Work in Great Cities" bears witness, consisting of six lectures on "Pastoral Theology," delivered in the Divinity School at Cambridge in 1895. As to the feeling in the diocese on the Bishop's appointment, the *Times* says:—

It may be stated quite freely that though the Evangelicals in his district are as devoted to him as any of his clergy, the sympathies of the Bishop are with the High Church school. But he was in constant consultation with the late Bishop, whose last years were devoted to a fairly successful effort to keep things within the four corners of the Book of Common Prayer. Moreover, the new Bishop can make a stronger personal appeal to the recalcitrants in that he has worked hard among them as one of themselves. Indeed, it is in this personal aspect of the appointment that its strength rests. It means that the diocese will be under a man who is not intellectually great, but whose individuality has already done much to make fashionable people take a more serious view of their responsibilities, to brighten the lives of the dwellers in the

overcrowded parts of East London, and to induce men to enter the somewhat depleated ranks of the Anglican clergy.

The Archdeacon of London, preaching in St. Paul's on Sunday afternoon, said that it was his privilege to give the first public welcome to the new Bishop, and then proceeded (as reported in the *Guardian*) as follows:—

If ever there was a man who lived by the power of Christian sympathy it is he. The whole diocese will rejoice to have as their leader and ruler one so whole-hearted. What has given him his rapidly acquired influence over the educated people in the west of London? What has obtained him his present power over the East-end population? What has attracted the enormous crowds who have come to hear him preach at St. Paul's? It is the earnestness of his single-minded belief, the self-consecration to his work, the consistency of his life, the simplicity of his devotion, and the absolute sincerity of his affectionate sympathy for every sort and condition of men with whom he has had to do, from the highest to the lowest. With a guide of such primitive faith and zeal, such plainness of life, such happy unworldliness, such cheerful optimism, such unflagging energy, such fresh and open and attractive friendliness, such unruffled good humour, we look forward, under God's blessing, to prosperous and progressive days for the Kingdom of Christ in this mightiest and most perplexing of all the dioceses in the world.

The Holy Synod of the Orthodox Church of Russia has at last published the excommunication which has long been hanging over Count Leo Tolstoy, denouncing his anti-Christian and anti-ecclesiastical teachings. The excommunication, which is signed by the Metropolitans of St. Petersburg, Kieff, and Moscow, and other ecclesiastics, is couched in mild and benevolent terms. It states that as the Count could not be persuaded from his open teaching, he can no longer be considered a member of the Orthodox Church, until he repents and is reconciled. "We, therefore, place on record his apostacy from the Church, and we pray that the Lord may restore him to comprehension of the truth. We pray thee, therefore, O merciful God, who desirest not the death of a sinner, hear us, and have mercy on him and restore him to thy Holy Church. Amen." The March *Bookman* is a Tolstoy number, with illustrated articles on "Tolstoy as a Writer," by G. H. Perris, and on his place in European Literature by Edward Garnett. As a supplement there is also a fine full-page portrait.

Mr. Carpenter's course of six lectures on "The Bible in the Nineteenth Century," delivered on successive days at Leeds, Bolton, and Liverpool, was concluded last week, and was throughout eminently successful, both in point of the numbers attending and the public interest aroused. That the attendance at Leeds was the smallest of the three by no means shows that the lectures were not warmly appreciated there. In Liverpool, as we have already recorded, the audience was very large, for such lectures, being estimated at from 400 to 450, while the last lecture was, if anything, more largely attended than the first, and the local papers kept the subject well before the public. At Bolton we hear that Spinners' Hall was filled each evening, and one of the most gratifying features was the attendance of several clergy and ministers of other denominations, as was also the case in Liverpool. At the close of the last lecture at Bolton the Rev. C. J. Street took the chair and a cordial vote of thanks to Mr. Carpenter was moved by the Rev. J. A. Lauria, vicar of Ainsworth, and seconded by Mr. Godfrey Woodhead, a member of the Society of Friends. There is no question that much good has been done by this experiment, and many of the regular attenders at the lectures, not Unitarians, have expressed a strong wish that it will be repeated next winter.

On Tuesday afternoon Lord Rosebery opened the Whitechapel Art Gallery, which has been built at a cost of some £16,000, next to the Whitechapel Free Library and Museum, in the great thoroughfare, not far from the corner of Commercial-road. The Free Library is one of the munificent gifts of Mr. Passmore Edwards, who has been also one of the chief contributors to the cost of the Art Gallery. This admirable building is really the outcome of those annual loan exhibitions of pictures which Canon Barnett has held at Easter for nearly twenty years in his school-room at St. Jude's. It is now proposed in these larger premises to have a series of such exhibitions throughout the year, of crafts as well as arts. The present exhibition is to be opened for five weeks, and will be succeeded about Whitsuntide by an exhibition of Chinese Art.

The collection of pictures now in the Whitechapel Art Gallery is of the greatest interest. Both on the ground floor and in the spacious, well-lighted room above, and in the smaller ante-room, there are treasures of the highest value, old masters, such as Vandyke's "Sir Edmund Verney," Romney's "Mrs. Glynn," and Gainsborough's "Shepherd Boy," a number of fascinating Prae-Raphaelite pictures by Madox-Brown, Millais' "Carpenter's Shop," Rossetti's "Monna Pomona," and a number of works by the most popular of recent painters, such as Peter Graham and Leader. In the larger rooms the public are warned by a cord not to go too near to the pictures; but in the ante-room there is a Turner hung, entirely without protection, on a level with elbows and irresponsible umbrellas, which, in a crowd, might easily do irreparable mischief. The Director has no doubt already been warned of the danger.

In a letter which appeared in the *Liverpool Daily Post* of Thursday, the Rev. R. A. Armstrong recalls a series of lectures delivered in Hope-street Church on successive Sunday evenings in 1892, when ministers of the Baptist and Congregational bodies and the Society of Friends expounded the principles of their own religious community, and Mr. Armstrong was able to read letters from clergy of the Roman and Anglican and Presbyterian churches, written to him for the same purpose. Turning now to other communities "more remote, perhaps from the current forms of Christian orthodoxy, but all contributing in their measure to the higher life of our country," Mr. Armstrong announces for to-morrow a lecture by a Swedenborgian minister, who is to be followed on March 24 by Mr. Albert Crompton, of the "Church of Humanity." On Monday evening the Rev. S. Friedeberg, of the old Hebrew congregation, is to lecture on "The Truth and Principles of Judaism."

After these expositions, Mr. Armstrong himself will lecture on Sunday evening, March 31, on "The Faith and Principles of Unitarian Christianity"; and referring to the whole matter he writes:—

My purpose in arranging this series of discourses is the same as that by which I was actuated in organising the previous course in 1892. I believe that no higher service can be done to our common religious life than to mitigate the prejudices and modify the misunderstandings which hold religious men of different schools aloof from mutual sympathy and fellowship. I well know that our intellectual interpretation of religion cannot be uniform, that the intellect divides and leads men to different philosophies and divergent theologies, or no theology at all. But I believe that the religious sentiment itself is kindred in all good men; that the like love, and aspiration, and awe, and longing for the good, forms, at any rate, a large part of the religion of us all. And I am certain that we are making for the Kingdom of God if we get to understand each other's thoughts on the highest themes better than we can while we all hold utterly aloof from each other. Nor is it from any indifference to truth that I open my pulpit to men from whom I differ widely in conviction, but because I believe that the cause of truth is itself best served by such mutual tolerance and consultation.

In conclusion, Mr. Armstrong expresses the wish that such a function were not thrown on "a small church, itself excluded from the general communion of Christian men," but since the ministers of the larger and more popular churches will not take the lead in this endeavour, he glories in the freedom of his own Church, which renders it possible; and he adds the wish that in Liverpool instead of aiming at a Cathedral which is to be only for the "dominant denomination," a temple more spacious and glorious might be erected which might embrace all the varied religious life of Liverpool, and "be at the occasional service, under due regulation, of every religious group in our midst, and symbolise the blessed unity of spirit under many divergent creeds."

Dr. Carter, Professor of Therapeutics in the Liverpool University College, lectured on Wednesday evening in the Hope-street Church Hall, on "The Physiological side of the Temperance Question," the Rev. R. A. Armstrong in the chair. Dr. Carter showed how, like the once-cherished ideas about periodical bleeding and coddling in a warm room as a cure for cold, the belief regarding alcohol as a means of vigour and longevity had come to be exploded in the light of careful statistics. Citing the quinquennial returns of the Temperance and General Provident Institution, he said these had repeatedly proved that the total abstainer had a much better chance of long life than even a moderate drinker. The lecturer was cordially thanked, on the proposition of the chairman, seconded by Mr. Philip Holt. On the motion of Mr. Harold Coventry, seconded by Mr. J. H. Burroughs, the meeting enthusiastically adopted a resolution in support of Mr. J. W. Crombie's Bill for prohibiting the sale of drink to children under sixteen years of age.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THEODORE PARKER.

BY THE REV. CHARLES G. AMES.*

THEODORE PARKER cannot be named among the creators of systems or the founders of institutions. It was not given him to establish even one permanent religious society. His work was not chiefly that of the architect. In the wilderness of Orthodoxy, of hesitant Liberalism, and of a half apostate republic, he was a Voice—a clear ringing Voice—crying, "Prepare ye the way of the Lord, and make his paths straight!"

This was his mission and message—to demand, in God's name, the straightening of the ways. First, by the rectification of religious thinking, in the interest of simplicity and sincerity. Next, by the rectification of conduct—personal, social, and public—in the interest of honesty, justice, humanity. Like John the Baptist, he drew after him much people. That Voice was heard across the land, as if a son of thunder had spoken. Whether men heeded or hooted, they were compelled to hear. Like the preaching of Savonarola, this austere and fearless call to a true way of life reached many a prepared heart and stirred many a hearer to re-examine his professed beliefs, the rectitude of his acts, and the righteousness of public laws and their administration.

In every present demand for honest speech, for the revision of creeds, for social justice, or for a return to the national standard of impartial liberty and impartial law, in every rebuke of cowardly silence or corrupting compromise, we may still hear the Voice that sounded more than half a century ago in Music Hall.

A Grateful Acknowledgment.

I could acknowledge a large personal debt to Theodore Parker. One printed sermon, which found its way to Minnesota in 1855, shamed me out of that intellectual dishonesty and moral cowardice which dares not face a doubt nor listen to evidence against cherished traditions. It is true that, in the very act of breaking my chains, he hurt and angered me by the rough handling of his big, thundering hammer; but, perhaps, the shock which tortured every spiritual nerve was like electrical treatment for partial paralysis. I still think, however, that Samuel Longfellow was right in saying that Parker "lacked reverence for other men's reverence." In writing on some subjects, he used a stick of lunar caustic for a pen—as if he scorned rather than pitied what Charles Reade calls "the darkness of the professional mind." He had not outgrown the old assumption that reverence for idols is irreverence to God; or, in some moods, he may have forgotten that the true God draws men to himself through illusions, errors and superstitions. Or shall we say that these limitations of his outlook served like the walls of a gun-barrel to give directness and intensity to the discharge?

One can speak any truth; but the mode of his speaking and the personal mood in which he speaks must not be mistaken for a part of the truth. Something of this purport has been said by Richter, and it might be repeated to edification as often as once a year.

Not Discerning Others' Thoughts.

David A. Wasson, who knew Parker well and loved him much, yet says that he seemed incapable of understanding or allowing for the force of motives in other men who disagreed with him in matters of opinion or conduct; that "it never seems to have occurred to him that there might be some truth in the doctrine he attacked"; and that he could rarely state the views of an opponent in terms which the opponent would accept as his own, so strong was the tendency to caricature.

Holding a lenient, if not a lax view of sin in general, he was disposed to bear down hard on particular sinners. Like a man I heard of in the West, he apparently "believed in the nobility of the human race as a whole, and in the total depravity of the individual."

A Baptist minister once boasted to me of a deacon in his church who was "violently all right." We have had more than one noble moral leader who was deficient in that judicial sense which discriminates between varying shades of good and ill, so that all things appear either white or black. This is not so bad as the blindness which confounds right and wrong; yet it may involve some measure of hardship and injustice, and it generally rubs the fur the wrong way. "He that winneth souls is wise." "Let two men teach the same truth, both with unflinching courage: one shall be mobbed, and the other applauded." Yet how was it in Judea? There may be a devitalising tameness which is one of the powers of darkness, as fatal as falsehood and treason.

His Tender Love.

But Parker's sharp personal arraignments and castigations cannot be referred to malice or bitterness of spirit. He simply could not measure the sensibilities of other men, and may be acquitted of cruelty like the Michigan schoolmaster, who "unduly estimated the thickness of a boy's pantaloons." At heart, Parker was of womanly gentleness. Wasson testifies that "warm, generous, abundant springs of human love wandered through and watered all the wide territory of his soul."

The Passion of his Pity.

His hatred of hurtful errors and practical wrongs was kept at high heat by his genuine love of mankind. He did not look on oppression, fraud, and misery as abstractions, to be contemplated with philosophic calmness. He saw living men, women, and children exposed, suffering, and degraded, and he leaped to the rescue.

He could never lift his hat to that cold-blooded respectability which is another name for selfishness and inhumanity, and which in his time served as a buttress to oppression. How he stripped the mask of piety from the priests of Mammon! How he dragged hypocrisy from its comfortable hiding-place under the altar-cloth! How he pricked into sensibility a benumbed public conscience!

Champion of Truth and Right.

He came to the front at a time when an irrepressible conflict had broken out between the Religion of Tradition, which rests on the basis of a Supernaturalism and shows its teeth when asked to show its credentials, and the Religion of Humanity, which rests on faith in the present divinity, and claims every good thing on earth and in heaven as the rightful inheritance of the least of our brethren. Into that conflict he flung himself with knightly *abandon*, clad in the double panoply of knowledge and courage; and, gathering the sheaf of hostile spears into his own breast, he died with the cry on his lips, "Make way for Liberty!" He was a warrior who could give and take hard blows; and his words, like Luther's, were "half-battles."

Nothing in his word or example can be worth so much to us as his indomitable moral courage. His work was done at a time when pulpit timidity appeared to be the rule, as perhaps it always is. His outspeaking fidelity should brace the spirit of each succeeding generation, like those stirring lines of Lowell:—

> They are slaves who fear to speak
> For the fallen and the weak;
> They are slaves who will not choose
> Hatred, suffering, and abuse
> Rather than in silence shrink
> From the truth they needs must think;
> They are slaves who dare not be
> In the right with two or three.

Still the Same Need.

Heaven knows what need we have in soft and accommodating times of that sturdiness of heart and spirit which can make itself good against social pressure or the love of ease; and just now, in resistance to that powerful and arrogant syndicate of commercial, political, and military interests and influences, which blood-poisons civilisation, and threatens to seduce the children of the Cross into alliance with Antichrist!

There has been a man among us with nerves in his intellect, with red blood in his moral passion, with iron sinews in his will, with elemental energy kindling and throbbing in his soul; and all these dedicated, all laid as an offering on the altar of the religion we profess, the religion of love to God and love to man. Putting aside all his other qualities, all his virtues and defects, has he not left us as his bequest and our inspiration this priceless example of moral heroism?

The Inspiration of his Heroism.

Without this, what avail our organisation and mobilisation of forces? Without this, what is our scholarship, our philanthropy, or even our piety? Nay, without this, what a poor and lifeless thing is the sacred trust of God's own truth and grace which we sometimes call our gospel? Can we not see that our very moderate success is due to our moderate zeal? Can we not see that all worthy achievement or possible service in the grand opportunities of the new century must depend on soundness and power at the centre?

If the spirit-image of Theodore Parker could be disengaged from all that was local, temporary, and secondary in his character and career, I think it would fill a niche of peculiar honour in our pantheon. He is already canonised in the hearts of the men and women who are impatient with "poor and loveless creeds," or who abhor bigotry and pretence, or who are impressed by Carlyle's solemn warning that "lying means damnation in this universe." His name will be a scourge of small cords to drive from the sacred precincts the clamorous dealers in goods of old and defective patterns, the traffickers in obscurantists who willingly find their profit in the arrested development of mankind.

*From an Address at the seventy-fifth anniversary of the American Unitarian Association, May 15, 1900.

And, so long as Christendom harbours in its bosom that baptised barbarism which calls every day, in many forms, for the sacrifice of more victims than were offered to Moloch in a century, so long the ears of the morally sensitive will hear this later "friend to all the sons of men" crying amid the hustling crowds: "Sirs, ye are brethren! Why do ye *wrong* one to another?"

He has helped to bring forward and prepare for discussion those grave social problems which are yet to be settled, not only by discussion, but by the growth of wisdom and justice, or the evolution of a higher humanity. Like Jesus, he has taught us to recognise and reverence the Father in the least of His children. Thus he has quickened the activity of that principle which must at last determine our methods of education, the uses and abuses of property, the relations of employer and employed, the rights and duties of men and women, and the whole mighty process of "levelling upward."

Parker's Distinctive Place.

Each man has his place and part, like each instrument in an orchestra. Parker could not have done the work of Channing, of Emerson, or of Martineau. Neither of these could have done the work of Parker. He compares with them as Vesuvius to the Apennines, his tongue of fire leaping from the burning core below, while they stretch their sunny ranges aloft in peaceful grandeur, drawing the uplifted eyes of millions, and "pouring many a cheerful river."

We are not merely building sepulchres and weaving halos. We invoke the "departed spirits of the mighty dead," and conjure with their blessed names, not in backward-looking homage to the yesterdays, but because

> All of good the Past hath had
> Remains, to make our own time glad,

and because, where others have laboured, we would reap of their sowing, and then sow bountifully in turn for future harvests. We follow the great forerunners, and share the toil of all who have wrought

> To build the Universal Church,
> Lofty as is the love of God,
> And ample as the wants of man.

We have yet to accomplish, even for ourselves, the transfer of emphasis from open questions of doctrine to conduct and character. The "sovereignty of ethics" must yet mean the doing of God's will on earth as in heaven; and this will mean that men must learn to live together in that love and wisdom which make the sweet reasonableness of angel life.

Let us imagine, then, that on some future Sunday morning the members of Christian congregations in city and country should rise to their feet, and, after joining in a sincere confession of faith, should repeat, with uplifted hands and beating hearts, the great oath of social justice, "*By the Eternal, no one shall be hurt, and every man shall have his own!*"

If from the balconies of heaven Theodore Parker could look on such a scene, I think he would see the travail of his soul, and be satisfied. To the clarified vision of mortals reconciled to God and each other, a new radiance would beam from the sky, and in the happy hush of selfish passion we should almost hear the Father of mankind pronounce the benediction of His own holy peace.

NEW CENTURY MEETINGS.

Sir,—I am desired to follow up the letter which you inserted last week from Sir John T. Brunner and the Revs. H. E. Dowson and J. E. Carpenter, and to call special attention to two or three matters.

(1.) The advertised programme speaks for itself as regards both quantity and quality. But without interfering with the chief object of the meetings we intend to provide ample opportunity for the renewal of old friendships and the formation of new ones, which we trust will make the occasion pleasant as well as profitable in other respects.

(2.) This will be an excellent opportunity for many persons to visit London who are not able to go to expensive hotels. We are organising arrangements for securing accommodation for those who desire it at good and convenient boarding-houses, on moderate terms. Early intimation should be given by those who desire rooms to be secured, singly or in parties. Already we hear of more than one of our congregations and schools which are sending up large parties, and we hope others will do the same—especially as there is to be no Sunday School Teachers' Session at Oxford this summer. May we request ministers and others who issue monthly calendars to make the meetings widely known as soon as possible?

(3.) We are anxious to have some good congregational singing, and would like as many congregations as possible represented in the choir, which will lead the musical portion of the services.

(4.) I may perhaps be allowed to mention that Miss E. M. Lawrence and Mr. Ion Pritchard are our treasurers, and will be glad to receive donations to meet the considerable expenditure which the meetings involve.

James Harwood, Chairman
of the General Arrangements Committee.
March 13.

NEW CENTURY MEETINGS.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIAN AND OTHER FREE CHRISTIANS: SUNDAY SCHOOLS DEPARTMENT.

Sir,—Will you allow me space to intimate to ministers of Irish churches and superintendents of Irish schools that, in accordance with the wishes of my committee, I am endeavouring to make arrangements with steamboat and railway companies to grant special facilities for members of our Irish churches, teachers, &c., attending the New Century Festival Meetings in London at the end of May next, and that I hope to send to each school the result of these negotiations at an early date. There is already promise of a considerable number from Ireland, and if possible it is desirable the Irish contingent should travel in company, and this is being aimed at. Perhaps Irish friends will await my forthcoming circular before making other plans. You will spare me much correspondence if you allow this short note to appear in The Inquirer.

Alex. Ashworth, Convener.
41, Ashley-avenue, Belfast,
March 7.

[Further correspondence is held over until next week.]

KHASI HILLS UNITARIAN UNION.

NONGTALANG CONFERENCE.

The Nongtalang Unitarian Conference took place on Dec. 29, 30, and 31, 1900, in the newly-built church.

The new Unitarian Church is situated in the heart of the village, and has been very substantially built and roofed with corrugated iron. It was built entirely by the members themselves, who began collecting material, felling trees and converting them into timbers in October, 1899. In January, 1900, the actual building commenced and was vigorously pushed forward, night and day, light being used during night to enable these self-made peasant carpenters to work on. The corrugated roof was completed in May. The only materials purchased were iron sheets and nails. The building was formally opened for public worship on June 25, 1900, by Mr. Kissor Singh and Khro Shyrmang, of Jowai. Although fit for use, the building still requires windows and ceiling. The Unitarians of the place and of all other churches in the Khasi Hills have raised contributions for this church, and still more is needed. Is there any among the readers of these lines willing to help these brave peasant Unitarians to provide their church with windows and ceiling, and make them feel that they have sympathetic friends in England? Any amount for this purpose may be sent to Mr. Hajom Kissor Singh, care of the Secretary, British and Foreign Unitarian Association, London.

On Saturday evening, Dec. 29, 1900, there was a welcome service conducted by U. Kat Pohrmen, of Nongtalang. Sunday was begun with a devotional service, early in the morning. Then there were two meetings with sermons when Mr. Mar Singh preached on the necessity of laying our foundation on the rock, that is in the One True God. U Khro Shyrmang, of Jowai, taking Matt. xxi. 28-30 as his text, said that we should justify our words by our actions. Mr. Kissor Singh spoke on the work of the Liberal faith in the Khasi Hills during the closing years of the nineteenth century and on the need of training our children in the faith we hold so dear.

At 5 P.M. there was a singing procession and preaching through the thoroughfares of the village, and a large concourse of people came to hear us. In the evening there was a Board meeting of the Union.

On Monday morning there was a business and farewell meeting. Amongst several resolutions passed one was to request the British and Foreign Unitarian Association to send a European or American missionary to the Khasi Hills to reside in one of the mission stations, to be a teacher, leader, and helper of the Khasi people.

In the evening a special meeting of the Nongtalang Unitarians was held, in which three women were formally received into the membership of the Union.

On Saturday, Feb. 3, a memorial service for Her Gracious Majesty the late Queen-Empress Victoria was held in the Unitarian Church at Jowai. Mr. Kissor Singh spoke on the life of the Queen and the lessons it teaches us, and Mr. U Khro Shyrmang contrasted the state of the Khasi Hills before the British occupation with that of the reign of the late Maharani, and dwelt on the progress made by the Khasi people during her prosperous

reign. He said that the Unitarian movement was introduced into the Khasi Hills during her benign rule.

The field is large, but the labourers are few, yet we do firmly believe that a day will come when every knee shall bow before the One true God and all kinds of false beliefs will pass away, that all strife and wars and selfishness shall come to an end, and a reign of peace and love and wide human sympathy shall prevail. We believe that it has been given to us, as Unitarians, to herald the coming of that age.

I have a great hope that the twentieth century, which is dawning now, will witness the triumph of the Liberal Faith everywhere, and therefore it is incumbent on every one of us to do our part bravely and faithfully and do all we can to further the work of our organisation, because *in unity there is strength.*

Hajom Kissor Singh.

OBITUARY.

THE REV. C. L. CORKRAN.

A long life of strenuous and faithful service, followed by a peaceful and happy old age, closed last Sunday with the death, shortly after noon, of the Rev. C. L. Corkran. For many years his home had been at 45, Mecklenburgh-square, and it was there that the summons came to him. Three weeks ago, a cold laying hold of the old man of eighty-seven years reduced him to extreme weakness, and a painful complication setting in there was only one release. His mind was clear to the last, he was watched by devoted relatives and friends, and when the end came for him it was in peace.

Charles Loftus Corkran was born in August, 1813, at Dublin. As a youth he was strongly drawn to Methodism, and from the early impressions he then received of the desolation of sin and the meaning of deliverance from its thraldom, the bent of his mind was set in the clear conviction of moral responsibility and the vital importance of loyalty to conscience. For a time he was a very ardent Methodist, and then another quickening influence came into his life through his connection with Father Mathew, the great apostle of Temperance. The marvellous scenes which attended the Father's work among the people made a deep impression on young Corkran, and he became himself an ardent advocate of the cause and an enthusiastic worker. In 1840 a gold watch was presented to him by the Total Abstinence Societies of Ireland in recognition of his "unwearied zeal and exertions in their cause."

Shortly after this he came to London, and threw himself heart and soul into the agitation for the repeal of the Corn Laws. He was on the staff of the *League* newspaper, and in his eagerness overtaxed his strength, so that his health broke down. To obtain the needed rest he paid a visit to his brother, Mr. John Fraser Corkran (the father of Miss Alice Corkran), who at that time, recently married, was acting as Paris correspondent to the *Morning Herald* and the *Standard*. For about a year Charles Corkran remained in Paris, and then returning to this country went to Norwich, where he resumed his journalistic work on the staff of the *Mercury*. What he found there at the Octagon Chapel (for Methodism no longer held his allegiance) his old friend Mr. I. M. Wade tells in a welcome contribution which follows this. His passion of sympathy for the poor, the neglected, and the sinful was drawing him away from his profession, and he thankfully embraced the opportunity which opened to him in January, 1848, when he entered upon the work of the London Domestic Mission, in succession to the venerable R. W. Philp, at the Spicer-street Mission in Spitalfields. For thirty-one years Mr. Corkran laboured there, devoting his whole life to that service among the neglected poor with keen insight into their needs, and manifold resource in helpfulness.

Of that work Mr. Wade and also Mr. P. M. Martineau tell, and how, even after his retirement in 1879 from the charge of the Mission, he still worked on in other ways, with interest never flagging and warm sympathies unquenched.

At the annual meeting of the Domestic Mission Society in the year of Mr. Corkran's retirement, a special resolution of regret was moved by Dr. Martineau, who, in the course of his speech (as reported in The Inquirer of May 17, 1879), paid the following tribute to his friend:—

> The breadth and balance of Mr. Corkran's sympathies excluded almost all the sources of weakness in Christian missions. Neither the mere almoner nor the narrow proselyter, he attracted no pauperism and repelled no intelligence. Resorting to all useful organisations for self-help, for culture and recreation, and occasional charity—valuing for himself, and respecting in others distinct Christian beliefs—touched, in short, by all that is human, he yet had looked upon life from a point above it, and could bring thence a divine light to relieve its darkness and consecrate its sorrows; his supreme interest being ever in the simple spiritual truths and trusts, the Christian allegiance and reverence, which are exclusive of no theology and deeper than any. Unlike many a professional visitor of whom the poor say, as he closes his Bible and departs, "What does he know about us?" Mr. Corkran, it had been said, entered, with the penetration of true benevolence, into the smallest details that bore upon his people's wages, work, or life, and so discussed them that they were apt to say, "Well, to be sure, he might have been a boot-closer, or a shirtmaker, or a match-dipper all his life!" It was a part of the same sympathetic habit which harmonised in tone equally with the light upon the child's days, and the shadows on the years of age.
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> . . . .
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> If to have opened to distinct knowledge and sympathy a district of London most in need of some lifting agency, to have watched over a whole generation, training not a few of the children to manhood, and befriending the parents to old age—to have broken down in the poor, the distrust of those who labour on their behalf, and in the local sects their mutual hostility—to be remembered in the neighbourhood with only reverence and gratitude, and be regarded by a numerous band of friends with a rare trust and affection—to be taken by successors as a model of what the steward of a Christian commission ought to be; if this can crown the latter years with any consolations, then in accepting their minister's retirement, they left him a retrospect as peaceful as his trust and hope were bright. He moved the resolution with heartfelt respect and attachment towards Mr. Corkran.

For Dr. Martineau Mr. Corkran had a passionate reverence, and this brief notice of his beneficent life could not close more fittingly than by recalling those beautiful words.

REMINISCENCES BY MR. I. M. WADE.

It is now nearly sixty years since I first knew this good and loyal soul, who has done so much to prepare others for the Higher Hope he has just been called himself to realise. He came to Norwich at that time to act as sub-editor to the *Mercury*, then and now the oldest paper in the city. Soon after his arrival he found his way to the Octagon Chapel, and liking what he heard and saw he became a regular attendant. He had not been there long when the late Mr. John Withers Dowson, who never lost a chance of securing a member for the church, or a teacher for the Sunday-school, invited him to both. It was not in Mr. Corkran's nature to resist an invitation coming from such a quarter. For about four or five years he attended the teachers' meetings, studied German under Mr. Dowson at his early morning class—French he was already familiar with—and was the genial life and soul of the young people amongst whom he freely moved, and who loved the man and found his Irish fund of wit and humour irresistible. Wherever he moved he, quite unconsciously, carried with him a new, fresh, exhilarating atmosphere that had a remarkable fascination; his spirits never seemed to flag, and the humorous as well as the serious side of things seized him on the instant; added to this, his pure, earnest and devotional spirit left an influence behind him, when he left Norwich, that remains to this day in many loving memories there.

In the year 1848 he came to London at the invitation of the Domestic Mission Committee, to take charge of their chapel and mission at Spicer-street, Spitalfields. There his Sunday services, though not altogether adapted to rouse popular enthusiasm, yet by his clear reasoning and his religious earnestness, together with the lovable character of the man, always attracted to the Mission a goodly number of worshippers, and a fair supply of teachers and helpers to keep the Sunday-school, evening classes, and other institutions connected with the Mission in good working order.

For some years after he came, there was also a week-day school attached to the Mission, at which as many as thirty or forty Jewish children attended, up to a certain age. The Sunday-school was a large one, and the evening classes were well attended. Popular lectures were given on Monday evenings, often by men of note such as George Dawson, Richard Hutton and Tom Taylor. To one of Mr. Taylor's lectures his friend, the then Poet Laureate, Tennyson, came with him. The people of Spicer-street loved their missionary, and the children pressed round him in crowds for his genial recognition and winning smile.

The old chapel, as it was called, becoming too small for the Sunday evening services, the congregation adjourned to the larger school-room, and, not to leave a vacant spot in the building, classes for the neglected ragged children of the neighbourhood were started, commencing with six rough lads who were found playing at pitch and toss close to the chapel door. They came again and brought others quite as wild as themselves, and were ultimately tamed; the school rapidly

improved in numbers and in the character of those who attended, and was for years afterwards a most gratifying success.

Every day of the week he was amongst the poor of his district, ministering to their various needs so far as the means placed at his disposal would allow. Seeing that amongst his poor people were many who, when recovering from illness, needed pure air and nourishing food, he, with the assistance of some kind friends at Hampstead, established a cottage hospital there, from which when the patients returned to their friends, their improved appearance was the glad surprise of all. Finding, too, that it would aid the cause in which he was so devotedly engaged, he joined the Charity Organisation Society and often presided over the Bethnal-green branch of that admirable institution. Of the mental, moral and religious influence of a man like this, moving daily amongst his people, words are altogether too weak to convey the full value.

He attracted to his work at the Mission many cultivated and influential friends who gladly did what they could to assist him in his labours, and whilst the Manchester New College was in London, many of the students used to find their way to Spicer-street and afford him most valuable assistance. His ceaseless and all absorbing interest in his work never enabled him to take any very prominent part in furthering the efforts of other churches in London, whose members yet watched his career with increasing admiration and goodwill, but on his own ground and amongst his own people he has left a beautiful and lasting influence, and the memory of a delightful personality, that none who ever came under his care or knowledge are ever likely to forget.

In the midst of ceaseless work like this, in vitiated atmosphere and with poverty, misery, and wretchedness all too prominently surrounding him, it was small wonder to his numerous friends when his health broke down, and he was forced to resign his beneficent work—the wonder was that he should have been able to continue it so long.

An admirable portrait of Mr. Corkran, subscribed for by the people at the Mission and other friends, is to be seen on the walls of one the rooms at the Mansford-street Mission, to which nine years ago the Spicer-street work was transferred. The writer of these lines enjoyed the unbroken friendship of Mr. Corkran for nearly sixty years, and the personal loss to him is unspeakable.

MR. P. M. MARTINEAU'S TRIBUTE.

Sir,—Were all sorts and conditions of Unitarian men and women asked to name the most beloved man amongst them, they would, I think, name our dear old friend who died last Sunday—Mr. Corkran.

The best years of his life—if any were best where all were so good—were given to the London Domestic Mission Society. He was on "the Press" at Norwich when he was summoned to be the missionary at the Spicer-street, Spitalfields, station. At Norwich he had given much time and thought to the poor, working hand-in-hand with Mr. and Mrs. Withers Dowson and Travers Madge, whose close friendship he kept thenceforth. But when he came to town he gave life and heart and soul to his mission work. Indeed, he was, to my thinking, pretty well an ideal missionary devoting himself to "the improvement of the moral and religious character of the poor, and the amelioration of their condition."

There was not, perhaps, a wider field for labour at the Missions then than there is now; but it was a more varied it one. There were large day-schools, and Mr. Corkran zealously watched these, and was a judicious friend and helpful stay to masters and mistresses, and a very joy to the children. It was a treat in those long ago days to walk about Spitalfields with our missionary, and note the greetings given him, the while he pointed out the wide casements in the little old houses, whence the silk-weavers courted all the light that could be got from the niggard East-end sky for work at their looms, or, anon, climbed some narrow stairs to watch the shuttle flying from the deft hands of artisans who gloried in fine old Huguenot names. Those surroundings were dear to our friend; he was a scholar, a man of culture, sentiment, and poetry. His was a kindly, cheery nature; considerate, tender, most approachable; neither narrow nor sanctimonious—indeed, if I may say it in a word, he was a disciple of Christ.

For thirty-one years he was at Spicer-street. In 1879 he resigned; his eyesight was failing and his health not strong. He joined the Committee, where his experience and judgment were of the greatest value. On his resignation his many grateful friends raised a fund that was invested and ensured to him a modest income for his life, which was happily prolonged till he was eighty-seven. There are some who may remember the "God-speed" to our missionary when we bade him farewell. Mr. Worsley, with a touching tremor of voice, aptly applied Shakespeare's fine words to him as one who had earned

> —that which should accompany old age:
> As honour, love, obedience, troops of friends.

But Mr. Corkran was not a man to "sit with empty hands at home." He at once took a keen interest in Mr. Barnett's work at St. Jude's, Whitechapel, and became a member—presently chairman—of the Charity Organisation Society in that Parish. He was ever ready to help in the Sunday doings at the Missions, and often occupied vacant Unitarian pulpits. Always a capital penman he was not idle now, as many notices, letters, and articles in your columns, Sir, bear witness. Sometimes on a fine summer-day he was to be seen at the Oval, for he loved cricket. Indeed, he admired all manly sports, and many boys, middle-aged men now, can tell how he used to bowl to them, taught them to swim, and spent hours with them at the Zoological Gardens. It has been whispered by one who must be nameless here, that he was once seen on Epsom Downs on Derby-day. This may be an idle tale, but it is a fact that when our old friend was bantered about it, his only answer was a merry twinkle of the eye. Born in Dublin, he had lots of Irish humour. He told many a good story and laughed merrily when one was told him.

His late years were entirely happy. He lived with loving relations and friends—one dear niece especially was his devoted companion—and till almost the last his mind and memory were clear, he enjoyed a chat with old acquaintances, and on fine days was drawn about Mecklenburgh-square in his bath-chair by his faithful attendant—cheerful, placid, and contented.

It is no secret that he has bequeathed to the Mission a considerable sum out of the little invested fund; for where his heart was there willed he his treasure to be also.

P. M. Martineau.

Esher, March 12.

GUILDS.*

BY THE REV. JOHN ELLIS.

I.

First let us try to get a clear idea as to the essential principle of the Guild. It is lucidly stated in an article in the "Encyclopædia Britannica" and in a very few words. "The essential principle of the Guild," says the writer, "is the banding together in mutual help, mutual enjoyment, and mutual encouragement in good endeavour. The spirit which directed itself to the inner business and life of each society and its members is the true mark, in some degree, of all bodies, ancient or modern, that can claim the character of Guilds. The Peace Guild of the North, in the tenth century, had this characteristic in common with the Great Trading Guild of the thirteenth and fourteenth centuries, or the little social or religious Guild of an English country village of a century later."

In illustration of the principle thus lucidly stated, it will help, perhaps, if I give you, in set words, the objects of one of the old English village Guilds. They are stated to be "not only devotions and orisons, but also every exercise of Christian charity, and therefore, above all things, mutual assistance of the Guild brothers in every exigency, especially in old age, in sickness, in cases of impoverishment—if not brought on by their own folly—and of wrongful imprisonment, in losses by fire, water, or shipwreck, and by loans, provision of work, and, lastly, burial of the dead. It included further the assistance of the poor and sick, and the visitation and comfort of prisoners not belonging to the Guild."

You will see by this that much that is now done by the National Government, the Municipalities, Trade Unions, and Friendly Societies, was done in simpler times by the various Guilds in which men bound themselves together, from a sense of brotherhood, under a solemn compact to encourage each other to personally aspire after a good life, and to engage in philanthropy and good endeavour.

I am not one of those who sigh for the good old times. I am prepared to admit that the personal bond which held these members of Guilds together must have relaxed as the Guilds increased in wealth and power. Also that the Guilds used their wealth and power unwisely, and tended to retard progress in trade and national life. Hence the necessity for their suppression and extinction. Granted all this. It was not, however, the fault of the Guild idea. It was the result of the corrupting influence of wealth and unrestrained power.

What was good in the Guild idea has been revived abundantly in our own time, when we are coming to see, more and more clearly, that it is more than a cash nexus that holds society together—that the eternal bond is the sentiment of brotherhood—sympathy in prosperity as in adversity. So we find nowadays, Settlements

* From a lecture to members of the Fitzwilliam-street Church and Schools Guild, Huddersfield, Feb. 20.

and Neighbour Guilds, whose members, from religious and humanitarian motives, bind themselves to work at the social problem and personally carry culture, joy, and generally a spirit of helpfulness into the purlieus of sin and vice, which are such an awful blot on the fair face of civic life.

This revived idea of the Guild in modern society perhaps had its origin in Ruskin's endeavour to form a company of St. George, some time in the seventies. With your permission, I will quote the object of the St. George's Guild and the creed and covenant which each companion of St. George was required to profess and hold.

In Ruskin's words, "The object of the Society is to buy land in England; and thereon to train into the healthiest and most refined life possible, as many Englishmen, Englishwomen, and English children as the land we possess can maintain in comfort; to establish for them and their descendants a national store of continually augmenting wealth; and to organise the government of the persons, and administration of the properties, under laws which shall be just to all, and secure in their inviolable foundation on the Law of God."

Such were the objects of the Guild of St. George, and the Master required of all persons received into the St. George's Company, that the following statement of creed and resolution must be written with their own hand, and signed, with the solemnity of a vow:—

I. I trust in the living God, Father Almighty, Maker of Heaven and Earth, and of all things and all creatures visible and invisible.

I trust in the kindness of His law, and the goodness of His work.

And I will strive to love Him and keep His law, and see His work, while I live.

II. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love.

And I will strive to love my neighbour as myself, and, even when I cannot, I will act as if I did.

III. I will labour, with such strength and opportunity as God gives me, for my own daily bread; and all that my hand finds to do, I will do with my might.

IV. I will not deceive, or cause to be deceived, any human being for my gain or pleasure; nor hurt, or cause to be hurt, any human being for my gain or pleasure: nor rob, or cause to be robbed, any human being for my gain or pleasure.

V. I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing; but will strive to save and comfort all gentle life, and guard and perfect all natural beauty, upon earth.

VI. I will strive to raise my own body and soul daily into higher powers of duty and happiness; not in rivalship or contention with others, but for help, delight, and honour of others, and for the joy and peace of my own life.

VII. I will obey all the laws of my country faithfully; and the orders of its monarch, and of all persons appointed to be in authority under its monarch, so far as such laws or commands are consistent with what I suppose to be the law of God; and when they are not, or seem in any wise to need change, I will oppose them loyally and deliberately, not with malicious, concealed, or disorderly violence.

VIII. And with the same faithfulness, and under the same limits of obedience, which I render to the laws of my country and the commands of its rulers, I will obey the laws of the Society called of St. George, into which I am this day received; and the orders of its masters, and of all persons appointed to be in authority under its masters, so long as I remain a Companion called of St. George."

I have quoted this not because I here and now want you to take these vows, and enrol yourselves as Companions of St. George. I have no commission for that. Neither do I think I could persuade many of you to make open and solemn profession of such a creed, before men who had similarly pledged themselves to an ideal of life and work. Ruskin himself could not persuade many to sacrifice themselves as he did, hence the unprosperous condition of the Company of St. George. It is the curse of our time that men are so unwilling to acknowledge responsibility, and shrink from pledging themselves to high and noble aims. I quote the St. George's Creed because it represents the Guild idea—the spirit and motive of the Guild—whether in modern, mediæval or ancient times. Its motive power is God—the Fatherhood involves brotherhood and sisterhood—its aim is mutual help, mutual enjoyment, and mutual encouragement in good endeavour.

THE CHILDREN'S COLUMN.

For the Little Ones.

More than fifty years ago a young girl wrote some letters to her little sisters from the pretty country home where she was visiting, and I am sending some extracts from these letters to The Inquirer, as I think many children will like to read them now.

The girl was herself a great lover of nature; she took the keenest interest in bird and animal and insect life, and was eager to share her pleasures, whilst in the country, with her younger sisters who were then living in London.

In the first letter that I have before me she writes as follows:—"While we were playing in the garden yesterday, Johnny came running to tell us that a cat was climbing the fence near a blackbird's nest. We all ran to drive her away, but we thought we would stop first and see what pussy would do. The mother bird left her nest, and the father bird flew down from a branch near, and they both flew so near the cat, I was quite afraid for them. But pussy could not spring on them from the paling, as the top was so narrow she had to hold on with all her four feet. At last the father bird flew at her and pecked her head so hard that she fell down, and then we drove her off, and the blackbird trilled out a little song of joy! However, Pussy tried again later to get at the nest, but the birds were too sharp for her, and drove her away, and sang as if they were quite proud. Do you not think they were clever blackbirds and very courageous too, not to be more afraid of such a large animal? I think it was love for their baby birds that made them brave. We wish you were here too with us."

In another letter the young writer goes on:—"I have such curious things to tell you to-day which have just happened here. Yesterday one of uncle's labourers came to tell him that in clearing away some rubbish from the top of a great pile of bricks in the lane, he had killed two polecats (the polecat is a small animal something like a weazel) and had found a great quantity of eggs in their hiding-place. We all went with him and found geese, ducks', and hens' eggs, all whole; the place was twice the height of uncle from the ground, so the polecats must have carried the eggs up very cleverly to prevent their breaking. Old Sally, the woman who looks after the chickens, has been complaining for some time past of the number of missing eggs, but they have never been able to trace anyone stealing them; so we went to tell her of this, and last night a boy was set to watch the hen-house. This morning he told us that the eggs were stolen by rats and weazels; he saw a rat take an egg in its forepaws and push it to its hole without breaking it, and a weazel did the same with its nose! He traced both animals to their holes and killed them, and brought back the eggs. You may be sure my aunt and old Sally were pleased to find out the real thieves, for they did not like to suspect the people about, and they were vexed at losing so many eggs. Cousin Henry told me to-day about a little robin that built its nest on the Bible in the church here, and when it was taken away it built another in the same place, and the clergyman let it stay and read out of another Bible."

In a third letter she begins:—"I think in this letter you will like best to hear about the pretty squirrels which run about the woods here. They have such bright eyes and such long bushy tails, which curl up over their backs, and they run so fast I have never been able to catch one. Cousin Henry climbed a tree one day to get an old nest for me to see; it was made of sticks and long dry grass, and inside it was so very soft, for the little mother squirrel pulls the fur off her own breast to make the nest warm for her young ones.

"In a hole at the bottom of one of the trees we found a lot of acorns, and Henry told me the squirrels put them there for food in the winter. I saw some squirrels jump from one bough to another, such great distances I was sure they would fall, but they always dropped safe and ran away. I have seen such wonderful things since I came here, I wish I could write better about them all."

When the girl who wrote about these letters grew up and married, she wrote a pretty story-book, called "Leaves from the Book of Nature" (now long since out of print) for the instruction of her children, whom she loved to teach to "look up through nature to nature's God."

K. F. Lawford.

The *Athenæum* announced last week that "The Life of Dr. Martineau," on which the Rev. Dr. Drummond and Professor Upton, of Manchester College, are engaged, will be published next year in two volumes. The work will be in two distinct parts, the biography by Dr. Drummond being followed by Mr. Upton's account of Dr. Martineau's philosophy.

Let us reflect that the highest path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again.—*Hawthorne.*

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LONDON, MARCH 16, 1901.

WHAT IS CHRISTIANITY?

II.

The second part of Dr. Harnack's Lectures,* in which, as we described last week, he has answered this great question, deals with the history of the Christian religion in its leading phases, as it developed through the Apostolic Age into the Catholic Church, and as it is now seen in the Greek and Roman Churches, and in Protestantism.

The result of a searching study of this history is to bring out with ever greater clearness the marvellous power of the Gospel itself, as something more "simple and sublime" than successive generations of theologians and ecclesiastics have been apt to think. The Gospel Dr. Harnack in the first part of his lectures showed to be "the glad message of mercy and the Fatherhood of God," and the summons to all men to live the true life with God, as declared in the beatitudes of Jesus and realised in the Master himself. Thus while no theory of the nature of Christ may be put in the forefront of the Gospel, the power of personal discipleship has always been of the utmost moment, since he was in literal truth, "the Way to the Father." And what one sees throughout the history is this true ideal of personal religion in the love of God and human brotherhood, emerging again and again in spite of all foreign elements brought in, and the destructive forces of perverse theory and worldly practice—declaring itself yet triumphant and immortal, the spirit of life, as it was in Jesus, manifesting in the world the Father's will for His children.

In bringing this truth home to the world the life and death of Jesus worked together. By the cross mankind "gained such an experience of the power of purity and love true to death that they can never forget it," and it has made a new epoch in their history; while, whatever we may make of the resurrection stories, the triumphant conviction of the disciples that death could not hold such a one as Jesus, that as the first-born among many brethren he was alive and became to them a life-giving spirit, was the strong foundation on which the first Christian communities were built.

It was a life never to be destroyed which they felt to be going out from him; only for a brief span of time could his death stagger them; the strength of the Lord prevailed over everything; God did not give him over to death; he lives as the first fruits of those who have fallen asleep. It is not by any speculative ideas of philosophy but by the vision of Jesus' life and death and by the feeling of his imperishable union with God that mankind, so far as it believes in these things, has attained to that certainty of Eternal life, for which it was meant, and which it dimly discerns—eternal life in time and beyond time. This feeling first established faith in the value of personal life. But of every attempt to demonstrate the certainty of "immortality" by logical process, we may say in the words of the poet:—

> Believe and venture: as for pledges,
> The gods give none.

Belief in the living Lord and in a life eternal is the *act* of the freedom which is born of God.

Dr. Harnack distinguishes clearly between this Easter *faith*, which has a firm hold upon the unseen things which are eternal, and the Easter *message*, which tells of the empty grave and the re-appearances of Jesus. The faith has, indeed, been transmitted under the form of this message, but no such "miraculous appeal to our senses" can be the permanent foundation of spiritual truth.

From this point onward the progress of thought and life is traced, the outer integument of temporary belief always being shown to hide beneath it the profounder truth of the life with God. Together with the great work of Paul in freeing Christianity from its early Jewish limitations, we see the growth of speculation concerning Christ, when "the formation of a correct theory of and about Christ threatens to assume the position of chief importance, and to pervert the majesty and simplicity of the Gospel." "That it is a perverse proceeding," says Dr. Harnack, "to make Christology the fundamental substance of the Gospel, is shown by Christ's teaching, which is everywhere directed to the all-important point, and summarily confronts every man with his God." At the same time the message of Christ crucified exhibits God's power and wisdom, and in the love of Christ kindles the love of God.

The giving over of the Church to speculative thought absorbed men's interest; "it withdrew their minds from the simplicity of the Gospel, and increasingly transformed it into a philosophy of religion." So the Catholic Church with its orthodoxy, its discipline and its clerical caste grew up; but even so the inward power of the Gospel could not be destroyed, as is seen in the essential life of such men as Clement of Alexandria, a Greek in every fibre of his being, and in the hot-blooded African, Tertullian. Dr. Harnack's characterisation both of the Greek and the Roman Churches is exceedingly severe in pointing out the unchristian elements of which their structure is so largely composed, the doctrine which has absolutely no connection with the Gospel of Jesus, the superstitions which degrade, the elaborate ritual and ceremonial which belong just to that kind of religion which Jesus came to destroy; and yet in them also the spirit of the Christian life makes its way.

Thus of the members of the Greek Church, the Orthodox Church of Russia, Dr. Harnack writes:—

> Among these Christians, too, priests and laity, there are men who have come to know God as the Father of mercy and the leader of their lives, and who love Jesus Christ, not because they know him as the person with two natures, but because a ray of his being has shone from the Gospel into their hearts, and this ray has become light and warmth to their own lives. And although the idea of the fatherly providence of God more readily assumes an almost fatalistic form in the East, and produces too much quietism, it is certain that here, too, it endows men with strength and energy, unselfishness and love. I need only refer again to Tolstoi's *Village Tales*, which I have already quoted. The picture which they present is not artificial. But from much also that I have myself seen and experienced I can testify how even with the Russian peasant or the humbler priests, in spite of all the Saint-and-picture-worship, a power of simple trust in God is to be found, a delicacy of moral feeling, and an active brotherly love, which does not disclaim its origin in the Gospel. Where they exist, however, the entire ceremonial service of religion is capable of undergoing a spiritualisation, not by any "symbolical re-interpretation"—that is much too artificial a process—but because, if only the soul is touched by the living God at all, thought can rise to him even by the help of an idol.

And of the Roman Church, with its imperial spirit, so different from the lowliness of Christ, with its "infallible Pope, the 'Apostolico-Roman polytheism,' the veneration of the Saints, blind obedience, and apathetic devotion," we are told:—

> These things seem to have stifled all inwardness, and yet there are Christians still to be found in this Church, too, of the kind which the Gospel has awakened, earnest and loving, filled with joy and peace in God.

* "What is Christianity?" Sixteen Lectures delivered in the University of Berlin during the Winter-Term, 1899-1900, by Adolf Harnack, Rector of, and Professor of Church History in, the University, and member of the Royal Prussian Academy, Berlin. Translated into English by Thomas Bailey Saunders. Williams and Norgate. 10s. 6d.

When Dr. Harnack comes to speak of Protestantism it is with enthusiasm of the essential principle of the Reformation as a re-assertion of spiritual religion. He is not daunted by the ready sneer at the many divisions of Protestantism. "We want still more freedom," he declares, "still greater individuality in utterance and in doctrine." "We want still more confidence in the inner strength and unifying power of the Gospel." And he proceeds to point out the dangers of Protestantism as it exists at present in Germany, but in such a way as to furnish salutary lessons for this country also. The Protestant Church, he says, needs greater freedom, independent of State control. It needs to guard against bondage to the letter of Scripture, and the setting up of any "orthodoxy" as the mark of the true Church. It needs also greater spontaneity and variety of activity in practical beneficence, in which it may well learn of the Roman Church. But in nothing else must lessons be taken in that quarter, for the Protestant Churches too readily tend to become churches of ordinance, doctrine, and ceremony, and that is not the Christianity of the Gospel.

Thus, from first to last Dr. Harnack shows what he takes to be the essential meaning of Christianity, and the lectures conclude with the following eloquent testimony to the supreme worth of religion, which in Christianity has found its most perfect form:—

It is religion, the love of God and neighbour, which gives life a meaning; knowledge cannot do it. Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense of it. But to the question, Whence, whither, and to what purpose, it gives an answer to-day as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin—that curve of which it shows us only a section—and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great Reality, and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search, in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our Father.

Editor's Change of Address.—Correspondents are requested to note that after the 25th inst. the home address of the Rev. V. D. Davis will be 9, Nightingale-square, Balham, S.W.

THE KING'S ACCESSION.

ADDRESS FROM THE BODY OF ENGLISH PRESBYTERIAN MINISTERS IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER.

The Body of English Presbyterian Ministers, who on account of the intolerant treatment they received from their brethren on the ground of their Unitarian heresy withdrew in 1836 from the union of the "Three Denominations," retain their ancient privilege, as a separate body, of direct access to the Throne; and as on the occasion of the accession of Her late Majesty, Queen Victoria, and other national occasions affecting the People and the Throne, they have again exercised their privilege at the beginning of the new reign.

On Tuesday at noon the King held a Court at St. James's Palace to receive addresses from various bodies on his accession to the Throne. Addresses were presented by deputations from the Convocation of both Houses of the Provinces of Canterbury and York (headed by the Archbishops), the Protestant Dissenting Ministers of the three Denominations, the Body of English Presbyterian Ministers above mentioned, the Society of Friends and the University of London. His Majesty on the Throne received each deputation separately, and having heard the addresses, read his own replies. The Duke of Cornwall and York stood beside the Throne.

The deputation of English Presbyterian Ministers, who proceeded from Dr. William's Library to the Palace, consisted of the following:—The Revs. James Harwood and F. K. Freeston (secretaries), Dr. Mummery, F. Allen, W. G. Cadman, G. Carter, E. M. Daplyn, V. D. Davis, T. E. M. Edwards, A. Farquharson, L. J. Jones, H. S. Perris, W. C. Pope, F. W. Stanley, J. E. Stronge, F. Summers, J. Toye, and W. Wooding.

The deputation having been introduced, the Rev. James Harwood, as senior secretary, read the following Address:—

To the

King's Most Excellent Majesty.

May it please Your Majesty,

We, Your Majesty's loyal subjects, the Body of English Presbyterian Ministers in and about the cities of London and Westminster, in the exercise of an ancient and much-cherished privelege, desire respectfully to approach Your Majesty with the assurance of our profound sympathy in the loss you have sustained through the death of Your Majesty's beloved and revered Mother, our late Sovereign Lady, Queen Victoria.

Your sorrow is shared by the entire nation, and indeed by the whole world. The sympathy which our departed Queen so graciously manifested in the joys and sorrows of others, now flows back to the Members of the Royal House, who grieve for the loss of their dearly beloved Head. It is our earnest prayer that they, in their affliction, may be comforted by the Heavenly Father, through faith in Whose Infinite Wisdom and Goodness, Her late Majesty was upheld in Her many deep sorrows.

Even in the season of bereavement, we remember with devout gratitude to the Giver of every good and perfect gift, the many blessings which we have enjoyed through our late beloved Queen. We thankfully recall the noble example of domestic virtue by which She inspired the ever-growing affection of an eminently domestic people. We cherish the memory of those great traits in Her character which further ennobled Her exalted position:—Her deep piety, Her constant adherence to the methods of Constitutional Government, Her lofty principles, Her steadfast devotion to duty. To these qualities in Her are we largely indebted, not only for the marvellous progress which marked Her reign at Home, but also for the unexampled devotion manifested to Her Throne and Person in Her Empire beyond the Seas. Nor can we, as Protestant Dissenters, fail to acknowlege with special thankfulness, the progress in Civil and Religious Liberty, and the growing co-operation for the common good between men of all sects and creeds, which have been pre-eminent during Her reign.

We desire to assure Your Majesty of our loyalty and earnest wishes on Your Accession to the Throne. Already for many years, you have manifested a deep and untiring interest in the welfare of the people, and have won for yourself a warm place in their regard, while your illustrious Consort, Queen Alexendra, long ago more than realised the affectionate hopes with which she was first welcomed in her adopted country. The happy anticipations thus created for the coming time are confirmed by the touching words you were pleased to address to the first Meeting of Your Majesty's Privy Council, and also by the gracious messages to your People at Home, in the Colonies, and in India.

We look forward therefore with earnest hope to the future. We pray that the unhappy war in which our country is now engaged may be brought to a speedy termination by a righteous and generous peace, and that, under the blessing of the King of Kings and the Lord of Lords, Your Majesty and your gracious Consort may together long be spared to enjoy the devoted attachment of a happy and loyal people.

Signed on behalf of this meeting—

William Wooding, Chairman.
James Harwood, F. K. Freeston } Secretaries.

His Majesty received the Address from Mr. Harwood, and read the following reply:—

His Majesty's Reply.

I thank you for your loyal and dutiful Address of congratulation upon my Accession and for your expressions of affection and admiration for My beloved Mother, and your participation in the general grief of My Subjects at Her loss.

Be assured that it shall be My constant care to maintain Civil and Religious Liberty and Toleration; and that the Queen and I will always endeavour to assist all who labour among My People for the progress of Truth, Morality and Peace.

The King having read his reply, handed it to Mr. Harwood, who then did obeisance, kissing the King's hand. Dr. Mummery, as senior member of the Body present, and Mr. Freeston, as secretary with Mr. Harwood, also had the honour of being presented, and the Deputation then withdrew.

A LIVING CHURCH.

Sir,—Revivals are not in the genius of our Faith. The average sober-minded Unitarian, if asked if he believed in Revivals would reply as Lord Brougham replied when asked if he believed in ghosts. "No," said he, "I have seen too many of them." Ay! God wot, we have seen too many of them—thin, shadowy, dismal, hysterical things. Anyone who has had the good fortune to meet a Unitarian (not the person who believes that God is one and trembles, nor yet the person who believes that God is one and, alas! never dreams of trembling), instinctively feels how alien to the genus is revivalism. He lives and moves and has his being in his religion, and only does not seem to pray, because his every moment is prayerful. If we do not pray without ceasing, it were as well if we prayed not at all: coming spasmodically into the presence of God and only spasmodically remembering His presence is the soul-killing thing. Mr. Lummis has afforded us a golden opportunity—which only such a wild whirling challenge would constrain us to avail ourselves of—of going on our knees in gratitude to reveal our knowledge of the existence in no scant numbers of good and saintly Unitarians whose names are in the Book of Choicest Life. Whether they prayed because they loved, or loved because they prayed, we hold it no concern of ours to publish. They are not zealous in the popular sense. It would probably lighten the ship and likewise save it if many "zealous" Unitarians were to jump overboard into the jaws of the reluctant whale. It would be safe to prophecy that they would be ultimately found sitting under juniper trees, still hot and hasty, and bandying high words with an all too merciful God. But far be it from us to jettison even such weighty ballast. When their "ism" is not on the *tapis*, they are the best of Samaritans, and pour into many a sad dog choice oil and wine, forgetful of their denominational vitriol and vinegar. But can it be that zealous and non-zealous alike, "we lack religion" "and we want a name"? There was once a certain Cretan who did not indeed in his haste call all men liars, but as many as his island could hold. The islanders kept silence and pitilessly let him impale himself upon the sharp point of his own slander. Now we are not pitiless, but say that Mr. Lummis at least does not lack religion. But perhaps Mr. Lummis is not a Unitarian. Ah! There are people who consider Mr. Hugh Price Hughes a great Christian, as there are people who consider a whale a great fish, but no Natural Historian is under any such delusion. We want a name! To say this of a community conspicuous for its multitudinous names is the most unkindest cut of all. Lack religion indeed! Why the very multiplicity of its names testifies to the tenderness of the consciences of the men in this community. It was for the sake of truth so many names arose. It was because of a very genuine *brotherhood* that they were able to tolerate each other's differences, even the infinitesimal ones. How shall we respect *punctilious* truth, if we squeeze all the diversities into one name? And into *what* name. The very high virtue, Intellectual Truth, which Mr. Lummis so highly and allegorically praises, has created the problem of Polyonymity. It would certainly be convenient if It or *She* could also solve it. Mr. Lummis's own mountainous effort seems only to have produced the ridiculous mus "Philalethian," of which, or rather from which, he and we are safely delivered. And besides, even if our charity, which beareth all things, had borne this, should we have been the only Philalethians? Mr. C. J. Street, whom Mr. Lummis has caused to blaspheme in respect to (or disrespect to) Yorkshire, votes for the name "Free Church," and so would I as for the second best; but the best I hold would be the "Church of God," not of course to be trumpeted abroad, nor put on notice boards, nor on heads of posters, but written in our hearts, as our esoteric name. Meantime as an exoteric name "Unitarian" will do very well, either for common understanding or common misunderstanding. The world will call us Unitarian just because we don't want to be so called, just as the world calls Quakers "The Friends," because they don't wish to be called Quakers, and just as the world called the nations Christian because they ought not to be so called, being the least true and least appropriate name. It is to be feared the Nominalists will be the death of us. Our salvation lies with the Realists. Inwardly I call all good men Unitarians, on the principle which makes Frenchmen, Germans, &c., call great and good Englishmen perfect Frenchmen, or perfect Germans, &c. If they are great and good they will perceive the compliment; if they are not, it is immaterial whether they do or not.

That which most takes my breath away is Mr. Lummis's wild statement that we don't specially stand for the doctrine of the Fatherhood of God and the brotherhood of men. How long have the other churches ceased consigning the vast majority of men to eternal or even temporal torments? Wherein lay their testimony to the doctrine of the Fatherhood of God and the brotherhood of men? Tillyvally! With all our faults we never were such wholesale fratricides as that implied. "Our cause" is the "Gospel of Truth!" We know that Gospel of Truth. "A' wears a lock," and keeps a key, and loves the exact sciences of Theology and Dogmatik. What is truth? Is it not matter for eternal gratitude that the wisest and truest and sweetest of men kept sublime silence. If he, then, why not we? Did not St. Chrysostom summarise Christianity in saying "Love and believe as you like"? And Paul in "If I know all mysteries and all knowledge . . . but have not love, I am nothing"? "To seek and to save that which is lost," is not this the soul and the body of Religion? All intellectual pursuit of truth may then be in the nature of a God-sent recreation—for the pursuit of which a decent library, academic leisure, "scholarly instincts," and judicial training are a few indispensable prerequisites—as Martensen's fascinating "Christliche Dogmatik," *e.g.*, is to me, almost persuading me to be a Trinitarian (through lack of judicial training doubtless)—but *Nemo credit nisi volens*. But whatever I might be persuaded into regarding as truth could give me no warrant for erecting it into "a cause." Intellectual veracity let us by all means have, and the antecedent probability is that it will lead to a "Triennial Conference of This, That, and the Other." Mr. Lummis may claim our gratitude for having raised a nice "vigorous polemic" not entirely as is our ancient custom on the Name alone, but also on the thing signified by the name. If to be a Unitarian means to "lack religion," then the blasphemous Q.E.D. of the enemy is at last established—that we preach a Negation. Well, this is famous, and hath been aforetime said or sung: "Our own familiar friend, which did eat of our bread, hath lifted up his heel against us." For it was not an enemy that reproached us; then we could have borne it: neither was it he that hated us that did magnify himself against us; then we would have hid ourselves from him: but it was thou, a man our equal, our companion, and our familiar friend. E. L. H. Thomas.

Sir,—May I be permitted to protest against the continuance of the controversy which is taking place from week to week in the columns of your paper? To discuss the domestic affairs of a religious community in a public newspaper is not an edifying spectacle, and seems to me a proceeding which is calculated to do inestimable harm. The periodic appearance of these accusations is making the work of some of those who are engaged in the arduous task of building up new congregations increasingly difficult by supplying weapons to our opponents; and tends to depress the spirits and damp the enthusiasm of some of our best friends. These self-accusations have usually emanated from men who cannot be regarded as leaders amongst us or whose knowledge of the denomination is limited and imperfect. Their opinions, therefore, have no authority, and ought only to be regarded as personal views. In the present instance the whole discussion has an appearance of unreality about it which renders it neither useful nor helpful. It seems to have been worked up. It did not arise spontaneously out of the deep feelings of our people. No responsible layman has been aroused to take part in it; and only one minister of standing has contributed anything to your columns in this connection. Under these circumstances I am strongly of opinion the discussion should be brought to a close with as little delay as possible. If the condition of our churches and our people be such as it is represented to be in the articles on "Choose Life"—a condition of which no serious evidence is given by the writer of those articles—the proper place to consider it would be at a duly constituted private conference of responsible ministers and laymen, and not in the columns of a public print. From such a conference much good might be expected, and a new departure might be taken which would strengthen our work in all parts of the country. J. E. Stronge.

[When Mr. Stronge writes "No responsible layman, &c.," he forgets that one of the first to take part in the discussion of Mr. Lummis's article was Mr. Richard Robinson.—Ed. Inq.]

Sir,—It is said that we who are known to others as Unitarians have no religion, that we should have no churches, and that we need a name that shall be at once free and catholic.

It is not pleasant to be told this by those who are not of our household, but it is positively cruel of those who sit at the same table with us and engage in the same

work, and for the same kind of hire, to be incessantly dinning this into our ears.

Can you imagine anything that makes our work more difficult even with sympathetic supporters? We are in a sinking ship—rotten and unseaworthy! If I were convinced of this, I would endeavour to leave her on the slimmest spar that came to my hand. Now, if it is true that we experience difficulty in retaining the ardent interest of those who think as we think, and give generously of their substance in support of our opinions, I maintain that we are engaged in a hopeless mission in seeking the salvation of those who are more or less antagonistic to us.

During the four years the Unitarian Church (it is known to residents as such, and is so spoken of by the worshippers) has been in existence here I have strongly advocated the purchase of The Inquirer by the members of the congregation. I have, and do, circulate in this youngest of our London places, where people meet once a week for worship, two or three dozen Inquirers, only to find that I am become the medium for disseminating ideas with which I cannot agree, and which absolutely contradict what I preach.

Two clear instances come to my mind wherein earnest thoughtful men have ceased their inquiries at our church until they can discover from your pages that our denominational quarrels are over. Were I these men I would do as they are doing.

I am far from denying that Unitarians do not need even a tremendous shaking up, but I contend that the proper persons to begin with are those ministers who see the necessity for a stir and an advance. The more timid ones will follow. When they are quite sure they are ready to start let them begin in their own pulpits.

Then, Sir, with your permission, we might have brief reports from the several camps every week.

W. Chynoweth Pope.

Lewisham, S.E.

Sir,—Mr. Lummis, like many another convert to Unitarianism, is gravely dissatisfied with the present condition of the denomination. This dissatisfaction is expressed in some very vigorous reproof, and every Unitarian may profit by his general denunciations of want of religious fervour, &c. No doubt it is more religion and more life that we all want, and the Church ought to stand first. This is all good, and may do good, but when from generalities we come to proposals for reconstruction and reform, I entirely disagree with Mr. Lummis. His courageous proposal to at once begin operations with the *name* may be magnificent, and it would certainly be war, but a more barren waste of our not too abundant energy could hardly be recommended. As hopelessly impracticable would be the attempt to make the present Triennial Conference annual. The most fatal flaw in Mr. Lummis's reconstructive programme is his neglect of the District Associations. He ignores the fact that each of these has an annual meeting, and in considering his assets he makes no mention of them. He says:—"We have our Conference Committee, and we have our Sunday-School Association, and we are to have our Union of Guilds." Yes; and have we not our District Associations in which all the churches of a district are grouped and represented, Associations which should more and more do the work of Presbyteries, strengthening the weak, guiding the unstable, advising those who require advice, bringing the force of a healthy public opinion to bear upon isolated churches which bereft of such a force are liable to some very erratic orbits? Let these Associations be strengthened in every way, for to be respected, and to do the work they are called upon to do, they must be strong, and I am convinced that this is our true line of advance in organisation.

No doubt, as Mr. Lummis says, "We want a first-class review"; but I wonder whether he has made a calculation of the number of Unitarians who could, or would, support such an organ. The truth is that the number of avowed Unitarians is constantly exaggerated. Their activity and influence is out of proportion to their number, and some of Mr. Lummis's charges are rebutted by the simple fact that he is addressing a little band, and not a great host. The real supporters of our cause are few and scattered. It is easier to blame them than to enter into their peculiar difficulties; but I am convinced that the best way to help them is to earnestly try to carry out that part of Dr. Martineau's scheme which has proved practicable: to strengthen our District Associations. I am not without hope that Mr. Lummis will be of the same opinion.

Clement E. Pike.

Newport, I.W.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

ANNUAL MEETING.

The Annual Meeting of the Blackfriars Mission and Stamford-street Chapel was held in the chapel on Wednesday evening, the chair being taken by Sir John T. Brunner, Bart., M.P.

The report of the Committee, which was read by Mr. A. A. Tayler, recorded steady progressive work, and referred to the loss of a good friend in the late Miss Lister, to whose thoughtful kindness they owed a legacy of £100.

Mr. C. F. Pearson read the Treasurer's report and statement of accounts. Miss Lister's legacy, and another of £50 from the late Mr. Stephen Busk, were recorded.

The report stated that the meeting would be asked to authorise the purchase of the house adjoining the Chapel in Stamford-street, which would improve the value of the present premises and might be used as a residence for the minister or missionary, or for other purposes connected with the work, and could meanwhile be let. The price for the freehold was £700, towards which the two legacies (£150), a sum of £200 from the capital account of the Blackfriars Mission, and £150 given by Sir E. Durning and Lady Lawrence and Miss J. Durning Smith were available. The offer, if accepted, must be taken up at once.

Mr. Pearson added that it was to the thoughtfulness of their friend, Mr. S. S. Tayler, that they owed the opportunity of securing these additional premises for the mission.

The accounts showed a balance of £26 10s. 7d. due to the treasurer in place of £10 7s. 10d. in hand, with which the year began; that was chiefly due to two extra, but necessary, expenses of £24 10s. for a piano for the Girls' Club, and £20 5s. 2d. for a lantern and its electric installation, used for lectures and lantern services.

The Rev. Frederic Allen then read extracts from the Minister's report.

The report noted a slight increase in the attendances at Sunday services, and spoke of the good results of the monthly church parade service of No. 1 company of the Boys' Own Brigade. It spoke of the great need of more teachers in the Sunday-school, and of more visitors to collect for the Provident Bank. During the year £857 7s. had been collected from 1,290 depositors, the highest figures yet reached during the fifteen years of the Bank's existence. The mothers' meeting had considerably increased, but the work of the Country Cottage had been partially in abeyance, because the house at Raynes Park had to be given up and another had not yet been found. The children's happy evenings, the clubs for young women, girls, young men and boys, the gymnasium and ambulance classes, the Band of Hope and Mercy, had all been doing admirable work. The pleasant Saturday evenings for the people had been changed with good effect to a Monday meeting under the name of the Social Institute. The report concluded with a very earnest appeal for more workers.

The Chairman, in moving the adoption of the reports, said that as he had read over their weekly calendar it had given him a pleasant sensation of warmth. It showed an amount of work, of sympathy, of self-denial, which had given him very great pleasure, which was further increased by the details of the work carried on. He noted in the first place the admirable work of the Provident Bank, and he would again call their attention to the words which Mr. Allen used in his report speaking of the Bank, "in which the invaluable labours of the visitor-collectors achieve so much, not alone in inducing habits of thrift, but also in brightening and encouraging many who are hard pressed in the battle of life." That touched him very deeply, and if there were nothing else in the report he should still be there to wish them God-speed in the work. He was reminded of work of the same character carried on in a more systematic way by the people of Germany, as, *e.g.*, in Darmstadt, where the organisation of the friends of the poor was half official and half voluntary. The whole town was divided into very small districts, with a captain at the head of each, who had about ten families under his care. It was his duty regularly to visit them, never to give money, but always to give human sympathy; and that organisation in Darmstadt and other places was of great value not only is raising the material condition of the people, but also their happiness in life. It was pleasant to find them doing similar work at that mission.

He then referred with satisfaction to the library and the Band of Hope; also to the cooking class, which was another Band of Hope—for the future husbands; the gymnasium and the ambulance classes, which were greatly to be encouraged; and finally to the free legal advice offered on Friday evening, which was a great service rendered to the poor. He congratulated them on inducing the slate clubs to meet there rather than in a public house, and urged them to induce other societies to follow the same course.

He referred to the address presented to the King on the previous day by the body of English Presbyterian ministers and His Majesty's reply, particularly to the

King's assurance that he would maintain civil and religious liberty and toleration, and that he and the Queen would always endeavour to assist all who laboured among the people for the progress of truth, morality, and peace. Both address and reply, Sir John thought, they would do well to place upon their walls that their children and grandchildren might be reminded of what the King had said at the beginning of his reign; and he asked to be allowed to bear the cost of such a commemoration. He further said that he should be glad to follow the example of his friends Sir E. Durning Lawrence and Lady Lawrence and Miss Durning Smith in helping to provide for the purchase of the house to which reference had been made.

The Rev. T. E. M. Edwards seconded the resolution, and expressed his great interest in the work going on there amid great changes in the neigbourhood. The prevalent religious indifference in all classes made their work very difficult, but whatever might be done by changed material conditions for social amelioration he was convinced that nothing would so effectually remedy the evils from which the people suffered as the wide diffusion of religious principle. That was the great work of their mission and their church; only they must have more workers. So many of the members of their churches seemed to be simply ornamental or members only for their own advantage; their need was of members who would work for others.

The resolution having been unanimously passed, the Rev. W. G. Cadman moved the appointment of the Committee with Messrs. C. F. Pearson and W. S. Tayler as treasurers, and A. H. Biggs and A. A. Tayler as secretaries. From experience of his own work at Mansford-street, he spoke with earnest sympathy of the work at Stamford-street, especially emphasising the value of the Provident work. And altogether, however little result they might see, he was convinced that the work of their missions must tell, and the seed they had sown would spring up in many ways. This had been brought home to him that very day by the warm tributes he had heard in his district to the memory of the late Mr. Corkran. They could not tell how far their influence would go.

The resolution was seconded by Mr. J. Sudbery, and carried, after which the Rev. W. Copeland Bowie moved a resolution authorising the purchase of the house adjoining the mission for £700, directing that amount to be raised by donations or other means, and the premises to be conveyed to trustees on an open-trust for religious or educational purposes. The value of such a house, which might be used for resident workers, would be very great, for he was convinced that it was only by personal contact that they would reach the people. Mr. Corkran he thought of as the ideal missionary, with not only a kind heart, but a clear head; he never allowed his feelings to run away with him so that he lost mental grasp of a situation. That was the type of man needed for their work.

The resolution was seconded by the Rev. V. D. Davis and carried, after which a vote of thanks to Mr. Allen and all the workers was passed on the motion of Mr. Edward Warren, seconded by Mr. W. H. Abraham, and a vote of thanks to the Chair, moved by Mr. Pearson, seconded by Mr. S. S. Tayler and supported by the Rev. F. Allen, brought the business to a close. Mr. Allen referred to some instances of intolerence in the district, which he was determined to expose. Children attending their school and members of the Boys' Own Brigade had been interfered with and warned of the danger of attending such a place. Aspersions were cast on their character against which they must protest. They were trying to do a good Christian work, and had the right to stand up for what they believed to be the truth.

The meeting was concluded with a hymn and benediction.

SALVATIONISTS AND UNITARIANS WORSHIP TOGETHER.

A meeting probably unique in the experience of our churches was held in the Upper Brook-street Free Church, Manchester, on Sunday afternoon last. Lectures are given every Sunday afternoon by Mr. Peach on social or moral questions, but on Sunday last, in place of the usual lecture, a joint meeting was held with the Salvation Army. The Army marched up to the church in its usual formation with band and banners, and the church was well filled with a congregation in which Salvation bonnets or bright jerseys alternated with the more solemn suits of our Free Churchmen. Mr. Peach took the chair, and the meeting opened with a hymn, after which Ensign Weston offered prayer, during which the church echoed with unusual cries of "Amen" and "Hallelujah." Mr. Peach, in introducing the speaker, welcomed their neighbours and comrades of the Army as fellow-seekers after God and fellow-servants of Christ. They of the Free Church tried to do their part in practical redemptive work, but they also, in those afternoon meetings, tried mainly to find out the causes of things. Still they had the heartiest goodwill towards those who attacked with such conspicuous courage the consequences of our disjointed social system.

Adjutant Woodrow then spoke on the social work of the Army. At first, in deference to the supposed conventions of the "Church," he spoke from notes. Gathering however as he went on the assurance of general sympathy he began to feel more at home with us, and finally abandoning his notes he gave us a splendid full-toned and eloquent address. Ignoring theological differences he went to the root of the matter, declaring that "man building" was the common work of the Army and the Churches. But in the levels in which the Army worked this could not be attempted when the way to the soul was barred by destitution and misery. And so they tried to give "the man" a chance by first satisfying physical wants. He then sketched the vast redemptive machinery which the Army has brought into existence — shelters, slum corps, labour yards, homes, orphanages, colonies, &c., until even we sober Free Churchmen could hardly avoid shouting "Praise God," as our hearts moved responsive to the splendid story. It was a grand time, and it did us all good.

We gave them a good collection for their self-denial fund, and we sang the closing hymn as we all too rarely sing, and then Mr. Peach gave the Benediction, and the two forces separated and went their several ways, but with a deep feeling that after all we were all members of one greater army, which includes all who love the right and strive to serve their day and generation as they are able. C. P.

PROVINCIAL LETTER.

LONDON AND THE SOUTH EASTERN COUNTIES.

As an Assembly of churches, we are banded together for the overthrow of error, for the propagation of the truth, and for the culture of religious fellowship. To accomplish these results will require a large amount of patient and earnest work, as well as the exercise of an unwavering faith. If, therefore, we would not suffer the spirit of hopefulness to languish, we must keep before our minds continually the fact, that the struggle will, in the very nature of things, be a long and protracted one. With Jeremiah, we have to pull down as well as build up, to build up as well as pull down. Destruction is a process as well as construction, and often a long and tedious process. Like Colonial settlers, we have a great deal of ground to clear of noxious weeds and theological growths that have turned the fair field of truth into a wilderness of error. Like men who lay the foundations of a breakwater in the sea, and fling tons of rock and months of toil into the deep, having nothing to show but their horny hands and tanned faces, so we must expect to work long and patiently before we shall see much fruit of our labour. But as, after a time, the huge granite wall heaves its rugged shoulders out of the sea and by service as a perfect breakwater explains and justifies the hidden work of the past, so by and by the walls of a noble Christian edifice will rise out of the deep to explain and justify all our present and plodding toil. As, therefore, we look round upon our churches and discover but little evidence of outward success, we have no reason to be discouraged; for the greatest and best of all work is, as a rule, gradually and slowly developed. Growths that are rapid are apt to partake of the nature of mushrooms; but solid growths take time to mature.

And then we must remember that the position we occupy is not one which attracts the popular favour. The strongest possible prejudices have been created against us and our teaching. We have to confess that at present we are in a minority, when compared with orthodox churches. Perhaps we ought not to expect anything else. If we appeal to history, we shall discover that the leaders of every progressive movement have for a time been obliged to stand almost alone. The special mission we have to fulfil differs from that of orthodox churches. It is when we lose sight of our peculiar position as the friends of Liberal Religious thought, and place ourselves side by side with other churches, that we are apt to be discouraged. As organised churches we may be numerically weak; but as a power for Truth and Righteousness, as an influence leavening the religious world with broader sympathies and nobler conceptions of the Divine purposes, we are strong where sometimes we least suspect it. When we think how the principles for which we stand are spreading throughout society, we have every reason to "thank God and

take courage." In so-called orthodox churches, the old theology has given place to the new, so that many of the advanced thinkers are able to find, to some extent, what they require in the churches where they have grown up. This keeps many whose sympathies are with us from joining our organisations. If, therefore, the churches are steadily, though slowly, moving our way, we ought to be encouraged. We rejoice that this Liberalism is so rapidly growing outside our own community, although it ignores the name which is regarded as its synonym. We should have been better pleased if men were a little more consistent and identified themselves with those churches whose creeds and articles of faith do not contradict their deepest and truest convictions. We would not for a moment try to check this growth of a Liberal orthodoxy, but we may at least urge the duty of consistency and honesty.

I have been lately much impressed with the need of enforcing the duty upon those who no longer accept the old creeds, for in our efforts to establish new centres of Liberal Religious thought we find that while many acknowledge that our religious teaching is the only one which commends itself to their reason and conscience, they hesitate to take any step which would identify them with a movement which at present is under the ban of the popular churches. At Sydenham we had proof of this. At one time it seemed that the interest excited by our special services would lead to a permanent fellowship being established; but social considerations and other influences were allowed to gain the ascendancy, so that for the present we have discontinued the mission, leaving the good seed we have scattered to an invisible husbandry. In all Forward Movement efforts their success depends very much upon having a nucleus of earnest and enthusiastic men, who will take the local responsibility of the work, and who are willing to make a little personal sacrifice in order to enlist the presence and sympathy of others. But, unfortunately, it seems as if liberal religion tends to make some of its disciples so liberal that they are utterly indifferent as to what others think on the great verities of religion.

The future of our churches will be largely determined by the efforts we now make to strengthen existing organisations, and to extend the sphere of our influence. In visiting the various churches of the Assembly I am everywhere confronted with the difficulty that is experienced in getting helpers for church work. The majority of our members prefer to be like sleeping partners of a firm, in whose transactions they take no active part, but they like to share the credit of success, if there should be any, and ascribe to themselves no blame if there should be failure. A church's prosperity ought not to depend upon the efforts of a few, but on the co-operation of all its members.

Another matter which demands serious consideration is the question which affects the position of our ministers. I am not sure that some of our churches quite realise their obligation to loyally and efficiently provide for their pecuniary maintenance. The instances are not a few in which support confessedly inadequate is rendered by congregations that are small and poor, but which, though small and poor, have among them some who might without much effort or sacrifice make that provision more adequate. Every church should consistently and intelligently understand that "the labourer is worthy of his hire," and should see that he receives it. There are those in every congregation who could be more generous, and would be, if they were only rightly approached. It has often been found that the matter has never been properly put before them by those who might have a reasonable hope of persuading or shaming them into a better way. In some cases it might be an advantage if the representatives of churches in a district could meet, and by mutual consent devise liberal things and quicken the sentiment of Christian equity towards the ministry. If any people ought to be liberal in their giving, it is those who glory in their liberal faith. Is this so? An appeal to the lists of our subscribers will answer that question.

We have also to face the fact that we are losing many of our young people. Why are we losing them? Partly because they are not early enlisted in the ranks of workers, and led to take a personal interest in the prosperity of the church of their fathers; and partly because our services are often a weariness to the flesh and a crucifixion to the spirit. George Eliot, the great novelist, once described a lady's playing of the piano as "correct, but wooden," there was no soul in it. And so our services may be very correct, but devoid of spiritual power. Worship we know is divine, but there is nothing very divine in the way in which some of our services are conducted. Depend upon it, if we are to go forward as churches, we must get rid of the conventionalism which prevails, and seek to meet the growing needs by new departures, by modes and methods born of the times and adapted to the times.

A more frequent interchange of pulpit ministrations would be a real advantage to our churches. It would help to break the monotony of always listening to one man's voice, and also give an opportunity for having truth presented from another man's standpoint. At the same time it would to some extent destroy that sense of isolation which some of our churches feel so deeply, because of the geographical distance which separates them from each other. The Provincial Assembly has urged this upon the churches from time to time, but this year it has made a definite proposal that on the 24th of the present month there should be throughout the province a simultaneous "exchange of pulpits," and it is hoped that the churches will act upon the suggestion, and thus strengthen the feeling of unity which exists among them. Since my last letter the only change which has to be recorded is that in connection with the church at Lewes. The Rev. T. Gorton, who has held the pastorate for the past four years, has tendered his resignation, which takes effect at the end of the month. The church at Reading is still vacant, and presents a fine opening for an able and energetic minister.

T. E. M. Edwards.

To Correspondents. — Letters, &c. received from the following:—E. B.; E. G. B. B.; F. B.; H. B.; W. C. B.; J. M. C.; H. M. L.; W. A. L.; F. T. M.; R. R.; J. E. S.; C. B. U.; J. W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare: Highland-place.—The annual meeting of the congregation was held on Thursday, Feb. 28, the Treasurer of the Church, Lieut.-Colonel Thomas Phillips, presiding over a fair gathering of subscribers and friends. The secretary read his report, which recited that the pulpit was again vacant. The number of subscribers were two less than the previous year, and the balance due to the treasurer had been reduced by over £12. There were over sixty names on the Sunday-school register, and the average attendance had been thirty-nine, an increase of five over the previous year. Hopes were expressed that a minister would soon be obtained, and the question of appointing new trustees was left to the Church Committee. A small Committee was also appointed to prepare an estimate for the renovation of the church and school buildings. The officers for 1901 were then appointed, and thanks were accorded to Messrs. R. L. Berry and D. H. Smith for their services in the pulpit during the past year.

Atherton (Chowbent Chapel).—During the autumn of last year, on the motion of Mr. Charles Eckersley, seconded by Mr. J. Yearnshaw, the Council of the Congregation, which includes all committees and officials, and is representive of all the institutions connected with the chapel and schools, passed unanimously the following resolution:—"That we ask our minister to further enrich our chapel services by preparing or providing in addition to the hymns and chants, such other forms in keeping with our faith, as, in his judgment, will tend to make our public worship still more devotional and congregational, and educate our children and young people who come to chapel, into the habit and spirit of worship." The Rev. J. J. Wright ultimately recommended the "Seven Services" recently issued by the British and Foreign Unitarian Association, and these services, now some time in use, have given general satisfaction in the ways desired by the resolution.

Bradford.—A bazaar in aid of the funds of Chapel-lane Chapel, Bradford, was opened on Thursday, Feb. 28, in the adjoining Channing Hall, by the Mayor of Bradford (Mr. W. C. Lupton), who was accompanied by the Mayoress. Mr. Byron Boothroyd, who took the chair, in introducing the Mayor, remarked that Channing Hall was opened nearly two years ago, and in the same year the entire debt was discharged. Since then it had been found necessary to repair the chapel structure, and the aim of the present effort was to wipe off the debt thus incurred. He was glad to say that everything connected with the place was in a prosperous condition, and during the past few years the congregation had more than doubled. He welcomed the Mayor and Mayoress, and commented on his Worship's catholicity of spirit in patronising that gathering. The Mayor said he well remembered the old building, which was the predecessor of that one; indeed, in his young days he had often committed trespass on its premises. Many of his friends had been connected with the place, and he held it in deep reverence. In conclusion, he remarked that it was the second place of worship in the town in point of respectability, for only the Parish Church could show a longer record of continuous ministry. On the motion of Mr. Pesel, seconded by Miss Hudson, a vote of thanks was accorded to the Mayor and Mayoress. On Friday the opening ceremony was performed by Miss Hudson, the chair being occupied by the minister. In the course of a very able and earnest address, Miss Hudson emphasised the need of more personal consecration to religion on the part of men. The work of the minister would be much pleasanter and more fruitful if he were aided in his labours by a band of reliable middle-aged men, whose example younger men and youths would be disposed to follow. Miss Hudson was heartily thanked for her address. On Saturday, March 2, Mr. J. G. Slater took the chair, and the Rev. Charles Hargrove declared the sale open. As a considerable quantity of goods remained unsold at the close of the third day, it was decided to continue

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the bazaar on Monday, March 4, when, despite the inclemency of the weather, a goodly number of our friends were in attendance. Throughout, the bazaar was much marred by the unfavourable weather, but the promoters consider the financial result, about £280, highly satisfactory, especially when it is borne in mind that it is only sixteen months since the congregation raised £550 by a similar effort.

Dunmurry.—The annual congregational meeting was held on the 11th inst., and passed off satisfactorily. The meeting-house has just been renovated, and a number of most useful improvements have been effected on the congregational property. On Sunday, the 24th inst., the re-opening services will be held, when Principal Gordon, of Manchester, will officiate both morning and evening, and collections will be made on behalf of the improvement fund.

Halifax.—The report of a presentation by the congregation of Northgate-end Chapel to the Rev. F. E. Millson, we are obliged, by an aggravating mishap, to hold over until next week.

Lewes (Resignation).—The Rev. T. Gorton, who has held the pastorate at Westgate Chapel during the past four years, has tendered his resignation. The pulpit will be vacant at the beginning of April.

London: Peckham.—The annual congregational meeting of the Avondale-road Church was held on Tuesday evening, under the presidency of the Rev. G. Carter, when there was a large attendance of members. Reports were rendered by the church secretary and the treasurer, as also by the secretaries of the affiliated societies. Amid much that was otherwise encouraging, the serious fact was revealed that the church is still struggling with financial difficulties, for the amount raised during the past year—between £140 and £150—falls short by over £20 of the treasurer's requirement to balance accounts. Three new members had joined since the last quarterly meeting, when six were welcomed. The proceedings were prolonged to a late hour in deliberation over various suggestions for the management of church affairs, including a proposal to enlist the services of ladies to a larger extent than has hitherto prevailed.

Preston.—The annual tea and meeting of the congregation worshipping at Percy-street Chapel, held on 7th inst., was not quite the success of previous years, but this, no doubt, was due to a variety of causes, not the least of which was an alteration from the date originally fixed. Mr. D. Mayor, who was in the chair, said that he felt there had been a deepening of the spiritual life in the congregation since Mr. Anderton took up his ministry not quite twelve months ago. He referred to the faith they at that chapel held; the fatherhood of God, the brotherhood of man, and a belief in Eternal life; that was a creed worth living for, and one of service to the world at large. He expressed a hope that his hearers would place themselves in a recipient frame of mind and then they would get great good from Mr. Anderton's teachings. Mr. T. Parkinson, the chapel treasurer, made a financial statement, showing that the past twelve months had been successful, for the income from pew rents had been some £10 more than any year for some time past. The Rev. N. Anderton, who was enthusiastically received, after speaking of the difference he had found in working with a congregation like that at Preston, compared with Bank-street, Bolton, said they in Preston suffered from isolation; isolation due partly to their geographical situation, but due also to their lack of interest in their work and in the work and doings of the denomination in general. What was required in Preston was an arousing, more active interest in their work and the work of the denomination. He had, he was glad to say, noticed improvement in this direction, and he hoped they would keep on in the good path entered upon. The proceedings of the evening were enlivened by glees from the chapel choir, songs from Miss Cissie Mazor, and recitals, including a scene from *The Rivals*, by Mrs. M'Keague.

Richmond.—The Rev. E. M. Daplyn is to conduct special services in the Ormond road Church every evening next week, from Monday the 18th to Friday, the 22nd inst., inclusive. The services are to begin at 8 P.M. A bill making this announcement ends with the following invitation:—"You are cordially invited to come to these services. Make an effort and spare the time to come. Whatever may be your religious opinions, or even if you have no religious opinions, come, and let us try together to get some hold on the essentials of all religion; and to realise our common relation to our Father in heaven. That will bring to our lives both strength and gladness."

Rotherham.—On Tuesday week the Rev. E. I. Fripp, of Mansfield, lectured for the Church of Our Father Literary and Social Union on "Robinson Crusoe and Defoe." The chair was taken by Mr. Councillor Winter, a Wesleyan local preacher. The Rev. W. Stephens, in seconding a vote of thanks to the chairman, said that the lecture was the last of a successful course, and he thought it had been the most successful of all.

South Shields.—On Sunday evening Mr. Thomas Paxton, who is in charge of Unity Church, preached on "Christianity and War." An abstract of the sermon appeared in a local paper.

Whitchurch.—On Wednesday evening, March 6, Mr. Richard Robinson, hon. sec. of the Liverpool Branch of the South African Conciliation Committee, lectured in the schoolroom of the Church of the Saviour, on "The Causes of the War." The Rev. W. F. Turland took the chair, and said that whatever different views they might hold, they claimed in this country freedom of utterance, and he was sure Mr. Robinson would receive a patient and generous hearing. The lecturer dealt at length with the events which had led up to the war, and denounced the action of leading statesmen in this country, who, in his opinion, were responsible for the waste of money and human life, and the misery and suffering which had resulted. At the conclusion, a vote of thanks to Mr. Robinson was carried by acclamation.

Our Calendar.

SUNDAY, March 17.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.; 7 P.M., Lantern Service, "Other Parables of Jesus," Rev. Frederic Allen. Monday, 8.15 P.M., Lantern Pictures, "A Visit to Florence," Rev. F. W. Stanley.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. Frank K. Freeston,

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. S. Farrington, and 7 P.M., Rev. Edgar Daplyn. Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. G. V. Crook.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., "Some Certainties of Religion," 7 P.M., "Count Tolstoi: his Excommunication," Rev. Alexander Farquharson.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, M.A., and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Churchand Mission, Bethnal Green 11 A.M. and 7 P.M., "Memorial Service: C. L. Corkran," Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M. Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. Edgar Daplyn, and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., P. W. Ames, F.R.S.L., and 7 P.M., Mr. T. Elliot.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church 11 A.M., Mr. W. J. Hawkins, and 6.30 P.M., Mr. P. W. Ames.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. H. Jones.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M., Rev. E. Ceredig Jones M.A., and 6.30 P.M., Rev. W. H. Davies.

Brighton, Christ Church (Free Christian), New-road North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M., and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel Blackfriars, 11 A.M., Mr. J. R. Macdonald.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M. Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A

Liscard, Memorial Church, Manor-road, 11 A.M., and 6.30 P.M., Rev. John McDowell.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. Harwood, B.A.

Liverpool, Hope-street Church, 11 A.M., Rev. R. A. Armstrong, B.A., and 6.30 P.M. Rev. J. J. Thornton.

Liverpool, Ullet-road Sefton Park, 11 A.M and 6.30 P.M., Rev. Dr. Klein, "What the Apostle Paul did for Christianity."

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. C. B. Upton, B.A., B.Sc.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.

Rochdale, Blackwater-street, 10.30 A.M., Rev. T. P. Spedding, and 6 P.M.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. W. Stephens.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. Harold Rylett. Stables in the grounds.

Southend, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. Dear.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. J. Crossley, of Birkenhead.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The ttendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

Ethical Religion Society,

STEINWAY HALL, PORTMAN-SQUARE, W.—March 17th, at 11.15, Dr. WASHINGTON SULLIVAN, "The 'Decalogue'—Is it the Foundation of Morality? V. Honour thy Father and thy Mother."

South-Place Ethical Society,

SOUTH-PLACE, FINSBURY.—March 10 at 11.15 A.M., JOHN A. HOBSON, M.A., "The Nineteenth Century"—"The Socialist Movement: Organic View of Society in Relation to Industry and Politics."

British & Foreign Unitarian Association.

The NEXT MEETING of the COUNCIL will be held at ESSEX HALL, on TUESDAY, April 16th, 1901. The President, Sir John T. Brunner, Bart., M.P., will take the Chair at Four P.M. Any NOTICES OF MOTION by Members should reach the Office on or before April 3rd.

In accordance with Rules 9 and 11 Nominations for the COUNCIL or for the EXECUTIVE COMMITTEE for 1901-1902 should reach this Office not later than *Saturday, March 30th, 1901.*

W. COPELAND BOWIE, Secretary.

Essex Hall, Essex-street, Strand, London, March 14th, 1901.

PROVINCIAL ASSEMBLY of LONDON and SOUTH-EASTERN COUNTIES.

THE NEW CENTURY.

The Congregations and friends are cordially invited to a

UNITED DEVOTIONAL SERVICE,

at

LITTLE PORTLAND-STREET CHAPEL (Oxford-circus),

TUESDAY, MARCH 26TH, 1901.

The following Ministers will take part:—The Revs. W. G. TARRANT, B.A., FRANK K. FREESTON, W. C. POPE, H. S. PERRIS, M.A., and F. W. STANLEY.

Service to begin at 7.30 P.M. and close at 9 P.M.

AT the ANNUAL MEETING of the BLACKFRIARS MISSION and STAMFORD-STREET CHAPEL, held on March 13th, Sir JOHN T. BRUNNER, Bart., M.P., presiding, the following RESOLUTIONS were carried:—

That the Reports now read be received, adopted, and printed for circulation amongst the subscribers.
Proposed by the Chairman.
Seconded by Rev. T. E. M. Edwards.

That the Committee and officers for the ensuing year be as follows:—
Committee.—Mrs. Bridger, Mrs. Midlane, Miss M. A. Mace, Miss L. Martineau, Rev. W. Copeland Bowie, Rev. F. W. Stanley, Messrs. I. S. Lister, G. Ling, Percy Areston, A. W. Harris, S. S. Tayler, and E. S. G. Warren.
Hon. Treasurers.—Mr. C. F. Pearson and Mr. W. S. Tayler.
Hon. Secretaries.—Mr. A. H. Biggs and Mr. A. A. Tayler.
Auditors.—Mr. H. B. Lawford and Mr. A. M. Tayler.
Proposed by Rev. W. G. Cadman.
Seconded by W. J. Sudbery.

That this meeting, having heard the proposals of the Committee for the purchase of the Freehold House, No. 51, Stamford-street, hereby authorises such purchase at the price of £700; and with that object directs the Committee to raise such sum by Donations, Sale of Stock, Mortgage, or otherwise as they may deem advisable. That the premises shall be conveyed to two or more Trustees to be appointed by the Committee, upon Trusts of an open and unsectarian character, for Religious or Educational purposes, and with a full power of sale.
Proposed by Rev. W. Copeland Bowie.
Seconded by Rev. V. D. Davis.

That the hearty thanks of this Meeting be given to the Rev. Frederic Allen and all who have assisted in the work of the Mission and Chapel during the past year.
Proposed by Mr. E. S. G. Warren.
Seconded by Mr. W. H. Abraham.

Vote of thanks to Chairman, Sir John Brunner, Bart., M.P.
Proposed by Mr. C. F. Pearson.
Seconded by Mr. S. S. Tayler.

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BABBACOMBE, TORQUAY.—HOME TUITION in FRENCH and GERMAN.—Rev. A. E. and Mrs. O'CONNOR would receive, for special instruction, two boys or girls as Boarders. Educated in Germany, he resided there long; and in France. Mrs. O'Connor is a native of France. *Reference*—W. H. Herford, B.A., Paignton.

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For further particulars see "Inquirer," pp. 151 & 159.

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Service in the Chapel at 3 P.M., conducted by Rev. W. HARRIS, M.A., of Bolton. Sermon by the Rev. W. COPELAND BOWIE, of London.
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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE report of the Manchester District Association of Presbyterian and Unitarian Churches presented to the annual meeting last Saturday makes special mention of the mission services and lectures held throughout the district before Christmas, as the first part of a programme of winter's work, to inaugurate the new century. In this case, as in the greater mission of the United Evangelical Free Churches, while the masses were not reached, great good resulted, and particularly in the stronger sense of fellowship among the churches, and the quickening and encouragement springing from united work in a common cause. Similar services are being held during the present week in the East Cheshire district, and from Yorkshire we also have reports of mission services. In Birmingham the united meetings, postponed from January on account of the Queen's death, are to be held on the 29th and 31st inst. On Friday evening the United Social meeting of Birmingham Unitarians is to be held at the Town Hall, and on the following Sunday evening there is to be a United Religious service in the same place, when the preacher will be the Rev. Stopford Brooke. In London, we would again remind our readers of the United Devotional service to be held in Little Portland-street Chapel on Tuesday evening, of which further particulars will be found in the advertisement.

THE annual meeting of the Manchester Domestic Mission was held in the Lord Mayor's parlour at the Town Hall on Tuesday afternoon, of which we hope to give a full report next week.

ON Thursday week Mr. Stopford Brooke concluded his second course of lectures on Poetry at University College, in the new Lectureship which bears his name. The first course before Christmas, as our readers will remember, was on Browning; the second course has been more miscellaneous in character, dealing with some of the lesser poets of the same period, but with a magnificent lecture on the poetry of the Revolution interpolated. The last lecture dealt with Clough, of whose "Bothie," with its "broken-backed hexameters," a delightful account was given. Altogether, of Clough's poetry Mr. Brooke said that the execution lagged behind the emotion, the language depressed and lowered the thought; but there was great attraction in his absolute sincerity of utterance, even in the most introspective of his poems. He died at a time when they might have hoped to have from him stronger affirmations of truth and greater poems. They could not part from him better than by recalling his beautiful lines:—"Say not the struggle nought availeth." In conclusion, Mr. Brooke expressed the hope that he might deal with the poetry of Matthew Arnold in a subsequent course.

AT this last lecture the chair was taken by Dr. Blake Odgers, chairman of the Stopford Brooke Lectureship Committee, who made a statement as to the lectures which have been given, and the prospect for the future. The Committee had received nearly a thousand applications for tickets, and they had issued 650 for each of the courses. Of these, over 400 were free tickets issued to teachers and students of all kinds, nurses, Arts and Crafts and Board School teachers, and clergymen. Some of the audience had come great distances, and they had received many letters of thanks from those who could not otherwise have attended. Dr. Odgers also announced that a meeting of subscribers and all others interested in the Lectureship would be called in May, of which due notice would be given.

THE excommunication of Tolstoy, which we noted last week, as published by the Holy Synod of the Orthodox Church of Russia, was not likely, except by wounding his friends, to disturb the Count's peace of mind; and certainly it would not turn him from his steadfast purpose and clear conviction of religious truth. But his wife, who is still a member of the Church, writes to the excommunicators in indignation and grief:—

Not that because of this document the spiritual death of my husband follows—that is God's concern, not men's. In the spiritual world the life of the soul remains an impenetrable mystery, and that life, thank Heaven, is not within the jurisdiction of the powers that be. But when I see this excommunication delivered by the Church to which I belong, and to which I will always belong, established by Christ in order to hallow in God's name the solemn acts of man's life, birth, marriage, and death; whose mission is to proclaim the law of charity, the remission of sins, love of our enemies and those that hate us; whose duty towards all is to pray for all; then I am at a loss to understand.

This excommunication, the Countess adds, will call forth not the approval, but the indignation of men, as is shown by the fresh demonstrations of love and sympathy for her husband, which come to him from all parts of the world.

TORN thus between loyalty to her Church and indignation at the action of its official representatives, the Countess utters a further protest and a significant warning. It seems that a secret order has been issued by the Holy Synod, forbidding priests, on Tolstoy's death, to perform any Church service. At whom, asks the Countess, is this order aimed, at the lifeless body or the living friends? But even supposing it proved impossible to find a priest who, either in fear of the God of Love and not of men or for the sake of a fee, would recite the burial service and the prayers for the dead, the threat of the Hierarchy is yet defied:—

The Church in my eyes is something abstract, and I recognise as its ministers those alone who understand what the Church really is. If it were necessary to believe that the Church is nothing but a gathering of men, who out of malice are ready to violate the foremost commandment of Christ, the law of love, all we who are its members and keep its laws would have left it long ago. And the renegades are not those who strive after truth, but those who proudly place themselves at the head of the Church, who, breaking the law of love, humility, and gentleness, have behaved like spiritual executioners. God will be indulgent to those, even without the Church, who have lived a life of humility, sacrifice of worldly possessions, love, and devotion. His pardon goes to them rather than to those whose mitres and decorations are set with precious stones, but who, like bad shepherds, cut away members of the Church whose pastors they are. Hypocrisy may attempt to twist my words into another meaning, but people of good faith will judge rightly of our intentions.

Thus it would seem that if the order of the Synod is not recalled, the Countess is prepared to assert the right of a universal spiritual priesthood, independent of a faithless Hierarchy. It is a significant sign in Orthodox Russia.

THE Bill for the Prevention of the Sale of Intoxicants to Children under sixteen

years of age happily passed the Second Reading in the House of Commons on Wednesday, with a very large majority. But the real battle will be in Committee, and if the Bill is to be saved, public opinion, which, from the Archbishop of Canterbury to the working-men chiefly concerned, is warmly in its favour, must continue to make itself felt by every available means. Mr. R. Brimley Johnson (8, York-buildings, Adelphi, W.C.) has issued a shilling pamphlet, "The Children and the Drink," with a preface by the Archbishop, dealing with the whole question in three parts: the Cruelty to Children involved in the present custom, Injuries done to Children through Drink, and the Prohibition of Sale to Children.

A meeting of landowners and tenant-farmers in the neighbourhood of Windsor having resolved that to abolish the Royal Buckhounds, or alter their character, as has been proposed, would be "nothing short of a local, if not of a national, calamity," and having further resolved to promote a petition in favour of the retention of the hunt, Mr. H. S. Salt, hon. sec. of the Humanitarian League, 53, Chancery-lane, W.C., has issued the following letter of protest:—

It is greatly to be hoped that the Civil List Committee will decline to sanction any re-endowment of the Royal Buckhounds in order to provide "Innocent enjoyment" for Berkshire or Buckinghamshire landowners.

So long as the law permits the worrying of semi-domesticated animals, it is open to anyone to indulge in such a practice at his own expense and responsibility. But we strongly protest against the injustice of re-imposing on the National Exchequer the cost of a sporting establishment which is now desired only by a clique of interested persons, while it has come to be regarded with disgust and abhorrence by a large number of citizens who have a right to be considered. On the list of those who have signed memorials against the stag-hunt are members of both Houses of Parliament, the Archbishop of Canterbury, and many leading Churchmen and Nonconformists, distinguished authors, and various well-known men and women representing all sections of society.

When it is remembered, too, that it has now been placed beyond doubt that the late Queen had been "strongly opposed to stag-hunting for many years past," it is difficult to believe that the King will desire, or that the House of Commons will permit, the further expenditure of public money on this contemptible sport.

The Rev. Arthur Harvie, of Gateshead, and Mr. J. W. Johnston, of Newcastle, who went to Tantobie on Wednesday, March 6, as representatives of the Tyneside Branch of the International Arbitration and Peace Association to speak on the subject of "The War in South Africa," were disgracefully treated by a mob of the villagers. The two friends were pelted with mud and stones as they made their way to the Co-operative Hall, and the mob, who crowded into the hall, after allowing speaking for about twenty minutes, cleared the platform by a storm of unsavoury missiles, and then gave vent to their patriotism by singing "God Save the King." For some time the speakers were barricaded in the hall, and when, with the help of the police, they did at last emerge, hoping to catch their last train, they received even more severe handling, and after taking refuge in friendly cottages, had to make their way home on foot—Mr. Harvie a distance of ten miles. We are glad to be assured that except for bruises, scratches, and severe shaking, and damaged clothes, Mr. Harvie is none the worse for the adventure, but that was owing to no good will on the part of the "patriots." Mr. Harvie has our warmest sympathy.

The annual meeting of the Aborigines Protection Society is to be held at Westminster Palace Hotel on Tuesday, March 26, at 8 p.m., with Sir W. Brampton Gurdon, M.P., in the chair, and Sir Charles Dilke, Bart., M.P., Mr. A. Birrell, K.C., and Hon. J. W. Sauer, of Cape Colony, among the speakers. Attention will be called to the need for safeguarding the interests of natives in West and East Africa as well as in South Africa.

The report of Manchester College, Oxford, presented to the 115th annual meeting last January, and recently issued, contains a record of special interest in the list of some 360 books which were Dr. Martineau's, including a large number of valuable philosophical works, presented to the library by his family, and also of a considerable number of books presented by Mrs. Russell Martineau from her late husband's collection.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Sir,—Early in September, the new buildings of the Unitarian College, Klausenburg, Transylvania, will be opened, and the attendance of English visitors will be warmly welcomed. In order to enable ministers and members of Unitarian congregations to accomplish the long journey and be present at the ceremony, the Central Postal Mission Committee are undertaking the arrangements. If thirty persons can be found willing to travel out together, the double journey can be made at little more than single fare. As far as can at present be ascertained, it will cost each person about £15, including hotels and visiting some of the remoter peasant congregations.

Next year, 1902, it is hoped that a suitable house may be found in South Wales, in the centre of beautiful scenery, where we can have a Holiday Home and a pink party on the old lines.

All applications should be addressed to Miss F. Hill, hon. sec., "Transylvanian Excursion," 13, Christchurch-road, Hampstead, N.W. M. Lucy Tagart.

IS NATURE CRUEL?

Sir,—Since our Creator chose to form us, not like the graminivoræ, but with teeth and digestive apparatus adapted to the consumption of flesh, it is but reasonable to suppose that it *was* "a part of His scheme, from the beginning of things," that flesh should form a portion of our diet. How beneficial and, therefore, valuable a portion it is, experience daily proves. But if by our physiological formation we require and are justified in availing ourselves of such food, as intellectual and moral beings we are bound to avoid inflicting any needless pain in our methods of procuring it. The "horror of the cattle-ship," or any other cruelty of which man may be guilty is not necessarily attendant on our eating meat, and, indeed, such malpractices avenge themselves on the perpetrators by rendering such food less wholesome or even absolutely prejudicial to health. The only inevitable suffering—the death-pang—is but momentary, and vastly counterbalanced by other advantages. The Jews, too, ate mutton, and the "good shepherd"—type of tenderest care—after they had enjoyed sufficiently the "green pastures" and "still waters," led his flock eventually to the butcher, and was not the less their best friend. Would he have been kinder had he left them to be torn by the wolf, or to perish of hunger in the wilderness?

Mr. Peach asks if I think that the fate which I think preferable for the domestic animals would also be preferable for man. Were he mere animal, of course it would be, but, considering that his nature is so very different, it would be strange if it were so. The "slow decay" which to an irrational creature would be mere physical pain and misery, to man—an incarnate soul—should be, and often is, a ripening for another and a higher existence.

E. G. Bayle-Bernard.

36, Patshull-road, London, N.W.

March 12.

THE RELIGION OF THE INCARNATION.

Sir,—Both Mr. Lloyd and myself have now had an opportunity of stating our views, and I have no reason to regret the discussion or to retract one word of my original article, or my subsequent letter.

Mr. Lloyd objects, not to my doctrine—which, though a pleasing, is a somewhat unnecessary assurance from one Unitarian minister to another—but to my use of a term to which he attaches a narrowly dogmatic, while I employ it in a spiritual meaning.

I see no object in pursuing a mere logomachy; but I confess myself ready to go on erring with Dr. Martineau, in the belief that God was "*personally there*" in Christ, *i.e.*, incarnate in a supreme and unique degree: from which, to my mind, it follows that Christianity is the Religion of the Incarnation.

Let me express myself in heartiest agreement with the concluding paragraph of Mr. Gow's review of "Exploratio Evangelica," where he speaks of "a series of doctrines which shall contain all that is true in the Incarnation, &c.," as "an ideal to attract us all," and where he deplores the doctrinal poverty of liberal Theism, and our even worse "indifference to the root ideas, the spiritual truths contained in orthodox statements."

Finally, Sir, without intervening in the useful correspondence on "A Living Church" to which you are now opening your columns, may I ask one question: Is it remotely likely that we can have a Living Church without a Living Christ?

March 9. J. Warschauer.

To Correspondents.—Letters, &c. received from the following:—W. E. A.; J. B.; W. B.; F. C. C.; T. C.; E. D.; J. G. F.; T. W. F.; H. G.; A. H.; J. P.; P. R.; J. C. S.; W. R. S.; A. D. T; C. T.; F. W.; R. W.

Editor's Change of Address.—Correspondents are requested to note that after the 25th inst. the home address of the Rev. V. D. Davis will be 9, Nightingale-square, Balham, S.W.

ELEANOR'S IDOLATRIES.

A Lesson from Mrs. Humphry Ward's New Story.

THE critics of Mrs. Humphry Ward's recent work have had great difficulty in deciding which of "the great interests," as they put it, therein represented, was uppermost in her mind when she wrote. Was it her primary object to draw a picture of Roman Catholicism, as it appeared at its centre, exhibiting the lights and shades of that wondrously persistent and consistent system of belief? Or did she intend to espouse the cause of young Italy, the characteristics of which she has so charmingly sketched and so sympathetically handled? Or had she rather the design of setting forth the inherent nature and power of the pure Christian ideal, through the presentation of that noble conquest of self with which the book concludes? I do not know, and do not care to guess; I am grateful to find all three purposes admirably worked out and artistically blended. But, along with these, I seem to discern another significance in the story, unnoticed, so far as I am aware, by those who have written upon it. Even though it be, after all, the result of a merely subjective impression, for which the authoress would disclaim the slightest responsibility, the interpretation put upon one feature of her story, in what follows, will serve, at least, to illustrate a prevalent attitude of mind towards religious observances.

Manisty and Eleanor, when we are first introduced to them, are engaged upon an undertaking of a peculiarly instructive kind. The disappointed politician, having broken with his party upon questions connected with religion and education, has come to Italy for the purpose of studying the phenomena of ancient tradition and modern rationalism in actual face-to-face conflict. He is occupied in writing a book, which, indeed, like Mr. Casaubon's, is never destined to be completed, but which is intended to be his Apologia, his defence of the attitude he had assumed in the controversy referred to. The concrete example of Italian affairs is to be used as an object-lesson to England and the world of the pernicious consequences attendant on the practical application of liberal principles. And Eleanor is assisting him in the task—she, who in the mournful months that followed the loss of husband and child, had discovered "the inner sweetness," "the gentle restoring flame," to be derived from "the life of ideas, the life of knowledge, even as a poor untrained woman may approach it." But, what a desecration of culture on the part of both! The book they were together producing was an "impassioned defence of tradition, of Catholicism, and the Papacy, as the imperishable, indestructible things," page after page was being devoted to a "glorification of the Pope and the Mass." And yet for the two individuals working at it, Catholicism was not, and never had been, a personal faith. He was "one of the most thorough sceptics of his day," and she had ceased to believe in "a world ruled by a God," and looked forward to being engulfed, when her own light went out, in the same abyss that had already swallowed up husband and child. Reminding one somewhat of a celebrated essay of Montaigne's, the book was to be an elaborate justification of a system of things, which intellectually for the two persons concerned are meaningless as the nonsense-verses of a conjuror in a booth.

The psychological motives that give rise to this hypocritical performance are not similar in the minds of the two agents. It is true the American girl, Lucy Foster, speaks of them as though they were—Catholicism, she thinks, is for each "a thing to be passionately admired and praised, like art, or music, or scenery." But, as a matter of fact, the mental characteristics at the back of this common aim in Manisty and Eleanor differ considerably.

Manisty is swayed predominantly by impulses of pique, revenge, and self-conceit. At whatever cost, this book was to expose, with his scathing analysis, the dangers and pitfalls of a secularist state, because, although himself a secularist, its author hated his fellow-secularists. They were vulgar; he shared the proclivities of Matthew Arnold for "sweetness and light." "Is it fair," he is asked, "to stand outside slavery and praise it?" "Why not?" he answers, "if it suits my purpose?" "Your book is a plea for superstition," it is urged, and he bursts forth into a roar of argument in honour of superstition. Superstition, in short, unnecessary for him, is for the populace "the great guardian of morals"—one of those "foolish, ineffable things that bind mankind together, and send them to 'face the music,' in this world and the next." So that whilst intellectually he is all for the Darwinian views of Father Benecke, strategically he is all for the ecclesiastical views of the Priests, who bring about the worthy Father's excommunication. "I like *their* little idolatries," he might have said of the multitudes; "toys in the nursery keep children from mischief."

Eleanor, on the other hand, was gradually drawn into the work through a growing attachment to Manisty, and through the need she was experiencing of some one to lean upon, and of something to think of, to save her from melancholy brooding. Had the book been an exposure of ecclesiastical abuses, instead of a glowing laudation of them, it would have found in her an equally willing devotee. When, for instance, her labours with Manisty are at end, and she is brought into contact with Father Benecke, suspended on account of his heretical volume, Eleanor tries to console the latter by "dwelling on his comradeship with all the martyrs of the world, on the help and support that would certainly gather round him, on the new friends that would replace the old"—a line of reflection altogether foreign to anything Manisty would have suggested. And yet it is manifest that Manisty's attitude towards Catholicism reflected itself in her under an altered guise. She can comfort herself with forms and ceremonies which, although destitute for her of any shadow of rational significance, appeal nevertheless to her affectional sensibilities. The principles upon which they are based are no longer true, but they themselves have some beautiful feeling associated with them. Her intelligence assures her that they are but imaginary sanctities, but her sensuous nature obtains from them pleasurable experience. And she hovers round them as a moth round a flame. For the sake of comfortable emotion, she silences the protests of reason, and, like Rousseau's Savoyard Vicar, "collects herself for performing the act of worship with all the feelings required by the Church and the majesty of the Sacrament." Not even the prospect of an early morning stroll with Manisty can entice her from her "house of Rimmon," nor from being "her own dupe" by attending mass. To praise the Holy Catholic Church from a safe distance was not for her sufficient; she must herself participate in its functions. "I like *my* little idolatries," she says with decision, and proceeds upon her way.

One may hope that individuals of the type of Manisty are comparatively rare, but Eleanor's fetish worship has all the marks of a too familiar reality. Mrs. Ward has shown quite an exceptional genius in bringing to light mental traits and tendencies distinctive of the times in which her novels are written. When "Robert Elsmere" appeared, human interest centred about the destructive criticism of orthodox theology, and Robert Elsmere represented, with more or less fidelity, the crisis of belief through which many souls were passing. Things have changed since then, and "Helbeck of Bannisdale," by fixing attention upon the conflict between Authority and Reason, indicates, aptly enough, the extent of the change. And in the portraiture of Eleanor, Mrs. Ward appears to me to have been eminently successful in delineating a disposition of mind, with regard to religious phenomena, especially characteristic of large numbers of persons at the present day. 'When we go into a church,' these people will inform you, 'we do not want to think; we want to have our feelings touched; we want to breathe the quiet, soothing, comforting atmosphere of an inclosure, in which everything is arranged with a view of appealing to the emotions.' They readily admit that intellectually the whole thing is absurd; they know that miracles do not happen; they know that the theory of ecclesiastical authority will not bear examination; to them, as to Eleanor, "creeds and dogmas *mean* nothing." 'But'—so they have persuaded themselves—'*all* theological ideas and principles are equally false and untenable; from the rational point of view, no one of them has any advantage of probability over the others; the followers of Channing and Martineau are quite as much the victims of illusion as the rest. Why, then, associate ourselves with a body, infinitely less capable than the Roman or the Anglican, of doing for us the only service religious observances can do—the service, namely, of exciting those agreeable, poetic, artistic sensations, possessed of which, the soul can luxuriate for the moment in the softness and tranquillity of æsthetic enjoyment? We like our little idolatries!'

If there be, in modern society, an essentially irreligious and atheistic spirit, assuredly it is this. Its motives are tainted through and through with a double selfishness: the states of mind it desires are purely individual, personal, egoistic; and, for the sake of its own pleasurable experience, it is content to maintain a system of things which, from its point of view at least, is confessedly reared on the credulity of the populace. In reality, it is as injurious to the life of healthy feeling as it is to the life

of honest thought. For precisely one of the tacit assumptions this tendency engenders is the notion that thought and feeling are two separate and distinct functions of the soul, each of which can pursue its own course independently of the other. The mischievous consequences of that fatal error can hardly be exaggerated. If there were in conscious experience any such thing as a sphere of mere feeling alone, then, within it, the love felt by the miser for his gold and the love felt by the theist for his God would be on one level; neither would be higher nor lower than the other. Difference in feeling would be, in that case, exclusively a difference of intensity or fervour, and, so regarded, the advantage would be rather on the side of the uncontrollable rapture or ecstasy of savage worship than on that of the more subdued and passionless devotion of the Christian saint. But, as a matter of fact, with the possible exception of the rudimentary bodily sensations, there are no feelings that we can ever experience apart from intellectual elements of one kind or another, and the very circumstance that Eleanor required her "little idolatries," for the purpose of exciting hers, is a good illustration in point. In actual life, no side of our being is more variable and unstable than feeling, and its qualitative worth—its goodness or badness—depends absolutely upon the objects which call it forth and the ideas with which it is associated. A celebration of the Mass in Brompton Oratory will, no doubt, "touch the feelings" of both believer and unbeliever, but only a woeful ignorance of human nature would confound the æsthetic pleasure of the one with the religious emotion of the other. The former may not be in itself unworthy, but most certainly it becomes so when it is palmed off as a fitting substitute for the latter, and is even pleaded as a sufficient justification for defending the integrity of Catholic worship. Mrs. Ward is far too discriminative an artist to ignore the deteriorating influence of this sort of thing upon the moral character. "It is very easy," says Eleanor to Lucy Foster, "to pretend to mourn with other people—because one thinks one ought—or because it makes one liked. *I am always pretending in that way—I can't help it.*" "But you," she adds, speaking of the girl whose religion is *primarily* not a matter of the heart, but of the intellect, "no; you don't say what you don't feel, and you've the gift to feel."

Such tampering with veracity for the sake of enjoyable feeling is one of the worst symptoms of an age that is crying out about what it calls the "disease of intellectualism." It threatens to do more to undermine religion, and to alienate truth-loving men and women from religious communities, than all the false theology that has ever been preached. If one may be permitted to adapt a phrase of George Eliot's, it is "a debasing of the religious currency," and it would not be difficult to show its intimate connection with the widespread indifferentism to spiritual themes, about which we hear so much. For, as Heinrich Lang has forcibly said, "poems hold their own if they æsthetically satisfy, religions fall when they cease to be realities for the intellect."

In the presence of symptoms such as these, and at the very time when, in the interests of religion, there is urgent need for strong, vigorous, and manly thinking to do the work of spiritual reconstruction, which the scientific criticism of the last half-century has rendered imperative, it is surely lamentable to hear, even from members of our Free Churches, cheap and easy platitudes about the pride of intellect and its freezing temperature. They can have but one effect—namely, to encourage and foster a weak and vapid sentimentalism amongst us that is as far removed from genuine religious emotion as was the fondness of Eleanor for her "little idolatries." Indeed, there is a striking similarity between the mental phenomena in question. Eleanor might have used in defence of her attitude, and almost without a change of terms, precisely the specious pleas which have recently been addressed to ourselves. "We are afraid of feeling," it has been urged against us in terms of reproach. As though we had not the best of all possible grounds to be, if feeling is to be divorced from knowledge and allowed to run riot, and attach itself, like undirected force, to whatever fad or fancy comes in its way! People are becoming "weary of thinking," we are informed, and are beginning to say, "I want to be ignorant again." As though this were a sign of the times, if such it be, to call for rejoicing and hopefulness, and not rather one that should fill every well-wisher of his kind with apprehension and dread! "One grain of love is worth all the truth in the world," we are assured. As though it made no difference whatever whose love it was, or what the love was for, and that it was equally of value in the form, for example, of Manisty's wild animal craving as in the devotion of Dante to Beatrice! Let "philosophies and principles" go to the winds, we are advised, if only we can retain "humanity" and "life"! As though "humanity" and "life" were pre-eminently the characteristics of the ignorant and unenlightened, and fled in terror from the haunts of culture to the wards of "workhouses," which, to the misguided slaves of "philosophies and principles," seem too often like blots on our civilisation!

If these utterances were not so misleading and dangerous, one might be thankful that the logical consequences of a so-called "religion of the heart" had at last been fearlessly presented, and that the limited range of feelings to which it would appeal had now been made apparent. It is not at all surprising that when "knowledge" has thus been dismissed through the back door, "mystery" should be invited in through the front. That is just as we should expect: the "mysteries" correspond exactly to the "idolatries," of which we have been speaking. "A religion without mystery," so the word has gone forth, "is not worth a straw." Strange dictum, that, on the part of one who believes in a divine origin of all things! If nature be, indeed, what the materialist declares it is, then perhaps something might be said for the position that the human spirit will best be served by drawing over the abyss such patchwork of a veil as we can muster for the purpose. But if our persuasion be, as presumably it is, altogether different; if, for us, the Universe be "the Life-dwelling of an Eternal Mind," what conceivable ground can we have for fear, that in gradually exchanging "mystery" for assured fact we shall fail to meet with objects which will call forth and satisfy the deepest longing of the soul? Why on earth need we be concerned to retain "mysteries," if intelligence be at the basis of things, and is being disclosed to us with every step in the advance of our intelligence? Are we going to set up our pretty imagery to rival the thought of an infinite artist? Can it be seriously meant that the emotion obtainable from standing dumb and silent before some blank impenetrability, behind which, perchance, God may be, is preferable to the emotion of the man who could say, "O God, I think thy thoughts after thee"? No; the highest and strongest reverence, the purest trust and the most devout, come from the richest knowledge. And as a substitute for the latter, the vague, uncertain, vacillating feeling that is linked to ignorance is infinitely poorer than the child's affection for its doll.

Only one word more. However it may be with the tree of knowledge, certain it is that the tree of feeling is not the tree of life. For my part, I am completely in sympathy with Dr. Martineau's unsectarian ideal for our churches, and with the attempt to free them from all and every kind of dogmatic allegiance. I recognise to the full that theology is not religion any more than ethical science is morality or grammatical science the gift of speech. But not least of the reasons that weighed with Dr. Martineau was the fact that scientific theology itself needs, for its successful pursuit, a perfectly free and unbiassed mind, unpledged to any particular theory, Trinitarian or Unitarian. And a mode of argument which, whilst professing to exhibit the "idolatry of doctrine," virtually gives the case away by identifying doctrine with truth, and making it appear as though the latter were the inveterate foe of liberal religion, seems to me an entire perversion of all for which Dr. Martineau pleaded. At any rate, he has left us in no doubt of what he thought of the tendency I have been concerned with in this article. "Better at once to own our occupation gone," are his ever memorable words in regard to it, "than to linger on sentimental sufferance and accept the indulgent assurance that, though there is no longer any *truth* in religion, there is some nice feeling in it; and that while, for all we have to *teach*, we might shut up to-morrow, we may harmlessly keep open still as a nursery of *Emotion*. I trust that, when 'Emotion' proves empty, we shall stamp it out, and get rid of it."

G. Dawes Hicks.

A SONG IN SPRING.

Sing on, wild lark, this wondrous morn,
A song of life, of Spring new-born,
Soar far above this dull, dark world,
Till heaven itself lies all unfurl'd.
Sing to the flow'rs asleep below,
To ev'ry heart of bitter woe,
Trill out your wildest madrigal,
And say "Awake! Arise!" to all!

And though I dwell on clouded ways,
And cannot chant the rapturous praise
Of lovely earth and lovely Spring,
Far up the heavens on soaring wing;
Sing on, wild lark, your message roll
Into the darkness of my soul,
And flow'rs shall spring from out the sod,
And I, uprising, search for God

Edward Teschemacher.

GUILDS.*

BY THE REV. JOHN ELLIS.

II.

WITH the essential spirit and guiding principle of the Guild thus before us, we shall be in a position better to appreciate the development of Guild methods and objects in our own and other churches.

The Guild movement in our churches originated with the Rev. W. Carey Walters, shortly after his settlement with the congregation of the New Meeting House, Kidderminster, in March, 1881. Mr. Walters found that his predecessor had taken especial interest in the religious life of the young.

On two occasions the Rev. W. E. Mellone had held preparation classes, prior to a public service of dedication, when the youthful candidates were formally received into full membership of the church. To each person so admitted was given a card, as a "Memorial of the Confirmation Service," on which were printed some few "Rules for a Good Life," which I quote:—

1. To love God, the heavenly Father, with filial love, because He is supremely loveable; and to make duty, or the will of God, our first object and only title to happiness; delaying and neglecting nothing that we ought to do.

2. To revere Jesus Christ as the Son of God; to admire and imitate his life and character; to gratefully receive his teachings, and tread in his steps as the way to the blessedness of God's children.

3. To be large-hearted, trying at all times to think and do generous and noble things, without being afraid of rebuke or ridicule; and to be kind to all, willing to please and be pleased, not out of good nature merely, but from a sense of duty, a conviction that it is right.

4. To avoid slander, gossip, and foolish talking, as unworthy of creatures whom God has made and placed in so fair a world; and to set an example of perfect truthfulness in word and deed.

5. To inflict no pain on any creature for the sake of a pleasure; and to shrink from no pain which it is needful for us to bear.

6. To cultivate the free spirit of inquiry, to avoid narrowness of mind, to struggle against prejudice, to cherish the disposition to believe in truth, and to welcome all good and beautiful thoughts.

7. To respect others, and regard their happiness as equally important with our own.

8. To look up with admiration to all men and women who lead noble lives, though they may be misunderstood and hated; to honour those who are persecuted for righteousness' sake, or truth's sake; to revere especially those who, in a good cause, are willing to stand alone, with the rich and the great and the fashionable against them; and never to take the part of the mighty against right.

9. To keep before the mind the hope of immortality, and faith in our power to improve ourselves in every way; to govern and exercise ourselves in truth and temperance—growing more and more in real holiness of body and mind.

10. To be patient, steadfast in cultivating holy desires, the spirit and habit of prayer, lifting the heart to the Father, and imploring His help in full faith that there is no strength but that which comes from Him.

When the Rev. W. Carey Walters settled at Kidderminster, he was therefore surrounded by two groups of young people, who had been carefully prepared to enter upon the duties and responsibilities of manhood and womanhood, and instructed in the principles of our liberal faith. They had the regular services of the church to attend as a means of spiritual culture; they had the institutions of the church and schools as a field in which to expend their generous ardour, and they had these "Rules for a Good Life" constantly before them. But Mr. Walters could not help feeling that something was still wanting in order to get the best out of all this high purpose. The want was fellowship in these highest things. And so he called these newly-recognised members of the church to a meeting, and asked them if they would not join together as members of a guild on the lines of some of which he had knowledge in the Church of England, having for their object to promote "holiness of life and work for God." They consented, and thus was formed the "Guild of Well-Doing" in March, 1881, which was changed next year into the "Guild of the Good Shepherd," because it was thought the former title sounded too Pharisaical. A manual was prepared setting forth the objects, the duties, and the helps which members were expected to observe; a form of service for the regular monthly meetings of the Guild; a form for the admission of members; thoughts for Communion; a morning and an evening prayer; and daily devotional readings for each day of the month. The members were expected to wear a small bronze Latin cross, bearing the inscription, "In hoc vinces"—"By this conquer"—as a symbol of their purpose and a badge of recognition. On the occasion of the Guild Festival, as the birthday of the Guild came round year by year, the members would join in procession, the Guild banner preceding. The banner was also used at other church anniversaries, and on the death of a member.

All this paraphernalia of ritual and symbol was startling to the older Unitarians—who still retain a good deal of the old Puritan prejudice—and I think it largely due to its excessive Ritualistic tendency that the G.G.S. failed to take deep root in the churches of our Northern towns.

But the Guild of the Good Shepherd must not be judged by its ritual, but by its essential spirit. It exists to promote in all its members "holiness of life and work for God." It recognises as its duties the following:—To do some work, however small, for the good of mankind and the glory of God. To encourage reverence in Divine worship. To promote the interests of the Christian Faith, and to bring others to an avowal of allegiance to God. To be willing, at the call of the Guild, to undertake any act of helpfulness towards one another, or towards any who may be in need of aid. To endeavour to be faithful in all things, as disciples of our master Jesus Christ." And the helps to attain these objects recommended are:—

The cultivation of habits of private prayer and meditation, and the use of the Guild Collect as part of the daily devotions. The regular and punctual attendance at public worship and the meetings of the Guild. The devout observance of the service of Holy Communion. The reading of the best devotional books, and especially the Bible. Members are urged to cherish good thoughts, and to follow right conduct; to do faithfully the work which falls to them, no matter how commonplace or disagreeable; to guard their words so that they may neither deceive nor mislead, nor heedlessly vex or injure any one; and to keep their pleasures innocent and pure.

I can bear testimony to the fact that these objects and helps have been largely honoured by due observance. The result has been a chastened spirit; alertness in discovering human need and rendering timely assistance; a bright, cheerful willingness to use the church and its institutions for getting and giving good, in very many lives.

The parent stem threw off many branches. At one time the Guild of the Good Shepherd had as many as sixteen branches in different parts of the country, with a total of nearly 900 members. Some of these tender shoots could not bear the chill blasts of criticism and so died. Others could not endure the burning fires of adversity, and so shrivelled up. But the parent Guild still lives and flourishes after twenty years, and shows the way to many of us how to win the younger members of the church to decide for the good life, and to engage in beneficent work for others.

*From a lecture to members of the Fitzwilliam-street Church and Schools Guild, Huddersfield, Feb. 20.

OBITUARY.

THE REV. JOHN BYLES.

MANY will have heard, with deep regret, of the death of this highly-gifted and beloved minister at Richmond, Surrey, on the 14th inst. Our deceased friend was fortunate in his birth and training, having been born in Bradford sixty-one years ago of parents of the very finest Nonconformist type. He often said that the atmosphere of his home was such as few were privileged to breathe, and as he grew up he seemed moulded after the likeness of his own excellent people. Almost from boyhood he was marked out for the "pious office," and he entered the Lancashire Independent College with the stamp of consecration on his brow. His sweet and sunny disposition, his transparent purity and sincerity, his chivalrous sense of honour, all touched by an unassuming benevolence and deep religious feeling, made him the ideal student of his day. Such an able and promising neophyte of the Congregational body had no need to wait for a pulpit, and we find him speedily settled in Blackburn, winning affection and allegiance from a devoted people. Beautiful in countenance and eloquent in speech, he made a profound and permanent impression, and when he decided to accept the pastorate of the more influential and cultured congregation of Ealing, his warm-hearted Lancashire friends sent him away laden with valuable gifts and heartfelt good wishes. To the duties of his important suburban charge our friend gave the best years of his life, the best thought of his busy brain, and the love of his large heart. Surrounded by loyal and devoted friends, his fine gifts blossomed out into perfectness, and his unique personality drew to him a body-guard that would have laid down their lives for his

sake. And this inner line of defence was at times needful, for as years passed it became more obvious that for the old outworn creed he had no belief and no sympathy. A few worthy men of the old school bemoaned their pastor's departure from the beaten paths of salvation, and one or two even became vindictive, and our friend, perhaps] too sensitive and scrupulous, decided to seek a chapel with a free trust, and in an evil hour accepted a call from Zion Chapel, Wakefield. This was in May, 1896, and his advent in the old city on the Calder will long be remembered. He found the place given over to gambling and betting, absorbed in professional athletics, with slums of the vilest description, and a debased public opinion, born of the old days of bribery and corruption. And, like an Old Testament prophet, his voice rang out Sunday after Sunday in strong yet pure persuasive speech—each sermon original, versatile, broad in spirit, beautiful in diction. His mind was full of dreams of the better things to come, of all that tended to man's final good. His voice was always heard on the side of charity, philanthropy, and reform. He set to work with might and main to secure a free library to draw the working-men from the public-houses, and he supported this at public meetings with a wonderful earnestness and wealth of literary allusion. He wanted everything for the people, books, pictures and statuary, music and eloquence, and in this large vision there was not mere poetic and fanciful anticipation, but he ever kept to the practical and laboured for what he saw afar off. Into that brief ministry of two and a-half years (1896-98) was crowded a wonderful activity. But the close was sad in the extreme. The deacons of his church were utterly unable to rise to the height of their prophet-preacher's ideas; they did not share his passionate desire to root up wrongs and create a reign of righteousness in Wakefield. The high-minded exponent of the good, the true, the beautiful, was pushed to the wall, and went away with all his generous longings unsatisfied, and his beautiful and sunny life clouded, and, indeed, his whole horizon darkened. After this, pain was his constant companion, and sorrow his familiar friend. He received, indeed, a most cordial welcome from the Unitarian body, with which he then threw in his lot, and his ministry at the Kettering-road Free Church, Northampton, was cheered by sympathy and allegiance; but those who know him best died one by one, and now, in less than three months after that pastorate was closed by sheer physical exhaustion, we have lost this faithful worker in the midst of his mission and his task. Our friend was a man who saw great truths and to whom had come the clearer vision. From his youth he perceived the doubts that were burdening the age, and sought the King's highway of reason. He has fallen a martyr to his fidelity to truth. A. C.

The funeral service was held last Saturday, in the Ormond-road Free Church, the Rev. James Legge, M.A., Minister of the Headingley Congregational Church, Leeds, and the Revs. Silas Farrington, and V. D. Davis taking part. Among those present in the congregation were the Revs. Frederic Allen and F. K. Freeston; Mr. Percy Preston, representing the B. and F.U.A.; and Mr. Ion Pritchard, representing the Sunday-school Association.

In the course of the service, Mr. Legge gave a memorial address, of which the following is the greater part. He and Mr. Byles were at College together, and he spoke with intimate knowledge of his friend.

IN MEMORIAM JOHN BYLES.

He was a man of singularly high-toned character, intent on worthy aims and earnest in pure purpose. He was one whom I should emphatically call an unworldly man, one who lived in the light of unseen and unrealised ideals towards which he energetically strove. He lived as seeing things invisible.

It is well-nigh forty years since I first was drawn to him as a friend, and through all those years I can see the same spirit animating him from first to last. Whatever approved itself to him as good and worthy he upheld and sought to advance with whole-hearted devotion. And all things base and mean he hated with passionate condemnation. Indeed, if there is one word that gives us the essential character of the man, it is the word "intensity." He could do nothing by halves. He was intense in his convictions, intense in his approval and disapproval, intense in his method of expressing himself. Perhaps the very strength with which he set forth his thoughts caused him at times to be misunderstood, as if he could not brook to be opposed. But this was utterly untrue. He was most tolerant even when most emphatic. He was always ready to hear opinions differing from his own. But his intensity was inseparable from his personality.

Closely connected with this quality was his readiness to endure sacrifice when what he deemed duty called him to it. He was not one to shrink back from personal suffering in defence of what he believed. He had, I understand, running in his veins a strain of Huguenot blood. Some ancestor of his passed through the fiery trials that followed the revocation of the Edict of Nantes. It seems to me he had inherited not the blood only, but the martyr spirit, the readiness for self-sacrifice, which distinguished those devoted people. With some of the conclusions to which he came in matters of faith there are those of us who have no sympathy. But, even so, we gladly recognise and rejoice in the noble spirit in which, at the bidding of conscience, he chose the thorny path, even though it led him to forsake the Church of his fathers. Far from us be the narrow bigotry which denies the Christian name to men who differ, and profoundly differ, from ourselves in their intellectual conceptions of Christian truth. When the spirit of Christ is manifest in a life of earnest service for God and man, when the heart is reverent and pure, and the character beautiful with the graces of the true Christian, who will dare refuse to own such as brethren in Christ. Certainly only the blindest prejudice could have failed to see in our beloved friend, John Byles, a truly Christian man, one who followed in the steps of him who went about doing good.

Those characteristics marked his public life and ministry as did others not less notable. He took a wide view of his duties as a minister. Though never using the pulpit for party purposes, he never hesitated to uphold the principles of righteousness in national affairs. He maintained the old prophetic principle that the nation and kingdom that will not serve God shall perish, yea that kingdom shall perish utterly. And the nation ceased to serve God which ceased to do justly. Nor did he ever in his teaching cause men to regard the Christian faith as a form of other-worldliness. Religion with him was the most intensely practical thing in daily life. It had regard to this life as well as to that to come. Very earnestly did he strive to ameliorate the conditions of life for the poor, and by urgent persuasion and entreaty sought to enlist the sympathies of his people in this great and blessed work.

Nor can one feature of his public labours be omitted in even the briefest review of his life—I mean his deep interest in the children of his charge. He himself had not a little of the child nature in his character. He was simple, unaffected, unsophisticated, and it was his delight to make his ministry an inspiration and help for the children. By some fascinating story sympathetically told he would lead young hearts to the love and practice of whatsoever things are true, honest, just, pure, lovely and of good report. His published works bear witness to his power in this way; but a singular illustration of the impression made by some of his Children's Addresses occurs to me. Some years ago he was invited by the Sunday-school officers of his former Blackburn charge, to visit their town and preach again a certain sermon which he had delivered some twenty years before. It is rare, I think, that a sermon survives the changes of crowded life through twenty years.

Such was the man in the more public aspect of his life. But it was only those admitted to the circle of his friendship who truly understood the beauty, the sweetness, the winning attractiveness of his character. He was one whom it was impossible long to associate with without feeling uplifted and made stronger and better. Unconscious influence streamed forth from him that stirred and moved what was best in the hearts of those around him. But no pharisaic austerity was mingled in his make. He was bright and joyous and his ready laugh leaped forth to greet his friends' sallies, and to be the seal of good comradeship. Strong and eager as he was, he was yet full of tender sympathy. Never a great trouble or sorrow visited his friends but he was ready to share their burden and to speak great words of comfort and cheer.

And now he is gone, and the earth to some of us will seem poorer and darker because of his departure. We need comfort, and he is not here to speak it. Yea, he being dead yet speaketh. His memory abides imperishable while his friends live. And that memory may well inspire and bless and cheer us.

The subsequent service at the grave, in Ealing Cemetery, was conducted by Mr. Legge.

Mr. Byles was one of those ministers who, with rare gifts, like the late Dr. Macleod, of Birkenhead, habitually devoted a few minutes of his Sunday morning services to the children of the congregation. His published volumes of "Talk-

to the Children" are widely known and warmly appreciated. Quite recently Mr. Fisher Unwin issued a new edition of his best-known volume "The Boy and the Angel," and two years ago "The Legend of St. Mark's" was published. We gratefully remember more than one of Mr. Byles's addresses, which appeared in our "Children's Column."

Mrs. John Byles and the family wish to express their sincere thanks to many friends for kind messages of sympathy. Owing to the very large number of letters received, it is impossible for the present to deal individually with them.

THE LATE REV. C. L. CORKRAN.

THE funeral of Mr. Corkran took place on Thursday, the 14th, at the Brompton Cemetery, the service being conducted by the Rev. Arthur Veysey. Among the mourners and friends present were Mr. S. G. Corkran and Mr. C. J. Corkran (nephews), Mrs. Charles Corkran, Miss Alice Corkran (niece), Mr. Richard Whiteing, Mr. P. M. Martineau, Mr. Hugh Martineau, Mr. Rupert Potter, Mr. Alfred Milnes, Revs. S. Farrington, W. G. Cadman, F. K. Freeston, and F. Summers, Mr. W. A. Bailward and Mr. E. Stainton, of the Bethnal Green Branch of the C.O.S., and a number of friends from Mansford-street Chapel, who were formerly scholars of Spicer-street Mission. Among a large number of beautiful wreaths was a floral cross from the Mansford-street Church and Mission.

A Memorial Service was conducted at Mansford-street, on Sunday evening, by the Rev. W. G. Cadman. There was a very large congregation; friends and old Spicer-street scholars, from all parts of London, assembling out of respect to the beloved veteran and pastor. Among others present were Mr. Stanton J. Preston, and Mr. E. B. Squire, representing the Committee of the Mansford-street Mission.

Mr. Cadman spoke of Mr. Corkran's devoted labours, and of the deep respect and love in which he was held by all who had at any time come under his influence. He had never known anyone with a more Christian aim and motive, and with a kindlier and more sympathetic heart. At the same time, he had a level head which bade him look beyond the impulse of the moment to the remoter consequences of any action to which he felt impelled. No man was ever so fitted as he for the kind of work to which the best years of his long life were given. Many of those present that evening were among the best fruits of his earnest, faithful, and devoted ministry. Mr. Cadman spoke of his own close personal friendship with Mr. Corkran during the last eight years, and said he had been deeply indebted to him for sympathy and cheer in times of difficulty and trial. Their beloved friend had lived and died a Christian in the truest sense of that word. With strong personal convictions and with unshaken loyalty to the Master, he had a breadth of sympathy and catholicity of spirit which recognised the good and the true in those from whom he differed most. His life of late had been consciously on the confines of the Eternal land, its forecast glory shining in upon his soul. The shadow of death had slowly and quietly crept over him—the silver cord was gently loosed, and God gave his beloved sleep. The years of increasing infirmity were not years of weariness and despondency. The good he had done, the happy memories that dwelt with him, the warm affection in which he was held by numbers who from time to time made kindest inquiries concerning him—all these things cheered and comforted him to the last, keeping him from despondency, and filling him with perpetual peace.

The memory of his word and example, and the influence of his beautiful Christian spirit, would continue after him the best legacy he could possibly have bequeathed.

At the close of the service the "Dead March" from *Saul* was played, the congregation standing.

THE CHILDREN'S COLUMN.

For the Little Ones.

CHILDREN who read the letters about animals last week will enjoy two more by the same young writer. One is about bees, and the other about birds' nests.

The first begins:—"We have been so busy with the bees lately that I have had no time to write, but now I must tell you all about them. One morning Johnny came running in to tell my aunt that one of the hives had swarmed—that is, when the hive is too full of bees, the queen flies out, followed by a great number. We all ran out, and there were several men following the swarm up and down the orchard, making a great noise, till at last they settled in a cluster on the branch of a tree, and when they were quite quiet the gardener covered his face with a wire cap and his hands with thick gloves, and swept them into a new hive. The hive had a glass window, so we watched what the bees would do. A great many flew away over the flower garden and bean and clover fields, and very soon we saw some come back with their bodies and legs covered with yellow dust out of the flowers. They rolled this dust into little balls, and aunt told us that the bees inside the hive would make it into wax and use it to build their cells. Some of the bees brought honey to feed the rest, and to fill the cells as they were made, for you cannot think how quickly they were done. They did seem so busy, and though we could not make out very well what they were doing, we soon saw the tiny cells filling up the hive, and aunt says in one day they will make 3,000 cells!

"Several hives have swarmed since that day, and aunt has told us a great deal about bees. She made us notice a rose tree where the leaves were full of holes, and we saw a bee settle on a fresh leaf and cut a piece so neatly and fly away with it to her nest, for this was a wild bee and she lines her nest entirely with bits of leaves. Some line their nests with poppy leaves (but this kind of bee does not live in England), and some make their nest by boring holes with their sharp little teeth in old posts or decayed wood."

The last letter is as follows:—"Cousin Henry has got quite a large collection of birds' nests. When the summer broods are hatched and flown away, he sometimes takes the deserted nests that he may see how they are made. They are so curiously different; blackbirds and thrushes, which build in the cold early spring, line their nests with a mud wall so as to keep out the cold air. Sparrows build under the eaves of buildings or in thick hedges, and use a great deal of straw and hay, and line their nests with a quantity of feathers. The nests always look untidy, but they make them just as warm whether they build in March or July. There are plenty of wood-pigeons here, and they build high up in the trees and in very unsheltered places, and yet so loosely that the eggs may sometimes be seen through the nest. The goldfinch's nest is one of the prettiest, made of fine moss and lichen, and lined with thistle-down till it is beautifully warm.

"The little wren makes a tiny nest of woven moss and spiders' webs, and so fills it with feathers that you can scarcely see her when she sits on her eggs. After showing me the nests Henry told me how differently birds choose places to build in; some take such care to hide their nests and some seem to care so little; some build in holes in hedges, and some in sand-banks, and these are very difficult to find. A good many birds choose hollow places in old trees, and Henry once saw a partridge's nest in a hole at the bottom of a tree and close to a house, and he saw the mother-bird's bright eyes as he passed."

The writer finishes by saying how often she had been told about the instinct of birds and animals, but how she understood better what this meant, since she had seen for herself some of the curious and wonderful ways of God's creatures.

I shall like to think that, reading what this girl wrote so many years ago, may perhaps lead children to take fresh interest in the beautiful things that surround them, when they have the pleasure of going into the country.

K. F. LAWFORD.

THE SPARROW.

A SPARROW with its plain brown coat—
  The best it ever wore—
Has no sweet song or cheerful note;
  A chirp—and nothing more.

Yet as it hops from bough to bough,
  Or flies from tree to tree;
As if it cared not where, or how,
  As restless as can be;

Or by a leaf well sheltered, sleeps,
  Its head beneath its wing;
God watches, cares for it, and keeps
  The thoughtless little thing.

And if He keeps the sparrow so,
  Why should I ever fear?
Life has its troubles—but I know
  God's loving help is near!

Who Wrote These Verses?

WHAT we call life is twilight;
When 'tis done, a door is opened and we see the sun.—*Collins.*

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In Tins
And Packets.

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Tins 1lb.
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LONDON, MARCH 23, 1901.

A LIVING CHURCH.

THE paper by the Rev. E. W. LUMMIS which appeared in THE INQUIRER of Feb. 9 and 16, under the title "Choose Life," has been followed by a discussion from week to week, which is continued in our present number. On certain points great difference of opinion has been expressed, while it is not, perhaps, too much to say that there were statements made by Mr. LUMMIS, as to the condition of religious life in our community, which correspondents from different parts of the country have strongly resented and vigorously denied.

That anything written in THE INQUIRER should have a depressing effect upon those who are devoted to the work of our churches, or should place fresh difficulties in the way particularly of those who are holding lonely outposts of duty, when our one desire is to strengthen and deepen our common life, and kindle a better hope and courage, must be matter for the sincerest regret; but we confess to have heard with the utmost astonishment from several correspondents that this discussion, which arose out of a singularly earnest paper, prompted by no mere desire for a war of words, but by serious searchings of heart and longing for fuller life, has had, in their opinion, such an unfortunate result, has been "disastrous," and as one respected correspondent writes, has inflicted "cruel wrongs" upon the cause we desire to serve.

It must surely be a very superficial reading of this discussion and the paper out of which it sprang, that can see in it any "denominational quarrel"; and we should imagine it to be a no less superficial attraction towards our religious community, if anyone refrained from attendance on an earnest ministry and hearty co-operation in the work and fellowship of a vigorous church, because members of the community were thus earnestly bent upon self-examination and aspiration after truer life.

At the present moment we are caught between two fires, urged on the one hand, as we were last week, not to allow any more of such discussion, and on the other hand, by friends equally loyal, to afford ample space for the thorough consideration of the questions raised. This being so, it seems best simply to follow the course which we proposed a fortnight ago, offering this week the following further contributions to the discussion, and leaving next week for Mr. LUMMIS, if he should wish to say anything in response to what has been written on his paper.

But we certainly have no intention of closing these columns to the frank and serious discussion of any question affecting the welfare of our churches and the cause of religious truth and life to which we are pledged.

SIR,—You must allow me so far to take your readers into my confidence as to tell them that it is at your appeal that I intervene in this discussion; for I am not quite sure that I can say the helpful thing. But I cannot refuse the repeated requests with which you have been good enough to ply me.

I hope very soon, when he becomes my neighbour, to have the pleasure of making Mr. Lummis's acquaintance; and when I know the man, I shall no doubt understand more clearly exactly what he means. At present I only know that here is a man pleading very earnestly, whose words one must listen to and weigh. If I differ from much which he seems to say, it is perhaps because I do not accurately apprehend him. In two matters, however, which pervade the whole of his most interesting communications, he does not appear to me to be altogether wise. In the first place, I do not think that he can have so wide and general a knowledge of our people all over the country as to be justified in pronouncing a condemnation so sweeping; and I am not surprised that some of your correspondents resent this general condemnation. Of how many of our congregations has Mr. Lummis a personal and intimate knowledge that he proclaims so confidently their unspirituality? Some of us think of very many, either now amongst us or passed on, in whom we recognise the sweetest fragrance of piety and a noble dedication to the highest; and it does not tend to make us listen sympathetically to hear all our friends rated so soundly, without hint of exception, by one whose knowledge is certainly limited.

But in the next place Mr. Lummis allows himself to appear to set up as his ultimate ideal the *thriving* of our community; and much of his language seems to imply that by "thriving" he means becoming very numerous. And he recommends that we should "love more, pray more," and so on, as the means towards thriving. But there are many much lower arts than these that often tend to make churches "thrive" in numbers, influence, and power. And there are many churches that do not visibly thrive, though love is very deep and prayer is very earnest. So that I would rather bid men "love more, pray more," not that their churches may thrive, but because love and prayer themselves are good.

Now when we receive criticism and counsel under thirty heads, it is useless to try to answer in any logical order. One can but glance down column after column and make a comment here and there. I will set before each of my unsystematic comments the number of the paragraph in Mr. Lummis's articles to which it refers.

3. "Our miserable plight is evidence, not of our misfortune, but of our fault." I cannot recognise "miserable plight" in the happy and reverent assemblies for worship with which I am familiar, be the worshippers few or many. So one-sided a description at the outset vitiates the counsel that follows. Help us, exhort us, my friend, and may God give you power. But respect us and believe in us, or you cannot help us.

4. "We are the least brotherly of sects." I hope we are not a sect at all in the ordinary acceptation of the word. That we are the least brotherly either among ourselves or towards outside humanity, I utterly deny; and could deny with no little indignation, were not our accuser so manifestly sincere and so unsuspicious that his knowledge of us is not thorough.

8. "Of such religion as we have we are ashamed." My friend, my friend, do you really know? Have you read the hearts of all of us?

9. "Our practical materialism is very gross." It is "wicked." "We do not love, because we do not pray." "Unitarians are not faithful to God." I read these sentences and then I go down to our Domestic Mission and watch the workers there, or even mix with some little band of friends in my own schoolroom. And then such words as these seem to me neither wise nor just nor true; and I wonder whether Mr. Lummis has had a peculiarly unfortunate experience, or has merely written a little hastily. But surely a man would not write such grave charges hastily!

11. Then, however, comes the earnest counsel to band together to remove the causes of sin and misery. But the question between us seems to be, not whether this ought to be done, but whether our little group of churches are to set to work to do it "off their own bat," or to unite with agencies in which men of many folds are joined together in a common purpose.

13. Mr. Lummis blames men for not putting church meetings before all others. But are not our churches doing well in so far as they send men out into active work with their fellow-citizens outside our churches. It has always seemed to me our glory rather than our shame that we do not press all our social and philanthropic energies into our own individual church, but diffuse it through the larger citizenhood and do something to leaven the whole mass.

12. This paragraph is a reprobation of our "rich men." My own ever-growing experience is that our rich men are ready to contribute almost any amount of money wherever they are convinced that really good work is to be done or is being done. But you must satisfy them of that; and

they will not give to agencies they do not trust. Are we to praise them or to blame?

16. Heartily do I agree with Mr. Lummis that our special cause "is the Gospel of Truth," or rather, as I think he means, of truthfulness. And with much that follows I am in cordial concurrence. But (28) "the creation of a pure dogmatic" can never be done by organisation from above. The only hope of it is from some group of men—small or large—drawn together by their own affinities of thought and sentiment.

And that leads me to express my distrust of the kind of organisation Mr. Lummis seems to desire. First, as to name. It is not a matter for a vote to which all shall be pledged, any more than truth itself. Some of us—pupils of Tayler and Martineau, believers in the teachings of Thom and of Beard—have principles in this matter from which we can never depart for the sake of conformity, though we wish to live in all brotherhood with others who do not share our principles. And then, as to organisation at large. Let me conclude by saying where I think the real fundamental difference of view between Mr. Lummis and myself comes in. His ideal, I understand, is a great national organisation, the machinery of "a Church," out of the unity of which shall grow life and spirituality in the various parts. My ideal, on the contrary is, first, life and spirituality in the individual congregation—nay, rather in the individual soul—and then growing out of that, not by forced measures, but spontaneously, just so far and so fast as this individual religiousness may bring it to birth, a larger brotherhood spreading from one congregation to another, then on to a district, a county, a province, the whole country, it may be, the whole world. But the beginning is individual religion. And as a minister I conceive my first duty to be to strive to bring that to health and strength in myself and in the little band of men and women round me who have asked me to try and help their higher life.

Finally, let me remind this earnest counsellor of ours, yes, and many a writer and speaker amongst us, that to upbraid men for lack of enthusiasm never kindled enthusiasm in one human soul. Not by rebuke, but by contagion, by an infection seizing the heart and the emotions must that divine and holy temper be generated in the world.

Richard A. Armstrong.

Liverpool, March 20.

Sir,—If I may add a contribution from a layman's point of view to this very interesting correspondence, I may assume, may I not, to begin with, that we all accept Mr. C. J. Street's position:—"The Church of God is an invisible corporation . . . its passports are of character and faith and love, not of creed or ritual"—(Inq., March 2). It seems to follow that we must never expect any ecclesiastical organisation—and that is what we are discussing—to be coterminous with the Church in this largest sense. But do we always remember this? Do we always frankly accept the consequences? Is it consistent, for example, with Mr. J. M. Lloyd Thomas's aspiration (Inq., March 9) after the name "Free Catholic"? (Free Catholic *Church* I suppose he would say, but he stops short with the adjectives.) If this consideration had been present to his mind, would he not rather have said, "The Free Branch of the Catholic Church"? The ambiguities of the word "Church" are insidious, and it would conduce to clearness if we could use different words for the invisible corporation on the one hand, and the ecclesiastical organisation on the other (and yet, again, for the particular congregation and meeting-house); but, at all events, the word "Catholic" seems hardly appropriate for an organisation which only claims to be a *branch*.

On the other hand, what is the harm if a mere branch organisation adopts a name which excludes those who do not choose to be organised on that particular basis? Such a name may, indeed, purport to exclude—but from what? Not from "the Church," not from "Fellowship," not from common activities, whether social, political, philanthropic, or even, of necessity, religious; from nothing, in fact, except what those who do not join the organisation exclude themselves from by the necessity of the case.

And here I must pause a moment to express my hearty concurrence with what Mr. H. Shaen Solly says (Inq., Feb. 23) with regard to promoting the discussion of economic subjects; and the like, that it is better that this work should be undenominational: and again, with Mr. Richard Robinson's observation (Inq., Feb. 23) as to the mistake a Church makes "if it attempts to denominationalise the social relations, the political and philanthropic predilections of its members, who probably seek very different alliances in these matters from those they form when they seek to worship"—though this seems hardly consistent with his earlier remark on the importance of our attacking social problems, if he means as an organised body.

Now, if I may humbly hope I am a member of the invisible corporation, I must ask myself why should I, or why should any man, belong to the organisation in question (I want to avoid stumbling over nomenclature, if I can), or desire that it should flourish?

An analogy which presents itself to my mind is the British Association meeting in sections. Can it meet the religious needs of me, and of others like me, better than they could otherwise be met? If I find help and comfort for myself, and, again, if aspects of religion are set forth which, as it seems to me, will be of help and comfort to others, these will be sufficient reasons.

But with our loose system of membership, and our jealousy of any inquiry going beyond the personal fitness and character of those who are to fill our pulpits, it seems to be increasingly almost a matter of chance whether, from the point of view of the individual hearer at any particular time and place, these conditions will be fulfilled.

What, after all, does our body consist of but an aggregate of particular individuals who are attracted to the services it provides? Or, perhaps, are *not* attracted, yet are loth to relinquish the hope of being offered more congenial nourishment in the future?

The pursuit of truth in the abstract, however fitting for the theological college, seems hardly sufficient to afford a satisfactory basis for the congregation of worshippers, unless some common ground has been arrived at, affording a presumption of a common trend.

The question is, have our ministers a message to deliver which appeals to our hearts and consciences as truth in the concrete? If so, it seems to me our congregations will justify their existence. If not, not.

In conclusion, allow me to support Mr. Lloyd Thomas in urging you to keep your columns open. The considerations which arise in connection with this subject are too numerous and too far-reaching to be briefly disposed of.

Geo. Carslake Thompson.

Cardiff, March 19.

Sir,—I quite agree with Mr. Lummis as to the desirability of one name, and the name by which we are best known is Unitarian.

Liberal Christian, Free Christian, Non-Subscribing, Presbyterian, do not tell the people where we are or what we are so well as Unitarian, and this has to be added to any of the others by way of explanation.

But the matter lies deeper than the name. The religious condition of our churches is not such as we can contemplate altogether without disappointment and solicitude. The reasons for thanksgiving are numerous. Many of our churches are conspicuous as such for their spiritual life and power. The aggregate of worth and work which they present, regarded by itself only, must often awaken our gratitude and admiration. To few of them should we look in vain for individual examples of great moral and spiritual excellence.

But it is not less true that in most of them the proportion is very large of those who exhibit but feebly and indecisively the religious spirit and life. It will not be disputed that a fuller and more general expression of the religious character, in something of the beauty and strength of its maturity, is the common want among us; even as it is confessed, by those who are recognised as speaking with authority, to be the prevailing want in the other religious communities.

Now nothing can be more simple or effective than our faith, if we only give it a fair chance. The want is not in our religion, but in ourselves. As Mr. Lummis says, "We have a special and glorious mission, but we need greater zeal, and better methods in performing it."

What, then, can we do? How can we be inspired "to love more, pray more, think more, spend more, work more"?

We are prone to look out for some specifics, to rack our brains in search of new inventions, and to be full of hope if we can only set up some fresh machinery.

I think instruments good enough are in our hands. Still, there is no reason why we should not seek to improve upon our methods, or follow the old if good, with more enthusiasm and vigour. And here, I think, with one of your correspondents, that the District Associations can render efficient aid; by seeing how far it is possible for the parts to be linked together in practical sympathy, and how the life and strength that are among us may have a freer circulation through the whole community. We need a closer drawing together. Not that we should be less independent, but more united, that there should be more real co-operation.

We are strong in one place, weak in another; one church is thriving, others are fighting hard for life; and there seems need for a more perfect brotherhood among our churches. If the lamp is to be kept burning in many places, it is a necessity that the richer and the poorer towns and villages, the strong and the weak, should be joined together in affectionate helpfulness. Our religious organisations are intended to promote fellowship and brotherly love—to advance light and truth in the world. When we seek, therefore, by means of representative associations to encourage each other in the work, to confer together about plans and agencies of usefulness, to kindle afresh in each other's hearts mutual sympathy and love, and to diffuse a healthy life-glow through all our churches, we are fulfilling the legitimate office of religious organisation, striving to increase the sum of force in individual character and individual churches through the social instincts of our being.

The demands of the age, the facts of the present day, too, join with the motives which are of all places and all ages to excite us to a more vigilant zeal.

And this, I take it, is what Mr. Lummis desires when he pleads for our names to be written in the Book of Life.

Derby. John Birks.

We have received from the Rev. E. D. Priestley Evans a contribution to this discussion, for which, as a whole, we cannot find space; but as it is divided into distinct sections which can stand quite well alone, we omit three sections on "Name," "Prayerless," and "Duty and Morality," and print the rest, leaving the sections as originally numbered. As to the name, Mr. Evans argues that *Unitarian* is the only practicable and really distinctive name for our churches.

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2. *Progress.*—Our idea about progress has been a source of weakness. We have got hold of the idea that we are pioneers, and that we must be so. This perhaps has made us constantly distrustful of what truth we now possess, and has made us timid in proclaiming it, for fear that to-morrow something new may come to light and upset our present "truth." This has made us restless and nomadic in our habits of thought. Take, for instance, that sentence of an old friend of mine: "I am told the elder churches have not halted, that having freed themselves from some of their needless baggage they have caught up to us. Then it is high time for us to go forward."* That is not an uncommon sentiment in our midst. But why should we go forward because others have caught up to us? Perhaps there is nothing but snow and ice higher up the Mount of Progress, and if I am now on a slope that is green and fertile and life-giving, my further progress upward may be no progress at all except into death. I am not going to move forward until there is something better to progress towards. There is no progress without a goal, an ideal, to aim at. We must not think that we are so superior. There are other pioneers besides ourselves. We should be more grateful that others are catching us up, and enjoying the sky we live under, and the bread we feed upon. We must not be jealous as Joshua was of the seventy Elders who could prophesy as well as Moses; but we should be like Moses who rebuked his zeal and said: "Would God that all God's people were prophets, that God would put His spirit upon them." Our weakness has been that we have been seeking that which we do not know, and have not spoken that we do know and testified to that we have seen. We are always seeking, and seldom, if ever, finding. And the result is that we have acquired a learned ignorance, which Paul speaks of, "Ever learning, and never able to come to the knowledge of the truth." Harnack's words on this very question of Progress are timely and wise ("What is Christianity," p. 121). He says the progress of civilisation is not an Ideal. "When a man grows older and sees more deeply into life, he does not find, if he possesses any inner world at all, that he is advanced by the external march of things, by the progress of civilisation." There is such an idea as "Be still, and know that I am God." When a man *knows* God, he is no longer "progressing," no longer restless, nomadic; no longer wandering over the ash-pits and dust-heaps of life in the hope of picking up a few old crusts and bits of peel of "Truth." He has the bread of life to live on, and he has something substantial to give others.

3. *Freedom.*—Our idea of this has also been a source of weakness. We boast of our freedom to seek the truth and find it for ourselves. But I maintain that unless a church has something else to offer its guests or its inmates, there is not much home-life there, and it suggests the thought of a man inviting guests to his house, and instead of providing a feast for them informs them that the first principle of his house is freedom to seek food. But it is the first duty of a church to provide bread, the living bread. Freedom is not an ideal in itself. It is neither good nor bad *per se*. It is good when we have discovered a high ideal that needs room or a footing in the world; and it is mischievous when it is used for realising an ignoble idea. When we talk of freedom we should always connect with it our purpose, and state *Freedom for what.* Hitherto it has largely been used by us for the spread of indifference. In the most important sphere of life—namely, in religious education—we have been pleased to do nothing except allowing our children the freedom to seek and find what little religion they could, whereas in every other sphere we do not think of granting them such freedom as, *e.g.*, in their secular education. This is certainly hugging freedom like a fetish; nay, it becomes a benumbing, paralysing fog. Such freedom is the freedom of a man wandering about in a mist on a mountain. It is not true freedom, but a case of being lost: it is the freedom of the little boat on the broad Atlantic without rudder or compass. There may be religious truths higher and better than any we can give our children; there may be homes better than any we can provide, but Providence meant that every child should be brought up in its own natural home until it grows old enough and becomes capable of making one of its own for itself. Liberty, like everything else, has its laws and limitations, if it is not to become licence and neglect. Liberty is still restraint of a certain order. It is fair and joyous detention. Our gaze is limited by the firmament above; our longings are contented with the skies. But the field that is allowed to lie fallow will grow nothing but weeds.

6. *Social Questions, &c.*—For my part I do not think that the pulpit should be turned into the professor's desk and the church into a lecture hall. The details of Social Questions, Biblical Criticism, and the like, are far better studied and discussed in the class; and if a man is in earnest on these things he will gladly discuss them in that manner first of all. He will lecture where his lecture can be called in question if need be. The results of Biblical Criticism, we are told, are no longer matters of opinion, but of knowledge. When results have reached that stage, by all means declare them, though I would disapprove of the analysing and dissecting process being carried on in the pulpit. But in the case of Social subjects results have not reached the stage of incontrovertible knowledge, but are largely matters of mere opinion, and are still in the discussion stage, and while in that stage should be confined to the class-room or lecture-hall. We shall find that the carriages will not all roll off to the parish church, but that the well-to-do have hearts and are desirous of a solution to these great problems when done in scientific and expert fashion.

7. *Our Cause: and the Remedy.*—I do not think it is very much use tinkering at our organisation in order to renew our strength, and mount up with wings as eagles. The complaint is that the life is lacking, and this must be obtained before we need think of mending the machine. A common hymn-book and a common liturgy would be welcome, if we could agree on one. The strange thing about this discussion has been that when it has been confessed that it is new life that we need, when the remedy has been looked for, attention has been turned largely, if not entirely, to organisation. Organisation won't generate life, but life will generate organisation. If we increase our organisation without at the same strengthening our life, our life will only be more crippled than it is at present. If we have not the life we cannot produce Monthly Reviews, or Quarterlies, Guild Unions, and the like. As far as I remember, from reading the various contributions to this discussion, Mr. Lummis alone tries to tell us what our Ideal is from which we should draw new life. One gentleman confesses that he is a little uncertain as to what this Ideal should be. But Mr. Lummis says that "Our Cause is the Gospel of Truth: truth of mind as well as truth of lips." But I am inclined to say that our Cause is the Truth of the Gospel, and that we believe we can present that truth more faithfully than other denominations. We have not a monopoly in truth of mind and truth of lips. Other denominations will claim that they are as sincere as we are. But our Cause is the Truth of the Gospel, stripped of its accretions, and the great central truth of the Gospel is God. Goethe said, "Let intellectual and spiritual culture progress and the human mind expand as much as it will; beyond the grandeur and moral elevation of Christianity, as it sparkles and shines in the Gospels, the human mind will not advance." And the reason why its grandeur will not be surpassed is because God is the centre of that Gospel. The message there about God and goodness

* The Inquirer, March 2, 1901.

has never been so pure and so full of strength. Harnack says, "The Gospel, as Jesus proclaimed it, has to do with the Father only and not with the Son": Jesus "was revealing the *knowledge of God*, and he was certain that it would ripen the young, strengthen the weak, and make them God's champions. *Knowledge of God* is the spring that is to fructify the barren field and pour forth streams of living water." The Lord's Prayer "shows the Gospel to be the Fatherhood of God applied to the whole of life." The kingdom of God "is God Himself in His power." If character is our object, this character (*i.e.*, image) must be a copy of God's character. If morality or goodness is our object, our moral conduct or goodness must be based upon God's conduct. God is the pattern in the Mount. That is why the knowledge of Him is the most important thing in this world—because we are to be perfect *as He is*. Our love must not be earthly, loving only the good and those who only love us, but our love must be the same as God's love, free, unmerited, returning good for evil, overcoming evil with good, loving our enemies, as He loves his enemies. This is the only true reason of philanthropy. Why should we do so much for the careless and wicked? They do not *merit* our love, they have done nothing to *deserve* it. No, but our love is free and unmerited, a copy of God's love to us, who does not wait until we are perfect before He loves us. He *first* loved us. We have often said that God is Love, but we have not felt His loveableness enough, we have failed to copy, to imitate His love, and so we have had love on our lips, but sternness and severity in our behaviour. We have also indulged in high sounding words such as the Infinite, the Absolute, the Eternal, in speaking of God, but these convey little or no meaning, and do not move the soul. We need the *knowledge of God*, and even though we see God only through the cleft of a rock, or through a glass darkly, even if we do not know His essence, yet we know something of His attributes, His character, and unto that knowledge which we have already attained, let us walk and live by that same rule. The springs of love in the hearts of men and women need loosening, and Jesus saw that the way to do it was by being merciful and healing to physical break-down, and forgiving to moral collapse. "This is life eternal, to *know* Thee, the only true God." It is this knowledge that educates the Christian in righteousness. The true teacher, says the teaching of the Twelve Apostles, promotes "the *knowledge* of the Lord." The first thing necessary in a convert in the Early Church was that he should "receive the *knowledge* of the Father" (Diognetus). And then they found the reason for all their conduct in God, thus: "Let us be kind to one another according to the compassion and sweetness of Him who made us" (Clement of Rome); "Be long suffering towards each other in meekness as God is towards you" (Ignatius to Polycarp); "We best worship God by imitating Him. . . Thus the soul practises to become God" (Clem. Alex.); "When thou hast loved Him, thou wilt be an imitator of His goodness" (Diognetus); "So then, brethren, doing the will of God our Father . . . let us make choice to be of the Church of Life" (Second Epist. Clem.). As I believe, therefore, that the knowledge of Him, who ALONE is the Highest, is the most important thing in this world, inasmuch as we are called to be perfect as He is, so that the love that is in His heart shall dwell in ours and be their ruling Power and Guide, then anything that confuses and blurs this Ideal we must protest against and maintain a separate life to do so; but our message, our Ideal, our Cause, our Gospel is *Imitatio Dei*.

E. D. PRIESTLEY EVANS.

Kidderminster.

"And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"—Ex. xvii. 7.

SIR,—Some seven years ago Mr. Lummis came out from the bondage of Egypt and joined our spiritual Israel in its desert wanderings. Ever hospitable to any sincere thinker as is our wont, we let out the cords of our tent and gave him place and welcome. And now after this brief season of journeying with us, he murmurs against us, because the store of manna that falls for us seems so scanty and the water of life lies out of sight deep within the rock, and Canaan is yet so far off, and our progress towards it seems so slow.

He looks back to Egypt, not for the flesh pots, but for something other. He misses the light and glamour of the stately ritual of Thebes and Memphis, and fails to see amongst the austere folk with whom he now companies the outward marks of religion to which he was accustomed. He is tempted to cry out, "Is the Lord among us, or not?"

Had he journeyed with us from the outset, he would have known that progress had been made; and if, as it seems, we have but now arrived at Meribah, what matters that? It may be that God designs a still longer journeying for us in the wilderness, in order to purify and discipline and strengthen us, so that we may prevail at length over the hosts of Ammon and Moab. Moreover, if he had asked our fathers, he would have heard that we have had leaders in olden time, "able men, such as fear God, men of truth, hating covetousness, placed as rulers over hundreds and fifties and tens," who have given a glory and a fame to that worthy name by which we are called, but which many blaspheme, and such there are still amongst us not a few.

It is because of the way by which we have come that we are what we are. We are travel-stained, and bear upon us the marks of our journey. The outward forms in which our religion has been expressed have, perforce, been few and simple, but it is not of words or forms that religion consists. We welcome those who join us in our pilgrimage, whether we can help them or whether they can hearten us and speed us on our way to the land of promise, but do not let them chide. Meanwhile let us all endeavour to uphold the hands of those who are placed as leaders and teachers amongst us, that the cause of God may prevail against the hosts of Amalek and let us pass from Meribah to the next stage on our journey.

WALTER H. BURGESS.

DOING is a great thing. For if resolutely people do what is right, in time they come to like doing it.—*Ruskin.*

MANCHESTER DISTRICT ASSOCIATION.

ANNUAL MEETINGS.

THE annual meetings of the Manchester District Association of Presbyterian and Unitarian Churches were held last Saturday in Manchester. At 3.15 P.M. a religious service was held in Cross-street Chapel, the preacher being the Rev. Joseph Wood, of Birmingham, who delivered an eloquent discourse on Ezekiel xxxvii. 3, "Son of man, can these bones live?" The preacher emphasised what he held to be the four most important things needed for our true and prosperous life as a Church:—1st, realising what Christ stands for as the life and heart of religion; 2nd, spiritualising our ethics; 3rd, spiritualising our effort; and 4th, God consciousness.

Tea was provided at five o'clock in the Lower Mosley-street schools, and a public meeting was held in the Memorial Hall at 6.30 P.M., the chair being occupied by the President, Mr. G. W. RAYNER WOOD, J.P. The Longsight Free Christian Church Choir provided music at intervals.

The Report, which had been printed and circulated, was taken as read.

THE REPORT.

The report stated that the Forward Movement building scheme was now complete. During the year 1900 the three new churches at Urmston, Bradford (Manchester), and Heaton Moor had been opened, and on Feb. 9 of the present year the Chorlton-cum-Hardy Church was opened. Of all these churches steady work and hopeful prospects were recorded. At Altrincham a parsonage had been built, adjoining the Dunham-road Chapel, and at Gorton a handsome new school building had been opened. The new school at Blackley was about to be opened, and the new church at Moss Side would be completed during the present year. The special mission services and lectures held throughout the district during the winter had resulted in much encouragement and benefit to the churches. The accounts showed contributions to the General Fund of £67 10s. 8d. in congregational collections, £135 8s. 6d. in subscriptions, £152 1s. 11d. of this being transferred to the Forward Movement account. That account received also £100 from the Bazaar Fund (of which £772 6s. 2d. is still unappropriated), £112 19s. 6d. in subscriptions, £89 8s. 6d. in congregational contributions, and £125 in grants from the B. and F.U.A. The total expenditure on this account, in support of the ministry of the new churches and other work, amounted to £587 3s. 3d., as against £562 4s. 5d. in 1899.

Looking forward to the work of the new year, the report estimated that without a considerable increase of income the result would be a deficit of over £200. The past decade had been unexampled for activity and generous giving in the district, and the governing body appeal to the churches to provide adequate means to maintain and carry forward the good work.

The CHAIRMAN, in moving the adoption of the Report, referred to the various changes of ministry that had taken place during the past year. He also spoke of the good work done under the name of the Forward Movement. Much more work waited to be done. The Association wished to render aid to the old churches as well as the new ones. Their churches stood for a noble principle, and he hoped that willing help would be given to enable the churches combinedly to promote pure

and worthy views of religion in the Manchester district.

The Rev. W. Copeland Bowie was the next speaker. He brought congratulations from the British and Foreign Unitarian Association. He understood their difficulties. Religious work, if it was to do much good, was invariably hard. All sorts of forces were arrayed against it They would like to see a Church in England broad enough to include every one who loved the truth and did the right—and even the outcast too; but as the world is, such a Church is impossible. They must, therefore, strengthen the things they had. They had to admit the lack of downright sincerity in the Established Church. There was a tendency to play with creeds and articles and make them to mean anything, according to situation and circumstance. There could be no worthy manhood without sincerity. He hoped the young men and women connected with our Unitarian Churches would grow up to realise what they owed to the brave men and women who fought our battles for us and secured us freedom. He deprecated the fashion of sneering at the Puritan element in our national life; it was the Puritan spirit of sturdy independence from which inspiration in modern reform had sprung. He hoped that young and old alike would gather round their churches and try to make them stronger and better, and a greater influence for good upon the community at large. He believed in no one-sided religion for the salvation of the world. There were large numbers of men and women up and down England who wanted their thoughts made a little clearer as to what they believe or reject; that religion which had not an intellectual side to it would evaporate like the morning mist. They had to minister to all the world's needs. The Church, too, which did not take its message to the sinning and sorrowful and poor in our great cities, was not a Christian Church. The great masses of the poor were outside all Churches. The problem was how to reach them; to inform their minds, and awaken their sympathies was extremely difficult. If they did their small part of the work faithfully, the great Father of righteousness and love would look upon thier efforts with approval and sympathy; but that they must do.

The Rev. James C. Street, of Shrewsbury, who forty years ago was acting as superintendent missionary of the old Manchester Unitarian Association, referring to the criticisms passed upon our churches, said that one set of people say we are dead; they dissect us and tell us why we died, and hold us forth as a terrible example. Another set, far more terrible, are like vivisectors, they bring their knives and scalpels to bear upon the living body until it cries out, "For goodness' sake, let us alone!" Our newspapers are discussing the awful condition of the body politic in which we live. But is there anything amiss with us? This meeting doesn't look as if it were very unhealthy. But the vivisectors say you are perishing; yet you give more promise of activity in the future than in the past. Mr. Lummis and others like him, comparatively new to our life and work, are scarcely able to gauge us correctly; we have to be grown into somehow. We cannot be understood all at once; we are a peculiar people. They have to stand and see us in our daily life, in all that takes place with us, before they can say what religion there really is amongst us. Ours is not simply a religion of emotion; it does not manifest itself in praise and hallelujah on the tongue merely; it goes deeper than that. He did not hesitate to say that, though brought up amongst the Methodists, and having had forty years' experience of our churches, and a wide discriminating knowledge of the other churches, he knew not where else to find men and women with the sweet graces of godliness and piety, as they are to be found in our own churches.

Mr. Arthur E. Piggott, lay-secretary of the Association, also spoke, drawing further attention to the amount of work the Association had accomplished, the activities in most of its churches, and the great need for continued support both financial and moral.

After the usual votes of thanks, the Rev. George Knight pronounced the Benediction, and the meeting terminated.

A NEW UNITARIAN CHURCH FOR WOOD GREEN.

It is now a little over ten years since the first attempt to plant Unitarianism in Wood Green was made, and rather more than nine years since the Wood Green Unitarian Society established a permanent footing in the neighbourhood by opening Unity Hall as a place of worship, with Dr. Mummery for its minister. Under his genial leadership and fostering care the Society has grown and strengthened, until the time has come when the Committee have felt that they are justified in completing their original scheme, by building a church on the land adjacent to Unity Hall, which was secured when the Hall was built. Plans were accordingly prepared, a contract entered into, and on Saturday last a large congregation met to celebrate the first stage in building the new church—namely, the laying of the foundation-stone.

The proceedings commenced with a short religious service in Unity Hall, conducted by Dr. Mummery, who gave an earnest address on the object of the gathering, and the *raison d'être* for a Unitarian church in Wood Green, an abstract of which we give below. The ceremony of the stone-laying, which was of a simple but impressive character, having been performed by the venerable doctor, the company returned to Unity Hall, where, after a short interval for refreshment, a meeting was held, Councillor W. J. Cowan, Chairman of the Society, in the chair. The Chairman, after a few introductory remarks, called upon Dr. Blake Odgers, who stated that it gave him great pleasure to be present; he had watched the growth of the Society with the utmost interest; he well remembered being present at a hall in the High-street and addressing a small band of workers in the early part of 1891, and again in November of the same year, when Unity Hall was opened. He had visited Wood Green from time to time since, and generally found that something fresh had been done—first a new class-room, then a kitchen, then a new organ, and now they had met to celebrate the first step in the building of their new church. He said there were a good many Unitarians, who, if they made an effort for any special object, when that was accomplished, thought that they should rest and be thankful; but that was not the way with the Wood Green people. As soon as one thing was done, they immediately started on the next; and one thing he liked about them was, that whatever they undertook they carried through, and found a very large share of the money themselves.

The meeting was next addressed by Mr. Hahnemann Epps, who said he had great pleasure in testifying to the vigour with which the Wood Green people worked. As Chairman of the London District Unitarian Society, he had had special opportunities of watching the growth of the new congregations that had been established in the neighbourhood of London in recent years, and he knew of none that had made such rapid strides as Wood Green. He was also especially pleased to be able to congratulate his old and dear friend, Dr. Mummery, on the success he had achieved. The address in the afternoon brought vividly to his memory the old days when he was a member of Dr. Mummery's congregation at Peckham. The other speakers were Mr. Howard Young, Mr. J. Sudbery, Rev. F. Allen, Mr. Bredall, and Councillors Holding and Marlow Reed. Among other friends present we noticed Mrs. Alfred Lawrence, Mr. Isaac Lister, Rev. T. E. M. Edwards, and the Rev. W. and Mrs. Wooding.

Abstract of Dr. Mummery's Address.

In his address, Dr. Mummery said:—I regard the part I take in this day's proceedings as an honour, a privilege, and joy—an expression of the affection and devotion of a congregation to whom I minister, and whom I love from my heart. I thank the Father of Light, and congratulate them on the well-sustained progress of our simple and sweetly reasonable faith in Wood Green, and I pray from the very depths of my nature that it may go on to prosper, for I feel that it has a true place in the religious life of this neighbourhood. Each Church, as the individual man, has to do that stroke of work for which God has endowed it—work that can be done by no other. We are not hostile to other Churches; we merely supplement their noble work. There are many, an increasing number of good, earnest, thoughtful men and women, so constituted mentally that they are not attracted to the popular faith; they shrink from any doctrinal test, not thereby the less religious; to them we hold out the hand of loving fellowship. Hence there is a solemn need for the foundation of a temple, where such shall worship the Father in spirit and in truth, and whence His beautiful Gospel of Love shall be proclaimed. We want our religion to be altruistic, feeling that the love of God includes the love of goodness in all its loftiest forms, and carries with it the love of man, brotherhood, righteousness, and purity. Thus the genuine love of God covers the whole surface of life and duty. Speaking of religion, Dr. Mummery said that man is by nature a religious being. Religion in essence is eternal—as Max Müller observed, "There is but one religion in the world"—but in its external form it is regulated by the law of Time, of wardrobe manifold. Hence it is that we have not exactly a formulated creed; for religious truth follows the law of all other truth, development, and expansion. We dare not fix the rising sun; we must not put new wine in old bottles. God still

speaks, reveals His loving will and purpose. There are still prophets of the Most High. We have no business to imprison the thought of to-morrow in that of to-day. Our children will inherit a brighter and more spiritual light than we enjoy; hence a fuller life and larger area of duty. They will be able to comprehend that charming expression of Ruskin: "It is only right service which is perfect freedom." There is not freedom in mere theological subtleties. The history of the world is from the concrete to the spiritual, maybe with an occasioned recoil. It is possible, perhaps, to formulate a creed which may be practically lasting, but it must be ethical and not dogmatic. A fine example of that is Ian Maclaren's contribution:—"I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in a clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust and follow Christ, to forgive my enemies, and to seek after the righteousness of God. I cannot conceive of a creed more elevating, inspiring, and wise. It is capable of expansion; will gather force and beauty as Time rolls forward, for it is in harmony with man's best and truest thought with the spirit of the age—which, for the most part, is the spirit of God. It means conduct and holiness of life." This, John Watson's statement, is an epitome of the Unitarian faith, which regards an un-Christlike life as the only possible heresy. This creed, so religiously ethical, helps to master the most tremendous difficulty of this age—a moral reformation and the upliftment of man from the material to the spiritual—which has got to be done; it is the duty of the hour, to which we should all be loyal, no matter under what theological flag we sail. The commercial money-making spirit has blighted God's fair world; getting on, any way, is the one great purpose of life, and many lose their soul—that is, their diviner life. Men need a vision of the everlasting presence of God, such as the poor, weary, sin-stricken Jacob had at that earliest stone-laying of the old Book. "Till we touch the Infinite," Stopford Brooke says, "we are but half what we might be." We want our church to be a spot where the people shall have a beautiful vision and ideal of the eternal nearness of the Father. As one great poet says:

Closer than breathing,
Nearer than hands and feet.

Here Dr. Mummery endeavoured to realise that wonderful picture of Jacob on his way to Haran, reminding the people that, as Carlyle puts it, "From the lowest depth there is a pathway to the loftiest height, and that every place is sacred where the soul reaches the Divine. He then noted the curious fact that the foundation-stone and front of the structure would face the East. Not that the priest ministering at the altar should face the Sacred and Holy Land, which is geographically incorrect; nor is it in obedience to a still older, almost, instinct of the race, that the temple should face the rising sun. Perhaps it was the wisdom of the architect or the regulations of the District Council which determined the matter. The church did face the East—which I hope will represent the soul-attitude of the people who attend here. Truth is a dawn of which our hearts should be receptive. The keeping the heart open for heavenly influences is the characteristic of a true Church receiving the Holy Spirit. The word "receive" in the New Testament means something more than passive receptivity. Seizing, holding on, we must make for the light; hold on to God's beautiful sunshine; nothing else will impart joy and kill the disease germs of the soul. What a beautiful text, "The sun of righteousness shall arise with healing in his wings"!

THE RELIGIOUS CENSUS OF IRELAND.

SIR,—As a matter of considerable interest to our churches in Ireland, I venture to ask you to insert this letter and the enclosed communication from the Census Commissioners for Ireland.

I am told that on former occasions members of our churches have described themselves, or been set down by others, variously as Non-Subscribing Presbyterians, or Unitarians; and some have returned themselves simply as Presbyterians, in which latter case they have been erroneously made to swell the numbers of the "Presbyterian Church in Ireland." I would suggest to the ministers of the different congregations that they should explain the matter from the pulpit on Sunday next, and ask our people to fill up the column in the Census paper for "religious profession" in accordance with the letter from the Commissioners.

W. E. MELLONE,
Moderator of the Remonstrant Synod.

[COPY.]

"Census Office, Dublin,
"March 18, 1901.

"REV. SIR,—I am directed by the Census Commissioners to acknowledge with thanks the receipt of your letter of the 15th inst., and to state that if the members of your body return themselves simply as 'Presbyterians' they will be tabulated with the members of the Presbyterian Church in Ireland in connection with the General Assembly and the Established Church of Scotland.

"If they return themselves as 'Non-Subscribing Presbyterians,' they will be tabulated under the heading 'All Other Denominations,' and will also be shown separately in the analysis of all religious bodies comprised under that heading for each county.—I am, Rev. Sir, your obedient servant,

"A. W. BREW, Secretary.

"The Rev. W. E. Mellone, Moderator of the Remonstrant Synod of Ulster."

THE ESSEX HALL HYMNAL.

SIR,—It may prove interesting to many of your readers to learn that the Committee of the B. and F.U.A. have decided to publish a new edition of the Essex Hall Hymnal. The Hymnal is already used by 114 congregations, and care will be taken in indexing and numbering the hymns in the new edition, so that it may be used to a certain extent along with the present one, which will not, however, be allowed to go out of print. The Sub-Committee appointed to prepare the new book will be pleased to consider any suggestions that reach them about hymns new and old.

W. COPELAND BOWIE, Secretary.
Essex Hall, March 14.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Bath (Appointment).—The Rev. John McDowell has accepted a unanimous invitation to the pulpit of Trim-street Chapel, as successor to the Rev. F. W. Stanley, who removed to Brixton in July last. Mr. McDowell enters on his duties at once. His former pulpits were Pendleton, Melbourne, Holbeck, and Parker Memorial, Boston, U.S.A.

Chesterfield (Appointment).—An invitation to Mr. E. Gwilym Evans, B.A., of Manchester College, Oxford, to become the minister of the Elder-yard Chapel, in succession to the Rev. Ambrose Bennett, M.A., has been accepted. Mr. Evans commences his ministry in August next.

Chichester.—The anniversary services were held on Sunday last, the Rev. C. A. Hoddinott preaching in the morning, and Mr. Councillor J. A. Morris Bew in the evening, from 2 Cor. i. 24: "Not for that we have dominion over your faith, but are helpers of your joy." The attendances were good and the collections satisfactory.

Chorley.—The old chapel at Chorley, which was the birthplace of the late Sir Henry Tate, Bart., is to be renovated at a cost of £700. Of this amount nearly £500 has been raised, including donations of £50 each from Lady Tate, the widow of the late Baronet, and his eldest son, Sir W. H. Tate, Bart.

Edinburgh.—On Thursday evening, March 7, a social meeting of the congregation of St. Mark's Chapel was held for the purpose of making a presentation to Mr. William Kirkhope, on the occasion of his demitting the office of treasurer, and as an acknowledgment of his valuable services in that capacity during eight and a-half years. The presentation, which took the form of a silver tea and coffee service, with a gold brooch for Mrs. Kirkhope, was made by the Rev. R. B. Drummond, in the name of the congregation.

Guildford.—In pursuance of the plan of pulpit exchanges throughout the Province, the services at the Ward-street Church are to be conducted to-morrow (Sunday) by the Rev. W. G. Tarrant, B.A., President of the Assembly. Mr. Edwin Ellis, J.P., secretary of the church, who from the first has been a member of the Surrey County Council, has been made an alderman. As chairman of the Highways and Bridges Committee, Mr. Ellis's administration has earned public gratitude, both for signal economy and for efficiency to which cyclists over Surrey roads can bear special witness.

Halifax (Presentation).—On Thursday evening, March 7, a meeting of the congregation was held in the Northgate-end Chapel, for the purpose of making a presentation to the Rev. F. E. Millson, in gratitude for his ministry of twenty-nine years. The presentation consisted of a statuette in solid silver of "The Knight Errant," by Mr. Gilbert Bayes, and an address engrossed on vellum and beautifully bound, signed by 279 members of the congregation, and containing also pen-and-ink drawings of the chapel and of the statuette. The chair was taken by Mr. J. Sagar, one of the chapel-wardens, and the address was read by Mr. R. E. Nicholson. Having referred to Mr. Millson's long and eminent services to the public life of Halifax, and especially in every branch of its educational work, the address recorded the special gratitude of the congregation to their minister, speaking of his wise counsels and devout services, the associations which had gathered about Easter and Christmas during his ministry, the catholic spirit and wide and generous sympathies which had prompted his commemoration from time to time of men distinguished by their influence for good. It recorded also the indebtedness of the Sunday-school, and other societies connected with the chapel to Mr. Millson's constant interest and wise initiative; his warm interest in the young, his deep sympathy and practical helpfulness towards the sorrowful and troubled, his generous assistance to the poor without any sectarian or other distinction. Mrs. Millson's name was linked in gratitude with that of her husband, and the hope of the congregation was expressed that they might long enjoy his ministrations, and a strengthening of the associations of common worship, which they so highly prized. The Chairman said that Northgate End Chapel had been specially fortunate in its ministers. Many of them had been learned scholars, all had been faithful to their duties to a scattered congregation; they had been constant in their efforts to secure freedom in religious matters, to assist every movement calculated to raise the moral and intellectual qualities of their people, and to encourage a spirit of inquiry instead of taking things for granted. In all these thing they were proud to say that

their present minister had worthily upheld the traditions of their ancient congregation and the best of his predecessors in the ministry. Mr. Millson had served the congregation longer than any of his predecessors, with perhaps the exception of Nathaniel Priestley, who was the first settled minister of the Northgate End congregation, and died in 1728. The next in length of service to Mr. Millson was Mr. Ralph, who was minister for nearly twenty-eight years. Mr. Turner was there for twenty-five years, and Mr. Threlkeld for twenty-two. The Chairman then spoke of Mr. Millson as at the present time the father of the religious ministry in Halifax, and went on to refer in terms of high appreciation and warm gratitude to the services he had rendered to the congregation for twenty-nine years, and to the town especially in educational matters. Messrs. R. E. Nicholson, Edwin Scott, and J. Teal having added further tributes of grateful appreciation, the Chairman made the presentation and Mr. Millson responded. He thanked his friends for their great kindness, both on his own account and Mrs. Millson's. Those who were present and those who had gone had given him many of the things which made ministers happy. They had given thoughtful consideration to many plans which he had thought it his duty to put before them, though he daresay upon many occasions they might have thought them very revolutionary. He could not appropriate all that had been said of him, but he would put it down to the kindness which had been shown to him for nearly twenty-nine years. He had tried to be useful and to be their friend, and he recalled Browning's couplet—

"What I aspired to be,
And was not, comforts me."

Nearly seventeen years ago the teachers in the Sunday-school presented him with a beautiful set of John Ruskin's works. He often used them, and he could not take them into his hands without thinking of the thoughtfulness and kindness which prompted that gift. As to their gifts that night, he could think of nothing that would be more acceptable; the address bearing the names of the congregation would be dear to him and his wife as long as they lived.

Horsham.—On Tuesday week the Rev. F. K. Freeston lectured in the Free Christian Church on "Robert Browning, Poet and Prophet." The chair was taken by the Rev. J. J. Marten, and the lecture, which was much appreciated, was fully reported in the *West Sussex County Times*, of March 16. The Rev. H. M. Lewins also lectured recently on "Christopher Columbus." On April 12 the Rev. T. E. M. Edwards is to lecture on "Shelley."

Lancaster.—On Sunday week the services in St. Nicholas-street Chapel were conducted morning and evening by the Rev. L. de Beaumont Klein, of Liverpool. In the evening the chapel was quite full and chairs had to be brought in. A long and appreciative notice of the preacher and his services, by the Editor, appeared in the *Lancaster Standard*. The annual meeting of the congregation was held on the following Wednesday, and was largely attended, the minister, the Rev. J. C. Pollard, being supported by the officers of the congregation. The Committee's report chronicled a year of great activity and energy, during which the chapel had been renovated, electric light introduced, and an organ at last secured and successfully opened. The necessary additional funds had been raised, with the exception of £36 due to the organ fund, and there was still the valuable harmonium to be disposed of. A hearty vote of thanks was passed to Miss Lamport for her hospitable provision of tea.

Lewin's Mead Domestic Mission.—The annual meeting was held on March 19, when Mr. P. J. Worsley presided over a fair attendance of subscribers. The missionary's report, read by the Rev. A. Lancaster, was a record of good work accomplished under adverse circumstances. The Sunday-school had a membership of 213, with an average attendance of 170. The penny bank had a total deposited in small weekly subscriptions of £338. A Band of Hope was started in October, and showed a membership of 212. The Total Abstinence Society, Men's, Boys', and Senior and Junior, and Girls' Club, flower show, and men's discussion class, also showed a record of successful work. The secretary's report was read by the Rev. Dr. Warschauer, and the treasurer's by Mr. J. K. Champion. The latter showed the receipts on the general account to have been £209, and the expenditure £254, the adverse balance being attributable to extensive sanitary repairs. The reports were adopted on the motion of the Chairman, seconded by Mr. Norgrove. Thanks were voted to the preachers of the annual sermons on behalf of the mission—the Revs. A. N. Blatchford and Dr. Warschauer—on the proposition of the Chairman, seconded by Mr. E. Sibree.

London: Bermondsey.—At the Band of Hope meeting on Tuesday, a delightful entertainment was given by fourteen members of the Stratford Band of Hope and Temperance Guild, under the efficient direction of Miss Haylock. The programme comprised eighteen items, including piano solos and duets, mandoline solos, songs, recitations, &c. There was a large muster of Bermondsey young people, and friends from Stamford-street and Newington Green were also present. A hearty vote of thanks to the young artistes was moved by Mr. A. W. Harris, seconded by Mr. Harold Titford, and carried with acclamation, and was acknowledged by Mr. W. J. Noel.

London: Essex Church.—In connection with the simultaneous exchanges arranged by the Provincial Assembly, the services on Sunday next, morning and evening, will be conducted by the Rev. F. W. Stanley, of Brixton. Special collections will be taken for the Assembly funds. On Sunday last the Rev. Frank K. Freeston referred with high appreciation to the life and work of the late Rev. C. L. Corkran, and also to the much-lamented decease of the Rev. John Byles. On Wednesday, at the Congregational Society, a Shakespeare recital will be given by Mr. A. H. Paget, of Leicester.

London: Peckham.—On Wednesday, March 13, the annual tea and prize distribution meeting of the Avondale-road Sunday-school was held. The meeting was well attended by members of the church, under the presidency of the Rev. G. Carter, and recitations and songs were given by teachers and scholars, after which the prizes were distributed, each teacher prefacing presentation to his or her own class with a short address. Another feature of interest was the surprise presentation by Mrs. Bredall of books to four of the elder scholars, whom she had noted as most regular attendants at the church services.

London: Wandsworth.—The annual church meeting was held on March 13, when there was a good attendance. In the absence of the Chairman of the outgoing Committee, Mr. J. F. Schwann, the chair was taken by Mr. Hugh James, treasurer. The reports were of an encouraging nature, and the balance-sheet, notwithstanding heavy items for improvements, showed that the new century opened with a small sum in hand, the total income being £664. The reports of the Sunday-school, Band of Hope, Social Union, and other affiliated societies were also satisfactory. The usual routine business was transacted; the treasurer and the secretary (Mr. H. B. Lawford) were reappointed, with warm appreciation of their services during the year; delegates were chosen for the Provincial Assembly, and for the New Century Meetings at Whitsuntide. The Rev. S. Farrington and Mr. W. Blake Odgers, K.C., were welcomed as visitors, and gave addresses in reply, Mr. Farrington referring to the importance of a deepened religious life in our congregations, and Mr. Odgers pleasantly acknowledging the part taken by Wandsworth friends, especially by Mr. Herbert Lawford, in connection with the recent London Bazaar. A vote of appreciation of the services of the Rev. W. G. Tarrant, as minister, was passed by acclamation, and Mr. Tarrant, in a brief reply, expressed his deep gratitude to all his helpers, old and young, in the work of the church and other institutions, and his hope that that work would go on and increase. The business proceedings ended with a vote of thanks to the chairman. Mr. Tarrant, who had been unable through indisposition to take services on the two preceding Sundays, preached on Sunday morning, and is now happily resuming full duty again.

Maidstone.—The annual winter treat and distribution of prizes to the children attending the Earl-street Sunday-school took place at the Concert Hall on Wednesday, March 13. Over one hundred and fifty scholars and adults sat down to tea, and many more were present at the meeting afterwards, when an interesting programme was carried out by the teachers and scholars. Mr. M. A. Ruck presided, and presented the prizes and medals. He gave an encouraging address, and other addresses were given by Mr. F. W. Ruck and the Rev. S. S. Brettell. In conjunction with the event a Sale of Work was arranged in aid of the church funds by the members of the Sewing Circle, which was revived last November, and realised over £20. The Circle has organised regular social meetings, and promises to be of great service to the congregation. Mr. Brettell, in his usual "Review of the Month," refers to the services held in Maidstone in memory of the Queen, and expresses regret that in the services held at All Saints' Church, attended by the Mayor and Corporation, no Nonconformist minister was allowed to take part, and yet further regret that when the Nonconformists held a United Free Church memorial service, they, in their turn, excluded the Unitarian, the minister of the oldest Free Nonconformist Church in the town.

Manchester: Bradford.—The Ladies' Sewing Society, connected with the Mill-street Free Church, in order to assist both church and school income, propose to hold a Jumble Sale on Monday, April 1. Any help to this end will be heartily welcomed. Parcels may be sent to Mrs. Whatmore, 517, Mill-street, Bradford, Manchester; or to the Rev. W. E. Atack, Cheetham House, North-road, Clayton, Manchester.

Nottingham: High Pavement Chapel.—The Sunday evening lectures of the Rev. J. M. Lloyd Thomas on "Some Social Aspect sof Christianity," to which we have already referred, have been attended by a large concourse of people, and have been greatly appreciated. The subjects have been considered from the high standpoint of Christian brotherhood, and in the next and concluding lecture Mr. Thomas will deal with the important subject, "What are the Churches doing?"

Pudsey.—The annual meeting of the congregation of Unity Church has recently been held, Mr. J. Thompson presiding over the largest attendance known in the history of the church on a similar occasion. The report of the secretary, Mr. J. Tyndall, showed a balance in hand, special references being made to the increase in the attendance at services and of the offertories during the last ten weeks. The Sunday-school report showed good progress. In the Social Union report, special mention was made of the lectures of the Rev. Charles Harvey Cook, of Holbeck, and the Rev. E. Ceredig Jones, M.A., of Bradford, as being helpful to the members. The Ladies' Sewing Society raised £30 during the year. The minister, the Rev. W. Harold Davies, gave a suitable address.

Rotherham.—Mission services, under the auspices of the Yorkshire Unitarian Union, were conducted at the Church of Our Father, on Sunday morning and evening, March 10, by the Rev. C. Harvey Cook, of Leeds, who preached eloquent sermons to large congregations. His discourses were entitled, "Left to the Imagination" and "The Cry of all the Ages." On Wednesday evening, March 13, Mr. Cook again preached, on "The Gospel of Jesus."

Scarborough.—The first of the meetings in connection with the Yorkshire Unitarian Forward Movement was held at the Old Town Hall on Tuesday evening last. The Rev. Charles Hargrove, M.A., delivered a lecture on "What shall I do to be saved," Mr. A. Bailey in the chair. The lecturer pleaded in earnest, eloquent terms for a return to the simple faith, unfettered by creeds, of the early days of Christianity. Questions were invited at the close, and the manner in which they were answered evoked the applause of even the orthodox visitors. The attendance was far more than was anticipated, particularly considering the wild night, being estimated at about 250, the success being mainly attributed to the widespread method of advertising, handbills being delivered to every house. In continuance of the Forward Movement, lectures and services are to be held in the Westbro' Church on March 21, 26, and 28, concluding with a social evening on the 29th, and it is hoped will deepen the spiritual life, and in the words of a member of the congregation, "succeed in softening some prejudices against a religious faith, which has been good enough for some of the finest intellects of the world."

Stalybridge.—A meeting connected with the Forward Movement was held in the Town Hall on Monday evening last, to hear a lecture by the Rev. W. Copeland Bowie, on "A Unitarian View of Jesus." The evening was cold, a piercing east wind blowing, but an audience of close upon 200 came together, and though most of them were Unitarians, there was a fair sprinkling of strangers. The young men and women of the congregation had rallied round the minister and distributed 2,000 handbills and pamphlets in the town. The audience were delighted with Mr. Bowie's lecture. The Rev. W. Harrison presided. Mr. James Jackson proposed, and Mr. Councillor Warhurst seconded, a vote of thanks to the lecturer.

Wakefield.—On Sunday last memorial services were held, both morning and evening, in Westgate Chapel, as a tribute of affection, gratitude, and esteem to the late John Byles. No pains had been spared to render the services impressive, and in the evening especially the large congregation was deeply moved. The Rev. Andrew Chalmers, who had been to Richmond, where Mr. Byles died, officiated on both occasions.

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Our Calendar.

SUNDAY, March 24.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen; 7 P.M., Musical Service, solos by Mrs. Clara Bridger and Mr. R. H. Williams. Monday, 8.15 P.M., Social Institute Concert, under the direction of Mrs. C. Bridger.

Brixton, Unitarian Christian Church, Effra-road, 11 AM., and 7 P.M., Rev. F. K. Freeston.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street 11.15 A.M. and 6.30 P.M., Mr. George Ward.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. W. Stanley. Special Collections for Provincial Assembly.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 A.M., "St. Augustine's Confessions," and 7 P.M., "The Invisible Temple." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. G. V. Crook.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. J. Marten, of Horsham.

Kentish Town, Clarence-road, N.W., 11 A.M., "Hope!" 7 P.M., "The Unitarian Gospel," Rev. Alexander Farquharson.

Kilburn, Quex-road, 11 A.M., Rev. W. Wooding B.A., and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M. Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. G. Hamilton Vance.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., P. W. Ames, F.R.S.L.

Stoke Newington, The Green, 11.15 A.M., Rev. J. E. Stronge, and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church 11 A.M., Rev. T. E. M. Edwards, and 6.30 P.M., Mr. A. J. Clarke.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. E. S. Lang Buckland.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.m., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. John Ellis.

Brighton, Christ Church (Free Christian), New-road North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel Blackfriars, 11 A.M., W. Blake Odgers, K.C., LL.D.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M. Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. W. G. Tarrant.

Horsham, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. G. Dawes Hicks.

Leeds Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M., and 6.30 P.M., Rev. Jenkyn Thomas.

Liverpool, Ancient Chapel of Toxteth, 11 A.M., and 6.30 P.M., Rev. J. Harwood, B.A.

Liverpool, Hope-street Church, 11 A.M., Rev. R. A. Armstrong, B.A., and 6.30 P.M., Mr. Albert Crompton.

Liverpool, Ullet-road Sefton Park, 11 A.M and 6.30 P.M., Rev. Dr. Klein, "The Gospel of Jesus and the Social Question."

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Odgers, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.

Rochdale, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. Spedding.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. Harold Rylett. Stables in the grounds.

Southend, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. Dear.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, and 7 P.M., Rev. Silas Farrington, of London.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 24th, at 11.15, Dr. WASHINGTON SULLIVAN, "The 'Decalogue'—Is it the Foundation of Morality? VI. Thou shalt not Kill."

SOUTH-PLACE ETHICAL SOCIETY SOUTH-PLACE, FINSBURY.—March 24, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Nineteenth Century"—"The Influence of Prose Fiction."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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WANTED, a MOTHER'S HELP for Minister's house in the country. Must be fond of children. Apply, stating age and salary required, and giving reference, to Mrs. E. L. H. Thomes, Handforth, Cheshire.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3066. NEW SERIES, No. 170.] LONDON, SATURDAY, MARCH 30, 1901. [ONE PENNY.

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NOTICE.

The next issue of "The Inquirer" will be published on Thursday, April 4th. Advertisements and Editorial matter should be sent as early as possible.

NOTES OF THE WEEK.

"IF a Mission is not ethical it is not Evangelical." So writes the Rev. C. F. Aked, the well-known Baptist minister, of Pembroke Chapel, Liverpool, in the *Christian World* in an article on the lessons of the recent national mission of the Evangelical Free Churches. This article will doubtless be met with indignation in certain quarters, but Mr. Aked never hesitates to speak his mind. He believes with all his heart that this country can be won for Christ, but not by the methods chiefly used in the recent Mission :—

There is no gain in persuading ourselves that we have done much better than we have done. Satisfaction with existing conditions would be absolutely fatal. A conviction that there is no problem to solve, that we have no errors to correct, no lessons to learn, would ruin us. Far better if strict accuracy is impossible, let there be too much searching of heart rather than too little, too little self-complacency rather than too much.

The great mass of thoughtful and educated people were not reached. "The old phrases have lost their meaning and their power—that is the simple fact: not with everybody, but with many, and those the best-brained men and women of our time. . . . These people bring up with them a certain mental and moral equipment which is not only untouched by the old shibboleths and methods, but which is actually repelled by them." "We are still running the new wine into the old bottles—and the end is disaster."

ASKING how better results are to be obtained, Mr. Aked quotes from "J.B.'s" article on "The Evangelist's Evangel," published on the eve of the Mission: "A presentation of religious truth to outsiders should avoid conventionalism as the plague, and amongst other things the conventionalism of texts," and goes on to plead for variety of method, a social gospel, a firmer courage and a larger charity. As to the Social Gospel, he writes :—

There is no danger that any evangelist will forget his evangel for the individual sinner; there is danger that he will water down his parable against civic injustice and national unrighteousness, against the tyrannies of commerce and the treacheries of the street. "Mere morality" and "political preaching" and similar puerilities, urged as serious objections to this preaching, may be remorselessly brained—with a feather! We have come to this, in this country, that *if a Mission is not ethical it is not evangelical.*

IN the same spirit we find Mr. Henry B. Binns writing in *Present Day Papers*, in the first of a series of articles on "The Social Ideal" which appeared in the February number. "The love of Christ constraineth us," he pleads must be applied to social as well as individual regeneration.

Let us consider the application of this to the present position of the churches. I think there can be no doubt among those who are familiar with our common humanity, that the lack of vitality so sadly apparent in much contemporary religious life is directly due to the absence of this ideal. Nothing so certainly stamps a Church with inefficiency as hesitation to face those social and industrial evils which mar the lives of thousands of men and women. Surely the Good Tidings cannot be inadequate for the needs of men! . . . . Religion only exists in so far as it is practicable; and it exists in order that it may be practised. Impracticable beliefs can furnish no religion at all. They are the stones of tradition offered instead of bread to hungry children.

In the March number of *Present Day Papers*, Mr. Binns continues his study of the Social Ideal, dealing with "Primitive Man," and to the same number May Kendall contributes a thoughtful and stimulating paper on "The Burden of Brotherhood."

LAST Saturday Mr. Stopford Brooke lectured to the students of University College, Aberystwyth, on "The Influence of the French Revolution on English Literature," and on Sunday preached in the Congregational Church. The announcement that he was to do so, we learn from the *Christian World*, "led to the insertion of an advertisement in a local paper calling the attention of 'all professing Christians' to certain Scripture texts which were supposed to point to the enormity of a 'Unitarian' occupying a 'Christian' pulpit. The editor permitted himself a few pungent remarks protesting against 'the bigots who prepared this advertisement,' and the upshot was that Dr. Brooke had very large congregations—a happy circumstance to which the ill-advised advertisement no doubt in some degree contributed."

IN speaking of Dr. Winnington Ingram's appointment as Bishop of London, we referred to his little book on "Work in Great Cities," as showing the quality of his work in the East-end, as Head of Oxford House and Rector of Bethnal Green. In the lecture on "Social Work" there is a specially interesting account of boys' clubs; and as to the value of clubs generally, as furnishing wholesome interests and recreation to counteract less desirable attractions, it is said, "There is no good wasting your breath in abusing publicans; it is useless, besides being usually quite unfair. Devote your energies to cutting them out." As to the Relief of Distress, Dr. Ingram advises the formation of a Parochial Committee, consisting largely of laymen, on which some representative of the local Nonconformists should be asked to serve, and which should keep in touch with the relieving officer of the district and the Charity Organisation Society, and he adds: "On no account let the question of help be decided by profession of creed, but solely by character, lest, in your endeavour to support the 'household of faith,' you turn it into a 'household of hypocrites.'"

DR. WINNINGTON INGRAM'S lecture on "Preaching and Teaching" is full of sound advice. The preacher, he says, who truly realises his mission, will never enter the pulpit except with awe, for preaching rightly understood is *the delivery of a message from God.* This thought should always determine the character of a sermon.

We have all heard the story of the French surgeon describing a brilliant operation. He enlarged on the rapidity with which it had been performed, the brilliancy of the execution, and the entirely new light which it threw on the science of the subject. "But what," some one asked, "happened to the man under the operation?" "Oh," he replied, as if it was of no consequence whatever—"the man? He died." We smile at such a story—probably an entire invention itself; but it has its use if it impresses on us the palpable absurdity of looking on a

sermon as a work of art in itself. Its periods may be most polished, its diction perfect, its style irreproachable; but if it fails to move a soul nearer to God, it is dead—dead and useless. The roughest and most unpolished utterance from an earnest man which quickens the better feeling of one soul, is as a sermon worth ten of it.

A good sermon, it is added, must be one thing at a time, with one central message, which can be expressed in a sentence and carried away. "'Is the sermon done?' asked some one of a friend who was coming out of church. 'No, it's over, but it's got to be done,' was the reply; and it can only be done if people can carry away in their minds what they have got to do."

Counselling young preachers, Dr. Ingram says that at first sermons certainly ought to be written. "It takes time and practice to get the ideas into logical order. You would be almost certain to grow discursive until you have had some practice in writing; and it is quite a mistake to suppose that a written sermon cannot be delivered with quite as much spirit as an unwritten one." Witness Dr. Liddon. But there are conditions necessary to make a written sermon effective.

In the first place, it must be written with the congregation before your mind all the time: you must be addressing them as you write; you must have before you the sea of faces, and even the individual faces of those whom you have met in your visiting, and are desiring to win to God. No one can write a dry essay if he is in touch with the life of his people, and has them before him as he writes.

In the second place, you must never write a sentence that will not travel down a church. There are some sentences so involved and complicated, so full of Latinised words and long syllables that they never reach the bottom, but get hung up half-way on one of the pillars. Write short sentences in good Saxon, with a clean swing about them, and they will hit the man at the back by the door, as well as the half-deaf man who has been squeezed up under the pulpit. When the poor people say that they can "hear" you, they really mean "hear and understand."

We should be glad to call the attention of our readers to an article in last week's *Spectator* on "The Power and Function of Quakerism." Referring at the outset to J. S. Rowntree's little book on "The Society of Friends," recently published by Messrs. Headley Bros., the article shows how Quakerism, with its one essential summed up in the words, "The Kingdom of God is within you," is nearer to the religion of Jesus than any of the great churches of the world. It represents most perfectly in England that mysticism blended with most practical ethics, of which other instances are seen in Germany in Tauler and the Moravians, and in Italy in the early Franciscans. The examples of John Woolman, and his attitude towards slavery in the United States, and of Elizabeth Fry with her work in this country among degraded prisoners, are quoted as showing how "the retired, simple man of the inner life" may understand the great world and its problems:—

> The work of both John Woolman and of Elizabeth Fry did not proceed so much from the reason as from the heart, from a heart cleansed from all that is false, misleading, derived from prejudice. They are exemplars of the saying of their Master: "If thine eye be single, thy whole body shall be full of light." How superficial in their presence seem the taunts of the "practical" man! How little the subjects of controversy! How the ambitions of the world sink into nothingness! Hers is the practical side of Christian quietism, with its heroic attitude of the inner mind, derived from the blending of the inner Christian idea with the ethics of Christianity applied in the actual stress of life. We do not doubt the loveliness of many a saint, of many an obscure monk or priest, in the great guarded fold of the orthodox Christian Church. But for fidelity and courage, as well as for inward light shining in a dark world, where will you find the superior of these saints of Quakerism?
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> The rough workaday world, the writer of the article concludes, may need to be addressed and controlled by a stronger and more definite organisation than that afforded by Quaker rule; yet the world would be spiritually poorer without the Society, since Friends are "the guardians of, and witnesses for, the higher spiritual life enjoined by our Lord."

Thomas Pargeter's (of Foxcote) Charity.—The thirty-fourth annual meeting of the trustees of this charity was held on the 18th inst. at the office of Messrs. Harding and Goode, 32, Waterloo-street, Birmingham. The following trustees were present:—The Revs. E. P. Hall, A. W. Timmis, L. P. Jacks, A. H. Shelley, E. D. Priestley Evans, Henry McKean, Henry Eachus and J. Hardinge Matthews. The following officers were elected for the ensuing year:—The Rev. E. D. Priestley Evans, chairman; and the Revs. J. Hardinge Matthews and E. P. Hall auditors. Mr. F. H. Jordan was reappointed treasurer, and Mr. Charles Harding secretary to the trust. The few vacancies arising from the death of annuitants during the past year were filled up, as they arose, by the election of suitable candidates from a very large number of applicants. The present number of annuitants receiving aid from the charity, including two elected at this meeting, is 106, ninety-eight of whom receive £20 a year, and the remainder £16 a year each, the latter being the amounts paid when two or more sisters are recipients of the charity. The trustees have been enabled materially to increase the number of annuitants in consequence of liberal gifts which have been made by friends from time to time to the charity, and also of the annual donation of £100 which has been contributed for some years past anonymously to the funds and directed to be applied as income. These gifts bespeak the high estimation in which the charity is held by the donors, and it is hoped the example will be followed by others who are in a position to contribute to the funds of the charity. The number of applicants is still exceedingly large, and is constantly increasing. Applicants must not be under fifty-five years of age; and in the selection of annuitants preference is given to those candidates, being eligible, who have received the education and occupied the position of gentlewomen.

Even our failures are a prophecy,
Even our yearnings and our bitter tears
After that fair and true we cannot grasp;
As patriots who seem to die in vain
Make liberty more sacred by their pangs.

—*George Eliot.*

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

Royalties of the World. In twelve parts. Parts I. and II. at 6d. (George Newnes.)

A Short Introduction to the Literature of the Bible. By R. G. Moulton, M.A. 3s. 6d. (Isbister and Co.)

The Theist's Prayer Book. By Keshub Chunder Sen. 6d. (Philip Green.)

A Study of Social Morality. By W. A. Watt, M.A., LL.B. 6s. (T. and T. Clark.)

Another Englishwoman's Love Letters. By Barry Pain. 2s. (Fisher Unwin.)

Heroes of the Reformation: Huldreich Zwingli. By S. M. Jackson. 6s. (Putnam.)

The Children and the Drink. With a preface by His Grace the Archbishop of Canterbury. 1s. (R. Brimley Johnson, 8, York Buildings, Adelphi, W.C.)

The Hope of England. By Z. H. Lewis. 2s. (Swan Sonnenschein.)

The Literary Year Book and Bookman's Directory. Edited by Herbert Morrah. 3s. 6d. (George Allen.)

William Morris. By J. W. Mackail, M.A. 1d. (53, Fleet-street.)

Life's Upper School. By Mrs. A. C. Osler. 1s. (Philip Green.)

Among the Syringas. By Mary E. Mann. 6s. (Fisher Unwin.)

The Psychology of Jingoism. By J. A. Hobson. 2s. 6d. (Grant Richards.)

Temperance Critic, Review of Reviews, Woman at Home, Harper's, Monthly Review.

The Liberation Society's Triennial Conference falls due this year, and will be held at the Memorial Hall, London, on April 30 and May 1. It will be composed of delegates from various public bodies throughout the Kingdom; and, having regard to the many ecclesiastical questions now before the public, the proceedings are likely to be of unusual interest. They will close with the usual public meeting at the City Temple on May 1, when Mr. Thomas Shaw, M.P. for the Hawick burghs, and late Solicitor-General for Scotland, will preside. Particulars may be had on application at 2, Serjeants' Inn, Fleet-street, London.

Many friends will hear with regret and the warmest sympathy that Robert Collyer has been burnt out of his snug quarters high up in the great block of buildings in New York, where he had made his nest; but the misfortune is not so serious as a note in the *Christian World* implies, for his theological library was not burnt—it was safe from harm in his study at the Church of the Messiah. After his experience of the great Chicago fire, this, as the *Christian Register* remarks, will have seemed to Collyer's sturdy spirit but a little thing.

It is not the wall of stone without
That makes the building small or great,
But the soul's light shining round about,
And the faith that overcometh doubt,
And the love that stronger is than hate.

—*Longfellow.*

LONDON AND SOUTH EASTERN COUNTIES' PROVINCIAL ASSEMBLY.

UNITED DEVOTIONAL SERVICE.

THE united devotional service arranged by the Provincial Assembly to be held in Little Portland-street Chapel, on Tuesday evening, was naturally attended chiefly by Londoners, but of them both ministers and congregations were well represented, and the body of the chapel was fairly filled. The service throughout was helpful and uplifting, the reverence of the assembly finding adequate expression in the prayers and hymns alike.

The opening hymn was Frothingham's "O Lord of Hosts, whose guiding hand," after which the Rev. F. K. Freeston gave the first address, followed by prayer. Then after the chant, "God be merciful unto us and bless us," the Rev. W. C. Pope read Psalms 23 and 19 (part), Paul's address on Mars Hill, and a passage from that helpful American writer G. S. Merriam. Samuel Longfellow's hymn, "I look to Thee in every need," was followed by prayer by the Rev. F. W. Stanley, and between the next two hymns, T. H. Gill's "Our God! Our God! thou shinest here," and Newman's "Lead, kindly Light," the Rev. W. G. Tarrant gave the second address, the Rev. H. S. Perris giving out the last hymn, and concluding the service with Collect, Lord's Prayer, and Benediction.

Mr. Freeston's address we shall publish next week, Mr. Tarrant's we are glad to be able to add here.

ADDRESS BY THE REV. W. G. TARRANT.

This occasion is not one when it is necessary or desirable to declare, as to strangers, those special principles which mark off our theology or our church-life from others. Nor does it appear appropriate to discuss existing organisations, or to propose new ones. We are all, I assume, sufficiently aware of the needs of our churches, and we know what our principles are, if we cannot claim to be as devoted to them as we should be. But the chief objects of our meeting include something more even than a renewed dedication of ourselves to our work as religious people in the service of these high principles; and while I trust each one of us will go hence feeling more deeply than hitherto the solemn responsibility that rests upon us, and inwardly pledging himself to greater faithfulness, that is not the theme towards which I would specially draw your minds by these brief words.

We believe in "the Holy Spirit, the Lord and Giver of Life." Under His providence we have come together at the end of an age in which our paths have been widely diverse, and at the beginning of an age where, doubtless, our experiences will be outwardly very different. The one Lord of Life has brought us all thus far, and to Him we all look for guidance hereafter. We have learned some part of His will, and blessed are we if we go on to do it. Blessed are we if, amid whatever is doubtful, we daily live as under a divine rule, and seek in all things not our will but the will of God.

In order that this wisdom should be ours He gave us lovers and teachers, our parents and friends, and inspirers of many kinds, from the first. He has sent us here and there through the world, and has nowhere left us without witness of His sovereignty. We have never been able, even when wayward or wicked, to go from His presence. Dull, indeed, we must have been if we had failed, under such a discipline, to catch some gleams of what a man's life should be. In measures differing according to the grace given to us we have gone forward with halting footsteps, must we not confess, towards the goal. Some have been speakers and teachers, some have been silent workers—but all of us have tried to obey the law of righteousness, we have loved truth and mercy, we have longed to see justice done around us and the wide world over; we have joined, in various ways, the fellowship of those who seek to make the world a beautiful, orderly, and holy place. Our business as well as our worship, our pleasures as well as our prayers, have been marked with a seal as for a King; and if we have neglected that seal, if we have been disloyal—seeking our own when we should have sought His—the Lord of Life has still been merciful. He has thwarted our selfish plans, He has stung us into shame, and broken our hearts with penitence.

We would fain do better, hereafter, more wisely, more constantly, more effectively. The needs of those around us appeal more piteously than ever in our ears. We see the ruinous ignorance, the ungoverned passions of men; we are face to face with vices that have fortified themselves with the worldly interests of thousands in all classes of society; and by our words and our lives in public and in private, in the church and school, in the Press and in business, we would help to cure the ills of the world, and to make the twentieth century of Christendom a truer monument of the power of the spirit of Jesus than any past age has been.

But who are we, that we should cherish such desires and dare to express these longings of our hearts? At times we feel as if it were better to say nothing about it—the work is so great, and we so weak and unworthy. Our leaders—we had leaders once, and they did well; they helped to make the past age the wonderful time it was, so full of strenuous warfare for truth and liberty and the fuller life. But they are gone, or going—and what are we, to enter into their labours!

Let us turn to the Lord and *Giver* of Life; and, as we look away from ourselves to Him, may the meek wisdom of an untroubled confidence come back to us—not a confidence in our strength and cleverness, but a quiet assurance that the All-perfect, the All-wise, the Eternal One loves us perfectly, that He has given us just what is best for us to have and to do, and that He never asks from any soul more than that soul can truly give. But He does ask that; and, if we give Him simply and honestly our trust and our diligent heed daily, He will bless our work wherever it is done.

And, oh! my brothers, He will give us *life* more and more abundantly—the life that is glad and free from burden, the life that leaps from soul to soul and works the miracle of regeneration; that miracle which we long to see done in young souls and in all around us. Why does any man who loves truth and goodness *fear* anything? Perfect love casteth out fear. That man whose love, though far from perfect, is of this divinely pure and radiant kind has the earnest of the spirit, and may quietly but unshakenly expect that the good work begun in him will not be defeated. Only let him—let us all who love God at all—rejoice in using to the full our present possessions of "joy in the Holy Spirit." This is the Kingdom that is opened to the lowliest child of the Father. We cry "Alas! for our fathers, the prophets who have departed"; and yet, in very truth, God is with us—God, the inspirer of all prophets, who gives to each one to speak some one word of His message, and who needs the service of the least as well as of the greatest.

They have gone "into the world of light"—verily to prepare a place for us. Did they not prepare *this* our place on earth for us? Did they not teach us to desire wisdom, and to love God, and to glow with their own fire of zeal for the right? We stand here by their help. They smoothed the rock that is under our feet; peace and joy be with them! And this peace be ours, to walk on, firmly and hopefully, every day, till their joy and ours is one.

We believe in "the Holy Spirit, the Lord and Giver of Life." We believe in "the Holy Catholic Church," made holy by the indwelling of the true and loving life, grown Catholic through the knowledge of Him who is worshipped by all and who is the Father of all. We believe in "the Communion of Saints"—in the fellowship that transcends all bounds of party and sect, that transcends all limitations of utterance and form, and that, being established in union with the Eternal, includes time past, present, and to come, and all souls that live unto God therein. And, best of all, we believe in "the *Forgiveness of Sins*." How should our failures, or our faults, or veriest sins, stand between us and the forgiving Love! They are many, but *that* is greater than them all.

These things we believe. If at any time any one of us doubts any of them, may He who is greater than our hearts help our unbelief. But always, while we believe them, it shall be with us according to our faith. The days and years will come, and wherever our duty leads us, we shall go on to know more of the blessedness of the pure in heart, whose one desire is to love God, to help mankind, to follow Christ and complete the triumph of his Gospel. And when, long before our successors hail another opening century, we pass one by one through this veil of perishable things it will be well with us. We shall not, any one of us, have lived and worked in vain. We shall not wholly die, even to this world, for every word spoken, and every deed done, in love and truth, shall go on living and bearing fruit to the honour and glory of our Father in Heaven. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." "Go forth and preach 'good tidings to the poor.'" "Heal the sick, raise the dead, cast out demons; freely ye have received, freely give."

I WOULD go near thee—but I cannot press
Into thy presence—it helps not to presume.
Thy doors are deeds; the handles are their doing.
He whose day-life is obedient righteousness,
Who, after failure, or a poor success,
Rises up, stronger effort yet renewing—
He finds thee, Lord, at length, in his own common room.

—*George MacDonald.*

LITERATURE.

THE ASCENT THROUGH CHRIST.*

Mr. E. Griffith Jones, in his book "The Ascent through Christ," writes from the standpoint of the orthodox believer, and we have before us the work of a very earnest and deeply religious inquirer examining into the bearings of modern thought upon his own religious beliefs. He appears to us to have found in the theory of evolution a freshening stream of thought, which, if it may be permitted to run freely through the well-trimmed lawns of the traditional faith, can do nothing but quicken with newness of life the deep-rooted truths of revelation concerning the Fall of Man, the Incarnation, and the Atonement.

In order, as it were, that this new stream of thought may flow freely through the old garden, certain weeds in that garden must be pulled up and vast masses of tangle removed, and a river-bed made and neatly guided so as to irrigate, but not wash away, the true faith.

The Garden of Eden is one of the first to be dug over for this purpose, and in such a way that Adam and Eve and the apple are turned underground and lost to view altogether. In the newly-arranged garden we see dimly some unknown representative of early man doing for the first time something or other which in some exceedingly faint way he just feels to be wrong. The moral state of this early man may be gathered from the statement made elsewhere and for another purpose, that had the Christ, the Ideal Man, appeared to primitive man, it would have been a mere casting of pearls before swine.

Christ's appearance was consequently delayed until mankind had attained to sufficient moral receptivity to be able to appreciate this perfect Ideal.

Man, then, has clearly risen. But for all that man fell, and though he rose somewhat, in spite of his fall, he remains a fallen race, below what he might have been if he had not sinned. A false step was taken, and mankind, through all its generations, was inevitably the worse, morally worse, for it.

Thus the doctrine of the Fall holds good; the story of the Garden of Eden is not inspired history, or inspired legend, or inspired parable, but inspired myth. It teaches the lesson that sin is a fall, and that with the first fall of the first man who fell the whole race fell.

Turning to the teachings of evolution, we learn that once off the right line of development degeneration sets in, and instead of progressing a species deteriorates. That all mankind would fall if the first man fell seems therefore to be the teaching of Evolution no less than of the Faith.

Passing by the doubtful point as to whether the man who first committed sin was the first man, and not asking whether, perhaps, the first man and some of his descendants remained sinless, a doubt which the new interpretation of the Eden story naturally raises, but which the author appears to have overlooked, though he recognises that some families fell more and others less, we turn to criticise what we regard as the main error of the book.

Had Mr. Griffith-Jones examined more fully the cause of man's rise in spite of his fall, he would, we think, have been brought face to face with a power of Redemption to which he has given merely a subordinate instead of a supreme place.

Without entirely overlooking that vast difference between man and brute which lies in the re-acting self-consciousness both moral and mental, whereby man learns from his mistakes and, in a far deeper revulsion, repents of his sins, Mr. Griffith-Jones has seen, only to despise, the God-given grace of Repentance.

The power of repenting is surely a gift of the grace of God, which, though often sought for with tears and not found, yet when it has been given, has been a power not lightly to be "despised and rejected" by the earnest seeker after God's way of redeeming man, in spite of his fall, and even more than restoring innocence, of making fallen man rise to a clear-sighted and virtuous abhorrence of sin, such as, before his fall, he had not had.

Repentance, as an inflowing grace of God, mingling with the flowing stream of evolution and washing away the sins of the world, or rather by its special power of causing the sins of one generation to sink and only the pure waters to flow on to the succeeding generation; repentance in the race as well as in the individual, the onflowing of the drunkard's children as the inspired apostles of chastity and temperance — what mean these facts? Do they spell degeneration? Are we not touched here by the very finger of God? Why say any longer that if one man fell the whole race must fall also?

It is not true. But as God has given to every man the faculty of moral choice, so in all ages men fall; and the consciousness present with us of having fallen comes from our own falls, and as a moral consciousness, refers to our own sin, not to Adam's. But God has never left sin open to us to enter into, without also making provision through repentance for redemption from the falls that were likely to ensue.

In stating the case thus, we do not mean that repentance is in a man's own power; we mean that it is in God's power, and that sometimes it is offered to man's free will to choose or to reject, and sometimes it is forced upon him against his will, and sin, moving too rapidly in the atmosphere of Divine Love, reaches that speed at which, like a shooting star, it is set on fire and burnt out; not of his own will, but perforce man finds his sin scorched out of his own soul; he has collided with God's Love, and, astonished, finds himself adoring his Creator for an unforeseen redemption.

May not a heretic, no less than a believer in the traditional faith, plead guilty to the belief in a mystery? We seek it with tears and find it not; we seek it not and it has come. We too fathom not the mysteries of this atonement. We look at life, we look at the facts of life; we see a sinner, we see a saint; again we see a sinner and, spite of prayers, no saint; we do not understand it; to-day it seems we have repentence offered, will we choose it? Yesterday we desired it not, yet it came. It is a mystery. Yet it is. And it redeems from sin, more than restores, exalts into higher life than ever we knew before.

And may not the believer in redemption through repentance, find this faith also full in line with evolution? We mean that repentance, beginning in human life as a grain of mustard seed, smaller and slower of growth than the kingdoms of sin, is yet in the fore-ordained providence of God destined to grow greater than all human guilts and to overshadow them, like weary birds of the air, beneath the vaster outspreading love of those everlasting arms?

To write upon the divine plan for redeeming a fallen race, and to have not a single chapter on the subject of "Repentance" is little writing a history of Christianity that begins with Paul. Surely Christ has something to do with it? asks the puzzled reader in the one case, and so in the other. "Is there no mystery or nothing of consequence in the one sinner that repenteth? What if all sinners followed that one sinner's example? The example of one sinner may be as enlightening on the subject of redemption as that of the one "sinless Christ" on the subject of uninterrupted progress. It may be a seed thought on the whole subject of the fallen race.

Once, however, having recognised sin as a fall, and not having recognised repentance as the divinely-appointed means of redemption, Mr. Griffith Jones is, in his anxiety for the salvation of the human race, apparently so neglected by God, obliged to look round for some sign or other that God still cares. Instead of preaching repentance he preaches Christ, somewhat forgetting, as it seems to us, that Christ preached, saying "Repent."

Now, why preach Christ? What is Christ, so far as redemption is concerned, but just one more of God's many calls to repentance?

Surely Christ and all his work, and his death, and his sacrifice; and his love — may we also add, his baptism in the Jordan?—falls into line as tending to make men repent. If he failed in this, would he succeed in saving them?

Without objecting to Mr. Griffith Jones's view of there being redemption from sin through Christ, we plead that this redemption is but one part of a larger whole, redemption through repentance. Only so far as Christ leads men to repentance, only so far is he the means of redeeming them from sin.

Repentance is the river, Christ a tributary stream, of the providence of God for the restoration of a frequently falling race.

Passing on now to the larger question of the Ascent of Man through Christ; we rejoice to notice that the theory of evolution has so vastly refreshed the Faith, that it is no longer absorbed entirely with the question of redemption, but is putting forth, first the blade, if not the ear, and then the full corn in the ear, of the Thought of Progress, the Ascent through Christ. As the title of the book suggests, this is its main subject, and when we remember that the book is intended for orthodox readers, it will doubtless be a surprise to many to find that a brighter Paradise is looked for, and a more exalted manhood, than ever existed before the Fall.

Merely to make up for the Fall, is just to be at the beginning. Christ's work is much more than this. Indeed, having removed the obstruction, he begins his work. Had man never fallen, the Incarnation would have taken place. Mankind is motived by ideals. God in any case

* "The Ascent Through Christ: A Study of the Doctrine of Redemption in the Light of the Theory of Evolution." By E. Griffith-Jones, B.A. Sixth edition. Hodder and Stoughton. 3s. 6d.

would have revealed to man his ideal man, so that mankind might know what manner of men God wished them to become.

Christ, we are told, is the ideal man. Accidentally—owing to the Fall—he had to be redeemer also, but primarily he is the perfect man, the ideal for mankind to follow and be motived by.

As the life flowed into the stream of things, and sentiency flowed into the stream of life, and self-consciousness flowed into the stream of sentiency, so the ideal flowed into the stream of self-conscious life, and became as the others, a fresh power poured forth from the resident forces of God into the process of evolution.

To the objection that the perfect man, on any ordinary theory of evolution, was not to be expected till the end of the process, Mr. Griffith Jones replies that the *ideal* is needed to motive the process, and therefore before the end.

To this and to the whole hypothesis of the sinlessness and perfection of Christ, we answer and suggest as an alternative opinion that part of the process of evolving a perfect man consists in committing to man the refined spiritual labour of idealising or putting forth ideals himself; and that this highest function of the soul would be barred out and atrophied were God, during the process, to delineate the perfect man Himself and settle that question once for all.

It is sufficient, we believe, for the upward motiving of human life that God has made the soul form ideals of a human life higher than the present human life. And, were it not God's doing, it would almost seem regrettable at times that the presentation of a loftier ideal by another life should so often lead inferior men to become spiritually parasites, imitators even of Christ, which after all, in the long process of the ages, may prove less helpful than patiently to labour themselves for spiritual revelation of their own, and for that purity of heart which is privileged to have visions of God.

There is a danger in too much dependence, lest, worse than any other death, the spirit itself fall on sleep.

With these main criticisms we commend to our readers a book worth reading, and a book that should do good. Critically, we note that views of the Bible are evolutionary on Genesis, stationary on the Old Testament, and retrogressive on the New. The Law appears as antecedent to the Psalms and the Prophets, and the Virgin Birth, Resurrection and Bodily Ascension are upheld, though with interesting notes in defence thereof.

For the rest we sympathise deeply with the earnestness and clear sincerity of the writer: his main concern is with the inward religious truths so deeply felt within the soul; and he is brave and even daring in bringing this deepest inner life to look at itself in the vast mirror of creation, as the lights and shades flit over the ever-changing scene of its mysterious evolution; and the soul has to understand how its own deepest pieties, sorrows and yearnings may yet be at home there, and in the consciousness of sin, and amid the fearful forces of evolving worlds, see the opening arms of an everlasting Love that would rather all outward worlds should perish, than that one inner world of one soul should fail, ultimately, to find in God its saviour.

The book is a noble defence of the Love of God for man. Wilfred Harris.

PAGES FROM A JOURNAL.*

The thirty-two papers of which this volume consists vary greatly in length as in subject and method. "A Visit to Carlyle," which comes first, is followed by some delicate bits of description of Nature at different periods of the year. Then, suddenly, after "The Break-up of a Great Drought," we are confronted with the stiffest part of the volume—twenty-six pages on Spinoza, with a "Supplementary Note on the Devil." The connection is not at first obvious: "Spinoza," we read, "denies the existence of the Devil," and the note is mostly concerned with Bunyan's "Holy War." Next come some little essays, headed "Injustice," "Time Settles Controversies," and so forth, with "An Apology" for sitting still and reading books "in these latter days of anarchy and tumult, when there is no gospel of faith or morals"—surely too sweeping a statement. "Belief, Unbelief, and Superstition" are then discussed, all in four pages, and we have a longer paper on "Judas Iscariot." Immediately after, we are back again on the literary road: "Sir Walter Scott's Use of the Supernatural" occupies three pages; Coleridge, Wordsworth, and Dorothy Wordsworth are treated at greater length in a paper called "September, 1798"; then come Milton, Byron, Goethe, and Matthew Arnold; a striking little classical story, called "A Sacrifice"; a brief allegory of half-a-page, "The Aged Tree"; and, finally, seven stories or sketches, some told by correspondence, some brief, but the last much the longest of anything in the book. It is difficult to "place" a volume of this kind, but it is undeniably interesting; there are many shrewd and suggestive remarks, and pathos and humour are found very near together. "Clara Hopgood," the last of Mark Rutherford's books which we remember having read, was not a pleasant story; though, no doubt, like Fielding's "Amelia," it was "sincerely designed to promote the practice of virtue." "Pages from a Journal" is a much pleasanter book than "Clara Hopgood," in spite of the sadness of some of its pages.

The paper on Carlyle records a vigorous onslaught by the Sage of Chelsea on Sir John Bowring, which need hardly be quoted, though many persons would agree to-day that Bowring's Chinese policy was a mistake. More satisfactory is the reference to Carlyle's tenderness. The sketches of the days and months are good, especially "June."

Mark Rutherford admits that there is much in Spinoza which is "beyond" him, a confession in which many others would join; but there are illuminating passages in the criticism of the great philosopher. Take this as an example:—

> It would be difficult to find an account of joy and sorrow which is closer to the facts than that which Spinoza gives. He lived amongst people, Roman Catholic and Protestant, who worshipped sorrow. Sorrow was the divinely decreed law of life, and joy was merely a permitted exception. He reversed this order, and his claim to be considered in this respect as one of the great revolutionary religious and moral reformers has not been sufficiently recognised. It is remarkable that, unlike other reformers, he has not contradicted error by an exaggeration, which itself very soon stands in need of contradiction, but by simple sanity which requires no correction.

The book is rich in thoughtful comments on life, such as the following:—"If I permit myself to dispute, I always go beyond what is necessary for my purpose, and my continual iteration and insistence do nothing but provoke opposition. Much better would it be simply to state my case and leave it." "We do not train ourselves day by day to become better, as we train ourselves to learn languages or science." "What is most to be envied in really religious people of the earlier type, is their intellectual and moral peace."

One of the most pathetic sketches, though the pathos is restrained, is "The Governess's Story." The poor governess's lover is attracted by some one else. "We ought always, I suppose," she says, "to be glad when other people are happy, but God knows that sometimes it is very difficult to be so, and that their happiness is hard to bear." She continued teaching in different families till she was about five-and-forty. "After five-and-forty I could not obtain another situation, and I had to support myself by letting apartments at Brighton. My strength is now failing; I cannot look after my servant properly, nor wait upon my lodgers myself. Those who have to get their living by a lodging-house know what this means and what the end will be."

There is much compressed power in the little four-page sketch, "James Forbes," which some writers would have spun to many times its length. "Atonement" is also clever—the story of a man who kicks his faithful dog so savagely that the poor brute soon dies. The man feels the blow of the kick in his foot for weeks, and longs to make atonement. At last he rescues a mongrel from a fire, and as he drops from the window falls heavily on *that* foot, breaks his ankle, and has to suffer amputation. He rejoices when he hears the news, and loves and cherishes his mongrel ever after.

"Mrs. Fairfax," which concludes the book, is a clever and satisfactory story, though the humour here and there is a little mordant. We go back a little, and end our notice with the conclusion of the essay on Judas Iscariot:—

> He underwent no trial, and is condemned without plea or excuse on his own behalf, and with no cross-examination of the evidence. No witnesses have been called to his character. What would his friends at Kerioth have said for him? What would Jesus have said? If He had met Judas with the halter in his hand, would He not have stopped him? Ah! I can see the Divine touch on the shoulder, the passionate prostration of the repentant in the dust, the hands gently lifting him, the forgiveness because he knew not what he did, and the seal of a kiss indeed from the sacred lips.

Dendy Agate.

* "Pages from a Journal, with other Papers." By Mark Rutherford. T. Fisher Unwin. 6s.

To Correspondents.—Letters, &c. received from the following:—D. A.; S. H. B.; W. H.; J. K.; G. P.; P. P.; E. S.: E. H. S.; A. W.

Editor's Change of Address.—Correspondents are requested to note that the Editor's home address is now 9, Nightingale-square, Balham, S.W.

GUILDS.—III.*

BY THE REV. JOHN ELLIS.

The other guilds in our churches dating from this earlier time are modelled more or less closely after the pattern of the Guild of the Good Shepherd, the chief difference being that they lay less emphasis on the necessity for avowed allegiance to Christ, and, perhaps, greater emphasis on the need for social intercourse, or the cultivation of some special virtue which shall find expression in a life of active service.

I will now mention three of these which have stood the test of time, and still bear splendid testimony to the value of these institutions in the life of the church.

The Guild of St. Christopher was founded on March 8, 1883, at Upper Brook-street, Manchester. The Rev. Silas Farrington, like many another of us, felt that something was lacking in his church organisation to bind the young people to the church and concentrate their youthful energy on good endeavour as the main thing.

Literary and social societies did not do this, nor did dramatic societies, football clubs, cricket clubs, &c. They had all these, but they did not attach the people to the main objects of a church. So, after discovering to his young friends their real need, he succeeded in forming the Guild of St. Christopher, whose object is :—

To join all its members in a common endeavour to make their lives of service, and by faithful fellowship to encourage each other in pure and worthy living.

Like the Guild of the Good Shepherd, it put forth branches, some of which died down, and some, after a period of quiescence, burst again into vigorous life; and although the parent guild has, I believe, in recent years merged its work in a larger, all-inclusive union, it may rightly claim to have given the idea to many a flourishing guild that exists under another name in our churches to-day. Says a writer who described it in 1892 :—"Its activities are not literary like those of some American guilds, neither does it encourage anything like ceremonial religion. Like the religious hero whose name it bears, it would put all its religious strength into some form of human helpfulness. It has many a blessed incident and memory. It has cheered the sick-rooms of some now departed, and provided the graves in which they are buried. It has assumed the care and education of orphans, and cultivated the disposition of service. It has been the source of nearly all good undertakings and accomplishments in the church with which it is connected during the last eight years."

The guilds at Birmingham Old Meeting and Newhall Hill are, perhaps, the most flourishing in numbers and activities among the older guilds. The Old Meeting Guild is called the Guild of Kindness, and its objects are :—

To unite the young people of the congregation, the elder scholars of the Sunday-school, the teachers, and other persons connected with the Old Meeting in services of mutual kindness for each other, and the poor and needy.

This organisation seems to gather together all the departments of the church and Sunday-school. Great importance is placed on religious instruction and the culture of the devotional spirit. Each year the minister (the Rev. Joseph Wood) prepares those who are ready for Church membership, and receives them at a service of Confirmation. The monthly meetings are generally conducted by the Warden, as in the other guilds, or by some appointed leader, and the various sections include classes for musical drill, needlework and sewing, elocution and recreation; a gymnasium, cricket, and tennis clubs are carried on, and entertainments are also promoted. "It is clear," concludes a recent report, "that we have in the Guild an institution of much service to its members. It is the connecting link between the school and the church, and it teaches all in connection with it that "no man liveth to himself and no man dieth to himself."

The objects of the Newhall Hill "Church and Schools Guild," founded about ten years ago by the Rev. W. Mellor, as stated in the Manual, are :—

1. To strengthen the religious principles of its members.
2. To stimulate their endeavours to lead good lives.
3. To bind them together in a bond of Christian fellowship.
4. To attach them to, and induce them to work for, the success and prosperity of Newhall Hill Church and Schools.

The last (as well as the first) report shows how faithfully these objects are carried out. At the monthly meeting usually an address is given, or a paper read, on some topic which touches life and character, bright hymns are sung; prayers offered, and all are drawn to the Source of Strength. At this meeting also members consider how they can make their Guild really useful in the community. The flower mission instituted by Mr. Mellor is still continued; sick are visited, and the wants of the poor get attention according to ability. Writes one :—"The Guild was formed to suit our special wants, on an independent method; but in the one great principle, of doing what little we can 'to make the world more blessed with self-denied endeavour,' we are united with all other guilds. It is a noble work in which guilds are engaged. Let us be true to our principles and we shall find them a blessing to ourselves and others. We know not how far our influence may reach."

Is this last saying trite and commonplace? "We know not how far our influence may reach." Look at it in connection with our subject. The Rev. John Cuckson, feeling, as all ministers who are in earnest about their work feel, how important it is to encourage the devotional and generous life of the young in his charge, gets a glimpse of the Guild of the Good Shepherd idea. It touches his need. He adopts the manual and methods and starts a guild at Springfield in July, 1887. Immediately similar societies begin to spring up in the American Churches, and in less than fifteen years they have in America the Young People's Religious Union with some 5,000 or 6,000 members.

"We know not how far our influence will spread." The Rev. Francis E. Clarke, with the same feeling, gathered about him the young people of his minister's class, and proposed a society to "promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God." And so the "Society of Christian Endeavour" was started in February, 1881, in an obscure parsonage in Portland, Maine, by a simple, earnest, unknown Congregational minister. Twenty years after there are over 56,000 societies all over the world, with more than 3,000,000 members, a large proportion of whom have taken the following active member's pledge :—

Trusting in the Lord Jesus for strength, I promise Him that I will strive to do whatever He would have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that as far as I know how throughout my life I will endeavour to lead a Christian life.

As an active member I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavour Prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the Monthly Consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Think of the social force of 3,000,000 consecrated young souls. It should make for the purity and peace of the world.

"We know not how far our influence will spread." The Wesleyan body, always conservative, was slow to move, until the Leeds (Roscoe-place) Wesley Guild was formed in 1894, and soon demonstrated its practical value to the young people and the church. The Rev. C. H. Kelley read a paper before Conference, and the members immediately seized the opportunity and proceeded to organisation. In 1897 there were 620 branches and 34,017 members in the Wesleyan churches. In 1900 there were 1,130 branches with 75,154 members.

"We know not how far our influence will spread." Feeling the same need that others have felt, in 1897 I organised several of the most earnest and devoted of the younger members of my church into a union for fellowship in the highest things, and for mutual encouragement in good endeavour, on the lines of the Young People's Religious Union of America, and the Society of Christian Endeavour.

As soon as the doings at the weekly meetings and the methods we adopted were described in our denominational papers, we were besieged with correspondence.

The need was found to be wide-spread. I must perforce read a paper on the subject of the "Young People" at the National Conference in Leicester. The result of that effort has been the formation of similar societies in Portsmouth, Warrington, Highgate, Mansford-street, Derby, and other places. And the Conference hopes to gather up all these guilds and societies into one grand union, at a meeting in London to be held on Thursday in the coming Whit-week.

I hope and pray that this movement will spread in our churches as it has done in the orthodox bodies. We are exhorted to "Choose Life." The life of our church depends upon the young. And this movement is calculated to produce workers rich in enthusiasm who, for the love of God and man, are willing to spend themselves in the service of others.

* From a lecture to members of the Fitzwilliam-street Church and Schools Guild, Huddersfield, Feb. 20.

BRIDGEND CHAPEL TRUST.

Our readers may know that for some seven or eight years past there have been disputes between the Rev. Wm. Parry, claiming to be the minister of the chapel, and the Trustees of the endowment who had taken the responsibility of dismissing him and refusing to pay him the income.

Last week Mr. Parry's action against the Trustees, claiming the income of the endowment, came on for trial before Mr. Justice Buckley, and after a patient hearing extending over part of three days, the Judge dismissed the action and ordered Mr. Parry to pay the Trustees' costs. The judgment, which took nearly an hour to deliver, went very fully into all the facts. The main trust was a trust of 1734 to apply the income "for the support of the ministry of the Gospel and its ordinances" at the chapel in question, and the Judge held that this was a trust for a purpose and not for a person, and that it was the duty of the Trustees to select the person to carry out the purpose who would thus be the servant of the Trustees, and this was the position his Lordship thought Mr. Parry held. Another branch of the Trust directed payment of about £8 per annum "to the minister of the congregation," but Mr. Justice Buckley held that Mr. Parry did not fill that position, as the facts before him failed to prove any election to such an office, and, moreover, at the time, in 1893, when the Trustees ceased to pay the income to Mr. Parry, there was no real congregation worshipping at the chapel.

It is to be hoped that the decision will terminate this unfortunate dispute, and that the Trustees may now find a way to devote the income of the fund towards the objects for which it was intended.

IS NATURE CRUEL?

Sir,—Mrs. Bayle-Bernard says:—"Our Creator chose to form us . . . . with teeth and digestive apparatus adapted to the consumption of flesh." This is not so. We are most closely allied, in our internal organisation, as well as in outward form, with the frugivorae, or nut and fruit eaters, and therefore Nature seems to have clearly indicated that the kind of diet best suited to man is similar to that which sustained his "probably arboreal" ancestors.

The question whether slaughter or natural death is the more merciful for lower orders of animals is less easy to decide in their case than in that of man, since their woes must always remain inarticulate, and this being so, some of us prefer to give them the benefit of the doubt. However, it must be remembered that the system of killing does not exist for merciful purposes, but merely to gratify our appetite, and so this plea must be regarded solely as a justification of an action performed with a selfish object. The slaughter of animals arises naturally and logically from that attitude of mind which looks upon the universe as created for man. We smile at the old story of the sun and moon being set in the firmament "to give light upon the earth," but we seriously accept the theory that all things on or under the earth were made expressly to feed and serve humanity, and that man—and particularly the English man—has a God-given right to be master wherever he sets his foot. Is it not possible that every brute and every plant, from the highest to the lowest, may have been created as man was, to live its own life and develop its powers to the utmost?

Birmingham. Theodora Mills.

THE RELIGION OF THE "INCARNATION."

Sir,—I should have preferred to let this discussion end, so far as I am concerned, with my previous letter, had not Dr. Warschauer sought to close it with a misrepresentation of my position. He says that I attach a narrowly dogmatic meaning to the "Incarnation," while he attaches to it a spiritual meaning; as if the question were only one between him and me, and that one opinion was as good as another. This is not the case. I stated what the meaning is which was attached to the term by those who invented it, and therefore ought to know, and it has been used in the same sense, commonly called the Nicene, by all Christians of the East and West ever since. This Dr. Warschauer does not attempt to controvert. The definition, therefore, is not mine, but everybody's, and I accept it as the only legitimate one. That a precise dogmatic meaning should be attached to a dogma is perfectly natural. If Dr. Warschauer contends that "flesh" may mean "spirit," there is no more to be said. But he might say with equal propriety—"I believe in the resurrection of the body"—only, by the "resurrection of the body" I mean the "immortality of the soul."

Walter Lloyd.

Gloucester, March 27.

THE CHILDREN'S COLUMN.

Did you ever hear of a kind of plant called the "dodder"? A plant of this sort begins life with good little roots of its own which it sends down into the soil for nourishment, and it looks as if it were going to be a plant of some character. But, by degrees, it fixes suckers into the stems of other plants near it, and draws the sap from them which is to keep it alive. After this its roots die away, it is no longer connected with the ground, and has no real life of its own.

There is a word I have heard sometimes which you will not find in the dictionary. This word is *doddering*, and I should think it comes from the name of this weak, rootless plant. For the word is applied to people who have no firm wills, who can be turned and twisted in any direction, and are ready to follow any advice, bad or good, that comes to hand.

Now think! God has given to each of us a conscience to tell us what is wrong, and warn us from giving way to it. He has given us—a glorious gift—wills of our own by which we can choose the right and *do* it. These we will say are like the roots of the young dodder. But suppose we listen to bad advice, and give way to temptation, and say "Oh! it's only this once, it's only a trifle, it does not matter, I'll do right another time," what happens? We all know what happens. It is much harder next time to do right, and each wrong deed, however small, helps to form a *habit*. So, by degrees, we hear less clearly the little voice within, and the will which God gives us to make us strong and brave grows weak. In this way, like the dodder, we may be said to be losing our roots.

There was a little drummer-boy in the army who had become a great favourite with his officers, and one day the Captain of his regiment (of course, very wrongly) offered him a glass of rum. "No, sir!" said the drummer, "I'm a temperance boy, and I can't touch drink."

"But you must take some. You've been on duty all day beating the drum and marching, and I insist upon it." The boy stood firm. The Captain turned to the Major who stood by and said, mockingly: "Our little drummer's afraid to drink. He'll never make a soldier."

"How is this?" said the Major, "do you refuse to obey orders?" "No, sir," said the little drummer, "I've never refused to obey orders, and have always tried to do my duty; but I must refuse to drink this rum."

"Then," said the Major, "I command you to take a drink, and you know it is death to disobey orders."

That little lad had a sad history. His father had died a drunkard, and he had made a promise to his widowed mother that he would refuse the first taste of drink.

Was it an easy thing, do you think, for him to stand firm now—to bear, first of all, the contempt and ridicule, and not give way; and then the Major's threat, which he believed would be carried into execution? You will be glad to hear that the courage of the boy and his brave faithfulness to principle taught his officers a lesson, and the boy rose even higher in their esteem. But remember, he did not know this would be the result of his refusing to drink the rum. This is an example of the sort of courage the world needs—the courage of one

> Who, fearing God, fears none beside;
> And dares do right, whate'er betide.

It is in every-day little things that most of us have to stand firm to what is right. Think of all the small chances you have each week to be brave in doing what you ought to do, and in refusing to comply in any way with what is wrong.

"One with God is a majority," said a brave man once who was doing what was right, though it was very hard to be true to principle when there was no friend to stand by him and support him. Do you know, it is a great truth, and this man found it so, that what is good and right must win in the end.

Let us remember that we can all help towards this end—even the little ones among us can do so. God calls upon us all to be true and brave and honest in every small detail as well as in matters that may seem much more important, and we none of us know how far the results extend of any word or deed of ours.

Think of the weak dodder, whose roots die away! What are our roots from which we are to gain our strength? I think these are our roots—the voice of God within us which warns us to turn from what is wrong; the wills He has given us by which we can make ourselves do what is right; and the help and strength which He gives in answer to every whispered prayer we make.

Frances E. Cooke.

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LONDON, MARCH 30, 1901.

A RELIGION OF SELF-SACRIFICE.

THE approach of Easter recalls to us every year with renewed vividness the story of the great self-sacrifice, and bids us, if we have grown heedless of the supreme truth of our human life, once more ponder the secret of JESUS, to find in it the deliverance of our souls from all ignoble aims and faithless fear.

The shadow of the Cross falls upon our path, and we recognise in it the symbol of Divine discipline, and in submission to that discipline, a brave and even joyful acceptance of its pain, the way of life for each true son of man. The shadow may darken our immediate prospect, but only to give deeper insight. Through suffering the soul rises to a nobler strength, through the suffering of unselfish love to vision of the heavenly radiance and unspeakable peace.

The shadow does indeed fall upon our path as with reverence we repeat again the "Old, Old Story," yet with a sure knowledge of its ultimate word of victory and peace. And there are those to whom it comes as more than the renewal of sacred memories and a quickening of faith, for while the shadow falls the agony of the Cross is in their own hearts, they themselves are called to suffer desperately, it may be even unto death, and the cry of desolation has broken from their lips. Yet that is not the end. For they are chosen, in the line of many faithful martyrs, to be witnesses to the divinest truth, and their strong Helper is near at hand. Their victory is with the CHRIST, in his spirit fighting out the good fight of faith, until the fulness of the FATHER'S love, in all tenderness and holy comfort, is revealed to them in the silence. They are the constant witnesses, even those who with patient courage suffer in the humblest places of our common life, touching the deepest sympathies, telling of a strength which endures, a love that conquers, and the great hope which is for all mankind.

Theirs is the right standard of fidelity, in utter submission and self-surrender, and of them as of their Master, we learn the secret of true life. But this great lesson is not simply of passive suffering, for the victory of the Cross does not stand alone, an isolated act, it was the completion and perfecting of the life and ministry of JESUS, the final and most heart-searching testimony to that of which his whole life bore witness. And so it is with those who have learnt to suffer in his spirit. Their pure influence penetrates the whole of life, and the Cross becomes to us the ensign of an active service. That same spirit, which can suffer even unto death, with complete surrender to the FATHER'S will, is seen to be the true spirit of our life in every aspect of its duty. Suffering and strenuous service, rising into a glorious and triumphant joy, blending with love which never faileth, are woven like threads of life into the very texture of our being, to make it strong and beautiful, as the vesture of our immortality, clothing which is unsoiled and cannot perish, for those whose place is in the FATHER'S household.

So the appeal comes to us for the perfecting of our religion, both individually and in our churches, that we should go out from self, in strenuous service, in more complete devotion, surrendered to the FATHER'S will, in joy or sorrow, in suffering or exultation, entering into the true life of the children of GOD. It is not ours to choose what we will suffer, our choice must be simply to be faithful in whatever comes.

Neither the agony nor the passionate triumph of the martyr of old is likely to be our lot, and yet there is no lack of opportunity for us to prove the mettle of our spirit. It is no light service to which we are called, in loyalty to truth, in patient bearing of opprobrium, suffering abuse with no bitter word in return, only the answer of more eager and unwearied service in unselfish love. "In the spirit of CHRIST, for the Kingdom of GOD," that is the great watch-word, of which the Cross stands as symbol, for the redeeming of our common life from its burdens of evil and the building up of a faithful, pure, and happy community.

Mr. LUMMIS, in the letter which follows these lines, touches on the vital question of what there should be in our Church-life. If the fellowship of these churches is to be strong with purifying and uplifting influence in the world, it must be through the consecration of their members in the One Spirit, learning more perfectly the secret of self-sacrifice, as members one of another, for the deepening and strengthening of the common life of devotion and willing service, as brethren, as children of the FATHER in heaven, whose life is complete only in the household, and thence goes forth into active service. So they will be taught and led, and a new gladness and benediction will be theirs as in fuller measure they learn to do the FATHER'S will.

A LIVING CHURCH.

SIR,—Among the many letters and reports in your columns which bear reference to this theme, not a few are inspired by the spirit of helpfulness. In extended controversies it generally happens that some contributions are rhetorical rather than thoughtful, and others are defective both in logic and urbanity; and this discussion cannot be excepted from the rule. But on the whole, taking into account the greater power of good than of evil, I hope our conference may be of service to our cause.

Much personal criticism has been directed against myself, in which I find one or two points which it may be useful to notice. I was painfully surprised to find that what I intended to be an appeal to my brethren was received as an attack, a rebuke, a challenge. The explanation was not far to seek. It seems that some ministers, while they resent the suggestion that we fail in brotherliness, nevertheless look upon me as an alien, an outlander, because I have only been a Unitarian for six or seven years. Others call me a guest, and vaunt their hospitality. There enters here a matter of principle. I have been freely chosen as their minister by three free churches in succession; it seems to me I stand, *eo ipso*, equally with every other free church minister, a member of our untrammelled society. What has my theological history to do with that? I cordially recognise the genial welcome with which many of my fellows have greeted me; but my gratitude for induction into this gracious circle (which no hasty words shall induce me to malign) is all bestowed where it is solely due, on one man and one woman.

The suggestion that my judgment is premature—that I speak out of insufficient knowledge—is certainly relevant, but cannot, I think, be maintained. For six years I have been eagerly and continuously interested in our denominational condition. I have studied my INQUIRER, read innumerable reports of churches and larger societies, attended two Conferences and very many meetings, conversed on this topic, whenever I could, with senior ministers and laymen, and obtained some personal acquaintance with between forty and fifty of our congregations, belonging to every District Association in Great Britain except the Eastern and Southern and those of Wales. I submit that I ought to have gathered material for a sound induction. Those who insist that I must not make general statements until I have read the hearts of all our people, appear to hold that there is no induction except *per enumerationem simplicem*.

Two other elementary fallacies are prominent in these criticisms. I do not say that they are characteristic of the writers' ways of thinking: they arise, apparently,

out of a curiously significant misapprehension of my meaning, but they are, whatever be their origin, fatal to sound reasoning. I pointed to certain defects in our character as a denomination; I assigned certain functions to Our Church, the Church for which I hope. This conception of an organic unity is so far aloof from the individualistic minds of my critics, that they persistently represent my strictures as directed against all Unitarians, particularly and singly. They set themselves to prove that some of the functions in question cannot well be discharged by our churches, in the plural—that is, by our several congregations. Now this, Sir, is one of the fallacies of the undistributed middle, not unlike the fallacy of division. And when my lament over our practical materialism is met by a reference to the Liverpool Domestic Mission, we have an instance of the converse fallacy of accident. The critic, in this case, is a man high above the suspicion of false logic. I do not impute it for a moment. He misunderstands me, and the fallacy results from that misunderstanding. At the same time he does me the justice to doubt whether the sense of my words as he reads them can really be the meaning in my mind.

How did the misapprehension arise? I forgot, as I wrote, that the idea of a Church—"a really organic whole, capable of speaking and acting, thrilling its health and power into every slightest part"—this idea, however much a part of my necessary thought, is foreign to the minds of many native Unitarians. I would entreat them not to assume as a self-evident truth that the Church Ideal is therefore worthless or mischievous. Now and then a good thing may arise, even out of Nazareth.

In a similar degree my readers failed to take in their general and impersonal application my review of some of our faults and needs. They began at once to apply them to the best Unitarian they knew, with an inevitable result. Writing as a Unitarian to Unitarians I did not think it needful to rehearse what we all know, that men and women who stand in our eyes for the perfect flower of human character, the very salt of the earth, are to be found without seeking among the rich and poor of our unfettered congregations. Are they not our glory and our joy, the seal of our apostleship, the stay of our hope? Nevertheless, these very congregations amid which, not sparsely, these sweet souls bloom, lack something—something good, something strong and holy, fragrant of heaven; something which other congregations, enfolded in membership one of another in some great church, most happily possess. You "bred and born" Unitarians, those of you who do not know it, nor feel the want of it, and cannot imagine what the immigrants are murmuring for, will you not at least believe that it is no mere fiction which we conspire to foist upon you? It is not "stately ritual" and "outward marks" for which we pine, but the spirit of corporate worship of which these were but the utterance.

The faculty of such worship we possess not less than they, and by its inhibition we maim our religion: not only our powers of love suffer, but our powers of prayer, for common prayer should be the fullest and purest form of *human* intercourse. Yet this Church life, the necessary condition of perfect individual life, is likened by my critics to a shroud, and to a patent boiler. "The life must be in the individual first, in the congregation next, to make association in a church worth while." So pronounces one who has no doubt. And since no man can live his full life save in a congregation of men, and no society save in wider association, the ultimate Church will never, on this plan, become worth while. Does anyone else really believe that the perfect hermit is the best unit of society, the most self-contained society the best unit of inter-association? And all this time our congregations are yearning for fellowship one with another, and the human heart cannot assuage its appetite for communion. What really blocks the way? A pedantic theory, which not one pen in all this controversy dares avow and justify. Give the life of the congregation its needed scope in the greater society of the Church, and the life of every member will be transformed with a glow and grace that are the tokens of God incarnate in humanity. Thus shall we build a temple of the Lord, and escape from that temple wherein some are now content to pray: "God, I thank Thee that I am not as other men, revivalists, zealous, lovers of exact science, or even as Hugh Price Hughes."

"Artificial bonds will not promote life." This crisp dictum, interesting to any ambulance corps but nowise germane to my plea for a church, nevertheless reveals in one word the secret dread of some who oppose it. "Bonds": they fear that in the larger life they will lose some of their freedom. But what do they mean by freedom? Independence? That is an ideal which can never be wholly realised,

ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός,

and which, if realised, would be atomic disruption. Release of our powers for good from all that clogs them? Nothing clogs them more than dissociation; interdependence, not independence, is their condition of health. The admirable note of Mr. Priestley Evans, in last week's Inquirer, relieves me of the need of saying more on this head.

I am rebuked for making my spiritual demands subservient to the "thriving" of our congregations. Well, my words were: "Unless we love more, pray more, think more, spend more, work more than has been our habit, we shall not thrive." Do my critics not wish our congregations to thrive? I do, and our cause also, and, if so may be, our Church. In so far as our failure to thrive is a consequence of grievous spiritual faults and defects in us, I feel that it is the measure of a neglected duty and a cause betrayed. To love, pray, think, spend, work is in itself, for the individual soul, to thrive indeed: but I was thinking of something greater, of that Church which, inchoate and formless as it stands, seems to me even now the fairest fane of God yet builded of living stones. Alas for the world, if this Church does not thrive. Alas for us, if through our fault it dwindles.

Our cause is the Gospel of Truth. If it be not that, we have no cause. Freedom, with no use for it, cannot be called a cause. Our creed is not a cause, save in so far as it is the best truth we can yet know. If we discovered its untruth we should reject it, following truth, not the creed. Intellectual pursuit of truth is a duty, not a pastime. It does not exclude other duties, but together with the use of faith to guide and correct the intellect, and the will to accept and preach in love the truth God yields to our searching, it is our special duty. He who is intellectually convinced by Martensen of the doctrine of the Trinity, and can give no better reason for rejecting it than "nolo credere," is not a loyal Unitarian, but a faithless Trinitarian. My assertion that other Churches besides our own stand for God's Fatherhood and for human brotherhood is not "wild," but sober and true. To seek and save the lost is not our special duty and privilege, but belongs to every Christian and to all Christendom.

So far on principles and aims. For my practical proposals briefer space will serve. Only one argument has been used against my project for obtaining what would be, beyond doubt, of much help to us, a common name. That is, that there are some who could not conscientiously promise to accept a name unknown, for fear that the name chosen might be inconsonant with sacred principles. Such an objection, however, could only apply to certain names. Could we not rise for once to the height of Paul's exhortation, and in deference to weaker brethren discard all such names from our list? It would be known to the Conference Committee what words they must avoid. It surely cannot be that, rather than agree to any name but our own choice, we will wreck the attempt to fix one? If not, where lies the difficulty?

No fatal objection, Sir, it still seems to me, has been urged against an annual Conference. Those who attack it *a priori* forget the experience of our orthodox friends. If the B. and F.U.A. really suffered—and that result is by no means certain—I yet place the welfare of our Church and churches above the dissemination of our views. Much of the work of the B. and F.U.A. is, even now, quasi-ecclesiastical: and the same men who now do that work so well for the one society could do it even better for the other. I heartily agree with the proposal to strengthen our District Associations; but I know of no good argument for that, which does not apply with tenfold force to the strengthening of the Conference.

The objection against my plea for social and economic work and inquiry, that it is not well to "denominationalise" such efforts, surely rests on a misunderstanding. To form separate Unitarian agencies for this and that is one thing (sometimes a good thing), but to go in whole, as a church, for this or that, using existing organisations, is another. The latter is what I propose. But our usefulness in this, as in many other directions, can never be fully expressed until our organic Church is fully realised.

One last word for my poorer ministerial brethen. Are they doing, or going to do, good work? Are they agencies our rich men can trust? If so, cannot Mr. Armstrong induce some rich men to act as he says they readily will, when those conditions are satisfied? What arguments are there against this plea, save those of selfishness? A central stipendiary board, in touch with all our existing augmentation funds, could be organised in a month. It would be possible so to distribute the burden of contribution that a strange blessing, the freedom from wearing anxiety, the delight of buying now and then a book,

came into two hundred homes, and not one man felt discomfort through giving beyond his means. So practical, so simple, so distinctively Christian—surely also, so pleasant a use of the power of wealth—does no rich Unitarian covet the honour of being first to make it?

E. W. Lummis.

THE PHILOSOPHICAL JOURNALS

ON THE LATE PROFESSOR SIDGWICK.

The much-lamented decease of Professor Sidgwick has called forth in the philosophical journals, and particularly in the January number of *Mind* and of the *International Journal of Ethics*, both warm appreciations of his noble personal character and interesting critical estimates of his philosophical position and influence. In the latter of these journals Professor Sorley, Mr. Sidgwick's successor at Cambridge, thus writes:—

"Henry Sidgwick, who died at Terling Place, Essex, on Aug. 28 last, was one of the three or four most prominent philosophical writers, and by far the keenest philosophical critic, of his day in England. He was born in 1838, the son of a Yorkshire clergyman and one of a family of scholars, and was educated at Rugby School and at Trinity College, Cambridge. . . . His reputation in the world of letters was made in 1874 by the publication of 'The Methods of Ethics.' But before that date he was known to a large circle of friends in Cambridge, Oxford, and London, as a man of subtle and perfectly balanced intelligence, of great brilliance in discussion, and of unique personal charm. It was known, too, that his sensitive and upright moral principle had led in 1869 to his resignation of his Fellowship at Trinity, because he was no longer able to accept the theological test which he had with good conscience subscribed to on his admission, and which was, at that time, still required of persons admitted to fellowships. The problem which involved this sacrifice in its solution forms the subject of his first independent publication, 'The Ethics of Comformity and Subscription' (1870)."

In connection with this publication Professor Sorley should have mentioned, but strangely omits to do so, that it was issued at the desire of the members of the alas! too short-lived "Free Christian Union," in the formation of which Dr. Martineau, Professor Sidgwick, and Professor Knight, of St. Andrews, were the leading spirits. This same number of the *International Journal of Ethics* contains also a very able and acute paper on the "True Significance of Sidgwick's Ethics" by a Cambridge Idealist, Mr. F. H. Hayward, who thus emphasises the strong tendency in Sidgwick's mind towards compromise and eclecticism:—

We might almost say that Sidgwick was inspired by a *furor* for compromising. His system is *primâ facie* the most remarkable ethical compromise in existence. He seems to have had a suspicion of any pretentious and apparently homogeneous system of thought, convinced, no doubt, that any such system was dowered from birth with failure.

In an interesting memorial article in *Mind*, Mr. Leslie Stephen thus refers to this characteristic of Sidgwick's mode of thought:—

Sidgwick, of course, could hardly found a school in the ordinary sense. A "Sidgwickian" as connoting acceptance of a definite philosophical platform, would be almost a contradiction in terms. At any rate where there were two Sidgwickians, they would necessarily resolve themselves into a debating society. Sidgwick had not the attraction of the teacher who has attained definite results, and can give the watchword to a band of enthusiasts. His influence was free from the defects, if it had not the characteristic merits of such a position. It did not lead to ignoring difficulties, but to facing them fairly.

If we compare the three eminent contemporary ethical thinkers, Green, Sidgwick and Martineau, it may, we think, be said with a certain amount of truth that in Green's writings we see an affinity with German mental tendencies; that in Sidgwick, with his sound common-sense, his indifference to philosophical completeness and unity, and his unadorned mode of expression, we have the typical English thinker; while in Martineau's thought and style we are reminded of such French philosophers as Maine de Biran, Cousin, and Jouffroy, and feel the justice of Mr. Jackson's acute suggestion, in his interesting and able work, that "the moulding of generations by which Martineau became an Englishman left in him something of the genius of his ancestry." We have a striking instance of Sidgwick's tendency to oscillate between two opposite schools of ethical thought in his attitude towards Utilitarianism. As the *summum bonum* or *standard* of right conduct, he, as Mr. Hayward points out, sides with J. S. Mill, and makes the tendency to produce happiness the ultimate ethical criterion; but when he comes to treat of the *sanction*, or ground of moral obligation, he breaks altogether with Hedonism and Empiricism, and agrees with Dr. Martineau that the notion of Oughtness or Rightness is "ultimate and unanalysable."

Mr. Hayward, as becomes an idealist of the Hegelian school, expresses great surprise at the subordinate importance which Sidgwick in his ethical works assigns to the idealistic theories which at the time when he was writing were being expounded and accepted with enthusiasm in the lecture-rooms of Oxford and Glasgow, and were winning adherents far and wide.

"In his 'Methods,'" says Mr. Hayward, "Sidgwick never did full justice, even critically, to the idealist's point of view. He occasionally refers to it; he criticises a few of its minor characteristics, but he never faces the weighty metaphysical arguments of Green and Green's successors. In view of the influential position of Oxford thought, it is astounding that a five-edition treatise on the leading methods of Ethics should devote only a few scattered remarks (mainly footnotes) to the most important of contemporary systems, and that Idealism, so far as dealt with in the text, should be treated merely as a form, and not, apparently, a leading form, of Intuitionism."

In this inability on Professor Sidgwick's part to see the alleged truth and vast importance of the Hegelian theory of ethics, we have another point on which his view coincided with that of Dr. Martineau. The explanation may be that both Sidgwick and Martineau had lived to see Sensational Idealism become the dominant philosophy in these islands and then in less than a generation sink almost into complete oblivion, and they both seem to have thought that the rapid glorification of Absolute Idealism would at no very distant date be followed by a similar collapse. Mr. Hayward's complaint, however, that Sidgwick "never faces the weighty metaphysical arguments of Green," is no longer appropriate; for it so happens that in a paper written by Professor Sidgwick a few months before his death, and read by him at a meeting of an influential philosophical society in Oxford, he gives a very lucid and effective criticism of the metaphysical principles on which Green founds his ethical and religious theories. At the opening of his paper, which is printed in the present number of *Mind*, Sidgwick draws a most important and necessary distinction between two very different conceptions of the Universe which are often confounded with one another under the general name "Idealism." To Idealism of the Berkeleian type, which, while analysing all reality into the Self-existent Spirit and dependent spirits, yet clearly distinguishes between Spirit and its thoughts and activities, he proposes to give the name "Spiritualism" (as indeed Professor James Ward had already done in his Gifford Lectures), and to confine the word "Idealism" to those theories, commonly called Hegelian, which suppress or subordinate the distinction between the thinker and his thought, and simply represent the Universe as essentially Thought or Thinking Activity. Green, according to Sidgwick (and we may add that Martineau, in conversation, took the same view), is drawn at times toward "Idealism" and at other times towards "Spiritualism," but in the later years of his life he moved more and more away from Hegel. To confirm this, Sidgwick gives two interesting personal reminiscences:—

I remember writing to him after a visit to Berlin in 1870, and expressing a desire to "get away from Hegel"; he replied that it seemed to him one might as well try to "get away from thought itself." I remember, on the other hand, that in the last philosophical talk I had with him he said, "I looked into Hegel the other day and found it a strange *Wirrwarr*." The sentence startled me; and the unexpected German word for "chaos" or "muddle" fixed it firmly in my mind.

This reminiscence exactly accords with the experience of Dr. Martineau, who enjoyed a similar philosophical talk with Green about the same time, and who was accustomed to sum up the impressions which this conversation made upon him with the words:—"If Green had lived a few years longer, he would have accepted Lotze's philosophy."

We regret that we have not space to indicate the chief dilemmas into which Professor Sidgwick shows Green to have been forced in his endeavour to combine the "Idealism" which captivated his intellect with the "Spiritualism" which was nearer to his conscience and his heart; but we earnestly recommend all who study the "Prolegomena to Ethics" to study likewise this last masterly product of Sidgwick's remarkable genius for philosophical exposition and criticism.

The articles written in memory of this distinguished thinker have not left unnoticed the active interest taken by him and by his gifted wife in the well-known society for the investigation of occult psychical phenomena. In reference to this matter Professor Sorley thus writes:—

He was one of the founders and the first president of the Society for Psychical Research; and the scientific character of the Society's work is in all probability

largely due to his influence. He fully recognised the strange mixture of conscious and unconscious deception in the mass of evidence brought before the Society; but he seems to have arrived at the conclusion that, after all necessary sifting, the alleged facts were sufficient to establish the hypothesis of telepathy—that, under certain unknown conditions, communications could pass from mind to mind without the usual intermediation of the senses. Further light than this on the destiny of the soul he did not find; and it is noteworthy that even the hypothesis of telepathy does not seem to have been utilised or referred to by him in the writings which he gave to the world as contributions to philosophy.

This just, but evidently unsympathetic, statement may be compared with one penned in a different spirit by Mr. F. W. H. Myers who, in his charming paper written in memory of the beloved friend whom he was himself so soon to follow into the Unseen World, says:—

I shall not here attempt to define the various conclusions—or *non*-conclusions—at which this cautious thinker arrived in the course of his long research. I will quote only a few sentences—for him of unusual definiteness—to which he signed his name, at the close of that laborious statistical inquiry into hallucinations over which he presided, and which fills the tenth volume of our Proceedings (Vol. x., p. 394), "*Between death and apparitions of the dying person a connection exists which is not due to chance alone.* This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper—nor, perhaps, exhausted in this age."

It is fortunate for us that Mr. Myers has preserved the memory of the most beautiful and characteristic words spoken to him by this genuine philosopher, this devoted lover of truth, as he lay serenely awaiting near-approaching death:—"As I look back on my life, I seem to see little but wasted hours. Yet I cannot be sorry that you should idealise me, if that shows that I have made my ideals in some degree felt. We must idealise or we should cease to struggle."

CHARLES B. UPTON.

BROKEN SHELLS.

Gathered on the Shores of Thought.

Fear not, my son, to face a stormy world.
Brave hearts grow braver, cheery souls more bright
With the rough polish of perpetual toil.

. . . .

WHO will write a book on the Constellations of Great Men—the tragic poets of Greece, the Italian painters of the sixteenth century, the Elizabethan dramatists, the Lake poets, and other pleiadine groups among the stars of intellect? Who will search out the causes of such clusterings, and tell us whether the times make the men, or the men the times; or whether the phenomenon is due to the universal law of periodicity?

. . . .

The basis of civilisation is the accumulation of ideas from many minds, from many races, from many generations. The human race progresses just in proportion to the wideness of the gathering ground, and the ease and rapidity with which ideas are communicated. The great communicator of ideas is language in its many aspects; the language of spoken sounds, of written symbols, of musical tones, of pictured forms and colours. Fine art is the use of language for the communication of thought.

. . . .

Civilisation is, in this world, man's prerogative alone, since he alone has the capacity for definite language. What a gulf is here between man and all other living creatures! How was that gulf first bridged—at one bound, or step by step? Without doubt it was accomplished once for all under the law of "critical epochs."

. . . .

The ancient pine tree stands upon the hill-side alone, but marvellously picturesque. Its lower boughs have been long dead and broken off. Each jagged stump projecting aimlessly is in itself an ugly and unmeaning thing, yet the tree would be less picturesque without it. Taken as part of a larger whole it becomes an element of beauty. Is there any ugliness in nature which is not thus harmonised by extended vision?

. . . .

Is there a greater blot on civilisation than the existence of a known but unelminated "criminal class"? It is a blot which will be wiped out when our ideas about punishment have become rational. We are all brothers, and we have no moral right to injure a brother because he injures us. When it is necessary for the protection of society that one of us should be captured and restrained, our duty to that one is to teach him, and to keep him until he is taught. To let loose upon society a recognised robber is absurd. But the object to be attained is reformation only: not revenge, which is wicked; nor deterrence of others, which is unjust. If this system were pursued for a generation, there would be no criminal class.

. . . .

All Fine Art consists of two elements, the thing to be said and the language for saying it. The thing to be said is primary, the language secondary. First, the artist's thought, then the speech in which he utters it. The end is important, the mechanical means unimportant, save as it expresses well or ill the living thought. Critics too commonly invert the values, degrading Art by estimating it upside down. Is it ignorance or pure cussedness?

Birstall-hill, Leicester. F. T. MOTT.

THIS faith [that we are always in God's hand] cannot remove the shadow of death from life, but it makes it like the shadow of home to those who enter it—nay, even to those who watch them enter, with breaking hearts—the shadow of home. Some go with tranquil looks, their quest accomplished, their work done, unconscious of the shadow as they see the light beyond, while others go in gloom, after a wayward journey, having cheered no fellow-traveller, and done no worthy deed—but they, too, are going home, and though the welcome may be sorrowful, it is Love's welcome still. Death may cancel many things; but it can never cancel the Fatherhood of God. This is the message of the Spirit that transcends time, and gives, for time's despair, the peace of eternity.—*May Kendall, in "Present Day Papers."*

MANCHESTER DOMESTIC MISSION.

ANNUAL MEETING.

THE sixty-seventh annual meeting of the Manchester Domestic Mission, by the kindness of the Lord Mayor, was held at the Town Hall, in the Lord Mayor's Parlour, on Tuesday afternoon, March 19, the Rev. S. A. Steinthal in the chair. The reports, which had been previously printed and circulated, were taken as read.

THE REPORT.

The Committee's report spoke of the past year as in every sense satisfactory for the society. Good work had been done at the Missions, and the response to the appeal for funds had given assurance of the churches' sympathy. Much regret was expressed that the Rev. H. S. Street had been obliged to resign the charge of the Renshaw-street Mission to remove to a healthier climate, and earnest appreciation of his work was recorded. The removal of the Rev. Wilfred Harris from the district had deprived the society of his services as secretary, which had been much appreciated. Mr. E. J. Russell, who had succeeded to the work, and had also rendered invaluable services at Renshaw-street, had also left the district, taking with him the lasting gratitude of the Committee.

The treasurer's accounts showed the balance in hand increased from £49 17s. 3d. to £61 11s. 2d., receipts from subscriptions £394 13s. 6d., from donations £215 9s. 9d., and from chapel collections £40 11s. 6d., giving with other sources of income a total of £821 13s. 9d. for the support of the two Missions. There had been a nett increase of subscriptions of £14 15s. 6d., but, as the treasurer pointed out, the amount received in donations in the past year was quite exceptional, and there was need of a large increase in annual subscriptions.

The Hon. Mrs. DE BEAUMONT KLEIN, of Liverpool, moved the first resolution, for the adoption of the reports, acknowledging the faithful services of the missionaries, and expressing regret at Mr. Street's resignation. Having expressed her satisfaction at the nature of the reports, Mrs. Klein spoke as follows of the work of the Missions:—

That work I take to be essentially *social* work, of that higher kind which should be indistinguishable from what is specifically called religious work. This seems fully borne out by Mr. Street's notable words, where he says, 'We have not tried to sectarianise those we influenced, but we have tried to teach a simple religion, and to show that all real religion must find expression in honest, pure, unselfish life.' These words will go straight to the hearts of all of us who believe that when every type of dogmatic teaching, and even every attempt at theological definition, has proved unsatisfactory and inadequate, we can still find life and inspiration in a message of sympathy and good-will towards men; we can still find a foundation for practical ethics in the essential qualities that go to constitute the human character.

Our Domestic Missions are doing a work the importance of which to the individual, to the family, and to the State can hardly be exaggerated. Who, indeed, can calculate its far-reaching consequences in souls that have been awakened by the life-giving touch of true brotherly sympathy? A word, a look, will sometimes provoke a responsive echo in men and women battling with the fatalities of life; how much greater, then, will be such

an influence, when, behind it, lies an organisation such as is provided by the Domestic Mission. I also rejoice to remember that this word 'organisation' does not imply any of those limitations or obstacles which so often defeat the object in view. No creed or shibboleth has to be uttered in order to pass your gates. To every human child they stand ever wide open, and over them might be written the words—

'Gather fresh hope all ye who enter here.'

Your gates are the very antithesis of those terrible portals which Dante describes in his poem, over which were written words of hopelessness and despair, inspired by a theology which has no place to-day in our conception of God.

It is our faith that this labour of love —represented by the Mission—will fill a permanent place in the social history of our race, and that it is laying stepping-stones leading mankind to a religion truly universal. The work may seem small and insignificant, a mere drop in the ocean of ignorance and suffering; but impatience should not blind us to the fact that the biggest mountains are made up of invisible atoms and that the vast ocean is made up of minute drops. If your work be but as the grain of mustard seed, yet it has even then its potential future, its promise and its blessing. Any work whose aim is to raise human beings from the slough of selfishness into the purer atmosphere of altruism is *in itself a great work*, on whatever scale it may have to be carried out.

As I find it so beautifully set forth in the report, your missionaries have in many cases brought harmony and happiness into homes divided by the selfish instincts of those who dwelt in them. This, in itself, is a great result; it means placing men and women upon the path of that evolution of human love which begins in the home, which widens into citizenship, and is destined to find its fulfilment in universal brotherhood. We are a long way off from that fulfilment; yet to co-operate in any degree in this great work is a privilege of which some of us perhaps are not sufficiently conscious. In the scheme of work of your Domestic Mission, I am glad to see that all the principal aspects of social activity are included. The Band of Hope appears to be a great success. This means a good foundation for all future work. Then I notice, with pleasure, the mention of a holiday spent with profit in the country. To the toil-worn workers in the city slums, such a glimpse of nature must have been invaluable. Indeed, all of us are made better by such moments of communion with natural things. We feel bodily and mentally refreshed; more light, more fresh air, a wider horizon, the green meadows and the familiar flowers have mysterious appeals to much within us. We only think, perhaps, of organic comfort and physical benefits; but all these come to be transmitted by the alchemy of Nature into moral impressions of inestimable value for the higher growth we are striving to promote. Not unconnected with such results is the development of the æsthetic feelings, that appreciation of the beautiful in natural things without which even truth seems to lose some of its perfection.

This resolution also includes thanks to the ministers. All, I think, will agree with me that it is our simple duty to give our best thanks to those faithful workers for their unremitting labours during the past year. We know only too well their difficulties, the trying nature of their duties, the self-denial needed for such a work. We know how moments of discouragement will come to them in proportion to their very earnestness and zeal; for this, too, they have need of our support and sympathy. It is not easy to find terms here to express all one feels. But we can, at all events, assure those worthy workers of your Mission of our gratitude and respect. We recognise in them the devoted pioneers in a work directly related to the social improvement of our national life, and the religious hopes of Humanity.

And now, in concluding, I wish to express to the members of the Committee my own thanks for being permitted to stand here to-day, and to say these few words on behalf of a cause which I have much at heart. Words of counsel would scarcely become me; words of encouragement you hardly need, seeing how successful the work of this Domestic Mission is; but I know that words of fellowship and sympathy cannot fail to be acceptable to you. I gladly welcome any opportunity which seems to draw us more together, which tends to make for more union between our various work, which helps to make our churches more fully interested in each other. Individualism may be the source of certain manly virtues, but isolation is a source of certain weakness. It seems almost absurd to be always preaching about love and brotherhood, and yet to practice indifference and to maintain a sort of aloofness, as if we were not all workers in the same field and in the same interest. Whether it be in Liverpool, in Manchester, or elsewhere, the work of our Domestic Missions is one work; it fulfils the same aims, it represents the same ideals, it is the outcome of the same spirit, and everywhere upon that precious work the same supreme blessing—the blessing of the Beatitudes—must ever rest.

The Rev. J. E. Manning, in seconding the resolution, referred to similar work at Sheffield, and expressed his satisfaction that students of the Home Missionary College took part in it in Manchester. He pleaded that more of their young people should give personal help.

Mr. D. A. Little, as treasurer, having made a statement, the resolution was warmly supported by Mr. E. C. Harding, who spoke as a subscriber to the Mission for fifty-eight years, and said that he did not think they had ever had a healthier report.

The resolution having been passed, the missionaries responded.

The Rev. J. W. Bishop, in his reply, said that such meetings were an inspiration to the missionaries. He pleaded that members of the Committee should visit the missions, which were preparing the people to take proper advantage of the better conditions—*e.g.*, in the housing of the poor—which all felt must come. He also referred to the missions as giving many folks another chance to become respectable citizens.

The Rev. S H. Street, regretting the necessity of his own removal, spoke hopefully of the prospects of the work. He sincerely thanked the Committee and friends for their kindly references to Mrs. Street and himself. He appealed for more workers, and pleaded that the present buildings were altogether inadequate for the work, and that better buildings should be erected.

The Rev. Dr. Klein moved, and Principal Gordon seconded, the appointment of the Committee and officers for the coming year, with Mr. Little as treasurer, and the Rev. W. E. George as secretary. Votes of thanks to the Lord Mayor and to the Chairman brought the meeting to a close.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

ANNUAL MEETING.

The forty-first meeting of this Society has been held at Stand, on Wednesday, March 20. In the afternoon service was held in Stand Chapel, conducted by the Rev. Wilfred Harris, of Bolton, and the sermon was preached by the Rev. W. Copeland Bowie.

The business meeting followed, Mr. W. T. Jones, of Whitefield, in the chair.

THE REPORT.

The report of the Committee stated that the past year had not been marked by any new development in the work of the Mission, but the policy of husbanding resources had been steadily pursued. The reduction of grants, even when it meant hardship to aided congregations, had been loyally accepted, and the efforts of the congregations to raise independence funds had been partly achieved. Subscriptions to the Mission had risen from £56 14s. in 1899 to £136 4s. 1d. in the past year, which was most encouraging, but still far from sufficient, if their work was to be extended, or even to escape further curtailment. Valuable Postal Mission work had been continued by Mr. and Mrs. Crompton, of Rivington. Reference was made to the death of the Rev. John Wright, one of the founders of the Mission, to whom, as its first secretary, they had been profoundly indebted. The new century demanded fresh zeal, and the report concluded with an appeal to the present supporters of the Mission to be true to the spirit of its founders, and furnish means for a forward movement.

The adoption of the report was moved by the Chairman, and seconded by the Rev. C. J. Street, who said that he considered the report satisfactory. Referring to Blackburn, he said he would give up the mission in despair if they allowed that town, which was a great centre of population, to go without attention. He referred to the matter ten years ago, and he was convinced that if they went in a right spirit to Blackburn they would succeed. It wanted a good deal of money and a great amount of determination. The Manchester and District Forward Movement had been in existence six years, and during that time four new churches had been opened. Why could it not be done in their district?

A vote of thanks was accorded the retiring officers, and on the motion of the Chairman, seconded by the Rev. A. Dolphin, the following were elected to serve for the ensuing twelve months:—President, the Mayor of Bury (Councillor T. Holt); treasurer, Mr. F. Eckersley; auditor, Mr. J. Mills; chairman of committee, Mr. T. Harwood; vice-chairman, the Rev. J. J. Wright; secretaries, the Revs. R. T. Herford and John Harrison.

Thanks were also accorded the Revs. W.

Harris and W. C. Bowie for the part they had taken in the service, and to the Stand congregation for their cordial reception.

PUBLIC MEETING.

After tea in the schoolroom, a public meeting was held, at which the Rev. W. Copeland Bowie represented the British and Foreign Unitarian Association, the Rev. Dendy Agate the Manchester District Association of Presbyterian and Unitarian Churches, and the Rev. W. C. Hall the East Cheshire Christian Union.

Mr. W. T. Jones, who again presided, extended on behalf of the Stand congregation a cordial welcome to the delegates present, and said that it was thirteen years since a similar meeting had been held at Stand. In the report a touching reference was made to an old friend of his, who, perhaps, more than any other person, made him take an interest in the work of the mission, and who was well known to them all. He meant the Rev. John Wright, whom he (the chairman) could remember having heard speak on mission work nearly thirty years ago. Mr. Herford was assisting in the work which Mr. Wright then advocated. Referring to the Forward Movement mentioned in the report, the Chairman said they all ought to assist that movement, which had for its purpose the increasing of the number of churches in the North and East Lancashire district. He thought they could not begin the new century in a better way than by helping in the development of the Forward Movement. He was sure, however, that none of them desired to interfere with or overlap the work that was being done by the churches of other denominations, nor did they want to make converts from other churches. There was ample room in their district for more churches, and for the development of the mission. As Mr. Street pointed out that afternoon, the thickly-populated district of Blackburn was without a Unitarian Chapel, as also were St. Anne's, Lytham, Nelson, and various other places where work was awaiting them. In a recent report of the Manchester Missionary Society it was stated that three out of every four people in the British Isles did not attend Sunday services, while in the populated districts the attendance, proportionately, was much less. There was sufficient room for their church to make headway, and it was only by hard work and unity that they could hope to be successful. Their forefathers had fought nobly for freedom for their opinions, and in the beginning of this new century they were not going to be behind. If the Committee would put forward their best efforts, and if the members would put their hands into their pockets a little more they would see their efforts crowned with success.

The Rev. W. C. Bowie said he did not think any religious organisation could exist or make itself sufficiently felt in the world unless it was constantly going forward, breaking new ground, and bringing its influence to bear upon fresh hearts and minds. If the work was taken up wisely and energetically the existing places of worship would be encouraged and inspired. It was not for a sectarian motive that they wanted to go forward, but because they felt convinced that there was a large number of men and women up and down the country who could not find the satisfaction for their minds which they were seeking and pining for. And it was because they were conscious of having something of a religion that would teach the mind, quicken the heart, and help in the building up of a fine manhood and a splendid womanhood, that they wished to spread light and help among others. There was a denominationalism which was narrow and small, and there was also denominationalism which was helpful, healthy, and good. Unless there was unity, earnestness, and hard work, no movement could hope for success. He felt that there were too few laymen and ministers who, while others were talking and dreaming, were busily at work.

The Rev. Dendy Agate said he was struck by the difference of feeling existing among laymen in matters religious and political. He sometimes wished that their laymen took their religion with half the seriousness and devotion that they applied to their political work.

The Rev. W. C. Hall said that most people at the present time were not simply indifferent to Unitarianism but to all thoughts of religion and activity. He thought the forward movement had a promising future, because there were so many people unchurched. The High Church and Ritualist party were the people who were attacking the indifference of the times, and, in spite of their religious articles, were doing a good work. He did not despise the Oxford Movement; it was saving the religious life of the Church of England at the present time. He believed it was for the Unitarians, along with the Ritualists, to attack the indifference of the age. They should show that they were fighting for something vital, and in a few generations it would be evident that two great bodies—the High Ecclesiasts and the simple Unitarians—were making religious progress. He thought it would then be found that the work of the Unitarians would be to counteract the false doctrines of the Ritualists and to take the lead of the movement—which they long ago ought to have had.

The Rev. J. C. Odgers said it was sometimes good for the members of every Christian denomination to try to see themselves as others saw them. Reforms in religion as in all things must begin with a few. Another objection was that the doctrines of Unitarians were for thinkers only, not for the sinning, suffering, sorrowing world at large; that Unitarianism was a theology but not a religion; that it was destructive and not constructive. They replied that the destruction had not been caused by them, but by the progress of thought and knowledge; that it was their duty reverently and devoutly to follow truth whithersoever it might lead them, and whatever the consequences might be; but that a purified theology had not killed their religion, and it was their strongest desire to show that with all the change of thought in theological matters, the bed-rock of their faith was undisturbed. If they pointed out what seemed to them to be errors in the accepted creeds of Christendom, it was that a purer and more spiritual Gospel might come in. Reformers had always been stigmatised as destroyers and iconoclasts, yet subsequently the world discovered its indebtedness to them. Another objection was that they had no God whom the people at large could realise, whereas they could realise an incarnate God in the Christ of history—a God who came to earth, under human conditions and limitations, who walked the very hills of Galilee and the streets of Jerusalem, and so came within the compass of human comprehension. But they had to ask, did Jesus ever say that he was God, did his disciples regard him as the Almighty: did not Jesus always pray to the Father, and confess that he himself was in every way subordinate to Him? They could not preach a doctrine which seemed to them to be disproved by the very words of Jesus. But they could preach Christ as the Great Teacher of men, who came with a divine message on his lips, who realised the Father's presence more intensely than any before or since, and in the unity of the spirit was one with Him. Mr. Odgers concluded with a reference to Ian Maclaren's story, entitled "His Mother's Sermon," and said that as Christians it should always be their endeavour to speak "a gude word for Jesus Christ."

A vote of thanks to the Chairman, moved by the Rev. R. T. Herford, and seconded by the Rev. W. C. Bowie, brought the meeting to a close.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdeen.—The anniversary social meeting of the Christian Unitarian Church was held on Monday evening, March 18, in the Trades' Hall, Belmont-street, and was largely attended by members and their friends. After tea Mr. W. Cruickshank took the chair, and made a statement as to the site which had been secured for a new church, and what lay before them in the building of it. The Rev. Alexander Webster spoke of the two periods of his ministry in Aberdeen, from 1884 to 1891, and again during the last six years. Those, he said, had been the busiest years of his life in public work, but he had felt obliged now to resign his seat on the School Board, to devote himself entirely to his congregation and the building of the new church. He was confident that they would secure the aid they had in view, and that the congregation would loyally do their part.

Clifton.—During the winter months the minister has been holding each Sunday morning a class of religious instruction for the younger members of the families connected with the congregation. On Sunday last, March 24, these meetings found an appropriate conclusion in a Dedication or Confirmation Service, when eight of the members of the class were welcomed into the church and received the Holy Communion, in the presence of the congregation, on expressing the desire to enter into full fellowship with the church in worship and in work. Each of the communicants received a copy of "A Book of Daily Strength," while the young people themselves had provided the lovely flowers which adorned the communion table; altogether the occasion was a quietly impressive and, it is hoped, a helpful one. We are also glad to be able to record large evening congregations which for some time have been attending a course of addresses entitled "What is Unitarianism?"

Deal.—During March several interesting lectures have been given. A fortnight ago Miss Addiscott gave an address on the benefits of a circle of Religious Fellowship, and a resolution was passed without opposition to establish such a circle in connection with the Central Postal Mission, and twelve members immediately enrolled. It is intended to work for a Christmas-tree in December. A library has also been started.

Dunmurry, co. Antrim.—After undergoing extensive alterations and repairs this church was reopened on Sunday with special services conducted by Principal Gordon. The scheme of renovation, which has been effectively carried out, includes the removal of the front gallery in order to introduce more light, the painting of the furniture, the colouring of the walls, and the polishing of several handsome marble monuments. The vestry and session room, together with the congregational hall and school buildings, have also shared in the work of restoration. In the case of the school buildings,

now known as the Courthouse, some additions have been made which enhance their value very considerably. The entire cost of the undertaking was close upon £300, and the work is completed free of debt. The collections taken, added to the donations sent by friends unable to attend, amounted to £58 17s. 8½d. The choir was augmented by the addition of friends of other denominations.

London: Forest Gate.—The Upton-lane Literary and Social Union has just closed a very interesting and successful session by an entertainment. The social club, lately formed, is preparing a juvenile play for representation on its own account.

London: Islington.—The various social activities connected with Unity Church have been carried on with much vigour during the winter. The Literary Society's fortnightly meetings have been both instructive and amusing. In October the opening lecture was given by the President, Dr. Hicks, on "The Moral Problem of Goethe's *Faust*." This was followed by a number of other valuable lectures and a dramatic entertainment. On the alternate Thursdays, Dr. Hicks has given a course of lectures on "The Beginnings of Philosophy." Under the presidency of Dr. Hicks, and superintended by Mrs. Stuart and Miss Dunn, the Girls' Club is considered to be most successful. It has forty members, all of the class it was desired to interest. Miss L. K. Garrett continues to hold her girls' class, for work and recreation, on Tuesdays. The Dorcas Society holds its meetings, at the ladies' houses, once a month. The popular Monday entertainments have now completed their twenty-fifth season, and have proved more than usually successful; frequently they have included a dramatic sketch, which never fails to attract. A delightful evening was given by Mr. H. Keatley Moore and his Croydon choir, and another by "The Finchley Glee Club," through the introduction of Miss Mary Preston. Last week an enthusiastic audience crowded the schoolroom to its utmost limit, to hear an entertainment by the friends of Mrs. Titford, which brought the season to a conclusion.

London: Newington Green.—A very successful social evening was held by the Temperance Society in the School House on Friday week, all the items on the programme being provided by the members, and concluding with a short sketch, entitled *The Twopenny Tub*, written by one of their number and well acted by seven others.

London: Peckham.—The Rev. D. Amos, of Greenwich, gave, on Tuesday last, a lecture to the Avondale Literary Society, on "Sir Thomas More and his Utopia." Much interest was excited, and the lecture was followed by an animated discussion, for the most part on Socialism, a subject upon which Mr. Amos promised a lecture on a subsequent occasion.

Preston.—On the 14th, 16th, 23rd, and 26th inst. about a score of the children, ages ranging from seven years to sixteen years, have been busy presenting to full houses, in the Percy street schoolroom, the Rev. T. Leyland's musical play, *The Magic Rose*. The training of the children, the preparation of the dresses, and the result have been eminently creditable to all concerned. The object was to make a contribution to the fund being raised to enlarge the school, and about £8 has been realised.

Pudsey.—A very pleasant reunion of old members of Unity Church and school was recently held, through the kindness of Mr. and Mrs. G. E. Verity, of Littlemoor Hall. In spite of inclement weather, 230 sat down to tea, and a public meeting followed, at which Mr. Verity presided, and addresses were given by the Rev. C. Hargrove, Mr. Joseph Marshall, the Rev. C. H. Cook, Mr C. Stainer, and the minister, the Rev. W. H. Davies. Much encouragement was derived from the meeting. On a subsequent evening the children of the school were similarly entertained.

Richmond.—The special services held in the Richmond Free Church, by the Rev. Edgar Daplyn, every week-night from March 18 to 22 inclusive, made a deep and gratefully acknowledged impression upon those who attended. The weather was unintermittently stormy and inclement throughout, yet night after night came those who found help and suggestion concerning the things of the spirit in the direct and simple utterances both of prayers and addresses. Very warm were the expressions of appreciation made both to the minister of the church and to Mr. Daplyn himself. The experiment, instead of proving a failure, proved a benefit and blessing. It has left behind it a desire that such services should be held again and again. Those who attended them will enter with a deepened interest into the ordinary Sunday services of their church.

Rotherham.—In continuance of the services arranged in connection with the Yorkshire Unitarian Union Mission, the Rev. John Fox, of Hunslet, was missioner on Wednesday night March 20, at the Church of Our Father. The subject of his discourse was "The Consecrated Life."

Saffron Walden.—On Sunday, 24th inst., the Rev. J. A. Brinkworth completed the twenty-sixth year of his ministry at the General Baptist Chapel. The evening service was devoted to a meditation upon "The Past, The Present, and The Future." It was a brief review of the past state and condition of the cause as contrasted with its present status, and hopefulness for its future. A good congregation was in attendance. The morning service was devoted to the improvement of the death of an old Sunday-school scholar. At the recent annual financial meeting an encouraging report was presented. There had been an increase in free-will offerings, seat rents, quarterly and other collections, and the Sunday-school funds. A balance of £3 2s. due to the treasurer had become a credit of £2 8s. 8½d. Since October, 1899, there had been a decided increase in the congregation, more especially on Sunday evenings, and this, in particular, with the men. The one grave difficulty was agricultural depression as affecting the glebe-lands.

Scarborough.—In continuance of the Forward Movement, the Rev. H. Rawlings, of York, addressed a fair audience on Thursday, March 21, on "The Unity of God and the Unity of Man," and on Tuesday, March 26, a lecture, entitled "What we Affirm," was delivered by the Rev. C. Harvey Cook, of Leeds. On Sunday, March 24, a visit was paid by the Rev. E. L. H. Thomas, the former pastor, who delivered two excellent sermons on "Something Simple and Sublime" and "Treasures New and Old."

South Shields.—The cause of Unitarianism is making headway here, increasing interest being shown in all church work—strangers being present at every service. The old prejudices against this movement are disappearing—a noteworthy feature being the fact that the minister is presiding for the second time over a popular weekly meeting held in the Gospel Temperance Hall. On Wednesday, March 22, a crowded attendance gathered in the schoolroom of the Unitarian Church, to listen to a programme rendered by Sunday-school scholars. The first part consisted of recitations, action songs, &c. During an interval a short address was given by the resident minister (Mr. T. Paxton), the entertainment concluding with a musical operetta, *Alice in Dreamland*.

Walthamstow.—The Sunday-school anniversary services were held last Sunday, when the Rev. T. E. M. Edwards addressed about eighty children in the afternoon, and preached to a fairly good congregation in the evening. The special hymns, chant, and anthem, "Forward be our Watchword," were very well sung.

Whitchurch.—On Wednesday, March 13, a Sale of Work was held in the schoolroom of the Church of the Saviour. Satisfactory proceeds were handed over to the church funds; and on the 20th a most successful entertainment was held, the schoolroom being crowded. The Rev. W. F. Turland presided, and the programme was very creditably rendered. On Sunday, March 24, the Rev. E. Turland, of Newbury, preached morning and evening; the congregations were very good, especially in the evening, when the church was quite full. On the following evening Mr. Turland gave an interesting lecture in the schoolroom on "The Languages of the World."

Each morning is a fresh beginning. We are, as it were, just beginning life. We have it entirely in our own hands, and when the morning, with its fresh beginning comes, all yesterdays should be yesterdays with which we have nothing to do. Sufficient is it to know that the way we lived our yesterday has determined for us our to-day. And again, when the morning with its fresh beginning comes, all to-morrows should be to-morrows with which we have nothing to do. Sufficient to know that the way we live our to-day determines our to-morrow.—*R. W. Trine.*

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk

Our Calendar.

SUNDAY, March 31.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel 11 A.M., Mr. A. B. Midlane, "Man's Need of Man," and 7 P.M., Mr. A. J. Clarke, "Our High Calling."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 A.M., "Prayer," and 7 P.M., "Voluntary Goodness." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. G. A. Ferguson.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. Alexander Farquharson. Morning, "The Lesson of Passion Week." Evening, "The Anguish of Jesus."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. Perris, M.A. 3 P.M., Children's Service.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., P. W. Ames, F.R.S.L., and 7 P.M., Mr. F. Talbot.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church 11 A.M. and 6.30 P.M., Mr. T. Elliot.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones.

Brighton, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. Brown.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. H. Dolphin.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. Harwood, B.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road Sefton Park, 11 A.M and 6.30 P.M. Rev. Dr. KLEIN. Evening, "Authority as a Foundation of Religious Belief: its Past and Present Value; its Meaning for the Future."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. E. S. HICKS, of Bolton.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. RATTENBURY HODGES.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M, Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, and 7 P.M., Rev. G. H. VANCE, B.D.
WARRENPOINT co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 31st, at 11.15, Dr. WASHINGTON SULLIVAN, "The 'Decalogue'—Is it the Foundation of Morality? VII. Thou shalt not Commit Adultery."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 31, at 11.15 A.M., Professor EARL BARNES "The Influence of the Drama on Life."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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MARRIAGES.

STEINTHAL—GUNTON—On the 22nd March, at St. James's Church, Birch, Manchester, by the Rev. F. G. Butler, M.A., Arthur H. Steinthal, third son of the Rev. S. Alfred Steinthal, to Constance Mary, second surviving daughter of the late Mr. George Gunton, of Manchester.

DEATHS.

HARE—On Tuesday, the 5th March, at Birchgrove, Taunton, Maria, the dearly beloved wife of Charles Hare, aged 74.

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12.15 P.M.—Dinner in the School. Tickets 9d. each.

2 0 P.M.—BUSINESS MEETING in the Church. Chairman: Rev. S. A. Steinthal (the Retiring President).

4. 0 P.M.—Tea in the School. Tickets 6d. each.

5.30 P.M.—PUBLIC MEETING in the School. Chairman: Rev. George Evans, M.A.

Reader of Paper: Rev. J. H. Wicksteed, M.A. (of Padiham). Subject of Paper: "A Great Religious Teacher: Friedrich Fröbel."

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WIDOWS' FUND.—The ANNUAL MEETING

of Members of the Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers will be held at the SUNDAY SCHOOL UNION, 56, OLD BAILEY, on MONDAY, April 1st, 1901. The Chair will be taken at Two o'clock.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

EASTER promises to come to us with beautiful days. The bitter March winds, we will hope, are done with for this year. In the quiet nights the clear moonlight over the sleeping earth has brought mystic breathings of a life deeper and more glorious, in which our troubled days are embosomed, in which truth and love, peace and Divine strength abide. It is the light of the Easter moon, which cast deep shadows in Gethsemane. Other tradegies now darken the earth, but over them also is that Divine silence of infinite Compassion, and the unchanging purpose of good.

THE returns of the Census of the people of this country, which was taken on Monday, will direct renewed and widespread attention to facts already generally known. The papers have shown us in diagrams the enormous increase of population during the century, from the not quite nine millions of England and Wales in 1801 to over thirty-two millions of the present year, while the million of the 1801 London has leapt into a greater London of over six millions. These are appalling figures, when one remembers what is contained in that dense mass of people crowded into the greatest city that the world has ever seen. Other huge towns have grown up throughout the country, and among the diagrams in the *Daily News* was one showing the rural population of 1801 as 75 per cent. of the whole, shrunk in 1901 to 33⅓ per cent.

"*Thou has multiplied the nation and not increased the joy*" was the text of a sermon referring to the Census, preached last Sunday by the Rev. Charles Hargrove, and published as the April number of his *Mill Hill Pulpit*. The sermon pictures not only the increase of population and the growth of great cities, but the spread of empire, "by God's blessing or our own reckless daring," but then does not shrink from adding the darker shades of the picture, sufficiently indicated by the remembrance of £11,000,000 annually spent in the support of hundreds of thousands of paupers, and £162,000,000 in strong drink. Speaking of Leeds, as typical of many industrial centres, Mr. Hargrove quotes the following words of the Medical Officer of Health :—"It is strange that a town which has grown so quickly should have so many miserable houses in it. . . . It is our immediate predecessors who built the courts and alleys which make the slums of to-day."

"WE have many more conveniences, many more excitements, many more advantages," than the dwellers in our towns of a hundred years ago—but, asks Mr. Hargrove, "have we more joy?" There have been many substantial gains, for which we must be thankful, but do even pure water and cheap artificial light, and sound drains, "make amends for clouded skies and dreary streets, and flowerless courts and smoke-darkened walls on every side?" And the sermon concludes with the following passage :—

Happiness does not come even with "amazing increase" of population, of territory, of wealth. We all know that. Nor, though we can estimate to some extent a national progress in virtue, is there any means of computing the amount of Joy which exists among us.

But this is our duty, even while we reckon up our numbers and weigh our resources, to remember that not in these consists the real prosperity of a people. For Joy is the true crown of a people's glory; joy of conscience, recognising the Eternal Law, and making It the Directress of policy; joy of goodwill, binding all classes together in common regard for the welfare of the whole body; joy of intelligence, enlightened to see how wonderful and beautiful is the world we live in; joy of faith, that God is in all and over all, and that God is love. Oh "happy the people that is in such a case," though they may be few in numbers, and their territories small as those of Israel; yea, "Happy art thou, O Israel, O people saved by the Lord, the shield of thy help, the sword of thy excellency." Happy the people which seek its salvation in observance of the Law of God, whose confidence is in the righteousness of its cause, whose sword is never drawn but in defence of liberty and right. Theirs were the joy of heaven itself, for them the Kingdom were already come!

AMONG those who presented addresses to the King at St. James's Palace, on March 12, were fifty-three members of the Society of Friends, distinguished from the other deputations present by the absence of all distinctive dress, and also by the characteristic language of their address, which included the following passages :—

We rejoice at the public declaration of the solemn purpose to devote thyself to the utmost to the promotion of the highest interests of the people, and to the zealous fulfilment of what thou hast so fitly called "the great and sacred responsibilities" which, in the ordering of Divine providence, have devolved upon thee. In these noble purposes thou wilt be followed by the heartfelt sympathy and prayers of multitudes of loyal subjects.

While sympathising with measures now in progress for the welfare of the people, and with efforts which are being made for the settlement by arbitration of international differences, we would respectfully but earnestly urge upon the King the unspeakable importance of the maintenance of a peaceful policy in all our relations with other countries.

Great indeed is the responsibility inseparable from thy exalted position. May it be thy consolation to know that He who is the inexhaustible fountain of wisdom and strength is able and willing to supply out of the fulness of His Grace all the need of them that trust in Him. To the bounteous care and guidance of Almighty God we earnestly commend the King and Queen.

The King's reply, after a word of thanks, was to the following effect :—

I share your faith that my Government cannot be strengthened and guided to the attainment of the general welfare but by the blessing of God; and I solicit your efforts and prayers that my counsels may ever be directed in accordance with the lessons of our holy religion.

The Society of Friends has rarely failed to be conspicuous in every movement having for its object the establishment of peace among nations, and the growth of mutual help and loving-kindness among my people; and I pray that my reign may witness a widespread acceptance of these principles, which I shall keep ever before my eyes.

A NATIVE of the Hampshire village of Otterbourne, Miss Charlotte M. Yonge died there on Sunday week, in her seventy-eight year. The village, which is about four miles from Winchester, is only half as far from Hursley, where in 1835 Keble settled as vicar. Thus, as a girl of twelve, Miss Yonge came under the High Church influence which powerfully affected her whole life, and of which her novels were so popular an expression. With the proceeds of "The Heir of Redclyffe," pub-

lished in 1853, she provided Bishop Selwyn of Melanesia with his missionary schooner, and other literary earnings she devoted freely to religious work. For thirty years she edited the *Monthly Packet*, and was to the last a contributor to the *Guardian*. Many children will gratefully remember her "Book of Golden Deeds," published in 1864 in Macmillan's Golden Treasury Series, her "Cameos from English History," and other pleasant stories.

Sir John Stainer, who died at Verona last Sunday, only sixty years of age, resigned the Chair of Music at the University of Oxford two years ago on account of failing health, having held it for ten years, in succession to the late Sir F. Gore-Ouseley. A Londoner by birth, Stainer as a boy was a chorister at St. Paul's with his friend, the late Arthur Sullivan. At the age of nineteen he became organist at Magdalen College, Oxford, and took both musical and arts degrees in the University. He was also appointed organist to the University and examiner in music. In 1872 he succeeded Sir John Goss as organist at St. Paul's, where he quickly revolutionised the music of the services. After sixteen years of distinguished service he retired, and settled again at Oxford, and was appointed to his professorship there. As a composer Stainer is best known by his "Crucifixion." His works include also the oratorio *Gideon* and a large amount of church music.

In printing his memorial address at the funeral of the late Rev. John Byles, we spoke of the Rev. James Legge, M.A., as minister of the Congregational Church at Headingley. Mr. Legge informs us that he is no longer minister of that church, but though still resident at Headingley, is at present without ministerial charge.

THE MIRACLES OF UNBELIEF.*

The miracles of unbelief referred to by Mr. Ballard are those believed by the atheist and the agnostic and the advanced New Testament critic. All these alike, in Mr. Ballard's opinion, fail to find "an adequate cause" for the existence and order of the world and for certain events in the course of its history. In rejecting the New Testament miracles, they are obliged to accept and to believe in miracles of a far more irrational type, and are consequently held up to ridicule by a writer whose best plea for Christianity is that all other things are worse.

We candidly acknowledge a general thread of true argument running through Mr. Ballard's book, and welcome this bold attack upon the absurdities into which religious unbelief has often driven even the cleverest of men.

The title of the book and its main idea are distinctly good; but beyond this we have not much praise for it. It is not sympathetic, and it will not be of much interest, we think, to those whose Unitarian training has familiarised their minds with a form of Christian belief in which miracles are absent, whilst neither atheism nor agnosticism rules in their place.

We could wish that writers like Mr. Ballard would pay more attention to the teaching of Jesus himself, and learn to appreciate better the position of those who neither regard him as an impostor illegitimately born, nor yet as God the Son working miracles.

The New Testament itself represents him as refusing to work miracles, and as refusing to ask God to work them for him, and even denying the generally accepted and most popularly believed miracle about Moses having given the people bread out of heaven to eat; as refusing to believe that the eighteen on whom the tower in Siloam fell were worse sinners than others; as pointing the would-be seers of miracle to the orderly changes of the weather, and their ability to foretell future events from present natural phenomena; and, above all, as emphatically declaring that the craving to see a miracle was wicked and adulterous. These things should, at least, raise the question, Did Jesus himself believe in the New Testament miracles? A question which never seems to have occurred to Mr. Ballard, but which, nevertheless, is fundamental to the whole theory of miraculous Christianity. For if, when Jesus had said that no miracles should be given, we still believe in them, his character for truth-speaking is not improved.

Two thousand years hence the puzzled historian may wonder at the fearful war raging in London and throughout England and the whole world during the reign of Queen Victoria. They will marvel, too, at the record of the soldiers marching to the beat of the drum, even on the Sundays through the streets, and attacking and besieging cities whose inhabitants were represented in other memoirs as peacefully assembled in the churches and chapels for religious worship. Will the man be mistaken who solves the puzzle by suggesting that the besieging forces and their famous general are but the record of a religious missionary and his figure of speech; that a certain Mr. Booth called his followers an "army," and that they actually and literally carried out the metaphor into wearing military uniform, living in barracks, and beating drums, and having a war cry? Is there, then, any other instance of a similar figure of speech on the lips of a religious teacher having a similar effect, and leaving to the puzzled historian of a future age a similar puzzle? Did not Jesus call himself a physician, command his disciples to heal the sick, to raise the dead, and to become fishers of men; and did not his followers record in the language of their Master's metaphors the doings of his life?

We, at least, suggest to Mr. Ballard, that the same cause produces a like effect to-day. Let us explain the unknown by the known whenever we can, and accept for our history of Christianity causes, non-miraculous, which are known by our own experience to be capable of producing the observed effects. In other words, the belief that Jesus believed in miracle or ever wrought a miracle is not necessary in order to explain the Christian records.

Wilfred Harris.

* "The Miracles of Unbelief," by Frank Ballard M.A., B.Sc. Messrs. T. and T. Clark. 6s.

AN EASTER EVE FETE.

A curious fête is held in Florence every Easter Eve, and two years ago I was fortunate enough to be amongst the spectators. "Sabato Santo" (Holy Saturday) is a general holiday, and from a very early hour crowds were astir, both townspeople and country-folk making their way towards the cathedral. By eleven o'clock the open space in front of the cathedral and beautiful campanile was filled with a densely packed, swaying, good-humoured multitude in holiday attire. It was a pretty scene; the weather, though somewhat cold, was brilliantly fine, and the sun shone upon the gay uniforms of soldiers and gendarmes, and touched with colour the picturesque costumes of the Italian women and children.

In the middle of the square a car was stationed, drawn by four white oxen, and garlanded with flowers. The car, we were told, contained fireworks, and at mid-day an artificial dove was to be sent off from the high altar of the cathedral, right along a line passing out through the west doors, across the square, and into the car.

The "Scoppio del Carro" (Explosion of the Car) is *the* moment of excitement for all good Florentines, for the people believe that if the dove is so skilfully fired as to set off the fireworks in the car at once, a prospercus year and a good harvest may be confidently expected. So sincerely do they believe in this harmless, if superstitious rite, that on occasions when the explosion has not been quite satisfactory, they have rioted, and blamed the priests; so the latter take care now to ensure that all shall go well, and conceal a man in the car to attend to the fireworks.

Inside the cathedral people were sitting and standing in vast numbers, a clear passage being kept by the soldiers from the high altar to the open west doors. Shortly after eleven a procession came slowly down between the crowds, boys carrying candles, banners, and a great crucifix, priests following in gorgeous robes, and, last of all, the Cardinal Archbishop, followed by a long train of attendants. The object of this procession was that the Archbishop might bless the oil that is used for the lamps in the Baptistery, the old church opposite the west front of the cathedral, and in which all the little Florentine babes are bound to be christened. After an interval the procession returned, and as twelve o'clock struck the dove was despatched. The noise that followed was absolutely overpowering. The fireworks exploded, guns were fired in the square, people shouted and cheered, the great organ in the cathedral pealed, and all church bells were set ringing after having been silent since early on Good Friday.

Possibly we may smile over the simple amusements and little superstitions of the Italians, but in witnessing the "Scoppio del Carro" fête one could not be otherwise than impressed with the happy enjoyment of the crowds—men, women, and children, soldiers and police, fruit and flower sellers, all pushing and jostling each other in the brilliant spring sunshine, and all with the utmost good humour, the one desire being to be present at this semi-religious, semi-pagan festival. In spite, however, of the sunshine and of all that appeared to be so propitious, if one might judge by the delight and excitement of the Florentines, the dove on this particular occasion did not seem to have fulfilled its duty satisfactorily, for we heard subsequently that there were heavy rains just after Easter, amounting almost to floods, that the Archbishop died a few days after the fête, and that there were riots in the town, all of which were popularly put down to the failure of the "Columbino" on Easter Eve.

K. F. Lawford.

RENEWED CONSECRATION.

BY THE REV. FRANK K. FREESTON.*

Thou Lord of Hosts, whose guiding hand
Has brought us here before thy face;
Our spirits wait for thy command,
Our silent hearts implore thy peace.

Our spirits lay their noblest powers,
As offerings, on thy holy shrine;
Thine was the strength that nourished ours;
The soldiers of the Cross are thine.

While watching on our arms at night,
We saw thine angels round us move;
We heard thy call, we felt thy light,
And followed, trusting to thy love.

And now with hymn and prayer we stand
To give our strength to thee, great God;
We would redeem thy holy land,
That land which sin so long has trod.

Send us where'er thou wilt, O Lord,
Through rugged toil and wearying fight;
Thy conquering love shall be our sword,
And faith in thee our truest might.

Send down thy constant aid, we pray;
Be thy pure angels with us still;
Thy truth, be that our firmest stay;
Our only rest, to do thy will.

O. B. Frothingham.

The noble and inspiring hymn which we have all just sung has already, I hope, struck the note and set the tone of our devotional service this evening. We have come together at this time, not in order to whip up an extra spurt of devotional feeling, but because the feeling was already in our hearts and only longing for an occasion of united outpouring. For a new time has dawned upon our hopes—not new in kind, or degree, but new in opportunity, in suggestion, new in its appeal to our ambition and our imagination, new in its awe and sense of a God, who is near at hand and guiding the world, yea, bringing on the one far-off divine event, the coming of the kingdom of heaven on earth. "Why make so much of a new century?" some may say; "None of us shall live to see it die. Time is always moving on, and always the same." Yes, but there are milestones along its course, and there are special points in the solemn march of the silent years when we eagerly look behind and before, and ask ourselves "Whence?" and "Whither?"

We look behind, and in deep, reverent gratitude, conscious, alas, of things left undone, or done amiss, of a too easy familiarity with things gracious and precious, of a too ready self-sufficiency, or worse, and we are abased at their remembrance; yet, conscious also, for we cannot deny it and, therefore, dare to say it, that the strength of God *has* nourished us, the armour of God *has* been lent to ours, the angels of His invisible presence *have* hovered around us, we have heard His call, and seen His light and felt His love, and now—now we look before into this strange alluring future, and there is in our hearts a deeper desire to consecrate ourselves afresh, to dedicate our churches afresh, to the new times and the divine things. The past has put us into possession of the great words and hopes of religion; it has given us, as we think and say, a purer Christianity and a truer theology; it has bequeathed to us in this Provincial Assembly denominational freedom and ecclesiastical liberty; it has formulated for us our trinity of Love, and Righteousness, and Truth which are three in one to the eye of faith. Our churches have played a pioneer part in that widening out of religious thought which they now watch and appropriate as though it were their own particular accomplishment. But they must be more than watchers, for it is not all theirs, and they cannot live on their past, however strenuous it was. The work of the Spirit, more urgent, more difficult, still lies in front, still calls for effort. We shall stand or fall in this new century, not by our previous history, but by the faithfulness or laxity with which we accept our present duty, by the spiritual or unspiritual energy with which we strive to feed the religious hunger of to-day.

And the word that comes to me to-night is one partly of rebuke, but partly of encouragement: "To whomsoever much is given, of him shall much be required; and to whom men commit much, of him will they ask the more." That is a searching test. Do we accept it and apply it? It means that in proportion as we claim that our principles and teachings are wider, or truer, than those of others, we invite and justify their counterclaim that the tree must be known by its fruits. Practically, and for the most part rightly, the world judges a faith by its works. The real religious difference among men lies not in their variation of theological opinion, but in the personal approximation of their life to their belief.

O friends, much *has* been given to us, planted for us by faithful forefathers, watered by their willing sufferings, but if God is to give the increase we must offer ourselves as His earnest co-workers in these new and precious days. The greater the gift, the greater the requirement. What do we more than others? Do we the more love and serve, and give, because the more we believe? We can only live on what we love and serve; we can only give when we have. But in giving more we increase our treasure. Love deepens, life grows large, as it is bestowed on others, from scantiest sources, and slenderest means, rising by its own generosity into spiritual prosperity.

Then let us give more freely, we who have so freely received—give our will, and thought, and spiritual effort to feed the hunger of the world, and comfort its aching heart. God is doing so much for us, and others are daily helping our lives; we must be willing to spend, and be spent in our turn; asking for nothing again, yet finding therein our joy and gain, not because we crave the reward, but because it is the way of God. Let us look upon our privileges not so much as sources of personal satisfaction, but rather as incentives and opportunities for the higher service of man. Let us regard our religion as philanthropy, our Christianity as a call to chivalry, our theology as a word of prophecy, our "truth" as beauty, poetry, and joy, to be taken as water of life to the thirsty and the weary. Let us look upon our worshipping as a thanksgiving that God allows us to help on the coming of His kingdom; upon our preaching as a Gospel, a God's message, for the saving of souls; upon our churches as places in which to make people more like Christ. Then we shall know, not only how to be abased, but also how to abound. Then all things will be ours, whether the world, or life, or death, or things present, or things to come; all things are ours, and we are Christ's, and Christ is God's.

* An address given at the Provincial Assembly United Devotional Service in Little Portland-street Chapel, on Tuesday evening, March 26.

THE GOSPEL OF THE CLOD.

"Let no flower of spring pass us by."—Wisdom of Solomon ii. 7.

With winds of Siberian rigour attacking us from the North-East with unusual persistence, giving us, indeed, no respite by night or day, spring has seemed to be a dream rather than a reality. All the open pastures have felt the cold scorch—colder each night till it sealed the earth with frost. Against the hills the dry blast has been pounding like waves upon the rocks. Months back the sun, with his first step of ascent, proclaimed the annunciation of the year. But the life has lain sealed and hidden. Impassive and unpromising has been the face of Nature this long while past.

Now, to life comes liberty. The hidden life beholds the light. From the earth has come the earliest intimation of that divine energy which shall yet embody itself in forms as manifold as they are beautiful. What tender creature could dare to face so hard an earth, so cold a sky? we have said; and even then the bleat of a new-born lamb fell upon our ears through the untempered winds.

On the off-side of a river's embankment facing west I have seen here and there a hardy daisy, yet prudently nestling on its contracted stalk amid its sheltering leaves. With the crimson in the tips of its petals, it is surmised by some that it is transforming the cold vibrations of the light into a scant sufficiency of living heat. The willow's pearls have even turned into "palm," and are now diffusing their sweet almondy scent. Premature promises of honey from the gorse would greet the prospecting bee if only he dare venture out. To-day I saw, amid the sheltering branches of neighbouring trees, a wild plum in blossom. The arums—"lords-and-ladies"—are careful to hide among the hedge stems, but wag their big green tongue-like leaves, and with a curiously animal motion lap the wind as it rushes through the leafless brushwood. But there is one flower of spring which above all others this year I cannot forget. Behind the shelter of the Downs, I came, even in the early days of March, on a field tinted with a light-blue wash of speedwells. So frail, yet so daring, I have found it often among the earliest of the early risers.

Nor is the sweet fraternity of the sod left to bear testimony of life alone. From overhead in the air and on the branches come the welcome notes of the harbingers. The lark must see that all's right at any rate with its bit of the world to be trolling it so blithely. The thrush has his message of hope to impart to a friend in the distance. The chaffinch laughs and chatters as though he knows all about it. Hark! from the plantation yonder comes the soft cooing of ring-doves with their inimitable accent of domestic cosiness. Among other members of the Parliament of Fowls the rooks are discussing with much eloquence the practical politics of house-building. But be it from fowl or be it from flower, there comes alike the irrepressible utterance of the earth-life and the earth-gladness. And these are not earthly but divine.

Eye and ear are greeted with a triple message of joy and hope this spring, this Easter-tide.

"The flowering of the buttercups," said Lowell, "is always a great and religious event in my year." Perhaps we do not take the children of Nature with quite sufficient seriousness. We trifle about their "prettiness," They are more than pretty, even as a child's prayer is. They are the prayers and praises of the earth. Let no flower of spring pass by us heedless of its message. They tell forth the holy gospel of the clod. They insist, full face upon us, never a year missing, that the grace of God is treasured in the clay beneath our feet. They tell us God is here.

> Tell them, I am, Jehovah said
>
> . . . .
>
> At once, above, beneath, around,
> All Nature, without voice or sound,
> Replied, "O Lord, Thou art."

But the season declares not only the fact of the Divine Presence, but, if one may say so, the very mood of the indwelling Spirit. And it is a mood of unmistakable character—of great gladness. That was a spring thought of the ancient writer that God saw everything as He made it; and, behold, it was very good. When He makes a beginning the morning stars sing together. In the annual childhood of the world He rejoices. Later days, as in the case of our personal lives, may obscure for a time the beauty of the initial purpose. Parched faith will intervene then. The quickening spirit will seem occasionally to have withdrawn. The current of vitality and joy may then subside. Not so now. This is the time to charge one's heart with hope and against the stress that is sure to follow—against the dulness, and dustiness, and inertia to replenish the heart with freshness. It was said of Emerson that when one met him the fall of Adam seemed a false report. Yes, indeed; and when one beholds the glad fresh face of Nature, it is of rising, not of falling, that he thinks. Fear is cast out, and hope reigns. Matter shows no longer Satanic. The old pessimisms vanish at the back of the retreating east wind. Earth has her hour of prophecy now, and it is a prophecy of imperishable goodness and unconquerable love.

Beyond all demonstration of the physicist there is a mystical intercourse, a true sympathy between the spirit in Nature and the spirit in the heart of man. They find one another out. Rich chords of the music of the one provoke harmonic tones in the other. To-day the ground is fragrant and the air is buoyant, but the lift they give us is not merely a matter of physical exhilaration. It is the unique influx into every natural heart of the same spirit of life which is manifesting itself so wonderfully about us, and which within the soul is health and grace. For "he who blesseth himself in the earth shall bless himself in the God of Truth."

And then there comes the special Easter message to us. There is the great unveiling of the nearness of God and the utterances of His joy in the work of His hands. He who has apprehended these things will probably not find his faith fail in other respects. Still there is something more—the grand conviction that God's eternal life, which, in its measure, Nature proclaims, is also ours, while we look up to-day to a Prince of Life, of whom men have felt from the first that he, at all events, *must be immortal*. He knew it himself. "I am," said he, "the resurrection"—the power of rising again, the energy of immortal life. It is his name, then, that we blend with the assurance that reaches us from every flower of spring. We die not. From out our earthly parts proceedeth that which ever lives. The good, the beautiful in us is perennially young. Here before our very eyes is the ever-living One at His work. I believe in God the Father who is to-day creating—imparting life—in heaven and earth. This is the season of His greatest activity in Nature. May He be not less graciously active in our hearts. He loveth His son; He showeth him the things He doeth. And greater works than these His miracles of vital beauty on the face of the earth will He show him; even the growth of the spirit. For as the Father raiseth up these creatures of loveliness from a world of seeming death, so shall He quicken the spirit of man, His son, into freshness of life, making his conscience responsive to His call and moulding his character in infinite grace.

Brighton. H. M. Livens.

THE EMPTY TOMB.

Covered over with so large an aftergrowth of legend and of story—like ivy clinging round its walls—how seldom have we seen the naked stonework of the tomb of Christ, and ever looked in and seen that it was empty!

Have we, with all our talk of trifles, ever seen the sight they saw who on that Easter morn beheld that the tomb was empty? Have we seen the utter void that they then gazed upon?

What was it else that gave them, that had loved Jesus so tenderly and so well, the power to tell men that he lived with God and was not to be found in the grave?

What was their evidence, and upon what testimony did they speak? To us the value of their evidence is twofold: first, they had the uncommon experience of having been witnesses to the life of Christ; and secondly, they had our common human nature.

If, then, the aftergrowth of miracle have hidden the truth away, it is possible that in our common human nature, deeply touched by a loving life, and standing by the grave, we may find the void that these men found and the deep foundation of their witness to the faith of Christendom: a witness that all mankind, had they been there and with the same love of the same man in their hearts, would equally have attested and with the same conviction—that the grave was empty.

This seems to me to be the nature of the witness which bore witness on Easter Day to the empty tomb and the Risen Christ. It is our universal nature giving its general witness with unwonted power and conviction in one remarkable instance and on one particular occasion—the occasion offered by the death of Christ. The occasion stands marked in history. On that occasion Humanity without hesitation could stand by the tomb and say, "He is not here. Why seek ye the living among the dead? He is risen."

And in coming back to this simple truth, though we may lose our miracles, we yet may gain a deeper witness and a stronger assurance than we ever dreamed before that Easter Day could give us. For then, in the persons indeed of a few, mankind once for all put to the test of the grave of Christ its belief in immortality. And for all mankind that occasion and that test has a supreme meaning. The disciples of Jesus came, as all mourners come, to look into the grave, and they found, as all mourners do, that he they loved was not in the grave. "Why seek ye the living among the dead? He is not here. He is risen."

Is there any true mourner who has not felt something of the same? To whom has the grave ever yet been full? Who is there has not found it utterly, ah! heart-rendingly, empty?

Let us go back, then, to our common human nature, and see if God's revelation of eternal life is not waiting for us there; and let us now consider again this story of the empty tomb and this perception that Christ was risen in the light of human nature.

Peter and John and Mary Magdalene had the same sort of human nature that we have, and the first thing they felt, as we should have done, when they looked into the tomb, was the absence of Jesus: they perceived the emptiness of the grave, the hollowness and the void that had no answer to the fulness of the heart. The grave was empty; there was no Jesus in it. The voice, the loving look, the comfort of a single word, one last sign or token—not a trace of the Great Teacher, not a single utterance of faith, not one parable, nor the least sympathy, nor any spirit that cared for the Kingdom of God was there.

"He is not here," they said; and what more natural or more profound could your human nature or mine have said? He was not to be found in his grave; where, then, should they look for him—where was he?

Needed it an angel—other than God's own—to turn their hearts to God? The eyes that looked up into heaven and far beyond and somewhat back of the power that brought the sunrise on that Easter morn, while their tears fell like dew on the glistening earth, were looking up to God for their Christ. God had taken him, God only knew where he was. They knew not, and they looked to God. He was with God, he was risen. The sorrows of earth were over for him. And this was what he had said: That he should go back to the Father, and that in a little while they should look for him and not find him, and again a little while and they should see him, "Because I go unto the Father," and that then they should love "one another."

They remembered his teaching them to fear not them which kill the body; and, standing by his grave, they were knit together in a great contempt of death, and for treasures laid up on earth and not far rather in heaven, and the fear of death went from them, and the faith of Christ came to them. Why seek ye the living among the dead? And they went forth to Galilee to take up, fearless and filled with his faith, his work, where his spirit seemed to beckon them. And there already in Galilee they found themselves preceded by their message, and in the hearts of them that had loved him the same faith already present. For human nature there also, may we not think, had found the same answer to fling in the teeth of death.

Yet only those who had been to the tomb could bear witness to the awful

emptiness that they alone had seen. To them and to their witness Christianity emphatically trusted. For whoever else was unconvinced, those who had been and seen, who had stood by *that* grave and *that* silence, were beyond the reach of doubt. They could proclaim and die for, if they could not more logically explain, what that Easter morn had done for them, and what, through their preaching, it ought to do for all mankind—banish the fear of death and bring forth immortality to light. Wilfred Harris.

A KEMPIS ON EASTERTIDE.

That ancient and curious little book, from which at Christmas a quaint carol was quoted here, recurs to mind again now when all the Christian world is setting its thought on Easter. For fully three hundred and fifty years (whether à Kempis can be proved to have written the original meditations or not) this small volume has carried within itself abundant evidence of the sameness of motive that runs through all festival sermons. Small wonder if the preachers of to-day fail to find any novelty in approaching Eastertide, when the saint of the solitude, the master of the "Imitation," himself treads the well-worn round of the story of that death and resurrection, as chiefly the symbol of the "death unto sin and life unto righteousness" that Paul had declared some fourteen centuries before.

This at least is true enough of the actual outline of these old, old sermons. But, of course, in treatment they bear the marks of their age, their monkish writer, and a certain quaint realism which has lasted on, in the Roman Church, unto our own day. A meditation, say, of Cardinal Wiseman on the Passion, is but one of these à Kempis sermons, because the school of systematic meditations is much the same in all ages. To those unused to such a mental and spiritual process, as are the majority of the readers of The Inquirer, there will be a something not altogether acceptable in some of these sentences; yet, for those who look through the externals, there will be plainly visible a tenderness of the devout life which a swifter generation may well envy. The translator, one Thomas Carre, himself a monk, in his dedication speaks with euphuism of the exalted joy of the pure-hearted preacher. "Yes; this otherwise humble monk, having learnt the holy pride which St. Jerome taught, apprehends himself more worth, better, greater than the whole world; he contemns it, he transcends it, he lives above it, as a true bird of Paradise. If he employ his talents, it is upon bread. If he spent any time, it is to redeem time misspent, and to teach the world to use time to the purchase of eternity."

The Easter sermons are naturally led up to by Good Friday meditations, and while in these there is strong emphasis laid upon the beauty of the life of self-sacrifice, and the discipline of suffering, there are far more curious touches of sensuous realism, as in meditation on the sufferings, contemplation of the wounds, and the cruel acts of the Jews, than is, of course, possible in the emblematic act of the resurrection. Straight from the sufferings of the crucifixion come the words of comfort and encouragement to the sons of adversity. "Faint not therefore in your tribulations for the name and love of Christ; but suffer all patiently with an humble heart as Christ and all the saints did, who by suffering torments subdued their foes. For by suffering adversities a man becomes better; brighter than gold, clearer than glass; more pure from the spots of vice, and more accomplished in virtue; stronger than the enemy, more lovely to our friends. One becomes more cautious in the custody of oneself, more prone to compassion, more fitted to humility, more fervent to pray, more given to heavenly things. These are the happy fruits of patience which do most shine in Christ's most bitter Passion."

But just as direct from continued thought upon the last hours come these following strokes of fancy—images from the very time and circumstance of the writer's own age. "Consider now, O you faithful of Christ, whether you ever heard or read of such a contumely, and so cruel a punishment inflicted upon any of the holy kings and prophets of old as now is put upon this Lord of Prophets, King of Angels, Highest of Priests, and Lamb of God. . . . For they present him sharp thorns in lieu of roses and lilies. Instead of gems and precious stones they afford him rough blows. For his regal crown, a garland of sea-thorns. For his golden chain, an unmerciful box on the ear. For his silken stole, an ignominious white fool's-coat. For his royal purple, red drops of blood. For his kingly sceptre, a reed tossed to and fro with the wind. For a horse, an ass. For a sword, a rod. For gilded spurs, iron nails in his feet. For his warlike banner, a cross with a title written upon it. For the spear of a king, a soldier's lance. For his bishop's mitre, a handkerchief on his naked head. For a doctor's pulpit, a marble pillar. For his cup, a sponge. For nectar, myrrh. For compassion, scornful derision. For his farewell, a curse."

And later the monastic life finds its special emblems too. "A wicked thief was his Chamberlain; a scoffer, his Infirmarian; for his Wardroparian, one that stripped him of his garments; for his Refectorian, a brewer of gall; for his Dormitory, a grave; for his bed, a hard stone hewn out of a rock."

Through this avenue of quaint symbols of the suffering Christ—through the dark stillness of the grave—do we come in the pictured story of the Church's year, as shown us in this antique echo from the cloister, to the glorious outburst of the Easter morning. The solemn silence is at an end: again the bells may break the air with their clang and ripple: the sound of music, psalm and hymn, be heard in place of the sombre monotone of Tenebrae. Lovingly are the joyful outbursts of the festival anthems dwelt on, all their treasured sweetness of long association lingeringly drawn out, each phrase, each word, but the fountain-head of a stream of holy rapture at this most gladsome time of all the year. And what is so marked—that very delight of Eastertide which touches the hearts of us moderns, the sense of the community of the thought of Easter's resurrection and the world's new birth in Springtide—this is just as conscious a joy to the gardening monk—that à Kempis whose pages seem almost bordered with the lilies and roses and all fair flowers of the simple earth.

"Now the elements which were clouded and shut up, as it were, by the winter cold, begin by little and little to open themselves and clear up, and dispose themselves to the future solemnity by a certain pleasantness of the Spring. For the earth which had lain a long time sterile and uncultivated, openly shows a vigorous fruitfulness, and brings forth pleasant young grass. Trees and undergrowth send out sweet flowers, and are adorned with fresh green leaves, as with their new summer garments. The birds of the air having got the hoary winter over, sweetly warble, and flying through the fields and woods they congratulate the happy return of the calmness of the air, and the fruitfulness of the coming harvest. The sun, moon, and stars stream out their beams clearer than ever. In fine, there is no creature which applauds not Christ's Resurrection by a certain renovation and newness. . . . Where all things then, as well the highest as the lowest, concur to sing and announce the same truth, let no show of doubt possess the heart."

Then, when the song of praise has had its due part in this sermon, the preacher turns to his actual teaching—his application. The sins, which are the soul's death, her grave, are denounced as the very hell whose gates the death of Christ had burst asunder; and he who would enter into the true joy of Eastertide must sanctify the season by a willed conversion to God, a decision for righteousness. "Be therefore the flying news of the world far from us; let foolish fables be avoided; let your words be edifying, that they may give grace to all that hear them; let our Saviour's wonderful works be repeated over and over again; and let the good news of Jesus of Nazareth be continually heard among you with joy and delight to you all."

And at the close, the figures of the Paschal feast arise in the preacher's mind, to be, as with the insignia of Calvary, melted into the spiritual air of the soul's needs.

"Who is he, then, that celebrates Easter in spirit? He that departs from vice to virtue; and riseth out of his old life and evil customs into a new state of devotion. Who is he that worthily honours Easter? He that contemns secular honours, and aims at God's glory in all his good actions. Who is he that offers a kid upon Easter-eve? He that is truly penitent for his sins, and desists from sin in time to come. Who is the true Hebrew that passeth the Red Sea? He who, leaving sensuality, embraces spiritual delights, and forgetting the things which are by-past, springs on apace on his way. Who is the true son of Abraham? He who makes a progress from servile fear, to the true liberty of the sons of God. Who is worthy to sit at Christ's table? He that willingly humbles himself for the love of Christ. Who is fit to enter into the kingdom of heaven? He that contemns the kingdom of this world, and all the pomp and glory thereof; such an one is a friend of God, a Citizen of Heaven, and the Lord of the World."

Here the sermon ends, and I close my little old book, with a hope that others may find in these few passages from it a certain odour of sweet thought and devoutness that may linger as a flower from the old monk's garden in the gladness of this new Eastertide.

Edgar Daplyn.

Some people's busy lives are merely an unquiet way of doing nothing.—*Seneca.*

SPRING'S ANTHEM.

Go thou and stand upon the topmost height
Of some great mountain piled t'wards heavenly meads,
And watch the Sun-God whip his weary steeds,
Scatt'ring red wreckage in his westward flight.
Stand by the deep, and hear with sudden roar
Triton arise and lash the sea to rage,
Till mighty ocean staggers forth to wage
His everlasting battle 'gainst the shore.
But I, who tread this budding world of spring,
Feel the deep thrill of Nature's calmer ways;
The lark upsoaring on triumphant wing,
The thousand lovely flowers that meet my gaze,—
All seem to me like purest souls who fling
To God a sweeter, grander hymn of praise.

Edward Teschemacher.

THE RESURRECTIONS OF CHRISTIAN FAITH.

Christianity has shown a marvellous power of revival. Again and again has it seemed to be dead, only to reappear with new vigour and in nobler form. Of its various resurrections, none is more remarkable than the first, as we shall realise if we put ourselves in sympathy with the disciples in those days of fear and bewilderment that followed the Master's death upon the cross. There can be little doubt that the cross proved a stumbling-block to them and put an end for the time being to their faith in Jesus as the Messiah. They set out for their Galilean homes, feeling that all their hopes of him had been disappointed, that their beliefs about him had utterly broken down. Only a little while ago they had confessed him as the Christ and had been discussing which of them, when his throne was established, would sit on his right hand and which on his left; now they realised that he in whom their expectations were centred was crucified, dead, and buried.

When, however, the first shock of their grief and disappointment was spent, and they began to move among the scenes for ever associated with him, his image rose again in their minds with all its graciousness and power. His voice seemed to echo once more from the hillsides where they had so often heard him preach; the flowers at their feet and the birds in the air reminded them of his deep and beautiful sayings; the world of men and women and little children recalled to them his large and tender charity; his spirit seemed in the very air they breathed; and can we wonder if some of them believed that he actually appeared to them at the breaking of bread in their homes or as they sat at their nets by the shores of the still lake? With the question as to the objective reality of these early Christophanies, we are not now concerned; whatever their nature they were the effect and sign and not the cause of reviving faith. This revival was due to the impression which the life and teaching of Jesus had made on the disciples, and which the scenes of their intercourse with him served to deepen. Could he, they asked, who had moved among them as a soul apart, marked out by his personality for a divine and special destiny, could he be other than the Messiah? Nay, they felt, by indisputable right of character, he was and is the Christ of God, and not death itself can annul his title or defeat his mission. And again, as their faith in him revived, they sought to embody it in a creed or set of beliefs about him. They searched the Scriptures to discover the time and manner in which he would accomplish his work; and thus there gradually grew up the belief that he would quickly come in the clouds of heaven with power and great glory and establish his kingdom on the earth. The Gospels bear abundant witness to the strength and universality of this belief; it dominated in an extraordinary manner the thoughts and life of the Churches—Jewish and Gentile alike. So with eyes uplifted to heaven the believers awaited the advent of the Son of Man.

But the days and months and years passed, and he did not appear. One by one the apostles "fell asleep," but still the Christ delayed his coming. And then some began to ask, Was he the Messiah after all? Pathetic in the extreme was the condition of many a soul with the "will to believe" in those days. Messiah's failure to appear was for this first generation the great stumbling-block of faith; and what passionate prayers must have risen to heaven ere the bitter truth was realised and the belief in his immediate coming died away!

And how, as this belief died, did faith in Christ again revive? It did so after the same manner as before: by a renewed sense of his moral and spiritual greatness. His spirit had begun to pervade the cities of the Mediterranean even as, for the first disciples, it had pervaded the towns and villages of Galilee; it had entered into men's souls and into their institutions and customs, consecrating all alike to its purposes; it was asserting itself as the chief factor in the moral progress and social amelioration of humanity; and was it not, therefore, in very truth vindicating the claim of Jesus to be the Messiah and already establishing the kingdom of righteousuess and peace and joy on the earth? This resurrection of faith gave rise to a new Christology, for the materials of which the Church was indebted more to Greek metaphysics than to Jewish thought and scripture. Belief in the deity of Christ became the form of orthodox faith, and has been so ever since.

Is this form destined also to perish like its predecessors? For many it has already done so, whilst the minds of others are clouded with a doubt. Yet the Christian consciousness—which is but the extension over the world and into our own time of that profound impression which Jesus made on a few Galilean peasants—is even now originating a new and better Christology and even at the tomb in which Science and Criticism have buried the Christ of the older faith, we hear it whispered, "He is not here; he is risen."

J. M. Connell.

To Correspondents. — Letters, &c. received from the following:—A. S. B.; J. A. B.; E. D. P. E.; E. I. F.; H. H.; U. V. H.; C. T. P.; E. H. S.; T. A. T.

OBITUARY.

WILLIAM BLAKE.

Alexander Pope has been twitted on the flatness of an oft-quoted line of his—"An honest man's the noblest work of God." When one has passed away to whom this simply great description seems fitting, two thoughts may come to those who knew him intimately, and to those who knew him less familiarly: there is no nobler human being than one who can be truly qualified as honest; and, this character is indeed the "work of God," for it grows to perfection not from human action or motive alone, but must have in it that living seed of religious feeling which, as we know not whence it comes, we may well refer to the grace of God.

Mr. William Blake, of Bridge, Somerset, was born 1815 in the "Old House" at Crewkerne, where his father and grandfather, whose names he bore, were in succession, for just seventy years, ministers of the Presbyterian congregation. The family tree was rich in clerical fruits. The Rev. Malachi Blake, grandfather of the first William Blake, of Crewkerne, was minister at Wellington, Somerset, at the end of the seventeenth century, and is said to have been concerned in that just and necessary—but unwise—"Rising of the West," from which, Macaulay tells us, all people who had anything but their lives to lose kept away. His concern was, perhaps, chiefly sympathetic: proof being that he died about 1706 *in his bed*. We may quote *stemmata quid faciunt?* (What are pedigrees good for?) and even maintain that descendants of truly great men are usually marked by undoubted descent. Yet we may value ties of blood that connect a family of cultivated, public-spirited English citizens with the great Admiral of whom Lord Clarendon—no partial witness, surely!—says:—"Though he hath been very well imitated and followed, he was the first that drew the copy of naval courage and bold and resolute achievements."

Born 1815, but a few years after the free and rational views of Christianity, then nicknamed "Socinian," since labelled "Unitarian," ceased to be punishable by law as blasphemy, the late Mr. Blake's life marks a long step taken since 1800 by religious equality. Living as a country gentleman, he was made Justice of the Peace for his county, Somerset, 1841, Deputy-Lieutenant some twenty years later, and pricked for High Sheriff in 1869. Not in his boyhood did sons of old Presbyterian families frequent public schools. He attended first a dame-school at Crewkerne, then a boarding-school at Taunton, and "completed his education" at York as one of the last lay-students, under three tutors whom no English University had hall-marked. His college name, "the admiral," and many scraps of memory were picked up by his successor; as of a kindly, gentle-mannered youth, not aggressive or prominent, staunch and steady, but not remarkably studious, as those who knew him in later life would expect. He was married in 1844 to Fanny, eldest daughter of William Browne, of Bridgewater, merchant, and some years after built the house of Bridge, in which he peacefully slept away on Monday, April 1.

A staunch Liberal in a Tory atmos-

phere; a steady Nonconformist amid "church" surroundings; on friendly terms with his neighbours, of every religious form or political tint, he was accepted with quiet respect as one impossible to change. He never pushed his Liberalism or Nonconformity so as to shock or hurt others, never asserting his opinions save where truth and consistency demanded, and then immovable. In 1881 a contested election for West Somerset came sooner than was looked for, while he was abroad with his family. Leaving them in North Italy, he came home to vote for the Liberal candidate.

A quietly active magistrate, always reliable and never officious, it was the worthy testimony, not of an enemy—for he had none—but of those, his colleagues, who looked at the duties of the "Great Unpaid" less from the standpoint of "Justice" (to all men) than of "Peace" (their own), that "there was never any getting Mr. Blake to send a poacher to prison."

He worshipped while in health, statedly with his family, at Ilminster, where the chapel is beautified by a memorial window, to his eldest child who alone of nine children died before her parents. Other Somersetshire congregations, as Crewkerne and Yeovil, have had generous aid and support from him. In the schools and all useful and benevolent work for the country-side he took a warm interest. Hospitable he was, but free from all ostentation.

Like Chaucer's Knight, "His horse (s) were good, but they were no wise gay." Self-possessed and simple in manner, dealing to his dependants an unfailing courtesy that held within it a calm conviction that his will was never likely to be disobeyed, to me he always seemed the type of a natural aristocrat, called, that is, in a limited sphere to rule, and ruling therein by the grace of God—a class which not the most utter Democrat would ever wish abolished. Let us not mourn over the death of a good man, gathered now into the Harvest of God in his season, but rejoice and be thankful that he was given to us so long.

William H. Herford.

A FRIENDLY MESSAGE.

Sir,—An old Anglican clergyman, little younger than my brother T. H. G., who is well known to you, I shall be glad to be permitted to express the pleasure and profit, intellectual and spiritual, afforded me in the pages of The Inquirer.

I derive a good intellectual bracing from your able metaphysical contributors, many of whom are pupils worthy of their great teacher, the unrivalled and incomparable Martineau, and I recognise with admiration the truly Christian spirit which appeals to me as of the essence of Christianity pervading The Inquirer, nor least its Editorial columns.

I concur with you in your opinion of the Society of Friends. Their doctrine and practice appear to me to be nearer to the religion of Jesus than those of any of the great Churches of the world, and I have never felt this more strongly than during the dreadful war, with its enormous expenditure of blood and treasure, and its long train of miseries and sufferings—past, present, and, I fear, to come.

J. C. Gill.

THE CHILDREN'S COLUMN.

"And by chance there came down a certain priest that way."—St. Luke x. 31.

Many hundred years ago a loosely-robed and girdled priest was travelling along the road from Jerusalem to Jericho, possibly on his way from the temple on Mount Moriah to take part in the ritual of the synagogue in the City of Palms, as Jericho was named from its mild climate and rich soil. As he started upon the journey he had probably so often taken before, through the rocky gorge in which lay the dangerous highway connecting the two Judean cities, how little he thought that before he came within sight of the walls of Jericho, "by chance," so suddenly and so unexpectedly, it would be in his power to bring so much comfort and help to the poor traveller who "fell among thieves, which stripped him of his raiment, and wounded him"; that, "by chance," he would be able upon his accustomed journey even to save the life of the man left by the roadside "half dead."

You know how he used this great opportunity.

Whether from fear of the robbers who might be hiding in one of the rocky caves not far from the road, or from other selfish reasons, the priest "passed by on the other side."

"And by chance there came down a certain priest that way." How many things come to us "by chance," as we say. Something that we have wished for very much, but that we scarcely thought would ever happen, comes to us one day suddenly, when we are not thinking of it; we say it came "by chance." Or some illness attacks us when we had been feeling strong and well; there seemed no cause for it; "by chance" it came, we say.

If, whatever comes to us, the more we try to feel sure that God sends it, because He knows what is best for us, the happier we shall be.

And "by chance," as we call it, opportunities come into all our lives, from time to time, of doing some good to those about us; of adding, in however small a degree, to the happiness of the world; of lessening, however little, the suffering and the sadness.

Yes, these chances come into every life, some time or other; but how often, like the priest of olden time, we pass by on the other side!

But you are thinking that none of these unexpected opportunities will come into *your* lives; one day is so like another, it does not seem likely that any special chance will come to *you* of adding to the happiness of the world, or of lessening the sorrow there is in it.

When the sun is sinking in the West, and the day is done, can you not recall that "by chance" its hours have sometimes brought you an opportunity—it may have seemed a very small one—of denying yourself pleasure, time, or possessions, in order that you might make someone happier?

A companion, perhaps, or possibly a stranger to you, has been made richer that day by your kindness or help; or poorer, because, when you might have done good to your neighbour, you "passed by on the other side." Then "by chance," how soon or how suddenly you do not know, as great an opportunity may come to *you* as came that day so long ago, in Palestine, to the Jewish priest.

The boy walking along the quay in one of our large seaports, watching all the busy work going on there of loading and unloading vessels, amusing himself by looking on to the decks of ships from foreign parts, or listening to the sailors talking together in another language, suddenly hears a cry that a child has fallen into the water! He can swim a little, but the deep dock looks dark and dangerous; he has no time to think much, he throws off his coat, and jumps in, reaches the child, and keeps it up until more help comes. The boy never thought as he set off on his walk that before he returned home it would have been in his power to save a life!

Suddenly, and "by chance," the great opportunity came to him, and how nobly he used it! when it would have been so much easier to have "passed by on the other side."

It is most likely to be those of us who have not "passed by" the smaller chances of making someone happier which come into the common round of life, and which, if rightly used, so much enrich that common round, who will be found ready when a great opportunity of doing some noble thing comes. The great and good St. Francis, the saint whom for more than six centuries men have reverenced on account of his holy and beautiful life, if "by chance" he saw a worm upon the path in danger of being crushed stopped on his way to move it into a safe place.

Now, what do you think will help us to use rightly both the small and great opportunities of doing good to our neighbour, which may come into any day or any hour of our lives?

What will help us in our chances of doing good to those about us, to be like the Good Samaritan who "had compassion on him" "that fell among thieves"?

Most surely the keeping before us in the common round of daily life, as our pattern and guide, Jesus of Nazareth, who, whether in quiet Galilean villages, on the shores of the lake, or in the busy cities of Judea, "went about doing good." So shall these chances of doing good to our neighbour, these talents delivered to us by God, not be hidden, but yield abundant increase in the happiness of all those about us.

Alice Hincks.

Every inmost aspiration
Is God's angel undefiled;
And in every "Oh, my Father,"
Slumbers deep a "Here, my child."
—*Tholuck.*

There are souls to-night mourning over their circumstances and saying: "If I only could be there where he sits in his richness and abundance of machinery and opportunity, then there would be something more for my soul." The soul is taking its own judgment of its possibilities rather than taking God's judgment. It is so much nobler to say: "God set me here to be true and not false, brave and not cowardly; it must be therefore possible for me to bring out of these circumstances something that shall be real food and sustenance and means of growth for this soul which He has set here and which He has never forgotten."—*Phillips Brooks.*

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EASTER FAITH.

To the first disciples the conviction of life beyond death was overpowering, inasmuch as to their new spiritual insight, made clear by moral ardour and supreme love, their Master was such a one as death could not hold. Read as we will the ancient narrative, as history or legend, the fact remains as the turning-point in the history of the Christian Church, that they who might have been expected to be overwhelmed in the shadow of death which had enwrapped their Master, and the desolation of their own bereavement, rose up in the strength of a new-born and unconquerable faith, a courage that would dare to the uttermost, with the light of a great joy upon their faces, eager to declare to the world that in Christ life was victorious over death, and the gates of life were open to all who in that new faith would enter in.

"If the resurrection," says Harnack in his recent lectures on *What is Christianity?*—"if the resurrection meant nothing but that a deceased body of flesh and blood came to life again, we should make short work of this tradition. But it is not so. The New Testament itself distinguishes between the Easter message of the empty grave and the appearances of Jesus on the one side, and the Easter faith on the other. Although the greatest value is attached to that message, we are to hold the Easter faith even in its absence. The story of Thomas is told for the exclusive purpose of impressing upon us that we must hold the Easter faith even without the Easter message : 'Blessed are they that have not seen and yet have believed.'"

Our abiding faith rests on no such insecure foundation as a miraculous appeal to the senses, the testimony of which would be always exposed to fresh doubts, and the more painfully, as the event or supposed event faded away in the distant past—it rests and can permanently rest only on the conviction of the spirit, that with God is life, and not death. Since the time of Christ one generation has followed another, and has but deepened that conviction, bearing fresh testimony to the power of his spirit, giving further insight into the meaning of that life, which we share with him, as children of God.

This is the great joy of our Easter faith, out of which come strength and inspiration into our daily lives. With God in the world, with aspiration which rises up to lay hold on the unseen things which are eternal, with the strength of Eternal Righteousness thrilling in our hearts in their humble surrender, and the deep assurance that love is of God, and God is Love, the shadows of mortality can no longer mar the rest of our souls in Him, and that fulness of joy with which we look to the heavenly life.

In our Father's house are "many mansions," but our rest is in Him, with that greater fellowship of the seen and the unseen, in which the most glorious have their place, in which Jesus is the first-born of many brethren, and everyone is there to whom we have owed most—all who have brought us any quickening of fuller knowledge, nobler loyalty or more perfect love. They are not memories of the past, they are of the household, and as we rest in the living God, are with us here, filling our life with a new richness, making us understand better the unspeakable riches of the love of God.

So in the deepest sense the solitary is set in the family, with a Divine companionship in silent commune of the spirit ; and a fuller, richer happiness is given also to the fellowship of our churches. For as our worship is in spirit and in truth, so our fellowship is with the great company of the Household of God ; even in the humblest conventicle hearts may be lifted up to vision of divinest glory, in a communion at one with the loftiest worship of the heavenly places.

This festival of Easter is therefore for the humble and despised of the earth, even more than for the great churches with their gorgeous ritual and throngs of worshippers. It is a greater gift for the lonely heretic than for any other. To him is given an unspeakable delight in the lovely ritual of the reawakened earth, so pure and beautiful that he desires no other. His heart is lifted up in worship in that greatest of all visible temples, in which the benediction is for all alike. He is at one with humanity, because he feels the thrill of life out of which humanity is born. And amid the glory of the spring-time of the year, coming in its abundance out of the fulness of the Creator's joy which cannot fail, his thought rises to a purer height, in which it is life of the spirit that he contemplates, and in which he is anew dedicated to the holiest service. Unseen of men there are those who come to him on the Mount of Transfiguration, who talk with him perchance of what he must suffer, yet of the glory of the conflict, of what he must accomplish in brave witness to truth, in passionate loyalty to right, and in the surrender of perfect love. For to him also is given, in the Master's spirit, to love even those who hate, to give himself utterly for his brethren's sake. His prayer that the Father's will may be done brings into his heart the divine peace. He is not alone, but is compassed about by the heavenly witnesses, and is sustained by the supreme Strength and Love.

There are none, even in the humblest places of service, even the most solitary and despised, to whom these greatest of gifts are not offered, to whom the supreme joy is not open, in life which is beyond the power of death.

FROM "IN MEMORIAM."

Dear friend, far off, my lost desire,
So far, so near in woe and weal ;
O loved the most, when most I feel
There is a lower and a higher ;

Known and unknown ; human, divine ;
Sweet human hand and lips and eye ;
Dear heavenly friend that canst not die,
Mine, mine, for ever, ever mine ;

Strange friend, past, present, and to be ;
Loved deeplier, darklier, understood ;
Behold, I dream a dream of good,
And mingle all the world with thee.

Thy voice is on the rolling air ;
I hear thee where the waters run ;
Thou standest in the rising sun,
And in the setting thou art fair.

What art thou then ? I cannot guess ;
But tho' I seem in star and flower
To feel thee some diffusive power,
I do not therefore love thee less :

My love involves the love before ;
My love is vaster passion now ;
Tho' mix'd with God and Nature thou,
I seem to love thee more and more.

Far off thou art, but ever nigh ;
I have thee still, and I rejoice ;
I prosper, circled with thy voice ;
I shall not lose thee tho' I die.

"AROUND THE WINTRY TOMB."

Around the wintry tomb,
Blown by the drear wind's breath,
As with a voice of doom
The dry leaf rustleth ;
But a secret voice still whispers,
"O soul, there is no death!"

Hearts on the altar laid
May seem to perish, slain ;
The sacrificial blood
May seem to flow in vain ;
But a secret voice still whispers,
"O true soul, not in vain!"

Samuel Longfellow.

THE POWER OF HIS RESURRECTION.

St. Paul, the prisoner, as he reflects how he had suffered the loss of all things that he might gain Christ, desires that he may know him and "the power of his resurrection." Yet the thing he craves for is his already; it is the explanation of his sufferings, the very nerve of his desire.

The Resurrection of Christ is nothing if it is not a power. It is not a fact with which we have anything to do until we meet it as a power that prevails with us and works in us. It is historical fact, yet we name it so not because we find it in history, suspended and inert, but because it has made history, and is making it now. It is not quiescent fact, but fact operative and dynamic. It is ever creating the eyes that see it, and the understanding that incorporates it.

The apostle in his bonds at Rome is himself a manifestation of that power. Both his outer estate and his inner mind are testimonies of its efficacy. Imperial authority keeps him its prisoner, but only because he has succeeded in bringing every thought into a previous captivity to Christ, and counted all things to be loss for the excellency of preaching the Resurrection. Had Christ not risen there had been no bonds for Paul, his risen Lord it is who has led him into the prison-house.

But this prisoner of the Lord has power over his prison-house. Listen to his voice as it issues from those walls. Is it the sighing of a sufferer that comes out to us? Is he mourning his pitiful condition? No, he is cherishing his bonds. He numbers their excellences as though they had been set with precious stones. His fetters are become the bright tokens of the tender mercies of Christ Jesus. For have not the things which have happened unto him "fallen out unto the progress of the Gospel"? Have not his bonds been made manifest in Christ throughout the whole prætorian guard? Have they not made his brethren abundantly bold to speak? Therein he rejoices, and will have all men to rejoice with him. The apostle came not alone into his place of bondage, there entered with him an invincible agency that changed all things into its own likeness, made darkness light and weakness mastery, and set the victor's song in the breast of the captive. The doors of that house were useless when once the power of the Resurrection was suffered to pass in.

He who repeats the discovery of St. Paul is with him a witness of the Resurrection. Whoso discovers that "the things that happen" to him are thus falling out unto progress is a free man for evermore. He is lord over the world. Time and chance, joy and desolation, pain and death, are henceforth what he bids them become; he uses them for his purpose; he builds them into the fabric of his life. They are ministers whom he compels to do him service. For he has learned the superlative worth of his own spirit, how it is more than all kingdoms of the world and the glory of them.

But none can be told that secret who have not first been taught another. We cannot behold our worth until we have looked upon our worthlessness and in the cruel vision of that self-knowledge have died to all our satisfactions and been buried with the last of our conceits. When first the Christ confronts us we know him not as a deliverer. He is the breaker of our peace, he pierces us with arrows, he brings night and tempest upon us. He kindles into life our inanimate image of Deity, but it is by giving us the sense of a God whose countenance is turned away, whose eyes are purer than to behold us as we are.

Nevertheless, he who brings the night has thereby made possible the day. He has prepared our eyes in the one way that enables them to receive unblinded the Beatific Vision. The Light shineth in darkness, but only at its deepest may the darkness comprehend it. The love of God were nothing to us if we deserved that love. It is the knowledge that we are superlatively unworthy of it and yet are become its recipients that makes its amazing preciousness and establishes its sovereign efficacy. This is the grace of Christ whereby we know that while we are yet sinners God loves us. By descent into the valley of Humiliation we gauge the true height of the Delectable Mountains. We fall to rise. We are stripped of all things that we may inherit the earth. Whoso knows himself a being without deserts and yet beloved of God finds a new worth in himself, and discovers the greatness of his own spirit. Herein lies the conviction that we are more than conquerors, that the world is our servant and Time our henchman, and all the spaces of Experience, whether of things present or of things to come, are our dominion.

There is a self-esteem which is of nature and we have crucified it with Christ; there is also a self-esteem which is spiritual and with him it is risen from the dead. It was sown in dishonour; it is raised in glory. It was sown in weakness; it is raised in power. Our first confidence is of the earth, earthy; our second is the Lord from heaven. Ambrose Bennett.

SPRING HAS COME.

Lo, the winter is past;
The flowers appear on the earth;
The time of the singing of birds is come.

Spring has come with its bright sunshine and glorious changing skies. The daffodil and the coltsfoot and the primrose reflect in various shades the gold which the sun showers down upon them, as though the earth lit up these little answering signals all around to show that she understood the sun's great beacon flame, and had set about her spring-time work in response to his reassuring message.

Stirring of new life awakes within us to lead us into the fresh and sunny air, to sing with the birds and frolic over heath and field and lane, to rejoice in the infinite promise, the abounding beauty and tenderness with which our Father decks the opening year. Spiritual influences speak to us in the voice of spring: quickened sense of love responds to the loveliness of the world.

If we can find delight in Nature, untainted by our selfishness, and can glory in her wide expanse of fertile field and hill without any desire to fence it in for our own exclusive use; if we feel a quickened beating of the heart as we watch the daffodils in the wind, or the violets and primroses mingled in the hedges and banks without wanting to destroy them; if we love the song of the lark and blackbird, so that we should find it impossible to cage them; if we enter into the life of the world and let Nature tell us her story in her own way; then it is wonderful that the more we love her the less do we cling to that phase of life of which she is a part. The more deeply and unselfishly we feel and love the beauty of the natural world with keenness of delight in its wayside flowers and sunlit clouds, its verdant prospects and moorland expanses, the more likely shall we be if no harshness of dogma or life has dimmed our natural vision, to resign this world and its interests and with them give ourselves into the care of our Father whose beauty we have seen in them. If our love of the world is such that we would not destroy any of its loveliness for the sake of our own pomp or individual prosperity, but desire thankfully to share its blessings and hide none of them from another, then this real, deep love of Nature, or, if we know its real meaning, love of God in Nature, is so great that we shall know that all that is best in it will be eternally ours, that though we die and the sleep receive us, we "shall sleep into everlasting waking"; though we leave the world and its wonderful beauty all will be always ours, if God but look upon us.

If it be a childish fancy that God looks up at us from the primrose and down upon us from the stars, that He has planted and watered, and matured the daffodils and the daisies, it is one of those fancies that belongs to the childlikeness which must be the way of life of those who can see the kingdom of heaven. There is a truth in the thought that cannot be expressed adequately, and which is often best indicated by the language of little children. For God fills earth and sky with His presence and crowns the year with His goodness. He is the life of the world, but He is more than this; and finding Him in the earth in unutterable beauty we shall love it with a more tender love that feels the charm of every woodland tree and simple wild flower, and finds in the freshness of the growing grass glistening in the sun a living delight; but at the same time makes us cease to fear death and parting from these things of loveliness and grace, since it helps us to know the Father who is ours in life and in death, the living God whose children we cannot cease to be.

At Easter we celebrate not alone the Festival of Spring in sympathy with the best meaning of the early dwellers in our land, but also the new life that was in Jesus; the old time Festival of Flowers and Budding Life in Nature which has sprung forth from the darkness and apparent deadness of winter, and the new life of sonship to God which, in Jesus, showed itself in completest grace, after the darkness of Gethsemane and Calvary. God who crowned the year with His goodness crowned man with divinity. Man is divine.

How a stranger to the wonders of Nature—one coming from a dark and flowerless prison in a desert—brought to a first sight of spring and its wonders, would watch the growing plant with awful interest—watch the first green shoot pierce the soil, the dividing and the opening leaves stretching upward toward the sun! "What is its meaning?" Would it not be a great revelation when leaves spread and buds appeared, and then the bud opened and the flower came forth in all its fragrance and grace?

From this thought we may gain some faint idea of what might be the rapture of some angelic being watching the race of men unfolding and spreading over the green earth, when, at last, in its season, a full and perfect flower revealed the nature of the human creation, and, like the golden flowers of early spring, gave back a light of glory and love answering to the glory and love of God which had shone upon it, and had been the source of its life from the first. Well might such an angelic being join with the whole choir of the heavenly hosts in a song of thanksgiving and praise: "Glory to God in the Highest," "Humanity has blossomed: how beautiful the flower!" Priestley Prime.

THE NEW ENGLAND DAUGHTER.

Silent at the post of service
Till from out her guarding hands
Goes the last intrusted dear one,
The New England daughter stands.
Ask not who will teach her courage
Or the gathering shades dispel?
Ask not who her age will lighten?
She has done her duty well.

Sons there are, whose rising fortunes
In the newer West shine fair:
They have left the father, mother,
To the daughter's tender care.
Love has passed her by unburdened,
Prizes she has put aside;
But the old home voices call her
With a summons ne'er denied.

When the filial tasks are ended,
There may be a place for her.
Ah, the still New England homesteads
That one lonely life inter!
She will tend her flowers in summer;
And, when winter days are drear,
In the north wind's noisy tumult
Ghostly voices she will hear.

Up and down the quiet valleys,
On the hillsides, by the sea,
Nestling 'neath the village shade-trees,
Wait these homes for you and me.
We can see them as we journey,
In the darkness gleams their light;
And we know of life's lone triumph
As we fare on through the night.

Edward F. Hayward.

In the Christian Register.

When Peter, the impetuous and demonstrative, who could not bear Christ to doubt the sincerity of his affection, cried, in answer to the question that seemed almost cruel, "Lord, Thou knowest all things, Thou knowest that I love Thee," Christ's reply was no assurance of trust and sympathy such as Peter's heart must have longed for, but the laconic, bare command, "Feed my sheep." That conversation between Christ and Peter epitomised the epistle of St. James. It dealt once for all with the fallacy—the plea of cowardice, that because we do not feel great, beautiful emotions when we like, we cannot do right and serve God. It made love primarily motive force. If the one way toward Pentecost were a way of vivid, fiery enthusiasm, many people would have a right to say that the quest was hopeless. But there is another way, the way of enthusiasm not vivid, yet dynamic, and it is a way that all can tread, fulfilling in hours of gloom, as Arnold says, tasks willed in hours of insight—on to the clearer revelation and the deeper love.—*May Kendall, in "Present Day Papers."*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

IS NATURE CRUEL?

Sir,—Will you allow me to remind your other correspondents under this heading that my contention was that "Nature"—in the ordinary sense of that term—was not cruel. Whether man be so or not, either as a flesh-eater or in other respects, is quite another question. I therefore do not feel called upon to discuss that issue, though I should certainly not deny that cruelty, as a human vice, is still but too common. Yet it is far less so than in former times; indeed, the tendency of the present age seems to be rather to an almost morbid shrinking from the idea of physical pain. E. G. Bayle-Bernard.

36, Patshull-road, N.W., April 2.

CHRISTIANITY, THE RELIGION OF THE INCARNATION.

Sir,—If this correspondence had for its *raison d'être* merely a difference of opinion between Mr. Lloyd and myself as to whether a certain use of a certain term is legitimate or not, I should be willing enough to let the matter rest where it is—even though Mr. Lloyd in his last letter has resort to a violent travesty of my position; the letter, considered as a controversial device, will probably defeat its own end.

Again, so far as this discussion illustrates once more the age-old struggle between the letter and the spirit, its significance will not be lost upon readers of The Inquirer, who know which killeth, and which giveth life.

But, unless I am much mistaken, what prompts Mr. Lloyd's persistent objection to my use of the term "Incarnation" in a sense which has the authority of Dr. Martineau, and which I believe is becoming more and more general, is something quite other than mere philological purism; what seems to offend him is not so much the word under discussion as the attitude towards Jesus which that word implies. I suggest that this is the real issue, and I am firmly convinced that it is of vital importance to our churches that it should be fully understood. In other words, I venture to think that what our churches have most severely suffered from is just the lack of this vivifying conception of the Incarnation—that for all our oft-expressed belief in "the humanity of God and the divinity of man," we have largely failed to perceive that Christ himself is the supreme proof and type of both; and herein lies—again to my thinking—*the* secret of our scant success.

May I explain this yet a little farther? There has been a tendency in Unitarian thought to make Christ no more than a great ethical and spiritual teacher—not the supreme Revelation and Revealer of God; the comparative disesteem in which the Fourth Gospel has been held in our ranks—and which, I believe, Dr. Martineau deeply regretted—bears testimony to this. There has been a tendency to imagine that on the whole we might come to God as well apart from, as through Christ. This refusal of a divinely proffered means of access—through a unique Personality in whom the divine and human elements are perfectly mingled—could not but bring about its proper calamitous consequences: "as the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." If our movement, in spite of scholarship and criticism, in spite of the high ethical standard of so many of its leaders and those who compose its rank and file alike, has on the whole been so little *fruitful*—if we are lacking in contagious fervour and irresistible enthusiasm—need we seek farther for the cause of phenomena patent to most onlookers? *Ubi Christus, ibi Ecclesia*; there can be no living Church apart from the living Christ, the Incarnate Son of God, "for through him we have our access in one Spirit unto the Father."

March 31. J. Warschauer.

BIRMINGHAM UNITARIAN TWENTIETH CENTURY CELEBRATION.

On Friday evening, March 29, the Unitarians of Birmingham celebrated the opening of the twentieth century by a social gathering in the Town Hall. Notwithstanding the unsettled state of the weather, there was an attendance of about 700 or 800 people. The floor of the hall was to a large extent cleared of the seats, and was used as a reception-room.

A musical programme, which included part-songs by a choir drawn from the various churches, occupied part of the evening.

At 9 o'clock there was a pause for the delivery of short speeches. Lieut.-General Phelps presided, and among those present were the Revs. R. A. Armstrong (Liverpool), A. N. Blatchford (Bristol), J. Wood, L. P. Jacks, A. A. Charlesworth, A. Ryland (hon. secretary), J. C. Street, J. B. Higham, and W. J. Clarke; Messrs. J. Arthur Kenrick, Charles Harding, Priestley Smith, T. H. Russell, W. J. Cross, P. W. Crosskey, C. Crosskey, Herbert New (treasurer), Geoffrey New, Allen Edwards, W. J. B. Tranter, T. K. Scruton, H. Payton, E. Taylor, J. H. Forrester, S. S. Woollaston, R. H. Parry, H. E. Perry, R. H. Armstrong, and W. Unite. A letter of apology was read from the Right Hon. William Kenrick.

The Chairman said that it was a great occasion, and none of them would see it again. To him the contrast between the years 1801 and 1901 was an extraordinary one. In Birmingham a hundred years ago there was violent discord, and chapels were burnt. The most illustrious minister they ever had—Priestley—had his library burnt and was himself obliged to live in exile in America. A hundred years ago it was a great risk to acknowledge oneself a Unitarian, but since then great changes have taken place. It is true that they were denied the Christian name and Christian fellowship, but that was really only a ceremonial survival and did not amount to much. It would probably dawn upon those who used that method of exclusion that to pronounce Unitarians non-Christians, was to impeach their own Christianity. But speaking apart, he said, toleration, friendship and harmony are enormously developed since 1801.

The Rev. R. A. Armstrong, B.A., delivered an address on "The Theology of the Twentieth Century." He said that

owing to the short space of time allotted to him he could give but a sketchy description of that great topic. It seemed to him that the theologians of the present time can for the most part be ranged or divided into four parties. The most prominent and perhaps the most characteristic of these during the latter years of the nineteenth century was the great sacramentarian party, who would once more bring the religious thought of England under the sway of the priests, and which exercised its functions through the sacrament. It was a remarkable characteristic of the times that that view of religion had become so widely prevalent, and had attracted so large a proportion of our people. That great and noble Englishman, who lived for so long a time in Birmingham—Cardinal Newman—was the head of the sacramentarian movement in England. Cardinal Newman held that all material and outward things were comparatively unreal, and the only realities were God and the soul. Sacramentarianism was to Cardinal Newman the only expression of spiritual life. The speaker commented, however, that the Ritualistic movement of the present time was exactly the opposite of Newman's. We had in the second group, he said, a somewhat provoking school of what he might call orthodox Liberalism, especially amongst the great Nonconformist bodies—a school which endeavoured to preserve as far as possible the language of the old doctrines, while framing the doctrines to fit the thought and the knowledge of the present time. The third school was that which called itself agnostic, the prince of which was that noble man, whose life and letters are now known to so many of us—Thomas Henry Huxley. In him the confession of ignorance concerning divine things reached its noblest and its best. They saw in him the passionate love of truth, the passionate desire to know, and the passionate determination to be true, and never to profess to know unless he really did know, which formed the backbone of manly character. In the fourth party they had what they might draw together under the name of Unitarians. If he had anything to say of that school it was that some of them failed to recognise the full depth of the religious problem. In considering which of those was likely to prevail in "the little moment of time carved out of vast eternity, and called the nineteenth century," he said the result depended mainly upon the moral fibre of the English people. If on the one hand England was going to be full of the spirit of materialism, the love of military glitter, and an indifference to the highest aspirations which could occupy the human mind and soul, then he believed there would be a triumph of those sects of the comparatively orthodox variety—of the half-hearted sacramentarianism of the Ritualists, and the half-hearted liberality of the orthodox Nonconformist, with among the best minds a great impetus to agnosticism, and that the Unitarian form of religion would be for a time in abeyance. If, on the other hand, love of justice rises to full strength, and might, and power, in the breasts of Englishmen, if the voice of humanity be heard above every other voice in the land, if there be a general recognition of the higher elements of life, and the aspirations of all, then he believed there was a great and glorious future for a large, wide, pure, generous theism such as that which characterised their own churches at the present time.

The Rev. A. N. Blatchford, B.A., then delivered a short address on "The Religion of the Twentieth Century." He said that he had apparently been asked to fulfil the *rôle* of the prophet, but he did not think that the mantle of the Prophet Jeremiah had fallen on his shoulders. In any forecast of the religion and religious life of the future, he thought that they were encouraged to take a hopeful view by the signs which they are privileged to read of the religious life, of the social life, and of the national life of our country during the century that has passed. He did not think that he could do better than consider what the progress of religion has been under the reign of that ever-beloved Sovereign, who will be remembered not so much as a monarch but as a patron saint, Queen Victoria. The speaker thought that the example she set and the influence she exercised, by which she touched the hearts of thousands, was an influence which bore closely upon the development of the religion of to-day, and also in the coming time. He was, he said, pleased to give a definition of religion from one who is known and respected as the Archdeacon of Manchester, Mr. Wilson. He well remembered hearing that gentleman tell a class that "Religion consists in caring much, and caring always for doing your duty." The speaker ventured to base his forecast of the religion of the coming century upon that statement. With matters that are connected with practical life, he was glad to see the fellowship the laymen of all churches show in relieving the troubles that press so heavily on humanity at the present time. He also commended those men who apply themselves to the practical redemption of the world of sin. Referring to the war between the Northern and Southern States of the United States of America, and how feeling ran high at that time, the speaker related a somewhat touching incident. A corps of either side found themselves marching in the same direction on different banks of the river. In the evening while encamped opposite each other, the sounds of music were wafted across the river from the Southern tents, to the strains of a well-known Southern war song. The Northern drums and trumpets replied with an equally well-known marching song, and so songs were heard until in the darkness, floating across the river from the Southern tents came that beautiful air, "Home, sweet home." There was no reply, for, said a Northern officer, we did not feel like fighting after that. In conclusion, the speaker said that he was hopeful for the future, for he had confidence in the soundness and sanity of the moral heart of the nation, and that in the saving of humanity there would be the triumph of the religion of the twentieth century.

The Rev. Joseph Wood proposed a vote of thanks to the chairman and speakers, and this was seconded by the Rev. L. P. Jacks. The musical programme was afterwards resumed.

UNITED SUNDAY SERVICE.

The celebration was continued on Sunday evening by a United Service in the Town Hall. All the Unitarian places of worship were closed for the occasion, and members of the various congregations were admitted to the Hall by ticket, and doors were thrown open to the general public at 6.15. The Hall was well filled in every part (orchestra excepted), and about 2,000 persons were present. The service was conducted by the Revs. L. P. Jacks, Joseph Wood, and A. A. Charlesworth, the lesson being taken from the third chapter of Philippians. Hymns were sung to well-known tunes, and two anthems were sung by the same choir that gave their services on the previous Friday. Mr. Cotton (Old Meeting) presided at the organ, and Mr. Halliby (Church of the Messiah) conducted.

The sermon was preached by the Rev. Stopford A. Brooke, and is likely, we understand, to be published separately. A brief summary appeared in the *Birmingham Daily Post*, to which we are indebted for the following notes:—We look forward, Mr. Brook said, on the threshold of an unknown century, and strive to imagine what it will be for our nation and mankind. We stand like a band of colonists on the frontiers of a new land, into which we have to enter to subdue it to law and civilisation. In the desire to press on, one thing we might easily forget was the remembrance and the reverence of our own country's noble past. Unless we know what we are by descent and growth we shall not know how to act in new circumstances so as to harmonise our acts and theories with the genius of the nation. It was owing to this want of knowledge of the past, or the indifference of it, that so many new schemes of social improvement withered. We should be intelligent enough to see what was permanent in the past, and what was transient; and if some of the wise things of the past were unfitted for the present we should not fling them away carelessly, but lay them aside with gratitude and reverence, just as we wrapped up a book which we had read, loved, and assimilated. Let us respect what was valuable, retain in the memory and cherish what was true and wise, and decline the transitory and false. Let us think of the great deeds and noble qualities displayed by our ancestors. That was the kernel of the matter to know the high moral qualities of those who lived before us, their self-sacrifice, justice, and true honest worth, their unfailing courage and hope in difficulty, and their perseverance in the pursuit of national good and freedom. To know and love these things, to give them admiration and reverence—there was nothing of greater power than that to form and develop a man into noble citizenship in the present and for the future. We see as we look upon the great doings and lives of the past that mere wealth and luxury, big commerce and great possessions, cleverness in getting the better of our rivals, haughty isolation from other nations, are not, as so many think, the greatness of a nation, but its decay and its corruption. Let us, therefore, resolve to stand fast in our private life, and in our lives as citizens against this false conception of greatness—cherishing and practising the faith that our greatness of soul and the greatness of England abides and is secure not in these outward things, but in the character of God Himself, living and abiding in the character of our people. Think not of the wars and treaties, but of the history of the battle of the people for a just and noble freedom, for liberty of opinion, of representation, of religion, of individual develop-

ment which had never ceased to make its way, and which still pressed on to its final goal. And then draw from our knowledge of it, and apply it for the benefit of our fellows. He desired that reverence for the past should be part of the temper of the soul, but not such reverence as retained in it that which neither suited the present nor served the interest of the future. A mighty movement which would deeply engage the whole politics of this country was rising slowly into increasing force towards the saving of men from preventible misery and moral evil, and in this it was our duty to prepare ourselves to take a practical part.

The sermon concluded with an aspiration after simplicity of life, plain living and high thinking, which are at the root of national greatness and private greatness of character.

LEICESTER FREE CHRISTIAN CHURCH.

OPENING CEREMONY.

The building scheme which was the outcome of a desire on the part of this congregation to promote their work in a more populous part of the town was brought to a successful issue on Thursday, March 28, when the new church was opened under most favourable auspices.

It may be remembered that the schoolroom was opened in January of last year, and the memorial-stone of the church was laid by Sir J. T. Brunner, Bart., in the following July. The two buildings have been most skilfully designed to harmonise in the view from Narborough-road, the architecture of the school being of a more domestic character, while the church is modified Gothic.

The church is entered by a spacious vestibule, and there are two aisles, designed only to be used as passages and not for seating; these aisles are divided from the nave of the church by a series of columns supporting arches, above which are clerestory windows. The chancel is occupied by carved oak stalls for the choir, and on one side of it is the minister's vestry and on the other an organ chamber. The stained window in the chancel, representing the return of the Prodigal Son, is erected to the memory of the late Thomas Chattaway, a member of the church from its foundation, by his widow and family. It is the work of the Morris Company. The pulpit, of Burmantoft's terra-cotta, is the generous gift of Mr. Charles Kempson, A.R.I.B.A., honorary architect of the buildings. Two brass tablets have been presented by two members of the congregation to indicate Mr. Kempson's gift and services, and also to commemorate the opening services.

The church will accommodate 300 persons, is seated with chairs, and lighted by electricity.

The church was opened by Mrs. T. Fielding Johnson, in the presence of a large congregation. Speaking from the chancel, Mrs. Johnson pronounced the following words:—"I declare this building now open for the worship of Almighty God, and I pray that His blessing, and the inspiration of His well-beloved Son, our Master Jesus Christ, may descend and ever more rest upon its ministers and people, guiding and illuminating their search after the Higher Life, stimulating their efforts for the spread of Eternal Truth and Righteousness, and filling their hearts with love and zeal for the service of God and man."

The dedicatory service followed immediately, conducted by the Revs. C. Hargrove, H. Gow, J. M. Lloyd Thomas, and W. Whitaker. The sermon was preached by the Rev. R. A. Armstrong, of Liverpool.

The sermon was founded upon the Psalmist's words, "Send out thy light and thy truth." It was a timely plea for thoroughness and frankness in the holding of truth and in the profession of it. Indifferentism, and the various pretexts upon which an easy-going tolerance is defended, were made the subject of an eloquent protest. It was shown that the great achievements of the moral and religious spirit had been won by men of deep convictions. If men were uncertain about religious truth, of course they could not proclaim it. But the convinced were inexcusable if they remained silent. The common objection to the fervid proselytiser was really based not upon doubts as to the duty of seeking converts, but upon the mistakes of temper and feeling which so frequently spoilt controversy. This church was dedicated to Truth.

In the evening a public meeting was held in the schoolroom. The chair was taken by Mr. C. H. Roberts, who gave an account of the efforts which had led up to the present occasion. The Rev. W. Agar, formerly minister of the church, was warmly received by his old friends, and referred to former experiences there. Stirring addresses were delivered by the Revs. R. A. Armstrong and C. Hargrove. The minister of the congregation (the Rev. W. Whitaker) moved, and Mr. W. Simpson, of the Great Meeting, seconded, a vote of thanks to Mr. Armstrong and Mr. Hargrove, and this was supported by the Rev. J. M. Ll. Thomas, of Nottingham.

The opening services were continued on Sunday, when the Rev. J. Page Hopps preached morning and evening to crowded congregations. In the morning there were not sufficient seats, notwithstanding the addition of some 150 chairs, whilst at the evening service every standing space was occupied, and large numbers were unable to gain admission.

In the morning the Great Meeting most generously closed their chapel in order to assist the movement.

In the afternoon a Young People's Service was held, when Miss Edith Gittins gave an address.

The collections on the opening day and the following Sunday amounted to £48, in addition to which donations were promised to the amount of £112. This leaves about £1,200 still required to meet the cost of the entire scheme, and the Committee urgently appeal for the further sympathy and support of all Unitarians and liberal Christians.

On Monday evening the President and Mrs. C. H. Roberts held a conversazione in the school-room, to which a large number of friends were invited. During the evening a presentation of an illuminated address was made to Mr. Kempson, in recognition of his most valuable services.

The opening services will be continued on Easter Sunday, when the Rev. Dr. G. D. Hicks, M.A., will preach.

PROVINCIAL LETTER.

NORTH MIDLAND DISTRICT.

There are many signs of promise and of growth in the North Midland District at the present time. The most cheering event that has taken place has been the opening of the Free Christian Church at Narborough-road, Leicester. It was a great occasion—a new and important development in the history of liberal Nonconformity in Leicester—and all who were present at the opening services must have felt cheered and strengthened by them. It was a great thing to have Mr. Armstrong as preacher, and merely to see him looking so well and so full of noble power was something to rejoice and inspirit all the congregation. For those who have known and looked up to him for years as a leader and a friend, his presence and the tones of his voice were a benediction to the place, and gave to the new building a sense of home and peace. In the evening there was a large and enthusiastic public meeting. The speeches of Mr. Agar, the former minister, and Mr. Whitaker, the present minister, were particularly impressive and beautiful. Mr. Agar spoke of the history and hard struggles of the past, and rightly insisted that much of the success to-day was due to the quiet earnest work under great difficulties of minister and congregation in former days. Mr. Whitaker spoke of the conduct of the work, the unfailing energy and perfect harmony of the congregation, and especially dwelt upon the responsibilities that were now laid on him and them. They had a beautiful church and school in a growing district: the instruments needful for a large good work had been placed in their hands, and it rested with them to use them to the uttermost. Every one who heard Mr. Whitaker's speech and who knows something of the spirit of the congregation must look forward to the future of this church with strong hope and confidence. It has a great opportunity of doing good, and I believe that opportunity will be eagerly accepted.

This letter is written, owing to editorial demands, before the opening Sunday services, to be conducted by the Rev. J. Page Hopps. It is a fortunate circumstance for the Free Christian Church to have obtained the services of so popular and able a preacher. On hearing that Mr. Hopps was coming, the Great Meeting Vestry decided to close their chapel in the morning as a mark of respect to their former minister and of good wishes to the new church.

Another development which will have a more general effect upon the district at large is that a decision has been just taken to appoint a district missionary. His special work will be the supervision of the congregations at Ilkeston and Burton, and the organising of the lay-preaching power of the district. The High Pavement and Great Meeting congregations have each promised £50 a year for three years towards the salary of such a minister, and help, amounting to £26, has been promised from other friends in the district. It may be remembered that a few years ago this scheme was strongly urged upon us by Dr. Brooke Herford and Mr. Bowie. At that time it was found impossible to raise the money. Now, however, the money has been raised, and with comparative ease

and rapidity. The British and Foreign Unitarian Association are prepared to generously assist with a grant of £100 a year, so that our financial position is secured. Negotiations are now in progress with an experienced and able minister, and it is hoped that in a few weeks an appointment may be made. When it is, there is every reason to believe that the Ilkeston and Burton congregations will be much strengthened and increased, and that some new life and work will be brought into the district.

It is also a matter for sincere satisfaction that Boston has now once again a settled minister of its own. Rather more than a year ago the chapel at Boston was re-opened by the efforts of the Central Postal Mission, at the initiative of Miss Tagart and Miss Florence Hill. The North Midland Association assisted them by granting £15 towards the expenses, and now that a minister has been found in the person of the Rev. W. Stoddart, they have made a grant at the rate of £20 a year. The report of the numbers attending services is very encouraging, and the Central Postal Mission is to be heartily congratulated on the success of its efforts.

Another cause for encouragement has been the appointment of the Rev. J. M. Lloyd Thomas to the important congregation of the High Pavement Church, Nottingham, and the impression which he has made upon the town even during the short time of his ministry. The ministers of that congregation have almost always been men of singular power and leaders in the district. The removal of the Rev. W. E. Addis to Oxford gave us not only a sense of private but of public loss. In him Nottingham had not only a great scholar, but a deep religious influence. We are glad to feel that Mr. Thomas gives promise of being a worthy successor, and that he is already increasing and strengthening his congregation.

The Mansfield congregation also has much improved under the ministry of Mr. Fripp. It has long had the reputation of being one of the strongest and most united churches of those in the smaller towns of the district, and under Mr. Fripp's ministry it is quite certain that that reputation will be justified and increased.

Most of the other congregations in the district remain much as they were. In small towns like Belper or Newark it is hardly to be expected that striking progress will be made. But we cannot measure the good work being done, nor estimate the devotion and energy of ministers in little towns or villages by considering the progress which takes place. Mr. Wicksteed, in his Essex Hall Lecture, warned us against the modern tendency to measure everything by progress. To seek rather than to find, to press on rather than to rest, to strive rather than to enjoy, in this he sees both the strength and the weakness of modern life. We are filled with thoughts of improvement rather than with thankfulness for the blessings that we have. We think of God rather as a Nature to be discovered and understood than as a Being to be enjoyed and worshipped. That tendency is exemplified even in such a matter as the estimate of work done in small churches. It is delightful to see progress, it is good to desire it, but it is not the only standard by which the earnestness and worth of a minister or a congregation can be judged. In large towns progress ought to be expected, but in small towns it is enough to earn our respect and gratitude for the ministers if a few characters are strengthened, a few lives cheered, and if men are true under adverse conditions and persecution to the faith that is in them. Such work does not show much result, it may not show any progress, but it is work which is at least as hard and often much more trying than the work of a minister in large towns. Such work we are confident is being done in many little churches, both in this district and in all the others throughout the country.

H. Gow.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bolton: Bank-street and Halliwell-road.—The annual report of the congregation is an encouraging document, and shows a vigorous condition of life. The number of seatholders is 414, a gain of 118 in five years. In addition to the work at Bank-street, which has been well sustained, the new Mission at Halliwell-road has been established with remarkably satisfactory results. A report and balance-sheet of the Mission are given, and the Committee congratulate all connected with the Mission upon being able to show such satisfactory proofs of progress after their first year's work. £831 7s. 8d. was raised by the Bank-street congregation for the purchase and equipment of the premises for the Mission. The average adult attendance at the Halliwell-road Sunday evening services for the year has been 69, of scholars at the afternoon school for some time past 114. The congregational roll of subscribing members numbered 66, and after paying all working expenses, exclusive of the ministry, which is supplied from Bank-street, the Rev. E. S. Hicks, B.A., assistant minister, being in charge, a balance of £36 19s. 4d. remained, most of which has been transferred to a fund for the purchase of the ground-rent. At the annual spring soirée of Bank-street congregation, held on Tuesday, March 26, Mr. John Lawson, J.P., presided, and addresses were given by the Chairman, the Rev. M. R. Scott, of Ainsworth, and the Rev. C. J. Street, M.A., LL.B., senior minister. There was a large attendance, and a good spirit pervaded the proceedings.

Bolton District Sunday School Union.—The first quarterly meeting was held at Unity Church, Bolton, on Saturday, March 30, and was well attended by teachers and delegates of the neighbouring churches. Tea was provided at five, and afterwards a lecture was delivered by the Rev. Charles Peach, of Manchester, on "The Holiday Home at Great Hucklow, in Derbyshire." Mr. Peach dwelt upon the important work which the holiday home movement was doing by affording an opportunity to many children living in our great manufacturing centres, of enjoying some of the finest air and most beautiful country in England at a very small cost, and urged teachers to make the slight sacrifice of time that was necessary in order to give their scholars some short respite from the dust and air of city life. The lecture, which was highly interesting and instructive, was copiously illustrated by limelight views of the Hucklow district. About the conclusion of the proceedings a collection was taken on behalf of the home amounting to £2.

Bury.—The April Calendar of Bank-street Chapel contains the following note:—"Rev. Thomas Braddock's Portrait.—A very interesting memento of the first minister of Silver-street Chapel has been recently hung on the walls of the vestry. A former member of this congregation happened to discover a silhouette of Mr. Braddock in a small oval frame. This was borrowed from the owner and carefully photographed; and in order to reproduce the features of the original, Mr. J. W. Elliott has executed a fine pencil drawing enlarged from the black silhouette. The photograph and the drawing are now framed together as one picture, for which the congregation is indebted to one of the trustees. It is surprising how little is known of Mr. Braddock. He was born in 1695, and was assistant to the Rev. Edward Rothwell, the founder of the old Dundee Chapel, which was opened Aug. 5, 1712. In 1729 Silver-street Chapel was founded, and until the death of Mr. Rothwell, in 1731, there was a joint pastorate, each minister officiating alternately at Dundee and Bury. After Mr. Rothwell's death, Mr. Braddock confined his services to Bury. The inscription on his tomb in our chapel-yard is as follows:—'Here lies the remains of the Rev. Thomas Braddock, who was fifty years Minister of a dissenting congregation in this place. His faithful services are still remembered by his beloved people, and by them tho' dead he still speaketh. He dyed Novr. 13th, 1770. Aged 75.' It would be a most fortunate thing if silhouettes or portraits could be secured of Mr. Braddock's successors, Mr. Hughes and Mr. Allard; or of his colleague Mr. Rothwell. If a history of our chapel be ever written, this portrait of Mr. Braddock will naturally find a place in it."

Hale.—On Monday, March 18, the annual business meeting of the congregation was held in the larger schoolroom, the Rev. T. Robinson in the chair. The attendance, consisting of members of the congregation, and parents of Sunday scholars, was large, filling the schoolroom. The statement of the treasurer (Miss Valentine) showed a healthy state of chapel finances, with considerably increased annual subscriptions. The secretary (Mr. R. H. Wolff) gave an account of the year's work done in connection with the chapel, choir, Sunday-school, Band of Hope, evening classes, and Cricket Club, all which institutions he reported as in a healthy and flourishing condition. He said that owing to removals from the district there had been a loss of six seatholders, but, on the other hand, during the year twelve new seatholders had taken sittings, representing an addition of seventeen attendants at the services. The Sunday-school, owing to a case of fever at the schoolhouse, had been closed for eight weeks in December and January, nevertheless when reopened the school had shown not the slightest diminution in numbers or efficiency. The Band of Hope, also interfered with by the fever scare, had resumed its meetings with slightly increased membership. Altogether there existed an excellent tone and spirit of harmony on the part of those connected with the congregation and schools. The Rev. T. Robinson then gave a detailed account of a special mission he had conducted in connection with the lowest stratum of the adult village population. Early in October he had been grieved to see unattached loiterers, and yet more shocked to see young men and old turned out of the public-house at the afternoon closing time—some of them intoxicated. He had gone out repeatedly and addressed these men, and had invited them to come to him for a comfortable afternoon in the restored old schoolroom; and helped by Messrs. W. Hall (harmonium), Ed. Faulkner, and T. Clarke, he had held services, with cheerful and encouraging addresses founded on the lives of men who had raised themselves by their own efforts. These services had been held, without intermission, throughout the winter, and had been attended by just the sort of men it was desirable to win and influence—of all ages, from eighteen to sixty years. Altogether about forty men had been gathered in on different Sundays, the average attendance being slightly over eleven. Mr. Robinson spoke warmly of the difference in bearing of these men towards him as he passed to and fro in the village and received their friendly greetings, and of the inspiration the work had been to himself and his faithful coadjutors. Votes of thanks to Miss Wolff and Miss Simpson for their help with refreshments, and to Mr. Mossop (the organist) and Miss M. Nicholson for their help with the musical part of the evening, brought a very encouraging meeting to a close.

Harrogate.—A course of four lectures has just been concluded in Harrogate. The lecturers were the Revs. A. Chalmers, C. Hargrove, E. Ceredig Jones, and H. Rawlings, the subjects being "The Apostles' Creed," "What must I do to be Saved?" "The Impregnable Rock of Unitarianism," and "The Unity of God and the Unity of Mankind." The audiences were not large, but those who attended the lectures were keenly interested, and several expressed their desire for still further courses, or services. At the conclusion of the lectures by the Rev. E. C. Jones and H. Rawlings, questions were asked. On Tuesday (March 26) a hearty vote of thanks was accorded to all the ministers for their valuable and enlightening addresses, which had been most highly appreciated. The Committee of the Harrogate Free Library has kindly permitted The Inquirer to be placed weekly in the reading-room.

Hull.—The Rev. E. W. Lummis, M.A., closed his ministry of Park-street Church on Sunday last, when he preached his farewell sermon, prior to his departure for Warrington. At the conclusion of the evening service, Mr. S. Harris and Mr. W. B Holmes expressed the regret felt by all connected with the church at his removal, and their good

wishes for his future career. The three years of Mr. Lummis's ministry have stimulated the church to greater earnestness and activity, and have been productive of much good work.

Kirkcaldy.—The annual soirée was held in the church on Wednesday, March 27, when the occasion was taken to present a testimonial to the Rev. A. E. Parry, on his leaving for Liscard, and as a mark of appreciation of his work in Kirkcaldy. There was a large attendance, including a number of Edinburgh friends. After tea the President took the chair, and was supported by the Revs. A. E. Parry, R. B. Drummond, B.A., Edinburgh, and J. Forrest, M.A., Glasgow. The Rev. R. B. Drummond said he wished to join in the expressions of regret he had heard from various quarters at the loss of Mr. Parry. He had known him for a long time, and knew the good work which he had done. He had, with the assistance of his congregation, made the cause respected in Kirkcaldy, and had very ably assisted in the establishing of a new church building of their own. His removal would be felt as a great loss, not only by Kirkcaldy, but by the Scottish Unitarian Church generally. The chairman paid a warm tribute to the work and influence of Mr. Parry. There was no one but was forced to admit the assistance he had given to the spread of a robust spirit in the Unitarianism of Scotland. While they all regretted his leaving, they wished him all success and happiness at Liscard, and felt sure he would continue the good work he had begun at Kirkcaldy. He closed by asking Mr. Parry to accept eighteen volumes, including the two already published of the "Encyclopædia Biblica," along with a purse of sovereigns, and a clock and ornaments for Mrs. Parry. Mr. Parry acknowledged the gifts with much feeling. It was a very painful occasion for him for many reasons, but his regrets were lessened by his conviction that the church was in as good a position as ever it had been. A pioneer church could not expect a large membership roll. The church, though small, stood for principles, which were winning their way throughout the whole world. He concluded by again thanking them for their kindness, and observed that he had an excellent curate in his wife, who desired to join him in all his expressions of gratitude. The Rev. J. Forrest also spoke, and an excellent programme of music and recitation was much enjoyed, the proceedings terminating with the singing of "Auld Lang Syne." On Sunday afternoon Mr. Parry was made the recipient of a beautiful present, consisting of eight volumes of the "Temple Classics," from the scholars of the Sunday-school.

London: Bermondsey.—A meeting of the Bermondsey congregation was held last Sunday at the close of the evening service, to take leave of Mr. E. Howard, who has finished work among them. In the course of a short address, Mr. Howard said that he did not wish the congregation, with whom for five months he had been in such sympathetic relations, to be under the impression that he had deserted his post on account of its difficulties or for any flimsy reason. When he came on Nov. 1 it had been decided to discontinue the services, and he volunteered to take charge of the work until the end of March, the London District Unitarian Society promising a grant towards the incidental expenses until that time. It was thoroughly understood that it was an experiment, and at the end of the five months' trial he was to be free to leave and the London District equally free to withdraw their aid. This, after a review of all the circumstances, and of the progress made they decided to do, and therefore by their action his tenure of office came to an end. When it was known that he was leaving, he was asked to remain on by the trustees of the chapel, and also by the London and Provincial Assembly, both of whom offered to guarantee the necessary funds to carry on the work. But under all the circumstances he did not care to reconsider his decision to go and make another start under a different organisation. In addition to this he thought that his leaving would clear the way for a larger scheme of work, impossible with the present facilities and resources. They had been disappointed in some of their efforts, but in many ways very substantial progress had been made. When he came the first evening the church was dirty and dingy; that evening it was light, warm, and comfortable to worship in. He had been told that the services were as earnest, hearty, and helpful as ever they had been. The congregation, although not large, was, he was assured, quite double what it had been recently, and with only one service on Sunday instead of two, the collections had doubled in amount in comparison with last year. The Sunday-school had largely increased in numbers as well as order and efficiency, and he had succeeded in getting a good library together of over 150 volumes of suitable books, which were greatly in demand. Mr. Harris, the superintendent of the Band of Hope, told him that they were more prosperous than for some years past. A Boys' Club had been established, and had been so successful that starting in December with six members, they had now nearly 100 names on the books, with an average attendance of sixty-five. Early in the New Year they had to refuse to admit new members, and had turned away as many as fifteen applicants for membership in one evening. He thought he might fairly say that the whole outlook was considerably brighter than it had been for some time past. To all who had done so much in the several departments in the choir, school, Band of Hope, boys' club, and church work, and especially to his friend Mr. Huxstead, who, Sundays and week-days, had never spared himself, Mr. Howard expressed his grateful thanks. Mr. Callem, in a sympathetic speech, moved a resolution of thanks to Mr. Howard for his helpful ministry, and this, after being seconded by Mr. A. H. Crocker and supported by Mr. Percy Pain and Mr. G. Osborne, was heartily carried. Mr. Howard, in responding, said that the best thanks that the congregation could render to him would be to throw themselves heartily into the church work and bring back into vigorous life a useful movement which he had done his best to save from extinction. The services during April will be conducted by Mr. R. S. Fraser, who will give addresses on "The Angel Heart of Man," "The Soul's Awakening," "Reunion in the Hereafter," and "Man's Duty Here."

London: Essex Church.—There will be service on Good Friday morning at 11, conducted by the Rev. Frank K. Freeston. On Easter Sunday evening Stainer's "Daughter of Jairus" will be given in the church.

London: Wood Green.—Members of Unity Hall figured prominently at Trinity Hall on Saturday evening last, in connection with a Welsh charity concert on behalf of the fund for the relief of the distressed women and children affected by the Penrhyn Quarry dispute. The chairman was the Rev. T. Wynne-Jones (Wesleyan), supported by our own venerable minister at Wood Green (the Rev. Dr. Mummery), Councillor Marlow Reed, and other local celebrities. The principal singers were the famous Bethesda Male Voice Choir, consisting of twenty-two quarrymen, and the concert was a great success.

Manchester: Moss Side.—A sale of work was held on Wednesday, March 27, organised by the Ladies' Sewing Society and the Young Women's Social Union. It was opened by Mrs. Talbot, wife of the Town Clerk of Manchester, and in declaring the sale of work open, and wishing it and the church every success, she made a most inspiring and helpful speech, which will be long remembered by all who were privileged to hear it. In the evening a successful Café Chantant was held. The proceeds, amounting to nearly £80, were to form the nucleus of a fund for a new organ to be placed in the beautiful new church, now nearing completion. The fourteenth anniversary was held on Sunday, March 31, when the Rev. H. Enfield Dowson was the preacher. The collections amounted to £21.

Scarborough.—On Thursday, March 28, in connection with the Forward Movement, the Rev. J. Morgan Whiteman conducted a devotional service in the Westborough Church. He preached a powerful sermon, based on Hebrews, chap. 12, verse 42, saying that the true reason why so few people cared to live the Christian life was not due to intellectual difficulty but moral difficulty; they were not prepared to sacrifice their own particular "besetting sin," which would be incompatible with a true Christian life. On Friday night, March 29, a social gathering was held in the schoolroom. The Rev. E. Rattenbury Hodges (Newark) took the chair, and in his opening remarks gave a few hints as to what he thought would conduce to promote true Christian fellowship in a church. Mrs. Rawlings (York) gave an interesting and instructive address on Sunday-school work in different parts of the country. Mrs. Cooke spoke of the prejudice against Unitarianism among those who were in many cases ignorant of our views. Miss C. A. Wurtzburg addressed a few words of hopeful confidence for the future, while Messrs. Buxton and Kettle were also optimistic with regard to the future. The attendance at the social and the last two services of the Forward Movement have been very small owing to the severe weather, but it seems to have awakened a spirit of enthusiasm among the members, which will not die out because the official programme has been completed. The keynote of all the speeches on Friday was "Forward" in all things tending to the spiritual and intellectual health of the church.

Shrewsbury.—On Monday last the closing meeting of the winter session of the Band of Hope, in connection with the High-street Church Sunday-school was held. In the unavoidable absence of the President, the minister (the Rev. J. C. Street) presided. There was a large attendance of members and friends. A programme of songs, recitations, and instrumental music was most creditably rendered, and the evening was greatly enjoyed.

Stockport.—The annual meeting was held on Monday last, Mr. Leonard New, warden, in the chair. The officers of the church were duly elected. On the intimation that some £300 or £400 would have to be spent on re-facing and repairing the outside stonework of the church, cleaning and decorating the interior, and cleaning and decorating the Sunday-school, a member of the Vestry proposed that a subscription-list should be started for the purpose, to which he would give £10. Other similar sums were promised, and £50 from the treasurer; and in a few minutes the promises amounted to over £100, leaving no doubt that the sum required would be duly raised as soon as other members of the church had been appealed to. The Rev. B. C. Constable gave his annual address, in which he referred to the usual events during the past year, and the success of a newly-organised "social meeting," composed of ladies who had not been previously connected with any society belonging to the church. Meetings had been held every month, with an average attendance of about thirty; much useful work had been done, and the meetings had been much enjoyed. He also referred to the good attendances at the series of special services on "Music and Religion," the memorial service on the death of the Queen, the East Cheshire "Forward Movement" services, the flourishing condition of the Sunday-school, the successful flower service and harvest service in the schools, and the energetic and successful work of the School Auxiliary Society. During the year seventeen new members had been added to the church, in addition to nine young people from the Sunday-school, and to all these he desired to offer a most hearty welcome on behalf of the church. Through additional necessary expenditure the accounts showed an adverse balance; but it was resolved to meet this by the subscription-list already referred to.

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BIRTHS.

PARRY—On the 1st April, at Kirkcaldy, to A. Ernest and Mary Parry, a son.

DEATHS.

AGATE—On the 24th March, at 29, Finsbury Park-road, London, after a short illness, John, eldest son of John Agate, formerly of Dover, in his 41st year. No cards.

BLAKE—On the 1st April, at Bridge, South Petherton, Somerset, William Blake, in his 86th year. Funeral Thursday.

GRISBROOK—On the 30th March, at 7, Dunstan-road, East Dulwich, Sarah Jane Grisbrook, aged 66.

Our Calendar.

SUNDAY, April 7.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, Rev. Frederic Allen, 11 a.m., Boys' Own Brigade Church Parade Service, "The New Life," and 7 p.m., "Immortality."

Brixton, Unitarian Christian Church, Effra-road, 11 a.m., and 7 p.m., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 a.m. and 7 p.m., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 a.m. and 6.30 p.m., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 a.m., Rev. Frank K. Freeston and Rev. N. Anderton, B.A. Morning Communion. 7 p.m., Choral Service, "The Daughter of Jairus," by the late Sir J. Stainer.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 a.m. and 6.30 p.m., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 a.m. and 7 p.m., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 a.m., "An Easter Sermon," and 7 p.m., "Isaiah of Jerusalem."

Highgate Hill, Unitarian Christian Church, 11 a.m. and 7 p.m., Mr. T. Elliot.

Islington, Unity Church, Upper-street, 11 a.m. and 7 p.m., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 a.m. and 7 p.m., Rev. Alexander Farquharson. Morning, "Is Man Immortal?" Evening, "What is Easter?"

Kilburn, Quex-road, 11 a.m. and 7 p.m., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 a.m. and 7 p.m., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 a.m., and and 7 p.m., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 3.15 p.m., Mr. A. Thompson, and 7 p.m., Rev. Harold Rylett.

Peckham, Avondale-road, 11 a.m. and 6.30 p.m., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 a.m. and 6.30 p.m., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 a.m. and 7 p.m., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 a.m., P. W. Ames, F.R.S.L., and 7 p.m., Miss F. Hill, "The Gospel of Peace." Collection for the S. African Women and Children's Distress Fund.

Stoke Newington, The Green, 11.15 a.m. and 7 p.m., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 a.m. Rev. T. E. M. Edwards, and 6.30 p.m., Mr. A. B. Midlane.

Wandsworth, Unitarian Christian Church, East-hill, 11 a.m. and 7 p.m., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 a.m. and 7 p.m., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 a.m. and 6.30 p.m., Rev. John McDowell.

Bedford, Library (side room), 11.15 a.m., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 a.m. and 6.30 p.m., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 a.m. and 6.30 p.m., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 a.m. and 7 p.m., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 a.m. and 6.30 p.m., Rev. E. Ceredig Jones.

Brighton, Christ Church (Free Christian), New-rd., North-st., 11 and 7 p.m., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 a.m. and 7 p.m., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 a.m., Mr. C. A. Ginever.

Deal and Walmer, Free Christian Church, High-st., 11 a.m. and 6.30 p.m., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 a.m. and 6.30 p.m., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 a.m. and 6.30 p.m., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 a.m. and 6.30 p.m., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 a.m. and 6.30 p.m., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 a.m. and 6.30 p.m., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 a.m. and 6.30 p.m., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 a.m. and 6.30 p.m., Rev. J. Harwood, B.A.

Liverpool, Hope-street Church, 11 a.m. and 6.30 p.m., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road Sefton Park, 11 a.m and 6.30 p.m., Rev. Dr. Klein.

Manchester, Strangeways, 10.30 a.m. and 6.30 p.m., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 a.m. and 6.30 p.m., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 a.m., Rev. C. B. Upton, B.A., B.Sc.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 p.m., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 a.m and 6.45 p.m., Mr. G. Cosens Prior.

Rochdale, Blackwater-street, 10.30 a.m., and 6.30 p.m., Rev. T. P. Spedding.

Scarborough, Westborough, 10.45 a.m. and 7 p.m., Mr. W. L. Schroeder, B.A., of Manchester H.M.C. Communion Service.

Sidmouth, Old Meeting, High-street, 11 a.m. and 6.30 p.m., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 a.m., Rev. R. C. Dendy. Stables in the grounds

Southend, Unitarian Church Darnley-road, 11 a.m. (Children's Service), and 6.30 p.m., Mr. Dear.

Southport, Portland-street Church, 11 a.m. and 6.30 p.m., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 a.m. and 6.30 p.m., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 a.m. and 6.30 p.m.

York, St. Saviourgate Chapel, 11 a.m. and 6.30 p.m., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, and 7 p.m., Rev. G. H. Vance, B.D.

Warrenpoint co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 p.m., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 a.m. and 7 p.m., Rev. G. Walters.

GOOD FRIDAY.

Essex Church, 11 a.m., Rev. Frank K. Freeston.

Hampstead, Rosslyn-hill Chapel, 11.15 a.m., Rev. Edgar Daplyn.

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE at COLLEGE CHAPEL, STEPNEY-GREEN, E., SUNDAY, April 7th, at Five o'clock. Subject, "Brotherhood and the Home Life." Opened by Miss Florence Hill.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 7th, at 11.15 a.m., HERBERT BURROWS, "The Nineteenth Century.—Poetry: Its Message to the Century."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE officers of the London District Unitarian Society make an announcement this week, which will be found advertised in another column, and which, we feel sure, will command the interest and sympathy of our readers, not in London only, but throughout the country. Mr. David Martineau, after thirty years of untiring and devoted service, is about to retire from the office of Treasurer to the Society, and his brother officers and the Committee naturally desire to mark in some signal manner their sense of the invaluable services which he has rendered. At the approaching annual meeting of the Society there will be an opportunity of giving some expression to the warm gratitude which is so widely felt, and the officers make a specific suggestion, the fulfilment of which they are assured would be most congenial to Mr. Martineau's own feelings. Frequently during his tenure of office Mr. Martineau has cheerfully borne heavy deficits, incurred in the energetic furtherance of the work to which the Society is devoted. There is at present an accumulated debt of about £350, and the officers ask for a special subscription of that amount, so that Mr. Martineau may be able to present a clear balance-sheet, and in retiring from office leave the Society, as he would wish, free from debt. No words of ours are needed further to commend this object to the immediate and generous response of loyal friends.

IN another column will be found an article sent to us by a friend who is travelling in Palestine—an article written at Nazareth itself, and the more precious to us on that account. Enclosing it with a note written on the following day at Tiberias, our friend adds :—

"I am sitting now under the hill that slopes upward from the western shore of this lovely, sacred lake. The last rays of sunlight are just dying off the wild, barren crags and fissures of the eastern hills. The evening breeze ruffles the Lake surface, whose waters are dark blue near the shore, and bright green in the centre, and blue again at the foot of the further hills. The solemn beauty is too impressive for words, and the memories and associations of the past crowd in upon the mind and would render any attempt at utterance vain. Thought itself stops, and the mind can only surrender to the sway of feelings that may influence all the after years, and make life richer and more sacred for ever."

THE prospects of popular education are not encouraging. Just as we were fondly hoping that our elementary system was developing beneficially, both in regard to children in day-schools and young people and adults in evening classes, the path is blocked by an action which at the best could only be pedantic legalism, but which, we fear, cannot be freed from the charge of envious mischief-making. Many of our readers will have observed the reports of the decisions of one Court after another in respect to the School Board for London ; but comparatively few people are aware, apparently, of the gravity of the issue involved. Put briefly, the question is whether the School Boards—not in and about London only, but generally throughout the country—must in future restrict their operations within narrower limits than has been the practice heretofore ; and in the evening continuation schools cease to teach any young people over sixteen years of age. The contention which has been thus far pleaded successfully is that the Act of 1870 did not contemplate the extensions, both of subjects taught and of the ages of pupils, which have been made, under Government approval, in successive Codes for a long time past ; and if the final appeal to the House of Lords results, as is not unlikely, in confirming the decisions of the Courts below, a very serious change for the worse will have to be made.

IF the machinery existed anywhere else by which the science and art now taught in the schools could be adequately given to the children of the nation, the present position might be troublesome without being ominous. But the fact is that the School Boards constitute at present the only national provision for popular education ; the Voluntary schools, in whose behalf the present litigation has to a large extent been started, are as a class admittedly unequal to take up the instruction which is now said to lie beyond the legal limits of Mr. Forster's Act. The judges, while very properly expounding the Act with strict impartiality, have not been slow to indicate their sense of what might be done to set matters right, not only for the Boards who are charged with transgressing the law, but for the officials of the Board of Education, who have, not only without demur but actually with positive encouragment to the School Boards, shared in whatever illegality has taken place. A short Act enabling the beneficial extensions to be maintained, so that boys and girls might gain the advantages of more advanced and varied instruction, and the evening classes for young men and women might go on in their useful work, could easily be passed if the party in power were really anxious about the matter. We cannot but fear, however, that, in spite of the frequently repeated exhortations of statesmen that the nation must more ardently press forward in the path of culture if it is not to be beaten in the struggle for existence, the reactionary forces in and around the Government will render any such enabling Act an impossibility. The men who will spend millions without stint on armaments grudge the expense of a good mental equipment for the future citizens ; and those who hate the School Boards because they oppose the clerical party will naturally seize with avidity the opportunity which has been skilfully made, and will do their best to damage the present system, while the new system which is promised—or threatened—remains under the consideration of the Cabinet.

A CLERGYMAN at Stalybridge seems to have preached an extraordinary sermon of militant Old Testament morality at a special New Century service, attended by the Mayor and Corporation. The sermon, printed at the Mayor's expense and stamped with the Borough crest, seemed to the Rev. W. Harrison to demand public notice, and he therefore preached a vigorous sermon, now published, with the title "Joshua or Jesus, a Consideration and a Protest." (H. Rawson and Co., Manchester. 1d.) The repulsive doctrine of the Mayor's preacher Mr. Harrison remorselessly exposes, as "taking the crude, unworthy, and degrading views of God, held by savage hordes centuries before Jesus, and thrusting them on the Christianity of to-day," and concludes with an earnest plea for more of the religion of Jesus.

THE WHIT-WEEK UNITARIAN MEETINGS.

The programme of the meetings of the British and Foreign Unitarian Association, the Sunday School Association, and the International Council is now ready, and a copy may be had by sending a post-card to Essex Hall. It consists of twenty pages, including lists of hotels, places to see when in London, and particulars about railway fares, &c. Every day's proceedings are carefully set out. The Rev. John Page Hopps will begin the week by an address to Elder Scholars at Essex Hall on Sunday afternoon, May 26; the Rev. A. N. Blatchford will speak to Sunday-school Teachers and Church Workers at Little Portland-street Chapel on Sunday evening. On Monday, May 27, there will be various excursions and conducted parties, organised by Mr. Ion Pritchard and a staff of willing helpers. The Essex Hall Temperance Association will hold its annual meeting in the evening, when addresses will be delivered by the Revs. R. A. Armstrong, C. W. Wendtè, P. H. Wicksteed, and others.

On Tuesday morning, May 28, the Sunday School Association will celebrate its anniversary by a breakfast at the King's Hall, Holborn, where the London Unitarian Bazaar was held last year. At the business meeting speeches will be made by the Revs. L. de Beaumont Klein, W. G. Tarrant, L. G. Wilson, Hopedale, U.S.A., and J. J. Wright. The President, the Rev. H. E. Dowson, will speak on "Retrospect," Miss Marian Pritchard and the Rev. C. J. Street on "Outlook." On Tuesday afternoon the annual meeting of the Postal Mission will be held at Essex Hall. Conducted parties will visit Richmond Park and Dr. William's library. On Tuesday evening there will be a Communion service at Little Portland-street Chapel, conducted by the Revs. Charles Hargrove, R. J. Jones, Wm. Napier, H. S. Solly, and T. P. Spedding. At St. James's Hall the devotional service will be taken by the Rev. V. D. Davis, and the Rev. Stopford A. Brooke will preach the sermon. The service will begin at 8 p.m. Mr. John Harrison will preside at the organ, and it is hoped that a choir of 300 voices will occupy the orchestra. Members of choirs all over the country are very cordially invited to forward their names to the Secretary at Essex Hall.

On Wednesday morning, May 29, the Rev. E. W. Lummis will conduct a brief devotional service at Essex Hall, followed by the annual meeting of the British and Foreign Unitarian Association, at which Sir John T. Brunner, Bart., M.P., will preside; several well-known ministers and leading laymen will take part in the proceedings. The President will entertain the officers of District Associations and Unions, and the Committee of the British and Foreign Unitarian Association at the Holborn Restaurant at luncheon, followed by a private conference for the discussion of ways and means of promoting and extending the Unitarian word and work. On Wednesday evening, the usual delightful conversazione will be held at the Royal Institute of Painters in Water Colours, Piccadilly. Additional accommodation has been provided, as a large attendance is expected. The names of about twenty stewards already appear on the programme of proceedings.

On Thursday morning, May 20, the Rev. F. K. Freeston will conduct a brief devotional service at Essex Hall, followed by the meeting of the International Council of Unitarians and other Liberal Religious Thinkers and Workers, with an address by the Rev. J. Estlin Carpenter, a report by the Rev. C. W. Wendtè, a reception of the Foreign Delegates, who will each be presented to the President by the Rev. James Harwood, Chairman of the Hospitality Committee. One or more papers will be read. In the afternoon the inaugural meeting of the National Guilds' Union for Young People will be held. On Thursday evening there will be a great public meeting at the Westminster Town Hall, Victoria-street, the President of the British and Foreign Unitarian Association in the chair, with speeches by Professor Reville of Paris, Dr. Crothers of Cambridge, U.S.A., Dr. Drummond of Oxford, the Rev. Joseph Wood of Birmingham, and the Rev. W. Copeland Bowie. Music will be provided by the united choir.

On Friday morning, May 31, in connection with the International Council, the Rev. L. P. Jacks will conduct a brief devotional service at Essex Hall. Papers are promised by Rev. Tony Andre, Florence; Rev. R. A. Armstrong, Liverpool; Professor Bonet-Maury, Paris; Professor G. Boros, Kolozsvar; Dr. S. M. Crothers, Cambridge., U.S.A.; Professor B. D. Eerdmans, Leiden; Rev. James Hocart, Brussels; Mr. Kristofer Janson, Christiania; Rev. N. Jozan, Budapest; Professor E. Montet, Geneva; Professor Otto Pfleiderer, Berlin; Pundit Sastri, Calcutta; Mr. V. Tchertkoff, Tolstoy's friend; Mr. Z. Toyosaki, Tokyo; Mr. Graham Wallas, London; Mrs. Humphry Ward, Rev. C. W. Wendte, Boston, U.S.A.; and the Rev. P. H. Wicksteed. The order in which the papers will be read will be announced later. Probably two papers will be read on Thursday, six or eight on Friday forenoon, and three or four on Friday afternoon. There will be no time allotted for discussion on any of the papers. In addition to the names given above the following delegates from abroad will attend:—Rev. R. Balmforth, Cape Town; Dr. J. C. and Mrs. Bose, Calcutta; Signor Bracciforti, Milan; Dr. C. G. Chavannes, Leiden; Rev. W. H. Fish, Colorado Springs; Dr. Fleischer, Broek op Langendojk; M. Ernest Fontanes, Havre de Grace; Rev. P. N. Hugenholtz, Amsterdam; Dr. Lemphfuhl, Berlin; Rev. R. S. Loring, St. Cloud; Madame Reville, Paris; Miss M. A. Westenholz, Copenhagen; Mr. W. S. Woodhead, Cape Town. Among those who have written expressing their warm sympathy with the meetings but regretting their inability to be present are:—B. Bjornsen (who, next to Ibsen, is the greatest writer of Norway), Professor H. Holtzman, Strassburg; Dr. Lunge, Zurich; Professor F. Nippold, Jena; Dr. O. Veeck, Bremen; and many others.

On Friday afternoon, from four to six, the Right Hon. the Lord Mayor of London will receive the Foreign and Home Delegates and Ministers at the Mansion House; and in the evening of the same day Sir Edwin and Lady Durning-Lawrence will hold a reception at Carlton House-terrace. Other social functions will be announced later. It is important that the names and addresses of ministers, delegates and visitors to the meetings should be forwarded to the secretary at Essex Hall with as little delay as possible, so that the invitation lists may be made out well in advance.

The brief summary which we have given of the proceedings during Whit-week will show that the New Century meetings in London promise to become the most representative and influential assembly of Unitarians and other liberal religious thinkers and workers ever held in this country. We strongly urge our people, especially the younger men and women, to make a great and devoted effort to attend the services and meetings. We hope there will not be a single congregation in England, Ireland, Scotland, and Wales which will be unrepresented. There will be no difficulty, we believe, in obtaining accommodation at a very moderate cost, if early application is made for rooms.

The Metropolitan of St. Petersburg has written a long reply to the Countess Tolstoy's protest against the excommunication of her husband. The reply is reasonable and in strict logic, if once the assumptions of the Holy Orthodox Church are granted. From that point of view the Count is already spiritually dead, and cannot possibly receive Christian burial; that would be "a criminal profanation of the holy rite." The excommunication is merely the statement of a fact, and is an act of love, by which it is hoped that the dead man may be brought back to the true life. The Metropolitan does not see that what he does in making such declarations is simply to damn the "Orthodox" position.

The Rev. J. A. Brinkworth wrote to us last week telling of a Government inquiry which is being made into the Charities of Wiltshire, and his attendance at the inquiry held at Upavon with reference to the chapel at Rushall. This chapel, which is supplied from Trowbridge, receives £30 a year from the estate of the Marquis of Queensberry. Mr. Brinkworth asks, What of Marshfield, whence the late Rev. Samuel Martin removed to Trowbridge? As to this old chapel, we understand that services were discontinued in 1883, and that previous to that date nothing had been contributed locally towards the support of the services for fifty years. The property, in addition to the building, consists of a field and £486 8s. 6d. in Consols. The chapel is let at present as a Reading-room, which is under unsectarian management, and the Trustees retain the right of holding Sunday services, should they see fit.

It is right to be thankful [for outward blessings]—God made the world; and it is by His ordering that these things come to us; but there is danger of preferring them to His love, as we might value a friend's gifts, and all the outward tangible demonstrations of his friendship, above the friendship itself. It is well that sometimes all these things should be taken from a man, that he may know them in their true character, as mere insubstantial symbols. They comfort the soul through the body, but the peace the Holy Spirit gives is God's unchanging hold on the soul itself—the consciousness that, living or dying, rich or poor, applauded or despised, we and all those we love are in the hollow of His hand.—*May Kendall, in "Present Day Papers."*

REGENERATION.

'Tis Love which kindles an immortal flame
In beings doom'd to die; one life they lose
To win another worthier of the name.
That higher, boundless life 'tis ours to choose:

And yet, alas! how many souls refuse
That sacrifice of self which sets us free,
God's bounty to ignoble ends abuse,
And miss the vision which the selfless see.

They know not that beyond them there can be
"An ampler ether, a diviner air,"
Where spirits meet like rivers in the sea,
And lose themselves to find fruition there.

"More life and fuller!" Only when we dare,
Renouncing self, to follow where Love leads,
Can we in God's intrinsic glory share,
And reach at last the goal our nature needs.

The dawn predicts that perfect day succeeds:
By love translated to a higher sphere,
The faithful hound to save his master bleeds,
And in his death to life divine draws near.

While men to whom no generous wish is dear
Prate of their precious souls which cannot die;
Not knowing they are dead already here,
And vainly dream of life beyond the sky.

Chingford. R. Bruce Boswell.

LITERATURE.

ON A STUDY TABLE.*

A few notes are here offered to readers of The Inquirer on books which have fallen in my way during the last few months. Time for detailed study has been wanting. I can only record some general impressions.

The American series of New Testament Handbooks yields two admirable little volumes deserving wide attention—an *Introduction to the New Testament* (1), by Professor B. W. Bacon of Yale, and *Jesus Christ and the Social Question* (2), by Dr. F. G. Peabody, Plummer Professor of Christian Morals in Harvard University.

All students of the Hexateuch are acquainted with the name of Professor Bacon, who first showed his brilliant critical powers in his two books on "the Genesis of Genesis," and "the Triple Tradition of the Exodus." From a country parish he passed to the Yale Divinity School to fill the chair of New Testament exegesis. The manual now under notice is, I believe, the first book which he has published in his new field, though several important articles in the American journals have proved his continued activity as scholar and student. In his present volume he sums up in 279 pp. his view of the origins of New Testament literature, and the process of tradition in creating a canon by the end of the second century. The work is throughout singularly clear, fresh and independent. On the Pauline side it will be reckoned conservative, for not only does Professor Bacon allow Pauline elements in the Pastoral epistles, but he gives Ephesians and Colossians wholly to the Apostle, placing them in 58-59 at Rome. The Synoptic Gospels are assigned in their present form to the generation after the fall of Jerusalem, in the following order: Mark (Rome), 75-80; Matthew (Jerusalem ?), 80-90; Luke-Acts (Antioch ?), 85-95; and John (Ephesus) 100-110. With great skill in narrow compass does Professor Bacon indicate the complexity of the Synoptic problem. He finds the so-called two-document hypothesis inadequate to explain the peculiarities of Matthew and Luke compared with Mark, and pleads for the recognition of more intricate editorial processes than have been generally admitted.

Such a plea has unquestionably much in its favour. But then it requires more time than his chronology seems to allow, for it implies a continuous literary interaction, so that various stages must be distinguished, at least in the case of Matthew and Mark. The First Gospel, in particular, seems to have taken up into itself elements of second-century origin which bring its completed form to a later period than Dr. Bacon suggests. The treatment of Acts and the Fourth Gospel is full of incisive criticism. Reasons are given on the one hand for preferring the Johannine tradition (as in the duration of the ministry, or the day of Jesus' death); while on the other hand the fact that the book is an interpretation and not a record is stated with the utmost frankness.

With all due allowance, it is impossible to regard the set discourses of John, as a whole, as other than literary compositions by the author of the Johannine Epistles. The lofty Christology, the mysticism and spirituality of Paul, are presupposed in their still deeper, subtler mysticism. The Pauline doctrine of the pre-existence and mission of the Son, atonement, regeneration, life in the spirit, form a dominating element in the author's mind. Is he, then, presenting to us what he conceives the teaching of Jesus actually to have been, or is he purposely idealising? Probably neither. He is not consciously either historical or unhistorical. He simply frees his own mind on these essentials of Christian doctrine without considering the question of historicity. But we may well ask, Could the mind of an eye-witness and peculiarly devoted follower of Jesus be so emptied of the veritable utterances of the Master as to leave room for such idealisation? When we consider how others were perpetuating the historical discourses, an affirmative answer is not easy. (Pp. 260-1.)

The limits imposed by the plan of the series prevent Professor Bacon from entering on minute discussion of possibilities of diverse authorship within the Gospel. Displacements are recognised, and editorial handling is admitted. But we hope for some fuller statement some time from the pen of so competent a scholar.

The discussions summed up under the title *Jesus Christ and the Social Question* (2) are marked by the sympathetic wisdom, the clear-sightedness, the freedom from exaggeration which distinguish the religious teaching of Professor Peabody. If the study were a strictly historical one, exception might be taken to the free use of the Fourth Gospel as a source of equal value with the other three; or a fuller inquiry might be desired into the question how far the expectation of the swiftly approaching end of the age left any social order within view at all. It is, however, with the spirit of Christianity that Professor Peabody is concerned. He frankly asserts that the social horizon of Jesus' teaching was as remote from the problems of modern industrial life as though it were in another planet.

To turn to Jesus for categorical instruction concerning industrial organisation, individual initiative, or social control, is as preposterous as to inquire into his views concerning modern inventions or modern politics. Such phrases as Christian economics, in the sense of organising modern life under the direct regulation of Jesus, or Christian sociology, as a science of modern society directly defined by Jesus, or Christian socialism, as a form of government prescribed by Jesus, are as much without justification in the teachings of Jesus as it would be to speak of Christian astronomy or Christian science.

Accordingly, Professor Peabody has no fresh social theories to propound. He does not hurl denunciation at the existing industrial order, nor does he defend it as valid for all time. He shows us, first of all, what men are thinking about it, and his opening chapter is full of illustrations from American, English, and German writers, which reveal a singularly wide command of the literature of modern social movements. This is followed by an exposition of the social principles of the teaching of Jesus, the significance of which is found in their relation, not to organisation, but to character. Specific problems involved in the family (with special reference to the socialist state, on the one hand, and American divorce on the other), the rich, the care of the poor, and the present forms of industrial organisation, are successively discussed with a calm and balanced judgment based on profound faith in the spiritual possibilities always and everywhere open to all souls. Professor Peabody is convinced that there is no moral wrong for which the providence of God does not supply a moral remedy; and he emphasises again and again the necessity of following the method of Jesus by working from within rather than from without. The book is full of the wise and pointed sayings of a man who has habituated himself to look into the heart of difficulties, as well as to walk round them and examine them from opposite points of view. Let those who think it unduly optimistic remember that Jesus was the greatest optimist who ever lived.

With unwearied assiduity Professor R. H. Charles continues his series of studies in early Apocalyptic Christian literature. His edition of the *Ascension of Isaiah* (3) is marked by the same care and learning which have distinguished his previous works. Here are Ethiopic, Greek, and Latin texts side by side for the technical student, while for the

* (1) "Introduction to the New Testament," by Benjamin W. Bacon, Professor of N. T. Exegesis in Yale Divinity School. Macmillan and Co. 1900.
(2) "Jesus Christ and the Social Question," by Francis G. Peabody, Plummer Professor of Christian Morals in Harvard University. Macmillan and Co. 1900. 6s.
(3) "The Ascension of Isaiah," by Professor R. H. Charles, D.D. A. and C. Black. 1900. 7s. 6d.
(4) "Voices of the Past from Assyria and Babylonia," by H. S. Roberton. George Bell and Sons. 1900.
(5) "Buddha and Buddhism," by Arthur Lillie, M.A. (World's Epoch Makers). T. and T. Clark. 1900. 3s.
(6) "Modern Criticism and the Preaching of the Old Testament," by Professor George Adam Smith. Hodder and Stoughton. 1901. 6s.

general reader an elaborate introduction, an English rendering, and a continuous commentary, supply all the materials which he requires. In common with most of his predecessors, Dr. Charles distinguishes three elements in the book—(1) a Jewish "Martyrdom" of Isaiah, (2) a Christian "Testament of Hezekiah," and (3) a Christian "Vision of Isaiah." All three in their primitive forms may be brought (in Dr. Charles's view) within the range of the first century, while the date of their union cannot be later than early in the third (in the Introd. p. xlv., the word "not" has apparently dropped out from the first line.) The most interesting features are naturally those in the "Testament of Hezekiah"" and the "Vision of Isaiah." The first is concerned chiefly with the coming of Antichrist and the end of the world, and shows us incidentally the guilds or associations formed in the churches to wait for Messiah's advent and welcome "the beloved." This section gives Dr. Charles an opportunity for analysing with great skill all the elements of the Nero-Beliar-Antichrist myths, and the manner of their ultimate fusion. In the "Vision of Isaiah" the range is greater. The prophet is conducted into the seventh heaven, where both the Lord Christ and the angel of the Spirit join in worshipping and praising God. There he hears the Most High instruct the Lord Christ to descend through all the heavens as far down as to the angel of Sheol. From the fifth heaven onwards Christ is successively transformed into the likeness of each stage of angels, down to those of the air beneath the firmament, until, finally, he is born of the Virgin Mary, who (like the mother of the Buddha) suffers nothing as he comes into the world. The view of the universe and its various ranks of occupants which is thus presented is full of interest. But the elaboration of the whole process so much lacks reserve, that we cannot share Dr. Charles's confidence in its relatively early orgin, and the faint items of external evidence do not appear to us so decisive as to him. Very noteworthy in connection with the sources of many of the ideas and speculations which this class of literature contains, is the link supplied from the Persian story of Jemshid for the martyrdom of Isaiah with a wooden saw (Introd. p. xlvii.). The evidence of the extraordinary mingling of legends and beliefs in the atmosphere of Judaism and early Christianity continually grows. In this respect the parallel of the descent and birth of Christ and the Buddha is not without its significance. We trust that nothing will interfere to prevent Dr. Charles from carrying on his most valuable investigations.

A word of welome must be offered to Mr. Roberton's pleasant little book, entitled *Voices of the Past from Assyria and Babylonia* (4). The accounts of the excavations from the days of Botta and Layard down to the researches of M. Sarzec are excellent. Many of the illustrations of the significance of the cuneiform writing will be very helpful to those who wish to understand the mysterious process by which the same character may have several different values; and the versification of ancient poetical texts, for which Mr. Roberton modestly takes credit, agreeably smooths over the harshnesses inevitable in literal renderings. In the matter of some of his views, it may be doubted if modern research can always sustain his conclusions. The weighty authority of Friedrich Delitzsch has been recently cast against him in favour of a Semitic origin of the cuneiform script, while his pages confidently proclaim the old Akkadian theory as if it was absolutely certain. Is there any trustworthy scholar now who believes that the seal figured on p. 96 really represents the temptation, even with a "perhaps"? The authority of Berossos is surely erroneously invoked to sustrain the theory of a Chaldean origin for the story of the Tower of Babel; and the supposed cuneiform support is now abandoned (see, for instance, Gunkel and Holzinger in their commentaries on *Genesis*, or Cheyne in *Encycl. Bibl.*). Nor can the famous fourteenth chapter of Genesis be cited for determining the date of Abraham in the twenty-third century B.C. (p. 136). Mr. Roberton in no way writes from an apologetic standpoint. But his argument on this matter shows that whatever may be the value of the evidence for Khammurabi and the contemporary kings, he has not realised the historical and literary difficulties which surround the view that the story of Abram's pursuit had any basis in actual fact. The last chapter contains a convenient summary of the historic relations of Asshur and Israel. Many of the illustrations are excellent; it is to be regretted that in the inscriptions on the robe of Gudea (p. 159) the artist should have been allowed to put fancy characters.

The editor of the series, entitled "The World's Epoch-Makers," was ill-advised in assigning Buddha to Mr. Arthur Lillie. The little volume entitled *Buddha and Buddhism* (5) shows the same defects as Mr. Lillie's previous writings on the subject. Struck by many of the ethical parallels between the teachings of the Buddha and those of the New Testament, Mr. Lillie boldly proposes to derive the fundamental moral precepts of Jesus through Essenism from the Indian sage. Nor these alone: the fabric of doctrine follows. But of proof of the transmission he supplies not one jot. Assertion takes the place of evidence as in the following passage:—

> There is scarcely a doubt now with scholars that the early Christians borrowed the solution of earth's mighty problem from India. Christianity—at least the Alexandrian portion of it—is gnosticism, and gnosticism is the word *Bodhi* transferred to the Greek. *Buthos*, the abode of the inactive Father, is *Nirvritti*; and the illuminated *Pleroma*, presided over by Christ, is the *Pravritti* of the Buddhists (p. 20).

Our author remarks (p. 159) that "historical questions are sometimes made more clear by being treated broadly." His method accordingly is to ignore all established principles of investigation. He cites passages from documents of all schools and all centuries, from India, China, Tibet, Japan, as if they were all equally valid witnesses of the original teaching. The principal thesis which emerges from his somewhat confused exposition—namely, that the metaphysical theistic Buddhism of the "Great Vehicle" was in reality the primitive doctrine—cannot be maintained in face of the evidence presented by the Pāli texts. The arguments of Professor Rhys Davids are absurdly travestied by an author who is bold enough to declare that the story of Rahula is not to be found in the Pāli scriptures (p. 87)—Mr. Lillie may read it in the *Majjhima-Nikāya*, Vol. I., pp. 414-420. No attempt is made to explain the conditions of thought in which Buddhism grew up, or to indicate the relation in which the Buddha stood to his contemporaries. The writer's ability to understand his subject may be judged by his courageous assertion that Buddhism overturned the institution of caste (p. 212), or by his naïve remark (p. 190) "St. Paul is very contradictory about the atonement. This passage seems pure Buddhism"—and then he quotes *Romans* v. 18! The book abounds in irritating mis-spellings, which cannot all be set down to the printer.

Whatever Professor George Adam Smith writes is certain to be marked by a fine scholar ship and a profound religious sympathy. These qualities are not wanting in his last book on *Modern Criticism and the Preaching of the Old Testament* (6), eight lectures delivered at Yale University. The object of the book is to provide a fresh apologetic, and to prove to the preacher that he is no worse off under the new methods of historical inquiry than he was under the old systems of typology and Messianic prophecy. In the opening lecture, the liberty and duty of Old Testament criticism is skilfully deduced from the practice of Jesus and the apostles. The course and character of modern investigation are sketched with a firm hand; nor will any one charge the author with unwillingness to face the issues in the matter of the historical character of the patriarchs. The fourth lecture deals with the proof of a divine revelation in the Old Testament. This is derived from two facts; in the first place the origins of the religion of Israel can be proved to be substantially identical with those of the Semitic peoples around; but in the second place its higher forms far transcended anything that was reached by the peoples of Canaan, or of Mesopotamia. How is this difference to be explained? Professor Smith states his argument with such reserve and moderation that we can gladly follow him, if we can be sure that he is willing to extend his conception of the divine method of the education of the race, and recognise (for instance) in the philosophy of Greece a similar witness to the influence of God's mind on man's. But the plea in the next chapter for the spirit of Christ in the Old Testament brings us perilously near to abandoned modes of accommodation. Who would dream of looking for it, for instance, in the Song of Deborah? True, Zebulun and Naphtali risked their lives for freedom. But does that justify the expression "The battlefield was the Golgotha of early Israel"? And would the historian of Greece think it natural to celebrate Thermopylae and Marathon by saying that "there the spirit of Christ which was in [the Hellenes] from the beginning won its earliest triumphs"? The sense of unreality which such language awakens, should warn us against trying to dress up our historic judgments in the misfits of the old theology. A remark (p. 160) implying "the legitimacy of Matthew's reference of the [Emmanuel] prophecy to Jesus" excites little short of amazement, though Professor Smith informs his readers that the Hebrew original of the term rendered "virgin" is indefinite, and means some marriageable woman; on the other hand, nothing can be more straightforward than the treatment

of *Isaiah* ix. 6, where no gospel allusion needs to be vindicated. On the whole, the book will seem curiously unequal to the careful reader. He will wish that the subject of Messianic prophecy had been more fully treated in the new light, and that the significance of the Psalter with its great call to the nations to join in the worship of the only True had been developed in connection with post-exilic history. The long section on the history of the exegesis of the prophetic writings (pp. 216-265) appears out of proportion to its successor (pp. 265-274) which deals with their social and political preaching. But it is a more agreeable task to thank Dr. Smith for the fine insight of his last chapter on the Wisdom literature, and for the noble faith and inspiring moral enthusiasm which pervade the whole book.

J. Estlin Carpenter.

OBITUARY.

MRS. BROOKE HERFORD.

Many friends, both in this country and in America, will hear with sorrow of the death of Mrs. Brooke Herford, who passed peacefully away at Bournemouth on Saturday last. The companion for nearly fifty years of her husband's ministry, her life was rich in beneficence, animated always by a lovely spirit of unselfishness. We hope next week to publish a fuller memorial notice by an intimate friend of many years' standing. The funeral was on Thursday, at Hale, Cheshire.

THE REV. WILLIAM BINNS.

A year and a-half ago the Rev. William Binns retired from the active ministry to which he had devoted his brilliant gifts for forty-one years. He continued to reside at Blackpool, where he had been for six years minister of the Banks-street Unitarian Church, but his strength was failing. In July last year he suffered a very grievous blow in the death of his wife, his devoted companion for thirty years, and now we have to bid him also farewell. He suffered during the last weeks from cardiac asthma, from which the welcome release came to him last Saturday afternoon, in his seventy-fourth year. We have lost a very loyal friend—a man of great power and striking personality—whose influence was always stimulating, if it often roused antagonisms; a man always frank and staunch in loyalty to what he deemed to be right, and for the friends who knew him best rich in a tenderness unsuspected by those who saw only the rough exterior.

William Binns was a Yorkshireman, a native of Bingley, in Airedale, where he was born on Oct. 10, 1827. Some schooling he had, but he was mainly self-taught, having always an eager passion for reading and a strenuous desire for knowledge. His first employment is said to have been as booking-clerk at the Midland station in his native town, and he spoke of himself as having been a country-postman. As a young man he was a local preacher among the Methodists, but his keen intelligence could not be held within the lines of thought expected of him in that connection, and he became a Unitarian. In December, 1854, at the age of twenty-seven, he joined the newly-formed Unitarian Home Missionary Board, in Manchester, under Dr. J. R. Beard, to be trained for the ministry, and what he was at that time, his friend and fellow-student, the Rev. J. C. Street, tells in the tribute which follows this notice.

At the conclusion of his course at the Board, Mr. Binns, in April, 1858, became minister of the Unitarian Church, Charing-cross, Birkenhead, and with a break of two and a-half years, from October, 1868, when he was at Devonport, he served that congregation and the wider community of the town of Birkenhead for twenty-five years. It was in January, 1869, soon after his removal to Devonport, that he married Frances, the daughter of Mr. Frederick Chapple, a Liverpool merchant, whose devotion to her husband was always beautiful to see, and who, by reason of her intellectual gifts and moral ardour, was for him an ideal wife. His ministry from that time was immeasurably strengthened by her whole-hearted co-operation.

In Birkenhead the chief work of Mr. Binns's life was done; but at Plymouth, to which he removed in the autumn of 1887, and subsequently at Blackpool, his power as a striking and stimulating preacher, a brilliant lecturer, a good citizen devoted to reform and especially to the intellectual enlightenment of the community, made itself similarly felt. An ardent lover of Shakespeare, with a wide knowledge of literature, in each of these towns he and Mrs. Binns were largely instrumental in the founding of a Shakespeare society which became a public institution of far-reaching influence, and especially in Birkenhead Mr. Binns was long recognised both in this connection and in his pulpit as one of the strongest and most welcome elements in the higher life of the community. At Birkenhead he was also a political force not to be ignored, an ardent Liberal and follower of Mr. Gladstone, until the Home Rule division, which brought separation to so many chief friends. From the passing of the Education Act he was the constant advocate of the School Board, until the victory was at last secured for Birkenhead, and he and his wife were also specially interested in the work of the Charity Organisation Society.

For several years Mr. Binns was a leader-writer for the *Liverpool Mercury*, and a frequent contributor to the *Liverpool Review* and other papers. Our own columns for many years bear witness to his brilliant and versatile gifts, his last substantial contribution having been in August, 189?—two interesting articles on "John Wesley's Life and Journal." He was also a contributor to the *Westminster*, the *Theological* and the *Modern* reviews, in the first of which his article on "The Heresies of the Working Classes," in 1862, is specially remembered. One of the most characteristic of his essays was a brilliant article on "Matthew Arnold as a Religious Teacher," in the *Theological* of January, 1878. In that same year Mr. Binns preached the annual sermon of the British and Foreign Unitarian Association on "The Permanent and Transient in Religion," and in 1881 gave the third of ten lectures published as the volume on "Positive Aspects of Unitarian Christianity." His subject was "The Supreme Moral Law," and it was the subject nearest to his heart, to which he constantly returned in earnest and eloquent exposition, through his strong hold upon which he found his unfailing faith in the living God, and the spiritual life of man beyond the reach of death. As a religious teacher he brought faith and courage and new light to many. If he also pained some of his friends, particularly in latter years by the manner in which he criticised the advocates of Total Abstinence, it was done, we believe, with characteristic sincerity, and entirely without malice. We refer to this only because we are sure that he would wish frank words of truth to be spoken; and as we now think of him, admiration and gratitude for what he has given us far outweigh any other feeling, and we bid him farewell, rejoicing, as he would have us rejoice, in the new life to which he has now attained.

A FELLOW-STUDENT'S TRIBUTE.

In the passing away of William Binns one of the most picturesque and notable men of our ministry has fallen from our ranks, and left us all the poorer. For upwards of forty years he has been a prominent worker, and he was able to use his splendid gifts as a preacher almost up to the last days of his life. When the clarion call to the young men of our churches, sounded by the late Dr. J. R. Beard, was heard in the vales and hills of Lancashire and Yorkshire, there came a response such as would hardly be possible now. No widespread educational facilities existed then. There was no school-house near every cottage and homestead as to-day. Many a bright youth, born and nurtured amid poverty and hard labour, longed for means of culture in vain, and the loss to our national life was consequently very great. But even amid gravest disadvantages some exceptional lads gathered all sorts of out-of-the-way knowledge, read every book that came in their way, could be seen as they went to and fro to work conning some treasured volume, and turning every precious moment to account. In our Sunday-schools they learned to write and cast up accounts. Men of position and culture consecrated their gifts to Sunday-school teaching, and so reached and influenced these promising lads. It was wonderful to note what development took place. Many of these youths were stirred with a great ambition. Eager to learn, they were also ready to teach. In the school-house, in mechanics' institutes, in mutual improvement societies they found their double opportunity. Powers of speech were cultivated. Village platforms, and the forums of town debating societies were turned to account, and powers were developed that only needed the graces of culture and inspiration to make them influential for good in the life of both Church and State. Young men like these were stirred by Dr. Beard's appeal. He caught them at the very moment of their need. It was a remarkable group which presented itself to Dr. Beard and Mr. Gaskell when they opened the doors of the Home Missionary Board.

Young men between the ages of twenty-one and thirty-five, gathered from mill, shop, school-house, bench, and village postmen, but all with exceptional gifts, were eager to learn and filled with a desire to serve their fellow-men. Among this group, and notable among them, was William Binns. Sturdy, unhewn, and ungainly, he soon showed the real grit there was below the surface of his peculiarities, and gave evidence of powers of

thought and utterance which marked him out as first among his fellows. Already his reading had been wide. He revelled in Shakespeare and Ben Jonson. The Elizabethan age was peculiarly attractive to him. But he was also saturated with a knowledge of the Books of the Bible. Isaiah, the Psalms, the Book of Job fascinated him; and the wonderful life of the Carpenter of Nazareth drew him like a spiritual magnet. Dr. Beard and Mr. Gaskell found in him a student eager to learn, and ready to digest the best things they could offer to him. His gifts as a speaker were soon turned to account, and his fame as a supply in many of our smaller churches soon began to be sounded. Strange stories were told then, and to the end of his career, of his eccentricities; but he was always a welcome preacher, and when his three years of study were over he left behind in the College, among the Lancashire churches, and with his tutors, the reputation of an exceptionally gifted man, who would be sure to make his mark and do a great work.

His studies were wide and varied, but it was mainly in the realms of English literature and in philosophy that his best powers were employed. For forty-five years his name was heard everywhere among us. He was always a notable figure. His sermons and speeches were marked by careful preparation, and were illuminated with literary graces and mother wit, so that they were always heard with pleasure, or waited for with pleasing curiosity. He served our churches with unflagging zeal, and was known everywhere as a man of genius and power. He gave, to those most capable of judging, the impression of great mental powers, and men expected from him great things. But somehow he seemed to be content with smaller things than they expected. Yet whatever he did was well done. Whatever the outward man might be with its story of his eventful past, written in gesture and quaint speech, there was no slovenliness in his utterances. His thoughts were orderly and well compacted, and the evidences of his reading were furnished by apt quotation and story, so that his hearers always felt they were in presence of a master-mind. He will be greatly missed. He was a man by himself; he filled his own niche, and won his own place. As a comrade, a fellow-student, a preacher, a platform speaker, he will leave an aching void, but he will be remembered with great affection and respect by those who knew him best. As to the deeper things of the spirit, I must not write. He had his own spiritual oratory, wherein he sought and found his God, and gained the sanctities which made his life well-rounded and complete.

James C. Street.

ANOTHER TRIBUTE.

Come lovely and soothing death,
Undulate round the world, serenely
arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.

No one with firmer faith, no one with deeper meaning could have taken up and made his own, the above lines. No one has better taught men the bravery of soul which makes such words possible; no one has more faithfully led that simple, open, self-revealing life which in its wholeheartedness and deep devoutness makes eternal life an axiom instead of a theory.

A stern true friend, independent himself and encouraging always self-reliance in those who sought his advice; because he never condescended to conventional flatteries, one approving word of his was worth whole volumes of ordinary praise. Beneath a rugged exterior beat a heart wonderfully sensitive. His tenderness in the hour of trial or loss always came as a revelation to those who judged him by externalities. Strong-willed, radical by temperament, intolerant of subterfuge, hypocrisy and opportunism, few have succeeded in raising so many antagonisms, but, for himself, no man was his enemy nor ever could be. The saving grace of humour was his in such large measure and the virtue of forgiveness was so much his distinguishing characteristic, that not only did he bear no malice or hatred in his heart, but he compelled all, save the most obdurate, to offer again the hand that had been withheld.

A leonine man, shaggy, uncouth, not always to be approached; massive, but not slow. No velvet paw his, and in it were no talons ready to spring from their sheaths. When he shook his mane great was the upsetting of china, and great the consternation of "correct" personages; those who loved him easily forgave that weakness which came eventually to delight in making the tea-things rattle.

To some of us he was a veritable tower of strength, almost a second conscience also. The scattered essays, sermons, reviews and addresses which are the remains by which alone another generation will know him (surely worth collecting into a single volume), are to us priceless, but they are dumb beside the speaking portrait and the eloquently undecipherable letter from his hand.

'Tis good that he is free at last.

Arthur Harvie.

WILLIAM WESTERMAN.

It is with unfeigned sorrow that we record the death of Mr. William Westerman, so long and so honourably associated with the church at Domestic-street, Holbeck, Leeds. He had known no other religious home; for, having been brought to the Sunday-school when a babe, he remained "a faithful son" in our "household of faith" throughout the long period of more than fifty years. In the latter part of last year he had to relinquish business, but, regaining strength a little, he would venture forth, seeming to be more like his wonted self; but during February he suffered a severe relapse. The end came early in the morning of March 20—painless and peaceful, our beloved comrade having passed away in his sleep.

In the *Mill Hill Calendar* the Rev. Charles Hargrove gives the following tribute to Mr. Westerman's memory:—

"The loss of Mr. Westerman, who for many years past has taken a leading part in the affairs of the Holbeck Church, will be deeply felt by all old members. He was 'a good Unitarian' in the truest sense of the word—earnest, large-minded, diligent in business, trusted and honoured by his employers, had in affectionate regard by members of the congregation he belonged to. He was not yet fifty-four years of age, and but a little while ago all looked forward to his growing old in the service of his church and his firm. Now we can only hope that the example he has left will bring forward others to fill up the ranks, and go on with the work he and we have been so long interested in."

Mr. Westerman has been much missed at school and church during his protracted illness, and will be more missed now that he has gone from us. He had been scholar, teacher, superintendent in the Sunday-school, deacon, officer, and chairman of committee to the church. Unostentatious, unassuming, retiring, he yet was known to all; and was distinctly one of those who "let not his left hand know what his right hand did." Many a poor widow and other hard-pressed but brave-hearted women found a helpful friend in him.

His loyalty to Sunday-school and to our faith bespoke real conviction, and the best interests of society lay very near his heart.

By dint of perseverance, by probity and integrity in business, he had risen from position of clerk to that of manager in the service of Messrs. Ward, of Kirkgate, Leeds, winning the confidence of the firm by his application to duty and by his sterling character. As a citizen, he took keen interest in all municipal affairs, and, whilst Liberal in politics and religion, he was ever ready to help any good cause, so that his memory is fragrant far beyond the bounds of his own church and party.

As husband, father, brother, friend, he was loved greatly; and alike by rich and poor held in high esteem and respect. His generous large-hearted sympathy was made potent by his unselfishness. To his intimates he was always ready for a quip and a crack, with kindly humour and human drollery. Perhaps the outstanding feature of the man was the large portion of the spirit of the unspoiled child which lived in him.

The deepest sympathy is extended to the bereaved family, and was abundantly demonstrated at the interment and at the "In Memoriam" service, when very large and reverent companies gathered to pay their last tribute of affection and respect. Let us thank God for those who have been, and pray Him grant that none of life's disciplines fail of their high end.

C. H. C.

THE HILLS OF NAZARETH.

It is early morning, and the mists lie thick around our tents and fold us in, silent and chill. It is well so on this first morning in Nazareth, for the modern town, with its hotels and churches of many sects, is thus hidden away, and one may dream of a village that once was here, close by, among these upland hollows, wherein was a carpenter's house and workshop, and a boy, destined to change the courses of human history through long after ages, who wrought by his father's side in homely toil. Very beautiful to me is the grey, cold mist of this quiet hour of dawn, drawing its soft veil over the ugly and obtrusive present, and letting the mystic, ideal past come back for a while. Perchance the old was no better or more fair than the new. The little ancient town, built probably somewhat higher up the northern slope, may have been no more attractive to the eye than this to which we climbed from the plain of Jezreel last night, and its people no more ideal than

those who came about our tents to sell things or to stare and beg. But it was different; it pertained to another age and race; it nourished the life and thought of a young prophet, and in its synagogue on a Sabbath Day he once "stood for to read." The Jesus of Nazareth whom we reverence and idealise belongs to another Nazareth than this on which, presently, to-day's sun will shine. And I may muse of that other for a little, while the soft vapour of the hills clings to the ground and hides the actual from sight.

The form of a woman comes out of the mist, walking slowly across the little grassy slope on which our camp is pitched. She is tall and erect; the folds of her long loose robe fall lightly down to her bare feet, as she steps silently over the dew-laden grass. Her face, once beautiful I think, is sad and grave as she turns to ask some question of the men who are preparing their morning meal over a charcoal fire. Swiftly and unbidden comes the thought, that even thus might Mary of Magdala here come in the early morning to ask some question of Jesus or his disciples. Magdala is far hence, in Eastern Galilee, and that Mary would hardly have been in ancient Nazareth. But the form, the dress, the grave and thoughtful face, the quiet voice—these might have been like this woman's. So, at least, amid these changed conditions of time, one welcomes something human, natural, unsuspecting, that revives the past.

A bell in the modern Greek Church below rings out harshly and strange to the ear, calling to morning service; but the mind heeds it not. A light breeze stirs among the branches of an olive tree, close at hand, and its damp grey-green leaves quiver a little. Its gnarled trunk tells of many years' growth. It is older, perhaps, than the church and its clanging bell, and to-day, for the traveller, seems more real, and speaks to some deeper feeling, and calls to a simpler worship and a more spontaneous morning prayer.

The Syrian woman departs and goes slowly down the hill; the voices of children come from the road below; the mists give way and creep up over the higher slopes; the warm glow of sunlight comes. It is day, and modern Nazareth is there. The past will not return.

Reaching a crest of one of the Samaritan hills yesterday, Tamari, our trusty dragoman stopped his horse till we came alongside. "There," said he, pointing to the far north, "is Hermon; and this nearer hill is Little Hermon, and that is Mount Gilboa, and yonder"—pointing to a central height in the Southern Galilean range, and speaking with a tone of exultation in his quiet voice—"*yonder is Nazareth.*" We could see a gleam of white lying just under the summit of the hill, and realised then, what we had so often read, that the home of Joseph and Mary nestled thus, high and secluded, among the "upland hollows" of the stony hills of Galilee.* It seemed to be raised aloft toward heaven, and yet sheltered by the rocky fastnesses of earth. Surely some "good thing" *might* come from such a place, though the contemporaries of Jesus thought they could "search and look" for it in vain.

We took our first long glance at Nazareth and the wide sweep of hills on either side of it, and majestic Hermon, snowclad and sunlit, far beyond; then descended the last of the rugged tracts of Samaria, and with that white gleam on the Galilean heights always before us traversed the lovely and fertile plain of Esdraelon, till, late in the afternoon, we climbed a long winding rugged track, and found our tents in a little olive orchard, facing the "En-Nâsira" of to-day.

I finish this little paper as the sun is setting, and his clear calm light lies on the surrounding hills. It is there, on those hills, that we have spent most of the day—not in the hot town, seeing the show-places of the different religious sects. It is Sunday, and we felt that the purest air and the holiest memories were on those heights.

The prophet of Nazareth would be nearer to us in places where the "lilies" still are "clothed," and "birds of the heaven" are fed. The hills belong to him in a way that the streets of the town do not. Before he began to teach and to preach, they must often have been his sanctuary and the scenes of silent inward questioning and of lonely reverent thought.

And now, as the light fades from off the long curved outline of those summits, I can think how he must have walked and wondered there, and how the great thougths and divine sympathies of his after ministry were borne in upon him there, and the "Spirit of the Lord" came upon him, and his destiny of love and sacrifice was determined by that mystery of grace which we to-day may know in fellowship with each other and with Him.

W. J. J.

Nazareth, March 17, 1901.

* Nazareth is 1,237 feet above sea level. The highest of the hills which surround it, forming the cuplike hollow in which it lies, is 1,600 feet; the lowest about 1,400.

THE CHILDREN'S COLUMN.

Habit.—I.

If you come to think of it, how much of our life is spent in doing or being the same thing in the same way, day by day, week by week, year by year. This doing or being the same thing over and over again is Habit.

Not long ago you were told in a charming way about the interest and pleasure of studying the habits of birds in field and hedge-row, or in town parks and gardens. I could not help thinking it would be even more interesting and useful for you to study the habits of children, to try and look at yourselves a little as God and your parents and teachers look at you. For just as God gives instincts to the birds, and helps them to form habits for keeping themselves alive and happy, for building their nests, rearing their nestlings, and cheering us with their song and beautiful bird-life, so He gives you as wonderful powers of body, and still more marvellous powers of mind and spirit, and Himself sets you, or directs your elders how to start you practising these powers, that you may grow up with the habits of healthy, orderly, clever, industrious, unselfish men and women, to be and to do all for which He made you alive.

Now one reason why we form habits, why it comes natural to want to do or think or feel the same things over again, is that we find out quite as babies that it is easier to do anything a second time than the first, and much easier the third time than the second. With what delight a child begins to walk alone as its tumbles and totterings become fewer! Before you can cycle, you find that you have to ride at first with help, then cautiously by yourself, that you do not feel inclined to run into the second vehicle you meet quite so much as you did the first, and that after daily practising, the habit of cycling becomes as natural and pleasurable as that of walking. Think of some other habits—keeping oneself clean, minding one's own business, thinking of other people more than oneself—in all these, "practice makes perfect," because they grow easier the oftener you do them.

This ease, moreover, is passed on from parents to children. A habit is partly born in us. So, you learnt to walk upright on your two legs more easily than the babies of the earliest men and women, who were still somewhat monkey-like in their ways, and I have no doubt that you little girls will learn to cycle more readily than your mothers and aunts did, who were the earliest women to accustom their nerves and muscles to the habit of riding a bicycle. I know it is easier for you to be kind and loving than the children who lived before Christ started people in the habit of feeling that human beings are all children of one great family of God their Heavenly Father.

Yes, our life is a very curious bundle of habits, silly and useless, wise and useful, good, bad, and indifferent.

The foolish little habits are a nuisance, are not they? "Hands in pockets," eh? boys. Do not I know many lads whose lives are a misery till mother has cured them of feeling shy, if they do not thrust their hands into their trouser pockets? Fancy your courage and ease of mind depending on an ungainly meaningless trick with the hands! And girls for the same reason play with their hair, or stand on one foot, or cross their legs ungracefully when they sit down.

I am not going to talk about the downright bad habits. We all know them only too well, and don't you think that the best way to give up, indeed never to start, the bad habits, is to think only of the good ones? Try that plan. If you make up your mind to be orderly, there is not much chance of your being untidy. If you keep your intention of being punctual, you will not be late. If your heart keeps full of good temper and love, there is no room for bad temper and hate. If you act and think and speak only what is true you will never know the misery of a lie.

Emily H. Smith.

These are the flowery fields, where first
The wisdom of the Christ was nursed:
Here first the wonder and surprise
Of Nature lit the sacred eyes:
Waters, and winds, and woodlands here,
With earliest music charmed His ear,
For all His conscious youth drew breath,
Among these hills of Nazareth.

. . . .

The quiet hills, the skies above,
The faces round were bright with love;
He lost not, in the tranquil place,
One hint of wisdom or of grace;
Not unobserved, nor vague nor dim,
The secret of the world to Him,
The prayer He heard which Nature saith
In the still glades by Nazareth.

G. A. Chadwick.

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LONDON, APRIL 13, 1901.

CHURCH COVENANTS.

A SPECIAL report of great interest has just reached us from the American Unitarian Association. A resolution was unanimously adopted at the annual meeting of that Association, held in Boston last May, in pursuance of which the President appointed a committee, of which he himself was to act as chairman, with the following instruction :—

> To collect and codify the church covenants and statements of faith now in use, to the end: first, that any church may be assisted in forming some basis of membership for its followers; and, second, that some wise system of presenting and teaching our faith to the young may be devised.

To the committee thus appointed the Rev. LEWIS G. WILSON acted as secretary, who, we are glad to hear, is to be among our American visitors at the Whitsuntide meetings. To him we are indebted for the report, which summarises the results of careful inquiries, and concludes with certain recommendations which received the unanimous assent of the committee.

Of the 459 churches enrolled in the American Unitarian Year-Book for 1900, replies to the questions of the committee were received from 250, from all parts of the United States and Canada, and from churches the most diverse in character and situation; thus the committee had ample material for the consideration of the questions with which they were asked to deal.

The replies to the first question, "*What is the covenant of your church?*" show that 90 out of the 250 churches have, in the actual words or the substance of them, adopted the covenant recommended by the National Conference of 1899 :—

> In the love of truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

Of the rest, 41 have no statement of any kind, while 111 report some other Covenant, Bond of Fellowship, Preamble, or Affirmation of Belief. Some of these are very theological; others are simply business statements. Many of them have long ceased to have any practical bearing upon the life of the church. One helpful statement, which is quoted in full, is as follows :—

> We hold the objects and aims of the Christian Church, and this as a branch thereof, to be the upholding and growth of character; the getting and doing of good; the furtherance of knowledge and practice of divine law and duty, and works of charity, and good will toward men.
>
> We avow it our religious duty to seek truth and encourage the search thereof by others, from all sources whence it may be found, allowing and fostering perfect liberty of thought and conscience for each, with responsibility only to the Judge of all.
>
> We acknowledge our obligation to walk in amity and peace with our brethren, to promote the welfare of this church by support of its instrumentalities for good, by acquiescence in its councils, by attendance on its services, and, above all, by consecration of ourselves to a spiritual life, and striving in all ways to live as followers of the Master and children of God.

A considerable number of the churches have inherited from former generations the institution of a church within the church or congregation; but even where the old organisation has survived it has become for the most part inoperative, and the prevailing conception is of one body of worshippers, whether called "Church," "Parish," or "Society."

As to what should be the basis of membership in such a religious society, the diversity of usage as to covenants shows what various opinions there are. One position is that of the minister who says that the bond of fellowship in his church is "interest in what is going on." And he adds :—

> The test of membership has never been defined. We pay our bills. We have good congregations. We love each other. We find homogeneous action easily attainable. We look up and we enjoy life, and we give away all we can. If it became needful at any time to decide who belonged, I suspect we would make contribution of money the test. But we pray that the day of such things may not come.

While such an attitude must not by any means be taken as proving carelessness to the real significance of the church as a centre of spiritual activity, there is evidently a growing feeling that something more definite in the way of acknowledgment of a common purpose and distinct acceptance of a duty is needed.

With regard to the training and welcoming of the young people into avowed membership of the church, there does not seem to be the same strong body of opinion as in the matter of covenants, but a certain number of the churches have Confirmation or Preparation classes and special services for the admission of new members. Some of the replies strongly urge the use of some other term than "Confirmation" in this connection. Only eight of all who replied were positively opposed both to the name and the thing. The following reply is quoted as representing the average feeling :—

> I am a great believer in the Confirmation Class—perhaps a new thing under the old name; for I mean simply a class of young persons instructed in the principles of our faith and our church history; and appealed to to try more earnestly to translate their creed into life.

The committee report strongly in favour of the systematic instruction of young people in the principles of their faith and the value of their rich inheritance, and as the result of their whole investigation conclude with the following recommendations :—

1. We recommend a single and inclusive organisation for our churches. This organisation should be the church. [This, as we understand it, refers to each separate congregation, which is to be homogeneous, in the sense of having no "church" within the church.]
2. We recommend the adoption in each of our churches of some brief and simple covenant or bond of fellowship which will express the purpose of the church life.
3. We recommend a definite and clearly defined church membership, consisting of those who have accepted the bond of fellowship. Voting on all matters pertaining to the finances of the church should, however, be restricted to those who have made some stated contribution toward the support of worship.
4. We recommend that the members of the church be received into its fellowship by some simple public service of recognition, and that the younger people of the church be prepared for such membership in a religious study-class under the direction of the minister.
5. We recommend that the list of members be accurately kept up and carefully preserved.
6. We recommend that, when members of a church remove to another community wherein there is a Unitarian church, letters be addressed at once by the minister and clerk of the parish to the minister and clerk of the parish to which removal is made, recommending the friends to the hospitality of their new church home.
7. We recommend that a special committee of the Association be appointed to suggest methods for conducting the preparatory class of young people and appropriate services of fellowship.

In making these recommendations the committee of course claim no authority over the affairs of the "free Congregational churches that acknowledge the Unitarian faith and fellowship," with which they are connected, and recognise that local conditions may make some of the suggestions undesirable, but they ask for a patient and serious consideration of the results of

their investigation. And knowing how much the same questions are occupying the thought of earnest members of our churches in this country, it seemed well to pass on these suggestions for their consideration also.

SMALL THINGS AND GREAT—AND GOD.*

BY THE REV. JOHN PAGE HOPPS.

"The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel: He healeth the broken in heart, and bindeth up their wounds: He telleth the number of the stars: He calleth them all by their names."—*Psalm cxlvii.* 2—4.

Thoughtfully reading these words, the first thing that might occur to us is the linking together of these two affirmations—that the God who tells the number of the stars and calls them all by their names is also the God who heals the outcast's broken heart, and binds up his wounds. What a suggestion of the illimitable great and unreckoned small! What an arresting suggestion of infinite grasp! He who counts and orders and names His suns and stars, like chariot steeds, and determines their movements, and maintains their speed—the great mathematician and master of the music of the spheres—is He who broods over the poor outcast in a garret, and hovers by the bedside of the labourer in the hospital, healing the broken in heart and binding up the sufferer's wounds.

Is that poetry only; or is it sober fact? Will it do here, in the Church, as a pleasant picture, or shall we be able outside to feel its truth? Let us see: though, at best, in this amazing world, we can only feel our way.

There is only one way in which God can be everywhere and in all things; and it is here that the definition of "Our Father's Church" helps us—God is "the inmost uplifting life of all things." Nor is that saying merely poetic and vague; for, picture it and explain it as we will, there is an "inmost uplifting life of all things." We see nothing as it is in itself: we see only what the inmost cause manifests. Flowers and children's faces are manifestations of "the inmost uplifting life." If you could see that life, you would not see flowers and faces, which are but the outward and visible signs of the inward and invisible grace—you would see God. Even a grain of sand has an "inmost uplifting life" which causes it to be, or seem to be, a grain of sand. Smash it and subdivide it, and get to the minutest particle of it, and even then the secret is as far off as ever. Follow it as far as eyes and instruments go, and you will be still no nearer. "The inmost uplifting life" or force or thrill is still its mystery and its cause. And that is true everywhere—of the merciful healing tendency of time, and of the blessed law in the human body which leads the wise physician to say "All we can do is to help Nature," to clear away impediments, to make straight in the desert a highway for our God—that is, for the healing power. And the harmony of stars and suns is an expression of the same "inmost uplifting life." The mathematics of the heavens is in nowise different from the healing harmonies of earth; and the cause is the same, whether you call it Providence or law, Gravitation or God. So, when this fine old Hebrew sang of the Lord who shepherds the stars, and binds up the outcast's wounds, he could only mean—or, at all events, we can only mean—that there is a God-force, a God-order, a God-life in everything—a force, an order and a life pervading all things unbrokenly; here manifesting itself in the healing of a cut finger, with its own blood, and there revealing itself in the skylark's song, or the musical movements of the skylark's wings, or the music of the movements of suns and stars, and boundless systems of suns and stars, which never fail to keep perfect place and time in that tremendous dance of worlds throughout all space.

Everywhere "the inmost uplifting life" is a healing force wherever possible. The soothing "oil and wine" of the good Samaritan had a good God in them; and the goodness of the good Samaritan and the virtues of the healing oil and wine were equally manifestations of the heavenly Power. The curative virtue of a medicine is its "inmost uplifting life." Even the so-called disease may only be the effort of "the inmost uplifting life" to free itself from injurious elements. Many "diseases" are Nature's efforts to expel the enemy, and to heal. Her tendencies and functions are all for unfolding, uplifting, cleansing; and if they cannot prevail to heal, there comes the merciful ending, and Nature is "justified of her children."

All this which is true of suns and stars, and broken hearts and wounds, is true of our great complex and many-sided human life as a whole. It looks a hopeless chaos, just as the starry heavens may look to a rustic who understands nothing of astronomy; or as the medley of life upon the earth may look to one who knows nothing of Evolution. But there is order at the heart of it—music above and harmony below—and God the All in all, because the One manifesting Life and Force in all. We are face to face with a Divine Ideal working itself out in this immense drama of human life; and God is calling upon us to help Him, and we are helping Him. You teachers are helping Him, and He is helping you; for this longing to serve and bless is the "inmost uplifting life" in you.

This is the faith we need in these days. It is doubtful whether the world ever needed it as much. The poor world always seemed chaotic in its struggle onward; but such a complication of chaotic conditions it probably never knew before.

Does not this, then, contradict all that I have said? It would if we kept short accounts with God. But short accounts are impossible with God, as His great workman, Evolution, shows. One of the Hebrew poets understood this when he said that part of man's wrath would God restrain, and part He would use: and Hamlet, crying, "Praised be rashness!" said that "our indiscretion sometimes serves us well," and this, he says, should teach us that—

> There's a divinity that shapes our ends,
> Rough-hew them how we will.

All history suggests it, though the price poor Humanity pays is awful enough at times; and yet the paying of the price may itself be a part of the process of creation, just as the struggle to learn is itself a part of the process of education.

What, then, does this fine old Hebrew utterance say to us? We cannot imitate God in His grasp and comprehension of the stars, but we can be consolers and healers of the outcasts. And what a lesson there is in it! How apt we are, when we think we are seriously occupied, to be impatient of minor things! Here is a man who has great duties to attend to, and he says, "Oh, I cannot be bothered with that poor woman," "with that case of the injured man," "with that sick child!" What a suggestion, that it is the namer and forth-leader of suns and stars who consoles and heals! "Don't trouble me about it!" says the great small man. "Come unto me all ye that labour and are heavy-laden, and I will give you rest," says the truly great, the God-like man. Ah me! let the strong be pitiful; let the great be gentle; let the most wise teach the most ignorant; let the rich learn that "blessed is he who considereth the poor!" The wise Jesus taught all that when he said: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

Do you remember that amazing picture of the coming king in the 72nd Psalm? Oh, how the world is longing for him! It has never had him yet.

> In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him; for he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall have pity on the poor and needy, and shall save the souls of the needy. He shall redeem their soul from fraud and violence, and precious shall their blood be in his sight.

Did you ever hear elsewhere of such a king? In his days shall the righteous flourish—not the conspirators, the robbers, and the men of blood; and there shall be boundless peace; and the men in the wilderness shall reverence him; and his enemies shall yield to him and love him; and the common kings shall do him reverence; why? why? Listen! Because he shall be the deliverer of the needy, and the friend of the poor, and the champion of the helpless, and the shield against deceit and violence, and the valuer of the blood of the oppressed. Where is that king? Alas! we look for him in vain. But, if he ever came, he would indeed be God's vicegerent upon the earth.

But if we cannot get that king, we may at least work for that ideal of government and life, and so reverse the order of centuries. Until now, the ideal of government and of life has been the rule of the strong for the using up of the weak; but one day the ideal of government and of life will be the rule of all for the helping of the weak—and he will be king anywhere who can best help and serve. For remember—and note well the tremendous thought—that God Himself does all that the Hebrew poet said; and yet we know He does it only through His instruments. Who or what are His instruments in the ordering of the heavens, we know not; and what glorious hosts help Him there,

* The sermon preached on Good Friday at the annual meeting of the Manchester District Sunday-school Association at Gorton.

no man can say: but we know that in many ways we are His instruments upon the earth. Through mother-love, and physician's skill, and teaching power, and tender sympathy, and militant indignation against wrong, and the soul's hungering and thirsting after righteousness, and the common kindness of master and mate, the great God works. So we must not think we discharge ourselves of our duty by giving a little money: we must give ourselves—and we can. The master in the factory or shop; the mistress ordering her maids, down to the little creature at the sink; the kindly teacher; the shop mate, can all be true kings in their way—in God's way; for the hired hands, the young apprentice, the little maid floating out into "service" for the first time, the boys and girls in the school, the shop mate, the played-out old worker, waiting now only to know what society is going to do with him—all want God, and all want us, and all can get God's help through us.

And remember, too, that Jesus made the Son of Man's welcome turn at last entirely upon this:—"You saw me hungry, and you fed me; you saw me thirsty, and you gave me drink; you saw me a stranger, and you welcomed me; you saw me naked, and you clothed me; sick or in prison, and you came to me—come in, beloved one, to my joy."

Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and welcomed thee? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brothers, ye have done it unto me.

Of course that is the ground of the Brother's welcome, for the Father, who counts and names and directs the suns and stars, also consoles the outcasts and bindeth up their wounds—or, in mercy, stills the grieved senses and broken heart, and takes the stranger in.

Does any one say: And what has all this to do with Sunday Schools? Is it possible that any one has not seen bright children's faces all the way through—and the faces of uncouth lads and restless girls, and the poor little "outcasts of Israel" that all England knows? Think again, and listen to one who knew the Father well:—

Whoso shall receive one such little child in my name receiveth me, but whoso shall cause one of these little ones to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Ah! see your calling, brothers and sisters! Let the mightiest serve: let the man or woman, most like a little earthly god in rank and influence and greatness of occupation, come here and look on the great heavenly God. Come and imitate Him, in His loving condescension, in His gentle ministries, in His healing tender mercy. Come under the tremendous canopy of His heaven, and learn what this means for you: "He who telleth the number of the stars, and calleth them all by their names, doth build up Jerusalem: He gathereth together the outcasts of Israel: He healeth the broken in heart, and bindeth up their wounds."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

DR. WARSCHAUER ON UNITARIANISM.

Sir,—Dr. Warschauer's letter in your current issue has interested me profoundly. My thoughts have kept recurring to it for the past five days.

It interests me because it seems to me the most distinct enunciation we have yet had from one ministering in our group of churches of a view of Christianity which has lately appeared amongst us, and which is widely divergent from that which many others of us hold.

Dr. Warschauer opens up the matter by saying that "there has been a tendency in Unitarian thought to make Christ no more than a great ethical and spiritual teacher." Now, I do not think that this can be said to be merely "a tendency." It seems to me rather a fulfilled achievement of Unitarian thought. One of the great marks of Unitarian thought during the last forty years has been sure and steady progress towards this conception of Jesus, not as a Mediator in the Evangelical sense, but as a mighty Teacher—a Teacher, indeed, by life and example as well as by word, but still supremely a Teacher—a Teacher of the Fatherhood of God and the Brotherhood of Man. For Unitarians Theodore Parker began this development, and was persecuted and contemned. But as a very old and dear ministerial brother writes to me in a letter received to-day, "Which of us is not a Parkerite now?"

Well, certainly Dr. Warschauer is not, nor would wish to be. He holds that "there can be no living Church apart from the living Christ, the Incarnate Son of God," and rebukes those of us who do not think with him for "refusal of a divinely proffered means of access through a unique Personality in whom the divine and human elements are perfectly mingled." And I fear I must incur his condemnation when I express my glad conviction that through many other agencies—through evangelists, prophets, martyrs; through the glorious ministry of nature; through deep experiences of life and many a whispered message in the soul—we have "divinely proffered means of access" to God and life and joy.

Dr. Warschauer would have us take up his attitude towards Christ to prevent calamity to our churches and in the interests of "contagious fervour and irresistible enthusiasm"—which one would suppose must abound in all churches of orthodox creed. Personally I do not believe that his theology is more likely to kindle fervour and enthusiasm than a simpler Christian Theism. But even if I did, I should deem the most "calamitous" thing that could happen to our churches to be this: that any of us should adopt a given view of Christ or of the relation of the soul to God for any other reason than that to our inmost mind and conscience it approves itself as true.

I am proud to belong to a religious fellowship which can embrace opinions so divergent as those of Dr. Warschauer and my own. But I do not wish convictions which are sacred to me to be apologised for or mildly disparaged as "tendencies" to be regretted.

Lastly, I should be very grateful if Dr. Warschauer would tell me from whom amongst us he has heard an "oft-expressed belief in 'the humanity of God and the divinity of man.'"

Richard A. Armstrong.

Liverpool, April 9.

THE RELIGION OF THE INCARNATION.

Sir,—Dr. Warschauer is mistaken in supposing I had any motive in questioning his use of the word "Incarnation" other than that which I avowed. I have admitted that there is probably little difference between my own views and those published by Dr. Warschauer in the *Seed Sower*. I maintain that "the Incarnation" is improperly used if it is intended to mean no more than that. Or, perhaps I should make my meaning clearer if I say it cannot mean as *much* as that. Dr. Warschauer associates all men with Christ in participation in the Indwelling Spirit; what difference there is is a difference in degree only.

The "Incarnation" isolates Christ from the rest of mankind and regards him as a being removed, not only in degree, but in nature, from all other members of the human race. I do not see how the same term can cover doctrines as wide apart as those of Dr. Ellicot and Dr. Warschauer.

So far from being in favour of the "letter," as Dr. Warschauer suggests, it is because I am on the side of the spirit that I object to label a spiritual doctrine with an ecclesiastical and dogmatic term. But I do not remember that I have objected to anything beyond the misapplication of a phrase which has been "ear-marked" for so many centuries. I may add now that I regard it, in view of its accepted meaning, as not only inappropriate but inadequate as a description of Dr. Warschauer's views, as it certainly is of mine.

In his last letter to The Inquirer Dr. Warschauer introduces other questions and uses language which does not appear, on the face of it, to be consistent with his original propositions, but I assume he means the same thing.

Walter Lloyd.

Gloucester, April 10.

Sir,—Having read Dr. Warschauer's letter in your last number, I venture to offer a protest against the tenor of his concluding remarks. As one who was brought up amid High Anglican traditions, and who at no slight cost of feeling broke away from these under the constraint of larger religious ideas, I cannot see without dismay an attempt to emphasize a doctrine of "Incarnation" which is, it seems to me, perilously akin to that taught in "orthodox" quarters. When there is laid down, as especially needed for the vivifying of our Free Churches, a doctrine of Christ as the "unique Personality in whom the divine and human elements are *perfectly* mingled" (what verification of this could ever be offered on the finite side?), and when, at the same time, special emphasis is placed on the Mediatorial capacity of Christ, I ask myself whether it was for nothing that I fought my way out of Orthodoxy! For surely, Sir, such an interpretation of

Christianity as Dr. Warschauer offers can have but one result—the renewal of old conceptions as to a Special Exceptional Revelation.

I think it may not be deemed irrelevant if I quote a passage from that very stimulating pamphlet "The Faith of a Free Church," by Dr. Samuel M. Crothers. Speaking of "our faith in Christ" he says:—"For myself, I believe that the glimpses we have of the historic Jesus justify the spiritual ideal we have formed of him; but this belief must be founded on historic evidence. *The faith of the soul in goodness is independent of this.* . . . If the story of the 'highest, holiest manhood' is not history, then it is prophecy. . . . He who has given himself in full loyalty to the Christlike life, finds something remaining steadfast through all intellectual change. Something, he says, I have found supremely good. If it is manifested in an incarnate God, I will worship Him: if it is manifested in one man, him will I follow: if it is manifested in a growing ideal of the race, I will give myself to that ideal, and seek to realise it. *But whether in God, or man, or growing ideal, whether realised in time past, or hoped for in time to come, in whatever height of Deity it is, in whatever depth of suffering humanity, on it my heart is fixed.*" Underlying these words may we not find a truer and more satisfying conception of our faith than could be looked for in any renewal of Special Incarnation theories?

J. Nield.

April 8.

"SACRAMENTARIAN."

Sir,—It is somewhat remarkable that the word *Sacramentarian* is frequently used in a sense which is the exact opposite of its original meaning. Many persons make the mistake of speaking of Sacramentarians when they intend to denote those who hold high or extreme notions of the efficacy of the sacraments. But, as technically used in Church history, it denotes persons who hold a low view of the sacraments, and is applied to the party among the Reformers who were opposed to Luther's doctrine. A Sacramentarian is defined in Webster's Dictionary as "one who rejects either the Roman Catholic or the Lutheran doctrine of the real presence of Christ's body and blood in the sacrament of the Eucharist or Lord's Supper." At the Diet of Augsburg the Sacramentarian party put forward a Confession of Faith which "rejects the doctrine of a corporeal presence, and although it admits a spiritual presence of Christ which the devout soul can feel and enjoy, it excludes all idea of a physical presence of Christ's body." This view of the Lord's Supper is generally associated with the name of Zwingli, and is the one which is commonly held by Unitarians and other liberal Protestants. It would therefore be correct to say that most Unitarians are Sacramentarians. On the other hand, if we wish to refer to those who hold the Roman and High Anglican doctrine of the Real Presence, we should describe them as Sacramentalists. There is no reason for using the wrong word when the right one is ready to our hands.

Edgar Solly Anthony.

Poole, April 8.

Every duty we omit obscures some truth we should have known.—*Ruskin.*

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

ANNUAL MEETING.

The fifty-sixth annual meeting was held at the Brookfield Church and Schools, Gorton, on Good Friday. The day could not have been better for such a gathering, and this, coupled with the attraction of the new schools, the presence of Mr. Page Hopps as preacher, and the promised second distribution of medals in commemoration of long service, doubtless helped to swell the attendance into a record one. Certain it is that numbers were there—at service, business meeting and public evening meeting, all space being fully utilised. A heartiness and deep-seated enthusiasm characterised all the proceedings from the singing of the first hymn, "Let us sing the praise of Love," to the pronouncing of the Benediction with which the evening meeting was closed. Great credit is due to the Gorton friends for the excellence of their arrangements and for the way in which they catered for their 800 guests at lunch and tea. Simply to mention that there were somewhere about a hundred voluntary workers is sufficient to show that Brookfield intended the day to be a success so far as they had to do with it.

The religious service, conducted by the Rev. J. P. Hopps, was beautiful in its simplicity, and all through ran the note of pleading for oneness, for help and strength that man may help and strengthen his fellows, and for a large pure idealism. For the reading Mr. Hopps gave a selection from the Psalms and a passage on "The Ideal King," showing that the true idealist is the most complete practical man. The sermon will be found printed in full in another column. The collection amounted to over £18.

THE BUSINESS MEETING.

After service the President received the representatives of other Associations in the schoolroom, as follows:—The Rev. W. G. Cadman (Sunday School Association), Mr. H. Titford (London Sunday School Society), the Rev. J. Kertain Smith (North Midland Sunday School Association), the Rev. F. Allen (London and South-Eastern Sunday School Union). Luncheon followed, and in the afternoon the business meeting was held in the church, the Rev. S. A. Steinthal, the retiring President, in the chair.

COMMITTEE'S REPORT.

The report opened with a reference to the national loss sustained in the death of the Queen, and said of her: "She lies enshrined in the hearts of her subjects as a noble woman, and her best monument will be the faithfulness to duty in her people like that which inspired her noble life." Particulars were given as to the publication of "Hymns and Choral Songs," both of the new number and of the old bound volumes, for which there was a steady demand. There was a good record of examinations, the visiting of schools, and of winter lectures. The work of the Temperance Branch had not been so successful as had been hoped. During the year 45 children (as compared with 64 in the previous year) had enjoyed the benefit of the Red Cross Seaside Home. As to the Holiday Home at Great Hucklow, full particulars were given, as to which our readers have been kept acquainted. The Home, which was opened by the President on July 7, had since been occupied by 736 visitors, of whom 656 stayed the full week open to them; of these 314 were over sixteen years of age. Additional land had been secured on a ten years' lease for the building of dormitories adjacent to the dayroom, which were considered essential to the success of the scheme. It was expected that the new buildings would be ready for occupation by June 1. The Rev. S. H. Street, who had accepted ministerial charge of Bradwell, Flagg, and Great Hucklow, had been appointed Superintendent of the Home. The report contained a second, and final, Teachers' Long Service List, including fifty-four names of teachers whose length of service ranged from 20 to 54 years. At the head was Miss A. Taylor, Rawtenstall, 54 years, and, second, Mr. D. Baxter, Longsight, 43 years. The general account showed a deficit of £30 on a total of £220. The statistical return showed 80 schools on the roll at the close of 1900. In the 68 schools from which returns were received in time to be utilised there were 1,413 teachers and 13,564 teachers on the books, of whom 4,081 were over sixteen years of age.

The President, in moving the adoption of the report, spoke of the deep feeling which had been stirred by the Queen's death, and the great influence she had exercised on the social life of the people, in the encouragement of all who were engaged in good works. He then referred with great satisfaction to the work of the convalescent and holiday homes. The statement as to the Twentieth Century Fund showed a balance of only £57 in hand, but since the printing of the report this had been increased to close upon £338. On the building account in connection with the holiday home there was likely to be a further expenditure of £665, and additional furnishing would probably cost £200 more. At the very least, therefore, they must raise about £900 to meet the liabilities which they actually knew of, and extra liabilities in connection with building must, of course, be expected. The report showed that the temperance work of the Association was not in a satisfactory condition — they had not done enough. He hoped more temperance speakers would offer themselves, and that in the future the Association would be stronger in that department of its work. In conclusion, the President expressed sympathy with Mr. J. Reynolds, the statistical secretary in his illness.

The resolution was seconded by the Rev. B. C. Constable.

In the discussion which followed it was pointed out that the number both of teachers and scholars showed a falling off during the past ten years, and the Committee was requested to investigate the matter and report on the causes.

The Rev. C. J. Street said there was the same complaint in all denominations.

The Rev. A. Cobden Smith pleaded that singing should receive more attention, and advocated the establishment of school choirs with a competition each year between the various schools.

The Rev. W. R. Shanks referred to the Manchester Whit-week activities which prevented attendance at the meetings in London, and trusted that arrangements might be made for the holding of the annual meetings in London at a time when it would be more convenient for Manchester ministers and delegates to attend.

The report having been adopted the officers and committee were elected, the Rev. S. A. Steinthal being re-appointed President, and Mr. D. A. Little and the Rev. John Moore general secretaries.

A cordial vote of thanks was passed to the Rev. J. Page Hopps for his sermon.

Responding to the President's welcome to representatives from kindred associations, the Rev. W. G. Cadman referred to the publications of the Sunday School Association, and laid stress on the value of "The Helper" which was a book not for one year only, but which would be found useful to a teacher at all times. He also referred to the coming New Century meetings and hoped that the Manchester Association would be well represented.

Mr. H. Titford spoke of the choral competition in connection with the London Sunday School Society, and showed that it had been of advantage to the schools in producing better singing. He also pleaded for more active interest in the Temperance section of the work.

An invitation to the Association to meet next year at Todmorden was accepted.

Mr. Cuthbert C. Grundy then presented long service commemorative medals to the fifty-four teachers referred to in the report. The medal presented to Miss A. Taylor, who had served for fifty-four years, was of gold, the others were silver.

THE PUBLIC MEETING.

In the evening a public meeting was held, the chair being taken by the Rev. George Evans, who on behalf of his congregation welcomed the visitors to Gorton.

On the motion of Mr. T. Harwood, seconded by Mr. J. Wigley, a cordial vote of thanks was passed to the congregation for their hospitality, and Mr. Thomas Grundy, the local secretary, responded.

The Rev. J. H. Wicksteed, of Padiham, then gave an address on "A great religious teacher—Friedrich Fröbel," for the following summary of which we are indebted to the *Manchester Guardian*:—

Summary of Mr. Wicksteed's Address.

Although he knew very little about Fröbel he was always, he said, being impressed with the fact that many people knew even less, and this had emboldened him to undertake his subject. Some four or five years ago he stumbled, almost by accident, across Fröbel's great work, "The Education of Man," and, knowing nothing of the sort of book it was, he took it up. The moment he read the first sentence he had an experience which was not often repeated in a lifetime; he was obliged to close the book because he felt that in that first sentence there was so much to think about. It seemed that the moment he came into contact with that great man something appealed to him in a peculiarly deep sense. Mr. Wicksteed proceeded to detail the history of Fröbel's life, and showed how Fröbel discovered that teaching was his native element, and that physical work, if done properly with the mind open, was education, and not simply a means to education. Deeply, passionately fond of children as Fröbel was, his theories of philosophy went deeper than the education of children. His philosophy was full of passionate conviction, and he felt the truth of what he said so much that his language seemed to break down under the weight of his thought and emotion, and in his book he seemed to want to get the whole of his thought and philosophy into every sentence. One should call Fröbel, therefore, not so much a philosopher as a prophet, and even more than a prophet—a poet, because his writings were so full of the beauty of life. His great leading idea was the unity of creation, and he felt that we could not begin to live until we realised that there was something running through this great universe which bound it into one system that was full and working with one great life behind—a life uttering itself in countless diversity, but still one single life—the thought, the mind of God, the Creator. Fröbel's philosophy might be explained by two words—the word *universe* and the similar-sounding word *university*. According to Fröbel true education was to teach ourselves to penetrate beyond the infinite variety in the world to the central unity which gave it meaning and purpose. That diversity and unity were so joined together in each individuality that each individuality expressed the two. Each man was a unity. The more we knew a man the more we felt the unity which ran through his body, soul, and mind, so that each part of him seemed to be characteristic, and the more we saw of his nature the more we felt its unity and its individuality. Each new soul told us what God is as no soul had told us before, and the infinite diversity of human beings still spoke to him who could see the inner in the outer of the great unity—the Creator, God Himself. Fröbel's philosophy was an attempt to fathom the very nature of man, and to fathom God's nature as revealed to us. When he attempted to bring the universe and the study of the universe into the education of man he came to the university, which was the ideal place where unity with diversity should be understood. He regarded every child as a creative spirit, and unless so-called teachers saw in the child, at the very beginning, its creative spirit it was quite impossible for them really to teach it or to educate it at all. It must be realised that a child was creative, and that it was necessary in all that the child learned that it should create something. Fröbel taught children by living with them, and the motto on his grave was "Parents, live with your children." We must enter into sympathy even with the beginnings of life and make child-life one with our own in the attempt to discover the life of God which lay behind all things. Sunday-schools were places where we might live with the children in investigation and in love with the beautiful and wonderful things in this world, which, the more we know of them, seemed to lead us nearer to the central unity of life, and therefore to God Himself.

The Rev. J. Ruddle, in opening the discussion, said English children must necessarily be taught according to the English tradition and also, England being a Christian country, according to the Christian tradition. If children were made acquainted with what the best Englishmen had done and written, what they had hated, and what they had loved and died for, surely we should have a better kind of patriotism than was sometimes seen in our streets. What was wanted in Sunday-school teaching was a definite idea. The old Sunday-schools were better than the Sunday-schools of these days, because the children, who were there taught writing and arithmetic, had something to do. Now they were only told things, and Sunday-schools were going down. Children must be put to doing something with their hands—if it was only to knitting stockings to give away, and then Sunday-schools would begin to grow again. He advocated branching-out gradually. First let our children be made worthy children of the English people and worthy of Christian tradition, and if there was a broader development on "University" lines that would come later.

The Rev. Joseph Freeston said he was not quite sure that the subject was exactly adapted to the work of Sunday-school teachers. It was a subject for the educators of the nation and for parents. If only parents had the downright spirit of education of Fröbel and Pestalozzi they could do much for the real training and education of their children. The Sunday-school teacher saw so little of his pupils that he could do but little; if, however, he could acquire the spirit of Fröbel, that would carry him some distance even in his few opportunities. Object-lessons should be more common than they were. Teachers would find great advantage result if they would first get their pupils to tell all they knew of any given common object, and then state their own knowledge upon it.

Mrs. Wicksteed said she had started a kindergarten Sunday-school in London upon the suggestion of an American book, "Sunday-school Teaching on Kindergarten Methods," and had found it a great success. She would gladly get the book for any friends who desired it—the cost, she thought, would be about a shilling.

Mr. S. Ashworth desired to pay his personal testimony to the value of Mr. Freeston's teaching founded on Pestalozzi and Fröbel's method, and he trusted that more rambles might be arranged.

Mr. C. C. Grundy felt that the real success of Sunday-school teaching depended largely on the unity between teacher and class.

Rev. S. A. Steinthal stated that the principles which Fröbel laid down were for all life, although he applied them chiefly to the children. It was good that we should recognise in play an educational purpose.

Mr. Wicksteed replied, and the proceedings concluded with the Benediction.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

The annual meeting was held on Easter Monday at Belper, and brought together a number of interested workers who have otherwise but scant opportunity of conference. We began with a devotional service, whose calm and helpful spirit had a fit setting in the quaint old chapel which breathed its associations of quiet faithfulness and strong loyal permanence into all who followed the Rev. J. M. Lloyd Thomas (of Nottingham) in prayer and lesson, and listened to the thoughtful discourse of the preacher, the Rev. C. J. Street, of Bolton.

The business meeting, presided over by Mr. E. J. Chapman, of Leicester, gave an opportunity of reviewing the condition and prospects of our schools in this district. There were varied reports of slight improvements in some cases and slight falling back in others, but the general state of things appears to be that of holding our own as to numbers and other external particulars, while there seems to be an increase in efficiency and a more earnest attempt to vitalise Sunday-school work and fit it to the present-day needs.

Addresses were delivered by the representatives of the Manchester District (the Rev. S. H. Street), and the Midland Sunday School Union (Mrs. Wright).

In the evening a stimulating paper, the fruit of ripe experience and endeavour, was read by Mr. W. J. B. Tranter, of Birmingham, entitled "How shall I fit myself for the growing needs of my scholar?" It was unfortunate that so many friends, who had travelled from remote places, had to hurry away to catch their trains; and the Secretary and Committee hope that in future years arrangements may be devised which will adapt these useful meetings more to the convenience and interests of our scattered school workers. W. W.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Blackley.—The new school, which has been in course of erection during the past nine months, was opened on Saturday week. The proceedings began with a service in the chapel, conducted by the Rev. W. Holmshaw, the preacher being the Rev. Dendy Agate, B.A., who spoke on the influencing of child life. There was a good attendance of members of the congregation and visitors. At the close of the service a silver key was presented by Mr. J. J. Brown to Mr. George H. Leigh, who had accepted the office of opener. Mr. Leigh then proceeded to the school, unlocked the door, and declared the building open. Following this ceremony, tea was served in the school to a large company. Between tea and the evening meeting an organ recital was given in the chapel by the organist, Mr. Julius Shaw. The evening meeting was presided over by the Rev. W. Holmshaw. Addresses were given by the chairman, Mr. Leigh, the Revs. Dendy Agate, G. Street, J. Ruddle, J. W. Bishop, Mr. Knott, Treasurer of the Building Fund, and Mr. Cook, the architect. The addresses, which were of a helpful character, were interspersed with music. The occasion was felt by all to have been a gratifying success, and the members of the congregation, together with those who work in the school, are rejoicing in the possession of a building which is excellent both in design and in arrangement. The school stands on the westerly side of the chapel. The accommodation provided consists of schoolroom, 40 ft. by 30 ft., with platform, 20 ft. by 10 ft., having a retiring room at each side. There are three excellent classrooms, lavatories, kitchen, and cellar. The building has been well done by Messrs. Bullivant, of Manchester. A considerable sum remains to be raised ere the building can be freed from debt, but it is hoped that, by means of a bazaar and the help of friends, this desirable end may very soon be attained.

Cardiff.—On Wednesday evening, April 3, the last meeting for the winter term of the Social Union was held at West Grove schoolroom, when a very successful dramatic performance of the three-act comedy, entitled *A Prude's Progress*, was given before a large and appreciative audience. During the season just ended, lectures and papers have been given on the following subjects:—"The Great Federation," "Spiritualism," "Some Alpine Literature," "Chat on Art," "A Tour through Norway," "Down East: How Londoners Live," "The National Arms and Emblems of Wales," "In the Land of Wherries and Windmills," "The Poetry of the '45,'" "A Holiday in Brittany," "The Secret of Evolution," and "Chopin and his Music," with musical selections.

Glasgow: St. Vincent-street.—The second number of the new series of the *Monthly Record* tells of encouraging attendances at the Sunday services, and the determination, at the suggestion of the Rev. J. Forrest, to continue to hold a monthly Sunday evening service throughout the summer, and not to close the church in July. The Ladies' Social Sewing Society's Sale of Work, on March 29 and 30, realised over £125.

Hunslet.—The Yorkshire Forward Movement has been attended here with gratifying results. A service was held each Thursday night in April with an average attendance of ninety-four. The Sunday evening attendances during the month were also very good. The movement evoked considerable enthusiasm in the congregation, both young and old, freely engaging in the distribution of hand-bills, of which 10,500 were printed and distributed, while hundreds of tracts have also been given away. A considerable number of strangers have attended who were never in the chapel before, and some interest was also aroused among members of other churches. A number of former attenders who have not been in the chapel for many years have also been present at some of these services. The week-night preachers were the Revs. C. H. Cook, J. Morgan Whiteman, W. Harold Davies, and W. Mellor. The mission was brought to a close on Good Friday by a public tea-meeting in the schoolroom, which was well attended. A most inspiriting meeting was afterwards held, when able and encouraging addresses were given by the Revs. A. Chalmers, E. Ceredig Jones, W. H. Eastlake, J. Morgan Whiteman, C. H. Cook, and John Fox, the latter occupying the chair, in the unavoidable absence, through indisposition, of Mr. John Thornton. Altogether the mission has been a most refreshing time.

London: Furnival-street.—We are asked to state that at the next meeting of the Christian Unitarian Mission Workers, at 5, Furnival-street, E.C., on Wednesday evening, April 17, at 7.30, Mr. D. Delta Evans will give an address on "Why Unitarians should engage in Missionary Work?" A hearty welcome to all.

London: Stepney Green.—At the monthly afternoon conference at College Chapel on Sunday last, Miss Florence Hill read a paper on "Brotherhood and the Home-Life." After contrasting various confraternities with true Christian fellowship which recognises the essential likeness and equality of men and the perfectibility of their nature, she passed on to describe the characteristics of an ideal home, and its value in training the young and developing the highest qualities of manliness and womanliness. Several obstacles to the realisation of the home ideal which belong to our present social state were discussed, and all were urged to assist in every way to bring about conditions favourable to the development of good homes from which the noblest Christian Brotherhood may arise. Several ladies and gentlemen joined in a discussion, which was conducted with great animation and interest to the last moment of time allowed. In the evening Miss Hill gave a second address in the chapel on "The Gospel of Peace." She graphically described the horrors of war and the beauty and benefits of peace; pleaded earnestly for arbitration, and urged all men, women, and even children to spread the principles of peace which alone can bring about the moral evolution of the world. A collection was made for the South African Fund for Distressed Women and Children.

Macclesfield (Resignation).—The Rev. A. Leslie Smith, B.A., has resigned the pastorate of King Edward-street Chapel. The Chapel Committee have expressed their appreciation of the zealous manner in which he has discharged his duties as their minister. He closes his ministry on May 17.

Manchester Domestic Mission.—To the great regret of the friends of the Mission, the Rev. S. H. Street, B.A., will on Sunday next terminate his ministry at the Renshaw-street branch, and the work which he has so ably and vigorously directed there for the last eight years. Pending the appointment of his successor, the committee have arranged with Mr. Sutherland, a layman, to take temporary charge of the vacant post for a few months, under the direction of a neighbouring minister. They are now anxiously considering the question of a permanent appointment, and hope to be able shortly to secure a suitable missionary for this important work. The annual sermons on behalf of the Mission will be preached at Cross-street Chapel on Sunday, April 21, by Mr. Street, the retiring missionary.

Newark.—A strenuous effort is being made to pay off the debt on the church. A local merchant has generously offered £20 towards that end, and a member of the congregation has given £5. On Monday a grand concert, with tableaux and a dramatic sketch, produced gratifying results.

Newcastle-on-Tyne.—On Easter Sunday the new organ of the Church of the Divine Unity was brought into use for the first time by the congregation. The organ has been bought from Councillor Robert Affleck, J.P., who undertook the duties of organist for the occasion. The organ, which is a remarkably fine instrument, was erected in a specially-constructed music room in the residence of Mr. Affleck, at Bloomfield, Gateshead, at a cost of considerably over £1,500, and he has generously sold it to the congregation for the nominal sum of £350. The removal and re-erection costing a further sum of £150. Nearly the whole of this sum has been raised by the congregation since the beginning of the year. In concluding his morning discourse, the Rev. Frank Walters said:—"My dear friends, by means of your generous gifts, our service of song in this church has been enriched by the finest music that art can provide. As your minister, I am grateful to you for this response to our appeal, and I am sure the collections will manifest the interest that the whole congregation takes in this good work. To-day I know that the desire of many hearts is fulfilled, and I count it a privilege to have been spared to take my part in the opening of our new organ. We now dedicate this organ to the greater glory of God, and to the service of the worshippers who meet within these walls. For years and years to come, when many of us have passed away, and long after the voice which now speaks to you is silent, may the strains of this organ still lead the worship of the One God, the Father of Spirits, in spirit and in truth. Amen." The special musical arrangements were in the hands of Alderman J. Barker Ellis, who for close upon forty years has acted as honorary choirmaster.

Portsmouth: St. Thomas's-street. — The annual tea and sacred concert took place on Good Friday in the chapel. About 100 friends took tea together, and several joined the party afterwards, an excellent programme being provided. Mr. T. Bond, who presided, thanked the willing workers, on behalf of the congregation, and all who in any way may have contributed to the meeting's success. He was pleased to find that they had the hearty good wishes of many friends who are kept from regular attendance by the long distance of their residences in the newer parts of the borough. A hearty invitation was given to those who do not attend another place of worship, to come and worship in that venerable sanctuary; while to visitors to this beautiful watering-place the right-hand of fellowship is always extended.

Saffron Walden.—On Good Friday, 5th inst., the sixty-fourth annual tea and public meeting was held in the General Baptist Chapel. It is by many years the oldest established tea in the town. Upwards of 100 persons sat down to tea, after which the public meeting commenced with singing and prayer, followed by a very varied programme, in which old and young took part. This year considerable use was made of the Sunday-school children in singing, recitations, and dialogues. The three Messengers of the General Baptist Assembly were present. The Rev. J. A. Brinkworth occupied the chair, and the Revs. W. H. Smith and A. J. Marchant addressed the meeting, as did Mr. H. Hockley, deacon of the Congregational Church. The chapel was full in every part, attention was intent, solos and choruses were well rendered, and the collection was helpful. The organist, Miss Brinkworth, was assisted by Miss Champ, and the meeting closed with singing and prayer.

Sheffield.—The fortnight's mission of the Unitarian Churches concluded on Thursday week with a service in the Vestry Hall, Attercliffe, conducted by the Rev. J. E. Manning and the Rev. J. Ellis, who gave an address on "The Leadership of Jesus." On Palm Sunday special services in Upper Chapel and Upperthorpe Chapel were largely attended, and on the following days services were held at Attercliffe. On Good Friday the Rev. J. Ellis preached at Upper Chapel on the Crucifixion, dwelling upon the death of Jesus as the supreme act of self-sacrifice completing the constant devotion of his life.

Walmsley.—On April 6, a Sale of Work, in aid of the chapel and school funds, was opened by Mr. Thomas Holt, Mayor of Bury. The Rev. E. Allen made a statement as to the object of the sale, and read a letter from the Rev. W. C. Atkinson, M.A., vicar of Walmsley, wishing success to the undertaking. The Rev. Morgan Jones gave an encouraging address. A vote of thanks to the Mayor was carried by acclamation. The Mayor, having given a very interesting address on early Nonconformity, afterwards declared the sale open. Buying and selling went on briskly all day, and also for several hours on Monday. At the close it was announced that there was a clear profit of £208 9s. 8d., a sum exceeding the expectations of the most sanguine.

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NURSE wanted for three children, eldest aged 4; wages £18 to £24.—Apply to Mrs. Garnett, 27, West-hill, Highgate.

Our Calendar.

SUNDAY, April 14.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 AM., and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 A.M., "The Gladness of True Religion," and 7 P.M., "Jeremiah."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. A. Hermann Thomas.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. Alexander Farquharson. Morning, "Conscience." Evening, "The Power of Sympathy."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. Hawkins, and 6.30 P.M., Mr. J. C. Pain.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones.

Brighton, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. P. W. Ames, F.R.S.L.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 .M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. Harwood, B.A.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B A.

Liverpool, Ullet-road, Sefton Park, 11 A.M and 6.30 P.M., Rev. Dr. Klein. Evening, "Count Tolstoi and his Excommunication."

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. W. H. Drummond, B.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.

Rochdale, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. Spedding.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns, of Portland.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House 11 A.M., Rev. R. C. Dendy. Stables in the grounds

Southend, Unitarian Church Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. Dear.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, and 7 P.M., Rev. T. Dunkerley, B.A., of Comber.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 14th, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Nineteenth Century—Didactic Literature."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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LONDON SUNDAY SCHOOL SOCIETY.

The EIGHTH MUSICAL FESTIVAL will be held at ESSEX HALL on SATURDAY, April 27.

The Competition between Choirs from various Sunday Schools will begin at 3.30 P.M., and the CONCERT, given by the United Choirs, assisted by friends, under the direction of Mr. Walter Sedgfield, at 6 P.M.

President, Howard Young, Esq., LL.B.

Tickets—Adults: Reserved Seats, 2s.; Unreserved Seats, 1s.; *Children* (not belonging to competing choirs), 6d.—will include Tea if taken not later than April 21.

Friends are cordially invited to attend.

A. BARNES, Hon. Sec.

UNIVERSITY OF LONDON.

NOTICE IS HEREBY GIVEN, That the next Half-yearly Examination for MATRICULATION in this University will commence on Monday, the 10th of June, 1901.—In addition to the Examination at the University, Provincial Examinations will be held at University College, *Aberystwith*; University College, *Bangor*; The Modern School, *Bedford*; The University, *Birmingham*; University College, *Bristol*; College and Technical Buildings, Dumfries Place (for University College), *Cardiff*; The Ladies' College, *Cheltenham* (*for Ladies only*); The Training College, *Cheltenham*; The Heriot-Watt College, *Edinburgh*; The Royal Medical College, *Epsom*; The Victoria Hall, for the Yorkshire College, *Leeds*; St. Edward's College, *Liverpool*; University College, *Liverpool*; The Owens College, *Manchester*; Rutherford College, *Newcastle-on-Tyne*; University College, *Nottingham*; The Technical Schools, *Plymouth*; University College, *Sheffield*; Hartley College, *Southampton*.

Every Candidate is required to apply to the Acting Registrar (University of London, South Kensington, London, S.W.) for a Form of Entry on or before April 25th.

H. FRANK HEATH, Ph.D., B.A.,
April 9th, 1901. Acting Registrar.

SCHOOL for DOMESTIC ECONOMY, Paying Guests, Cyclists' Rest, or Priv. Resid. TO be LET or SOLD, suitable for above, a well-built FREEHOLD HOUSE, within a few minutes of Richmond Park, close to station and 'bus. Three Sitting-rooms on ground floor, six Bedrooms on first floor, Bath, h. and c. w., good Kitchens, four cellars, large garden, roomy outhouse.—Address, the Owner, 15, Park-road, Norbiton, Surrey.

WANTED, immediately, an experienced NURSE to take charge of two motherless children (ages 8 months and 3 years) residing with their grandmother. An active and companionable person preferred. Write, stating salary, references, &c., to Mrs. Wicksteed, 28, Oliver-grove, South Norwood.

BIRTHS.

Barnes—At 70, Rosebery-street, Liverpool, the wife of J. B. Morton Barnes, of a son. Saturday, April 6th.

DEATHS.

Barham—On the 27th March, at Marycourt, Bridgwater, Alfred Garratt Foster Barham, fifth son of the late Thomas Foster Barham, of Castle Dyke, Highwick, and Nater, Manaton, Devonshire, in his 72nd year.

Robinson—On Thursday, the 4th April, at the Rainbow Hotel, Kendal, Margaret Eleanor Robinson, aged 48.

Whitehead—On the 6th April, at the residence of her son-in-law, W. R. Cole, Danehurst, Putney, Frances Ann Whitehead, widow of the late Henry Whitehead, of Whitehead's Grove, Chelsea, aged 93 years.

LONDON DISTRICT UNITARIAN SOCIETY.

APRIL, 1901.

The President and Committee have learned with great regret that Mr. David Martineau has expressed his wish to be relieved of the duties of the Treasurership at the next Annual Meeting.

After Mr. Martineau's thirty years of untiring and devoted service, it is felt that the Committee have no claim to press him to continue in office. They are confident that all the members and friends of the Society would wish to mark their sense of his invaluable services in some signal manner; and they are assured that nothing would be more congenial to his own feelings than the raising of such a fund as would enable him to leave office without a deficiency on the Society's Balance Sheet.

The present debt of about £350 is the last accumulation of a series of heavy deficits which Mr. Martineau has cheerfully borne during his long period of office. In spite of the inadequacy of its resources, the Society has helped substantially in the establishment of no fewer than fifteen permanent congregations in that period; and the Treasurer's personal share in the work involved in this church-extension has been simply invaluable.

It should be explained that no grant has been available from the funds of the great Unitarian Bazaar, 1900 (the relief from that successful enterprise being strictly limited to paying off incumbrances on lands and buildings), but in future years some relief will indirectly be felt, owing to many congregations being relieved from burdens now weighing upon them.

The Committee feel, therefore, that an effort must now be made to raise the sum named, so that a fresh start may be made without incumbrance. Remittances may be made to Mr. H. Epps, 95, Upper Tulse Hill, S.W.

Signed on behalf of the Committee,

John T. Brunner, President.
H. Epps, Chairman of Executive Committee.
Arthur Titford, Chairman N. London Sub-Committee.
Howard Young, Chairman S. London Sub-Committee.
G. Harold Clennell, J. E. Stronge, } Joint Hon. Secs.

PUDSEY UNITARIAN CHURCH.

ADDITIONAL SCHOOL PREMISES, SCHOOL FURNISHINGS, AND NEW ORGAN NEEDED.

	£	s.	d.
Amount already acknowledged... ...	249	4	6
We wish to acknowledge the following further subscriptions with thanks :—			
Miss Brown, Leeds	10	0	0
Alderman F. M. Lupton, Leeds ...	5	0	0
Geo. Whiteley, Esq., M.P.	5	0	0
Mr. and Mrs. Walter Gott, Pudsey ...	5	0	0
Mr. and Mrs. Farnell, Pudsey	5	0	0
Mr. and Mrs. Fred Yates, Pudsey ...	3	3	0
Mrs. Greenhow, Leeds	3	3	0
John Ward, Esq., Leeds...	2	2	0
Mrs. F. J. Kitson, Leeds	2	0	0
Mr. E. D. Gaunt, Pudsey	1	1	0
Mrs. Noble, Hollingworth	1	1	0
Mrs. Lucas, Harrogate	1	1	0
E. B. Lupton, Esq., Leeds	1	1	0
J. S. Lawson, Esq., Leeds	1	1	0
Mrs. Luccock, Leeds	1	0	0
Mrs. Cooker, Pudsey	1	0	0
Mrs. A. Haigh, Catford	0	10	6
Miss Lupton, Leeds	0	10	6
Mrs. John Lupton, Leeds	0	10	0
Mr. and Mrs. J. W. North, Pudsey ...	0	10	0
Masters Tom and Harry North, Pudsey	0	10	0
Miss Matthews	0	5	0
Mrs. Hirsch	0	5	0
Total ...£	299	18	6

Previous List:—Errata: Mrs. Ruth *read* Mrs. Rutt; Currer Briggs, Esq., *read* Mrs. Currer Briggs, Ambleside; Mr. and Mrs. W. Sheeton *read* Mr. and Mrs. W. Skelton.

Further subscriptions will be thankfully received and acknowledged by Mr. Joseph Tindall, Hon. Secretary, Rose Mount, Pudsey.

WANTED, two HOUSEMAIDS for Country House, one with some knowledge of plain dressmaking. Over twenty-five years preferred. Comfortable home for two sisters.—Apply, Mrs. Ellis, Summersbury, Shalford, Guildford.

Schools, etc.

BABBACOMBE, TORQUAY.—HOME TUITION in FRENCH and GERMAN.—Rev. A. E. and Mrs. O'CONNOR would receive, for special instruction, two boys or girls as Boarders. Educated in Germany, he resided there long; and in France. Mrs. O'Connor is a native of France. *Reference*—W. H. Herford, B.A., Paignton.

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The British & Foreign Unitarian Association,
The Sunday School Association
AND
The International Council of Unitarians
And other Liberal Religious Thinkers and Workers.

THE NEW CENTURY MEETINGS.
LONDON, MAY 25th to 31st, 1901.

PROGRAMME.

SATURDAY, MAY 25th.

4—6.—Tea and Coffee at Essex Hall. Arrangements about Lodgings, Excursions, &c.

SUNDAY, MAY 26th (Whit Sunday).

10.—Visits to Schools and Churches in and near London.

3.30.—Gathering of Elder Scholars at Essex Hall: Religious Service and Address by Rev. John Page Hopps.

5—6.—Tea and Coffee at Essex Hall for Teachers and their friends.

7.—Service for Teachers and Church Workers at Little Portland-street Chapel: Preacher, Rev. A. N. Blatchford, B.A.

MONDAY, MAY 27th (Bank Holiday).

10—4.—Conducted Parties will visit Places of Interest: Westminster Abbey and St. Paul's, British Museum, Crystal Palace, National Gallery, South Kensington Museum, Tate Gallery, The Tower, Wallace Collection, Zoological Gardens, &c.

4—6.—Afternoon Tea at Essex Hall.

7—9.—Annual Meeting, Temperance Association: President, The Earl of Carlisle.

TUESDAY, MAY 28th.

9.—Breakfast S.S. Association, King's Hall, Holborn.

10—1.—Annual Meeting. Welcome to Sunday School Delegates. Addresses on "Retrospect," and on "Outlook," by Rev. H. E. Dowson, B.A., Miss M. Pritchard, Rev. C. J. Street, M.A., LL.B.

2.—Conducted visits to Places of Interest.

2.30.—Annual Meeting Postal Mission.

3.—Committee of Triennial Conference.

4—6.—Afternoon Tea at Essex Hall.

6.45.—Communion Service at Little Portland-street Chapel: Revs. C. Hargrove, M.A., R. J. Jones, M.A., W. Napier, H. S. Solly, M.A., T. P. Spedding.

8—9.30.—Religious Service at St. James' Hall. Devotional Service, Rev. V. D. Davis, B.A.: Preacher, Rev. Stopford A. Brooke, M.A., LL.D. Choir from all parts of the country: Mr. John Harrison, Hon. Organist.

WEDNESDAY, MAY 29th.

9.30.—Devotional Service at Essex Hall: Rev. E. W. Lummis, M.A.

10—1.—Annual Business Meeting of the British and Foreign Unitarian Association.

1.30—4.—Luncheon and Conference of Presidents, Secretaries,

2.—Conducted visits to Places of Interest in and about London. and Treasurers of Unitarian Societies.

4—6.—Afternoon Tea at Essex Hall.

8—11.—Conversazione and Reception by Sir John T. Brunner, Bart., M.P., President of the B. and F. U. A. Royal Institute of Painters in Water Colours.

THURSDAY, MAY 30th.

9.30—Devotional Service at Essex Hall: Rev. F. K. Freeston.

10—1.—International Council of Unitarians and other Liberal Religious Thinkers and Workers. Address by the President, Rev. J. Estlin Carpenter, M.A. Welcome to Foreign Delegates. Resolutions and Papers. *(See List under Friday.)*

1.30.—Luncheon to Delegates of Sunday School Unions, followed by a Conference.

2.30.—Inaugural Meeting of the National Guilds' Union.

4.—Meeting of Ministers, with Paper by Rev. C. W. Wendté.

4—6.—Afternoon Tea at Essex Hall.

8—10.—Great Public Meeting, Westminster Town Hall, Caxton-street, Victoria-street: Speakers, Prof. Jean Reville, Dr. S. M. Crothers, Dr. Drummond, Rev. Joseph Wood. Music by Choir.

FRIDAY, MAY 31st.

9.30.—Devotional Service at Essex Hall: Rev. L. P. Jacks.

10—1, and 2—3.30.—International Council. Short Papers by Representatives from America, Belgium, Denmark, France, Germany, Holland, Hungary, India, Italy, Japan, Russia, Scandinavia, and Switzerland; and by Mrs. Humphry Ward, Rev. R. A. Armstrong, B.A., Mr. Graham Wallas, M.A., Rev. P. H. Wicksteed, M.A.

4—6.—Reception at the Mansion House by the Lord Mayor of London to Representatives from Abroad and Delegates of Congregations and Schools.

9—11.—Reception by Sir Edwin and Lady Durning-Lawrence at 13, Carlton House-terrace.

The Invitations forwarded to the Secretaries of Congregations, inviting the attendance of Ministers and Representatives of the Church, the Sunday School, and the Choir, should be returned as soon as possible, that arrangements may be made about Lodgings, Hotels, Excursions, and Receptions.

Essex Hall, London, April 10th, 1901.

W. COPELAND BOWIE, Secretary.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

THE report of the Executive Committee to the Council of the British and Foreign Unitarian Association, which is published in full in our present issue, will, we trust, be widely read. It contains several points of special interest to which we desire to call attention—and first in the matter of finance. The report shows how much is done for the maintenance of religious work throughout the country, and those who have fullest knowledge of the condition of our churches and their many needs will be the first to bear testimony to the care and the true liberality of spirit with which the funds entrusted to the Association are administered. But the report draws attention to the fact that the estimated expenditure for the present year will not be met without an increase of some £200 or £300 of income. That should not be lacking from those who see the need and believe in the work.

IT will be welcome news to many of our readers that a new and cheaper edition of the two volumes of "Laws of Life after the Mind of Christ," by the late Rev. John Hamilton Thom, is in the press. These are sermons which, we are confident, are destined to remain classics of our religious literature. Their power and beauty, as interpreters of spiritual life, have been acknowledged by Roman Catholic and Protestant, by Orthodox and Heretic alike. "He who ministers here," said Dr. Martineau, in his Memorial Preface to the later volume of sermons, "is no priest of any altar made with hands, but a prophet of Him who is a Spirit, and communes with those whose worship is in spirit and in truth." We rejoice to think that by means of this new edition Mr. Thom's searching and inspiring words may now reach a new and greatly extended circle of hearers.

THE passage of the report which refers to work in India will be read with the utmost sympathy by the many friends of the Rev. S. Fletcher Williams. The tributes to the value of the work done by Mr. Williams in India during the past three years have been most gratifying. His religious services and his literary lectures in Calcutta and in other cities have evoked the warmest response, and keen regret is expressed that his services in India cannot be continued. Next September would have completed his third year; but climate and hard work have told seriously on Mr. Williams's health and he has wisely determined to return home at once. It will be seen from the report that he hopes to reach home by the end of May. Communications for Mr. Williams should be addressed to Essex Hall.

THE fact that a new and revised edition of the "Essex Hall Hymnal" is in course of preparation has already been announced in these columns, and the active interest of our readers has been invited. Correspondents who have suggestions to make, or wishes to express, should address them to the Hymn-book Sub-Committee at Essex Hall.

AMONG our guests at the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers in Whit-week is to be a representative of the Mennonites of Holland. The Rev. Dr. F. C. Fleischer, of Broek op Langendijk, is pastor of one of the 127 congregations of that most interesting body now existing in Holland, the large majority of whom are distinctly liberal in their modes of thought. The movement had its origin in early Reformation days among the Anabaptists of Zürich, whence it rapidly spread into Germany, Holland, and France. Its adherents laid the chief stress not on dogma, but on the discipline of life, and formed themselves into independent communities, strictly separated from the world, refusing even civic duties. Hence they were persecuted by Protestants and Catholics alike. They received the name by which they have since been known from Menno Simons (1492-1559), a native of Witmarsum, in Friesland, who, after having served as a priest in his native town, joined these seekers after a separate life of holiness, and by his earnest and lovable nature, rather than by any special power of intellectual leadership, exerted a widespread influence, maintained after his death by his writings.

THE Mennonites are largely represented in America, and especially in Pennsylvania, having strong affinities with the Quakers. They are chiefly an agricultural people, known for their sterling character, intelligence, and philanthropy. The refusal to bear arms brought upon their communities settled in Russia persecution, which in 1871 led to the emigration of large numbers to America. In Holland the body has held together, and numbers close upon 50,000 members. They still refuse the oath, but during the past century their attitude towards civic duties and military service seems to have been modified. Their principles of tolerance in matters of belief and emphasis on character engage for the Mennonites our warmest sympathy, and Dr. Fleischer may be assured of a most cordial welcome. We shall look forward with the greatest pleasure to gaining from him fuller knowledge of his religious community.

THE death of Professor Auguste Sabatier, Dean of the Protestant Faculty of Theology in Paris, is a great loss to liberal religious thought. M. Sabatier was not more than sixty-two years of age, in the height of his powers. "A French Peasant," as the *Christian World* tells us he loved to call himself, Sabatier studied theology at Montauban, and in 1866 was nominated to the chair of Theology in the Protestant Faculty of Strasburg. After the Franco-German war he declined the offer of the German authorities that he should retain his chair, and removed to Paris, where in 1877 the Protestant Faculty was definitely established, with Sabatier at its head. As a student of the Origins of Christianity, an interpreter of the philosophy of religion and of dogma in the light of modern thought, Professor Sabatier rendered brilliant service, and it is with the deepest regret that we record his death.

ON Wednesday there was an unseemly demonstration in the church of St. Mary-le-Bow, Cheapside, when the election of Dr. Winnington Ingram as Bishop of London, in succession to the late Dr. Creighton, was confirmed. The objectors, of whom the chief were Mr. John Kensit and the Rev. R. C. Fillingham, vicar of Hexton, amid noisy demonstrations and counter-demonstrations, charged the Bishop-elect with unfaithfulness to his vow as a member of a Protestant church, but every objection was over-ruled by Sir J. P. Deane, the Vicar-General, who said that he was bound by precedent. The new Bishop then took the oath of allegi-

ance. The election is nominally by the Dean and Chapter of St. Paul's, and at the opening of the proceedings the King's "assent" to the election was read. On the other hand, in meeting the objectors to the election, the Vicar-General more accurately declared: "It is an act of the Sovereign."

The Liberation Society's Nineteenth Triennial Conference will be held in London, at the Memorial Hall, April 30 and May 1. The first sitting will be presided over by Mr. Carvell Williams, in virtue of the fact that he is one of the few survivors of the Conference of 1844, in which the Society originated. The chairman of the second sitting will be Mr. J. E. Ellis, M.P., a member of the Society of Friends. It is understood that the Conference will embrace national education, the Irish University question, the renewal of the doles to the clergy, sacerdotalism in the Establishment, and the demand for self-government in the Church without disestablishment. The Conference proceedings will close with the usual public meeting at the City Temple on Wednesday evening, May 1. The chair is to be taken by Mr. Thomas Shaw, the late Solicitor-General for Scotland; and addresses will be delivered by Dr. Clifford, Mr. Lloyd George, M.P., and the Rev. Morgan Gibbon.

A correspondent has sent us an advertisement which appeared in the *Standard* of the 10th inst. announcing a lecture on "Coming Prophetic Events," and concluding with an offer of explanatory pamphlets to anyone who would write to "Propheticus" at Essex Hall. This troubled our correspondent, as seeming to associate the Hall with these particular views. Essex Hall is, of course, let for a great variety of purposes, and views of many kinds are propounded from its platform by the hirers. But "Propheticus" was not authorised to use that address for his correspondence.

A New Century appeal, in the interest of Unitarianism in Wales, has been issued, signed by the Rev. R. J. Jones, of Aberdare (chairman); Mr. Lewis N. Williams, president of the South Wales Unitarian Association; Mr. N. Woolcott Thompson, president of the South-East Wales Unitarian Society; Mr. D. J. Jones, 29, Hirwain-road, Aberdare (treasurer); Mr. G. Carslake Thompson, and the Revs. J. E. Jenkins, J. H. Davies, and D. J. Williams (secretary), 3, Brynteg-terrace, Merthyr Tydvil. The appeal, having referred to recent changes in religious thought and the claims of a new century, proceeds:—

Under these circumstances, we, as Unitarians, recognise the new era as offering us a unique opportunity to bear our witness to the essential need of religion as a vital principle of our humanity. A living religious faith alone can sustain us amid the sins and sorrows, the trials and disappointments incident to the vicissitudes of our present life.

The Welsh Unitarians accordingly avail themselves of this opportunity of making their first general appeal for help to consolidate and spread their faith in the Principality. We earnestly entreat every Unitarian in Wales to rise to the occasion, and each individual Church to take the matter up heartily, and try to enlist the sympathies of every man, woman, and child, to cooperate in making this movement a success.

While thus appealing directly to Welsh Unitarians, we also hope that with their usual generosity our English friends will render us substantial help to raise the sum we are aiming at; without such help we can hardly expect to succeed.

It is hoped to raise at least £3,000, and the fund is to be vested in a representative body of Trustees, who will have discretion in applying it to the liquidation of chapel debts, or to the support in other ways of movements in Wales for the spread of the principles of Unitarianism.

The *Temperance Critic* (twopence monthly) appears as "an organ of Constructive Reform." It would have appeared with a better grace without the brag over its title on the cover, "A *Sane* Temperance (not Teetotal) Paper." The *Critic* is an advocate of moderation and a reformed public-house. The experiments of the Bishop of Chester's scheme and the People's Refreshment House Association are commended for careful consideration, and the general position is stated in the following terms:—

The old headlong frontal attack on drink and the Trade—magnificent in its earnestness and seriousness of purpose—must be exchanged for movements and dispositions which will assuredly terminate in restricting the Trade to its due sphere. It is useless, if not worse, to go on asking a people which drinks alcoholic liquors to the extent of £162,000,000 a year to "prohibit" itself from so doing—because, on the one hand, the temperate consumers (the enormous majority) will never be persuaded that they are doing wrong in indulging in a necessary or a luxury; and because, on the other hand, the intemperate can only be won at present by individual moral and religious work. A Prohibition policy merely (1) consolidates for political purposes the Trade itself, and (2) transforms the relation of buyer and seller into a political alliance. But we can count upon the co-operation of the temperate in measures to improve the dwellings, the education, the amusements, the conditions of labour of those who are most liable to intemperance; and we can count upon at least the passive acceptance of an improved environment by the latter. Nay, the very members of the Trade itself, as a rule generous and kindly people, will be with us here. If the forces of Temperance are to win great victories, it will be by recognising the nature and extent of the territory to be invaded, occupied, and reformed, and by adapting and proportioning all the available forces to the wisest methods of co-operation and support.

Those who believe in the "sanity" of total abstinence, no less than other "moderate" reformers, will give the heartiest support to every effort to improve the environment and enrich the interests of those who are most sorely tried by the temptations to excessive drinking, while they remain none the less clearly convinced that both for health and intelligence and permanent happiness in life, total abstinence is best.

They say there is nothing which communicates itself so quickly amongst the members of a family, as an expression of coldness or discontent on the face of one of its members. It is like the frost that chills us. That is not altogether true; there is something which is communicated with equal rapidity, and greater force—I mean the smiling face, the beaming countenance, the happy heart.—*Gold Dust.*

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Bible Studies. By Dr. G. Adolf Deissman. 9s. (T. and T. Clark.)

The Taste of Death and the Life of Grace. By P. T. Forsyth, M.A., D.D. 1s. 6d. (Clarke and Co.)

Christian Teachings arranged for Convenient Use in the Instruction of the Young. By W. J. Mutch, Ph.D. With introduction by John Clifford, D.D. 6d. (Clarke and Co.)

Lays of Ancient Greece. By Eudemus. 6d. (Arliss Andrews, Museum-street, W.C.)

The Method of Evolution. By H. W. Conn, Ph.D. 7s. 6d. (Putnam.)

Saint Louis (Louis IX. of France): The Most Christian King. By F. Perry, M.A. 5s. (Putnam.)

Mayo's Handy Guide to May Meetings. 1d. (21, St. Bride-street.)

The Social Problem: Life and Work. By J. A. Hobson. 7s. 6d. (Nisbet and Co.)

Jesus Christ and the Social Question. By F. G. Peabody. 6s. (Macmillan.)

Jerusalem: A Practical Guide to Jerusalem and its Environs. By E. A. Reynolds-Ball, B.A., F.R.G.S. 2s. 6d. (A. and C. Black.)

Modern Natural Theology. By F. J. Gant, F.R.C.S. 2s. 6d. (Elliot Stock.)

Strand, Wide World, Fun, Royalties of the World, Scribner's, Revue de Paris, Contemporary, International Journal of Ethics, Mind, Review of Reviews.

The Ministers' Institute.—The sixth meeting of the Institute was held at Manchester College, Oxford, on April 15 to 17. On Monday evening a Communion service was held, conducted by the Revs. R. A. Armstrong and V. D. Davis. On Tuesday morning a devotional meeting was conducted by the Revs. W. Whitaker and Dr. Warschauer, after which a conference was held, the Rev. J. E. Odgers in the chair, when the Rev. Dr. Drummond gave an address on "The Use and Meaning of the Term, *The Son of Man*, in the Gospels." In the evening a social meeting was held, when Mrs. Drummond received the members and friends. On Wednesday morning the devotional meeting was conducted by the Rev. C. B. Upton, followed by a conference, Professor Upton in the chair; papers on "Christian Theism" were read by the Revs. C. T. Poynting and Dr. Mellone. In the afternoon the business meeting was held, and the new committee were elected. At 3 o'clock the closing service was conducted by the Rev. Dr. Drummond. The Institute was much indebted to Mr. A. F. Kerry, M.A., the College organist, for his services at the organ.

Southern Unitarian Association: Advisory Committee.—The Rev. Ottwell Binns, of Portland, who desires to enter the ministry, has satisfied the Advisory Committee of this Association as to his character and personal fitness. (Signed) J. Cogan Conway, Chairman; Frederick Pinnock, Secretary. April 2, 1901.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

CHRISTIANITY THE RELIGION OF THE INCARNATION.

Sir,—Everyone interested in this discussion must feel grateful to Mr. Armstrong for participating in it; for my own part, I venture to express to him my sincere thanks for his clear and definite statement of a position of which he is so distinguished a representative.

May I, before coming to the main point, clear away one or two less important misunderstandings to which I must have laid myself open through inadvertence? When I referred to a certain manner of regarding Christ as a "tendency" of Unitarian thought, I did so without any remotest intention of disrespect. Mr. Armstrong no doubt speaks from a knowledge wider than mine can possibly be when he says that this way of looking upon Christ—namely, merely as a great ethical and spiritual teacher—is a "fulfilled achievement of Unitarian thought." I willingly withdraw the word which he thinks misdescribes the actual state of affairs; while, on the other hand, I am assured by letter upon letter which I have received during the last few weeks that we are not by any means all "Parkerites now."

Let me also assure Mr. Armstrong that nothing was, or is, further from my mind than to "rebuke," or pass "condemnation" upon, those who do not hold the views to which I have given expression; I have not so learnt my Unitarianism. In return, I may, perhaps, assume that Mr. Armstrong does not really credit me with the sentiment "that any of us should adopt a given view of Christ for any other reason than that to our inmost mind and conscience it approves itself as true." It is because, and only because, I hold certain views to be *true* that I anticipate better results from their adoption than have attended the wide adoption of certain other views.

But these are secondary matters. What I am really concerned about is to dispel the impression to which Mr. Armstrong gives currency, and which I find prevailing in many quarters, that the view of Christ and Christianity which I have enunciated is one "which has lately appeared amongst us"—a kind of latter-day minor heresy which has sprung up among certain young and unknown ministers. Permit me to quote the following passage, expressing the mature opinions of no less a man than Martineau, and taken from no more inaccessible source than the "Hours of Thought":—

"Godlike qualities, being simply intense in beauty and not mathematically large, can glow within the human limits as clearly as in the scale of infinitude. If there is to be any expression of the Divine *character* at all, it can only be through the lineaments of an *individual soul*, passing through a *concrete and particular life*. . . . A visible person entirely holy, living and dying in simple trust and pure obedience, loving nothing but what is dear to God. . . . A being of sweet and tender humanities, yet transfigured with the intimate converse of Divine realities—a spirit, in short, as grand and gracious as that of Jesus—bears down upon us with a persuasion which neither the whispers of our natural heart nor the thunders of supernatural power can ever exorcise. *Such a one stands openly between our thought and God. . . . Whom else could He send to show us the approaches to Himself, and set us in the true direction for the highest of all? . . . Such a mediatorial mind . . . becomes to us an objective Revelation, scattering our doubts of God, and giving authoritative truth to the faint oracles of our better selves.*"—("Christ, the Divine Word," part II.).

Now, Sir, Martineau is not a fetish or an infallible oracle; but when it is attempted—in all good faith—mildly to disparage certain opinions as being only a novel kind of fad that has lately sprung up and therefore is of no particular significance, it becomes legitimate to point out, and even to insist, that these opinions have at least the sanction and authority of one who is universally revered amongst us, and looked upon as our teacher *par excellence*. If Unitarians will in plain words repudiate Dr. Martineau's views of Christ, let the repudiation be made, and the world will know where we stand; but do not let them go on burning incense to him, while at the same time they depreciate an attitude toward Christianity which may be quite wrong, but which certainly was his.

I entirely concur with Mr. Armstrong when he expresses his "glad conviction that through many other agencies [besides Christ] we have divinely proffered means of access to God." What I say is that Christ is immeasurably the *chief* of these means—that it was his mission, in a supreme degree, to "show us the Father"—and that we have largely failed to avail ourselves of this particular channel, with such consequences as might be expected. My position is summed up in the familiar and beautiful words of our liturgy (Third Service): "As disciples of Jesus Christ, Thy Son, and with great love to him, we would come to Thee; may it be also in his spirit. We would be mindful how far off from Thee we should have been without him, and how near to Thee he will lead us, if we humbly and steadfastly yield ourselves up to his guidance."

I cannot give Mr. Armstrong chapter and verse for the use among us of the phrase "the humanity of God aud the divinity of man." I am under the *impression* that I have heard and seen it used a good deal, but, since it has not come under Mr. Armstrong's experience, I assume that I must be mistaken.

My difference with Mr. Lloyd concerning the Incarnation having narrowed itself down to a merely verbal one, it remains for me only to express satisfaction that this is so. We can "agree to differ" on the suitability of a term, since we are so nearly in accord on the doctrine itself.

Mr. Nield is unnecessarily alarmed, and in his alarm forgets—may I say it in all kindness—that Unitarians do not "protest" against each other's views. Mine are not binding on him; there is room for us both in our Free Churches. But I certainly believe that God gave us in Christ a special, exceptional revelation of Himself, and—again with Martineau (*v.s.*)—hold to the mediatorial capacity of Christ.

Mr. Armstrong is proud to belong to a religious fellowship which can embrace opinions so divergent as his and mine. May I not say, quite simply, how proud I am to belong to a religious community of which Mr. Armstrong is so eminent an ornament? J. Warschauer.

April 15.

P.S.—Since writing the above, I have received a note from the Rev. T. L. Marshall, kindly informing me that the phrase "Unitarianism stands for the Humanity of God and the Divinity of man" appeared as motto on the title-leaf of the "Unitarian Almanac for 1889." Mr. Marshall adds: "It certainly appeared in more than one of the annual almanacs, and was often quoted in speeches, &c., of that date as something very fine."

Sir,—Echoing Mr. Armstrong's tribute to the inclusive breadth of our religious fellowship, may I add a word on the main subject. In these days, when the whole trend of scientific and philosophical thought is in the direction of the unity and universality of the laws and methods by which God governs all things, is it not retrogressive rather than progressive, to hark back to a belief in the special and unique, whether in the personality of Jesus or elsewhere? Allege that, and where are we to stop? The necessity for a unique revelation implies the failure of previous and more general efforts on the part of God, and carries with it the whole orthodox conception of a fallen world and a supernatural redemption.

The great glory of Unitarian theology has been its growing harmony with the revelations of science and history. It has seen and gladly acknowledged degrees of spiritual grandeur in various teachers and revealers, and has affirmed its supreme indebtedness to Jesus; but it has increasingly refused to set him apart in another category, and to isolate him from other Sons of God. Are we to perform a right-about-face now, and to march back into the catastrophic conception of religion?

As to the impossibility of a living Christian Church without such a *volte face*, I seem to have read of a Church of the Living God, which appears to me a grander and wider reality than any Church dependent on a correct theory of the Incarnation.

H. W. Hawkes.

Sir,—Leaving the main discussion to the original combatants, I should like to offer a respectful comment on the remark that it is a fulfilled achievement of Unitarian thought to make Christ no more than a great ethical and spiritual teacher. I have been accustomed to hear this flung against us as a taunt by our orthodox critics—a taunt which in private and in public I have felt it my duty to repudiate and refute. It is, unfortunately, all too easy to misunderstand each other's use of words, and if we were to explain all we mean by a great teacher we should probably find that we understand by the term incalculably more than a mere retailer of moral and religious maxims, more than a mere instructor in ethical and spiritual truths. We should have to admit that a teacher to be *great* must be more than teacher; he must be a living

exemplar of the truths he teaches. We should probably have to go still further, and acknowledge that he must be more even than an exemplar; he must possess that subtle secret of life whereby he is able to communicate his own eager enthusiasm to his pupils, and so awaken in their consciousness the identical ideals that dominate his own. To me, at least, it seems that a really great teacher is not only a *way*, not only a *truth*, but also a *life*. Now, it is just this fact that in Christ we have an ethical and spiritual *life* which, through love of him, may be personally appropriated and assimilated—it is just this that we so often miss. And if we lose this, what doth it profit to gain all teaching and all knowledge? If Christ were a mere pattern set over against us for us to copy and imitate, he would still be a picture of exquisite beauty—a statue of infinite loveliness and grace. But as such he could never pass into us the saving energy of his own victorious soul. He does that by virtue of his being more than a mere teacher, more than a mere exemplar — namely, by being a living principle, a vivifying spirit, an energising power, a personality who, through the communion of love, becomes operative in our lives to purify and gladden them with "the joy of the Lord."

There is, indeed, only one way in which we can make the spirit of another our own: that way is the way of love. By love we mingle our life with the life of our friend. Words of greeting, touch of hand, kiss of lips are symbols, and all these are external. But love penetrates and transfigures the soul, and enables Christ, who dwells invisibly in the invisible God, to make his abode among men, touching them into the beauty and grace of his own life of Sonship. So long as he remains a *mere* teacher, or a cold statuesque pattern outside our lives, the fulness of his saving and redeeming power cannot reach us. But by love he becomes more than a dead Rabbi; he dwells as a "real presence," as a living Christ, in the hearts of the faithful. In the communion of love he abides with us, makes his home with us, sups with us; and if we had walked the fields of Galilee with him, if we had touched his hands and looked unto his mortal eyes, he could have dwelt with us in no other way.

We may be as unorthodox as we please—neither orthodoxy nor unorthodoxy availeth anything—but woe unto us if we fail to bring to the hearts of men Christ as a present *living* Reality, and convince them that at the very lowest estimate he is to the disciple what Nature is to the poet, what a saintly mother or wise father is to a child—a Mediator, a Revealer, a Saviour, a Power that discloses the Divine Love, and awakens in our consciousness the Divine Life. J. M. Lloyd Thomas.

Nottingham, April 16.

A WARNING.

Sir,—A man is going about who, in order to obtain "a little assistance," makes free use of the name of a well-known Lancashire minister. The man says he has been in Africa and lost his health, and, since returning to this country, has been in the Convalescent Home at Southport. Sometimes he has been seeking work in Southport. He is on his way to join his family, who reside now in Manchester, now in Bolton. The minister whose name he uses knows absolutely nothing of him.

April 16. J. Crowther Hirst.

LONDON SUNDAY SCHOOL SOCIETY.

COUNTRY HOLIDAY MOVEMENT.

Sir,—With the approach of the summer months our thoughts turn again to the Children's Holidays in the country. We remember with pleasure the sight of the little brown faces that returned home, and the recital of their novel experiences; the hampers of apples and the bunches of flowers which came as true country gifts to the London homes.

We feel therefore no hesitation in asking permission to again make our appeal to your readers for funds to carry on the work this year. Last summer, owing principally to the numerous appeals for money for different causes, our subscription list was not so large as usual, and although not quite so many children were sent away as in the previous year, there was an increased expenditure in railway fare, owing to the difficulty in getting country homes near London.

As a result, therefore, we start with a considerably smaller balance in hand than usual. We hope that this year all kind friends will renew their contributions.

I beg to acknowledge, with many thanks, receipt of £3 3s., already kindly sent by Mr. Hugh Martineau, and shall be glad to receive any further subscriptions.

Annie J. Lawrence.

23, Campden House-Chambers,
Campden-hill, London, W.

April 16.

LITERATURE.

THE CERTAINTY OF THE GOSPEL.*

Mr. Robinson, who, while parish minister of Kilmun, wrote a book which, for a time, caused great stir, has just issued another book upon a similar theme, but probably without anticipating a similar result. For he is now (as the title-page tells us) minister of the Independent congregation at Crieff. Readers may remember that, when his former work lay under condemnation as heretical, something like a retractation took place; but there is a certain satisfaction in learning that Mr. Robinson has been delivered from the house of bondage, and that he can now with freedom speak what he thinks.

The present "sketch" deals with the "certainty of the Gospel." It starts with the assumptions that the human mind may perceive the Eternal Being, and that the Gospel comes in such a perception as assures the soul that God is wholly loving to all His creatures. Mr. Robinson adopts the position that "revelation" of God exists wherever and by whatever means His divine character and will become evident to the soul. That frame of mind which has for so many generations tended to limit the sphere of "revelation" to the records of the Bible he calls "Literalism," and he justly charges it with having greatly hindered the true evangelising of the world.

In particular, the author points to the terrible thoughts which have prevailed with respect to the so-called "revealed truth" of everlasting damnation. It is, happily, no new thing for a writer who remains in touch with communities regarding themselves as "orthodox" to raise his voice in protest against such thoughts, as being no true "revelation" of the divine nature and will. Nor is such a writer very exceptional when he protests against traditional views of the atonement. We may best indicate Mr. Robinson's way of looking at things by a quotation in this connection. He says (pp. 84-6):—

> Many who have perceived by means of Literalism have made the atonement itself appear to be a new barrier between us and God. Perceiving, to begin with, ourselves alone in nearness, and God only in the distance, they have maintained that the atonement is dependent on an acceptance by our wills of an elaborate scheme, partly metaphysical. And they have not been slow to add that a rejection of this scheme is more wicked in the sight of God than all other moral corruption. Thus, their first article of religion is that our unworthy condition is an impassable barrier between us and the Almighty, their second that the removal of the barrier waits on an intricate act by our unworthy selves, which failing, in the case of any individual, the barrier is established, beyond hope in earth or heaven. . . . They see not God above all, and they forbid us to see Him. They would rob us of the assurance conveyed by His voice continually, that He loves us as we are, feeble as we are. They see ourselves only, and project the life of God into the unknown. From the dread amazement which their doctrine induces, the refuge for every one is in the Brightness of Goodness that is in verity the Sovereign Soul, approached through humble supplication. In God Himself is the atonement; and in Him, preceding both our estrangement and the atonement, is an adorable, infallible Care.

In support and illustration of the contention that the soul can and does perceive the Eternal through occurrences in time and space, the author sketches the history of Israel's religion, leading up to the great revelation of the divine in Christ and emerging in the mysticism of St. Paul. The subtle growth of Literalism is traced, a growth already begun when the "Gospels" were written, but reaching its consummation only when Protestantism, in its haste to be free of the corruptions of Rome, deprived itself of the safeguarding thought of a continuous revelation through the Church. Mr. Robinson, like all sober minds, freely acknowledges the efficacy of the Bible as a storehouse of religious teaching; but he acts wisely in endeavouring to reassure Scotchmen by notable examples among their own writers—such as Erskine, Campbell, and Scott—that the illumination of the human mind is not limited to one age or method. He holds that philosophy was wise when, after the searching scepticism of the eighteenth century, it returned to the Platonic view that the eternal reality underlies the transient forms apparent to our senses; and in the writings of Hegel and Schleiermacher he finds the clue by which the individual soul can reach certainty of its inseparable connection with God.

The volume is not a large one, but it will be seen that it deals with the greatest of subjects in a serious if not wholly

* "Old and New Certainty of the Gospel." A Sketch. By Alexander Robinson, M.A., B.D., author of "A Study of the Saviour in the Newer Light." Williams and Norgate. Price 2s. 6d.

adequate way. On laying it down the wish is irresistible that the author may in any future essay address himself to some one section of an inquiry which, in trying, as here, to be philosophical, critical, and historical all at once, leaves the reader with a feeling of having grasped at much and retained little. W. G. Tarrant.

OBITUARY.

MRS. BROOKE HERFORD.

Miss Hannah Hankinson, afterwards Mrs. Brooke Herford, was born in Manchester (Aug. 6, 1823), close to a great mill of which her father was one of the managers. She was educated at the best preparatory school in Manchester, that of Miss Holland; and thus in her early life the two streams met which never parted—familiarity with the cares and wants of poor people, and a vivid share in the intellectual interests open to those of larger means and more abundant leisure. And it became the passion of her early life to make the privileges which she herself so keenly appreciated the means of brightening and uplifting the lives of workers in the great industrial hive. A girl of her powers and tastes would in these days be naturally expected to become a High School mistress; in those days she was expected to be a governess. But when a mistress was needed for the Ashtons' factory school at Flowery Field Miss Hankinson saw her opportunity and eagerly applied for the position. "She will never stay," said Mr. Thomas Ashton; for it was then far more remarkable than it would be now for any one with the education of a lady to seek such an appointment. But she *did* stay; and year after year she threw herself into the work with the ardour which distinguished her through life. She had a rare sympathy with children and insight into their nature, for she had much of the child-nature herself — directness, simplicity, loyalty, and sensitiveness to evil without suspiciousness. Her work was based, as all the best work for and with children must be, on respect for them and confidence in them as well as love. But her influence reached far beyond the children themselves. She was determined to make the schoolroom a centre of happiness and interest, and an uplifting power in the neighbourhood. She got friends to give lectures in the schoolroom, and by-and-bye, with the aid of Mr. Gaskell, Mr. Charles Beard and others, she started evening services, and was thus the true foundress of what afterwards grew into the Flowery Field Church.

But while thus making a new spiritual home for others in Flowery Field, she herself still felt drawn to the old associations of Cross-street Chapel and Lower Mosley-street schools, her own religious home. And it was there that an attachment grew up between Miss Hankinson and Brooke Herford, then a student at Manchester New College. Some years afterwards, when he had settled at Todmorden, she became his wife. Their wedding was at Hale Chapel, June 22, 1852, and was the first to be solemnised in that old chapel. Thenceforth at Todmorden, at Sheffield, at Strangeways, at Chicago, in Boston, and at Hampstead she shared her husband's joys and sorrows, took, as the woman always must take, the heaviest share in the struggles and privations of early days, and reaped (not only vicariously) a full measure of the honours and the triumphs of later times. Though singularly unobtrusive in her work, and never directly asserting or appearing to impress herself, she had a wonderful gift for organisation, a happy inventiveness and instinct for the practical thing to aim at, and the right moment at which to suggest it. Her large class of young women at Todmorden felt her influence throughout their lives. Nay, there were pupils of an earlier period yet, pupils of sixty years ago, who gathered in tears by her graveside.

In Manchester and in other scenes of her husband's labours, she reorganised all the special work undertaken by the ladies of the congregation, consolidated the various societies, and gave fresh energy and clearer purpose to their work. In the early days of trained nursing she had the superintendence of a district in Greengate, and still further extended her knowledge of the most destitute classes in Manchester; and with her knowledge her sympathy ever grew. In Chicago, faithful to her old traditions, she was instrumental in founding the first free kindergarten, which is still prospering and bears her name. It was in consequence of a paper which she wrote when on a visit from America to England that the Postal Mission was founded here; and her papers on women's work in connection with our congregations will be long remembered, and their results still longer felt.

From her girlhood, too, she was a keen politician; and the enthusiasm that set her collecting signatures to the "Monster Petition" and working for the repeal of the Corn Laws, and that afterwards enlisted her efforts for Civil Service reform in America, remained with her to the end.

In her later years, even when her activities were reduced to the narrowest limits by declining health, she occupied a unique position of influence, and was often thought of as the ideal minister's wife; but she herself would have repudiated, with something like indignation, the implications of such a phrase. She had found in the position that was hers, as she would have found in any other position, the means of giving practical shape to the tastes, the convictions, and the aspirations of her life; but she would never admit that the causes to which she was so devoted had a claim upon a minister's wife as such, and she would never allow her example to be made a reproach to others whose tastes or gifts did not lead them to tread her path. The minister's wife who, when asked, "What is your view of your pastoral charge?" answered, "The charge of the pastor," would have found no more sturdy champion than Mrs. Herford. She herself had a wider pastoral charge as well, but that was because she was herself a born shepherdess.

Her own domestic cares and responsibilities were for very many years of a nature which to most women would have been more than sufficient reason for declining any public duty. Her large family and at first restricted means, and her determination not to be a spiritual clog on her husband, or to force unduly upon him the necessity of taking worldly considerations into account, made life often weigh heavy on her. But it never quelled her elastic and cheerful spirit, or her pride and joy in her home and in her work; nor did it ever close her heart to claims beyond the domestic circle. "It was a beautiful and wonderful home, in times of difficulty and times of ease alike, in all its inward harmony, and in its generous and open welcome and hospitality to all around." So says one who knew it well, and knew it long. Mrs. Herford had the power of making friends feel so perfectly at their ease that her house was a home to many besides her children. Her quaint sayings, her quick sympathy, her almost universal interest in everything that concerns human life, on the large scale or the small, her deep and simple practical wisdom, and her bright unfailing faith made themselves felt in an almost impersonal manner. She seemed to be quietly looking on and sharing rather than originating them, and many a one who loved her and was loved by her would find it almost impossible to give any personal characterisation of her. Her friends remember sharing all kinds of good and helpful experiences with her, and remember her racy comments on them. They remember that *she was there* on all kinds of occasions, and hardly realise that it was she who made them.

Yet, to the inmost circle of all, her personality was deeply, vividly, and directly felt. To her children as they grew up she was always a support and an opportunity, never a restraint or a rebuke; a store of wisdom and of knowledge, but with a mind as open as the heavens. In answer to an appeal against some new fashion so unlike "the way in which we were brought up," she said quite recently: "Well, some people worship the past; I don't. I reverence the past, I respect the present, and I trust the future." In these words she unconsciously wrote her own biography, and with them let her stamp her own seal upon these poor notes. It was to this temper that she owed that greatest happiness of a mother, the remaining in perfect touch with her children after they came into possession of their own lives.

The parent hen amid her brood,
Though fledged and feathered, and well pleased to part
And straggle from her presence, still a brood,
And she herself from the maternal bond
Still undischarged; yet doth she little more
Than move with them in tenderness and love,
A centre to the circle which they make.

There is one left to mourn her to whom the thoughts of every reader of these words, in America and in England, will turn; but silence must speak the sympathy that dare not harden into printed words.

P. H. W.

MRS. T. CHATFEILD CLARKE.

We deeply regret to record the death of Mrs. Thomas Chatfeild Clarke, which took place at her London residence, on Monday, April 15. The deceased lady, who was in her seventy-sixth year, was the third daughter of the late Mr. John Sutton Nettlefold, of Highgate. Her mother was a sister of the late Mr. Joseph Chamberlain, father of the Colonial Secretary. In her early womanhood she took a keen interest in the Carter-lane Mission, and she retained her interest, all through life, in the work of its successor at Blackfriars,

and in the other London Domestic Missions, towards whose benevolent operations she was always a generous friend. In 1859 she was married to the late Mr. Thomas Chatfeild Clarke, a past President of the Surveyors' Institution, and of the British and Foreign Unitarian Association; the Rev. Robert Aspland performed the ceremony. They had a family of seven sons, six of whom survive their parents. Although Mrs. Chatfeild Clarke loyally supported her husband in his public work, her special delight was in her own home in the midst of her family. In London, and particularly at Wotton Common, Isle of Wight, she found constant pleasure in the simple duties and pursuits of home-life. In the village near Oakfield, she was beloved by the people among whom she lived for her unfailing kindness of heart and generosity of hand in case of sickness or need. Only those who were privileged to enter or who belonged to the family circle knew how affectionate and tender she was in all her thoughts and ways. Her Isle of Wight home, with its gardens and farm, was a source of never-failing interest and delight which she rejoiced, when opportunity offered, to share with others. Since the death of her husband, her health had not been very robust, but the loving thoughtful constant care bestowed upon her by her sons at home brought to her closing years joy and peace, and reverent thankfulness. On Friday morning, the Rev. F. K. Freeston conducted a brief religious service at Essex Church, and the interment took place at Highgate cemetery.

THE REV. WILLIAM BINNS.

The funeral of the late Rev. William Binns took place on Wednesday week at the Blackpool Cemetery, the service being conducted by the Rev. S. A. Steinthal. The service was attended by the Mayor of Blackpool and other members of the Corporation, and of various societies with which Mr. Binns was connected, and there was a representative gathering of his brother ministers and other friends. Mr. Steinthal delivered an address of consolation and affectionate appreciation, based on a friendship of nearly forty-three years, in the course of which he said:—"Among his brother ministers there have been some as widely read in literature and some more deeply versed in classic scholarship, in natural history, or in theology, but among his contemporaries there have been very few, if any, gifted as he was with occasional inspirations of genius, which made his utterances at times glow with pure prophetic fire. It was not, however, this high intellectual attainment, which has won for him the warm feeling which those who knew him best most entertained for him. His tender sympathy and loving heart were ever ready to pour out their beneficent and humane gifts, sharing in the joys and sorrows of his fellow-men. The devout religiousness which animated his whole life made him a welcome visitor among the sorrowing and a no less welcome guest among the happy. He had learned the message of glad things which Jesus brought from his Heavenly Father, and he knew how to make that gospel reach and bless the hearts of others.

. . . . .

"We have differed from one another at times very widely on grave matters. But I never doubted his sincerity or the conscientiousness which animated him; and when he seemed to me to be most in error or to make his worst mistake, I was always sure that he meant well, though he might fail to achieve his aim. Remembering how he had worked for twenty-seven years independently before he began the systematic training of his rich gifts, it is not to be wondered that he failed at times to show under any circumstances a complete compliance with the usages of society, and may at times have offended against what are regarded as good manners. But in comparison with his good qualities, his high character, his pure and noble worth, his faults were small indeed and sink into nothingness. Thankful must we be to have been allowed for so many years to have known and loved one who so won our admiration; who so richly abounded in the blessings and gifts of God which show and reveal the life eternal which comes through Jesus the Christ of God. That which is mortal with its weaknesses and failures passes away, but that which comes from God abideth for ever. There is for him, whose loss we to-day so deeply deplore, the dawn of an unending Easter festival. We thank God, although with tearful hearts, that our dear friend is called to enter into the joy of his Lord."

REMINISCENCES.

The Rev. John Fox, of Hunslet, writing as an old friend who knew Mr. Binns in his younger days, sends us some interesting reminiscences, from which we must be content to take the following extracts:—

"I first saw and heard him when probably he was still among the Methodists, and certainly before he entertained the idea of entering the Unitarian ministry. This must have been in my early teens. The occasion was a temperance meeting in the Wesleyan schoolroom of my native village, where I myself grew up under Methodist influences. There were two young men on that platform, one of whom was said by a preceding speaker to be able to do anything (presumably in the way of speaking), while the other was able to do everything. One of these was William Binns. He was then in appearance little more than a beardless youth. Yet he justified the statement which had been made concerning him. He spoke for most of an hour in the most fluent manner, without the least hesitation and without a single note. Yet he gave one the impression that he spoke memoriter, and this is what I have heard from others, that after a great speech he was able to hand over the MS. to the representatives of the Press. And this testifies to his wonderful memory which was richly stored with the treasures of literature, and which stood him in such good stead both in his written and spoken word."

"When the West Riding Village Mission Society was started he was one of its first lay-preachers, and I might also say, the ablest. He soon established a reputation by the ability and brilliance of his sermons. He became most popular both as a preacher and a platform speaker, for these were his Temperance days. I, along with three congenial companions, all converts to Unitarianism, frequently went to hear him in other places on a Sunday evening—once, I remember, to a village four or five miles distant in the dark and on lonely roads. I felt the stimulus of his utterances, and his very name became an inspiration to my youthful mind.

"Since those days it has always been a pleasure to me to listen to his speech, as it has been to many thousands besides. Whether grave or gay, humorous or serious, people always looked to him for something original, some rich intellectual treat. And they were seldom disappointed. Even when he raised their antagonisms, as he frequently did, there was a fascination about him which they could not resist. He was a born fighter. He loved controversy, and he possessed the qualities which make the intellectual gladiator. He had a dauntless courage, a fluent tongue, a ready wit, and a sparkling humour. I have seen him in many encounters, sometimes in deadly earnest, when the most influential forces were arrayed against him. It was well known that he was a foeman worthy of the sharpest steel, and woe be to that man who entered the lists against him and indulged in dangerous metaphors, for they were almost sure to be turned against him to his own confusion. His humour often took very grim forms of expression. In his lighter moods his play of wit and humour often called forth roars of laughter. He could strike hard blows, but their force was often tempered by the good-natured humour with which they were given.

"I quite agree with the suggestion that his printed sermons, essays, &c., might well be collected into a memorial volume which would hand on his message to posterity."

Another correspondent, who was a member of the Birkenhead congregation in the earlier days of Mr. Binns' ministry there, writes enthusiastically of the influence of his preaching, and, above all, of the power of his prayers, which attained the loftiest spiritual heights, expressing a regret that there was no Rufus Leighton present to preserve those utterances, as was done in the case of Theodore Parker. Speaking also of the time when Mr. Binns had returned from Devonport to Birkenhead, when he was at the height of his powers, our correspondent writes:—

"His annual lecture on the Death Roll of the preceding year was always eagerly looked for. On one occasion I remember, after summing up the history of many noted men, he concluded, with a twinkle in his eye, by naming an old man who had been in the habit of sitting in the front pew and singing very loudly, and who had passed away to his rest. It was at this time that he founded the Shakespearian Society which obtained quite a local reputation.

"I asked him once how long he took to prepare his sermons: he said from two to three hours if he read them; but double that time when he preached extempore. It is well to have this evidence from a man of so much native eloquence of the necessity for preparation in extempore discourses.

"Some of his most inspiring sermons were on the subject of immortality, in which he was a firm believer. That which was earthly in him has now passed away; but he was and still is a 'strong son of God.'" E. C

One truth a man lives is worth a thousand he only utters.—*Epicharmus*, B.C. 540.

THE INWARD LIFE.

From Dr. Martineau's "Hours of Thought on Sacred Things."

The glories of the past are not in huge trades, or fine properties, or even in laws and rites and institutions which in their day kindled the passions of party strife: these, chafed into dust by the mouldering hand of time, successively fall away with the earthly conditions from which they come; while the mere impulses of expression, through which affection and admiration pour themselves forth and heart appeals to heart, mould themselves into imperishable Arts, though asking only for the most perishable of materials—forms and tones, colour and language; and precisely the most ethereal and interior of thoughts, which visit us only in evanescent gleams—of something terrible in sin, of something infinite in duty, of a possible union with God through love and a mastery of life through entire surrender—prove the most permanent realities in history; constructing themselves into faiths which have been the cradle of nations and the divine nurse of the most vivifying individual minds. The ink of Virgil on its thin leaf outlasts the Roman walls and aqueducts; nay, the *unwritten* words of Homer survive the cities where they were sung, and are our only guide to the rivers and plains which he has made immortal, but which nature and history could not keep. Of nothing does the aspect change more with time than of that wealth and station for which such sacrifices are made. Who now cares for all that Kallias *had*, in comparison with the least part of what Socrates *was?* or would save the banking credit of all the Fuggers at the cost of a table-talk of Luther's? Who would envy the pontificate of Leo, if he could have the pencil of Raffaelle? And in spiritual things, when they steal from their true retreats and dare to speak, it is the simplest truth and love that are surest to endure; and ages that can no longer yield the heart to the ceremonial of St. Peter's or Notre Dame or Westminster, will still surrender to the persuasive piety of a St. Francis, a Fénélon, a Leighton. Next to the judgments of God himself are the estimates of the human mind exposed to the long tests of history. And the pure insight of religion, if not intuitively present, may be reached perhaps by a silent circuit through the *élite* of generations gone.

Shall it then make no difference to us—except to our accumulated capital—that we live in an *old* human world, rich in the memory of ancient dynasties of thought? We are "the children of the prophets"; and are fond of owning it by rebuilding their tombs or raising memorials of a century's gratitude and honour. Shall the record of their genius and graces be fixed on the marble or the bronze, and tell no story except when there is sunshine to show it and an eye to read it? Shall it have no transcript on "the living tables of the heart," to be ever with us and gleam by night as well as day? We forfeit the chief source of dignity and sweetness in life, next to the direct communion with God, if we do not seek converse with the greater minds that have left their vestiges on the world. Rather let us keep a constant eye upon the light of their spirits, and never quit our hold of the shadowy hands, of which the nearest is almost at our door and the furthest feels the touch of Christ and disappears in the effulgence of God. If it is not given us, with the inspired apostle, to reach "the third heaven" in the twinkling of an eye, or, with the rapt mystic, to spring aloft on the wing of prayer and float straight into the arms of the Infinite Love, *they* will draw our feebler spirits upward by insensible attraction, and bring us to the same end at last. This blessed dependence, this holding on of link to link, of soul to soul, of age to age, is the true "communion of saints," which bridges the waters of death, and embraces its opposite banks in one City of God.

To-morrow, Sunday, is the anniversary of the birth of James Martineau, April 21, 1805.

THE CHILDREN'S COLUMN.

Habit.—II.

It is very hard at the beginning, this forming of a good habit. A first lie is easier than a brave truth-telling, but a first brave truth-telling makes the first lie and all other lies more difficult. For the ease which comes of doing over and over again is a blessing when we are masters of ourselves, and keep the Will to do or not to do, and the Conscience to prefer the right habit to the wrong. It is a curse when we let the habit master us, when we do because we cannot help, and whether it is a good habit or a bad. Believe me, children, if you do not keep making efforts of Will for the right and obeying the clear call of Conscience, the older you grow the fewer temptations to wrong you will resist, the weaker will be your Will-power to be good, and the more faltering your obedience to the voice of God. Bad habits will overcome you and crowd the good habits out of your life, and in God's sight you will be a failure.

This is what Tennyson means by that picture in one of his poems of Gareth, a brave young knight, riding out at the call of good King Arthur to grapple with "an old hard knight," who was a danger to the welfare of Arthur's kingdom. The knight appeared before Gareth "in hardened skins that fit him like his own," that is, in a number of bad habits that had almost become part of himself. Then this ugly enemy blew a hard and deadly note upon a horn, and out from an ancient storm-beaten pavilion came a grizzled hag, who armed him with old arms and a half-tarnished shield. A fierce struggle began. As often as Gareth brought the old knight grovelling on his knees, so often he vaulted up again, till Gareth seemed as one,

> That all in later, sadder age begins
> To war against ill uses of a life.
> But these from all his life arise, and cry
> "Thou has made us lords, and canst not put us down!"

Then the bold young knight tried harder. He hewed great pieces of the armour off, but lashed in vain against the hardened skins. At last the old warrior's sword broke, and then coward as he was, he tried to save himself in most unknightly fashion by writhing his arms round his enemy. Gareth, however, struggled to the uttermost, and hurled him headlong into a river. Gareth won, you see, because he was properly armed, had no unknightly habits, was master of himself, with temper and will well under control. Above all he was strong with the strength of a good conscience, knowing that he was fighting for the Right in the service of "the blameless king." But while you are glad he won, are not you very, very sorry for the hardened old sinner whose wasted life ebbed away in the river, his body dragged down by rusty armour, and all those hindering bad habits, and with no comfort in his heart, that he had ever fought unselfishly for a good cause?

One word more. The habit of Prayer keeps all the other good habits going, and helps you to start new good ones. The custom of saying prayerfully night and morning the prayer your parents have taught you, and the habit which children, as well as grown-up people can have, of feeling at any time, and anywhere, that God is always near us, caring very much about us, guiding us, and encouraging us in all good ways, will fill your lives with those habits which are blessings to yourselves and all around you, because they are what God needs in everyone of us, that we may help just a little to move His world upward and onward.

Emily H. Smith.

THE COMING OF SPRING.

Kissed by that Fairy Prince the Sun, young Spring,
The Sleeping Beauty watched for, prayed for long,
Arises, and a burst of glorious song
Heralds her coming with wild uttering.

Lo! through the world she goes, and at her breath
The branches blossom green, the flowers awake,
Loud winds are lulled to rest, and for her sake
The withered leaves no longer whisper "Death!"

And in the garden of each wintry breast
Spring sheds her largess as upon the earth,
And we, uprising, see within her birth
Great purposes of love made manifest.

Edward Teschemacher.

The duty of parents is to sustain a child's inner life with ideas as they sustain his body with food. The child has affinities with evil as well as with good; therefore hedge him about from any chance lodgment of evil suggestion. The initial idea begets subsequent ideas; therefore take care that children get right primary ideas on the great relations and duties of life. Thus we see how the destiny of a life is shaped in the nursery, by the reverent naming of the Divine name, by the light scoff at holy things, by the thought of duty the little child gets who is made consciously to finish his little task, by the hardness of heart that comes to the child who hears the faults and sorrows of others spoken of lightly.—*The Unconscious Mind.*

To Correspondents.—Letters, &c. received from the following:—W. E. A.; E. H. C.; E. D. P. E.; H. H.; E. H. S.; A. D. T.; T. J. W.; W. M.

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LONDON, APRIL 20, 1901.

THE INTERNATIONAL COUNCIL.

THE announcements which we made last week, and the fuller programme which is now being widely distributed, as to the New Century meetings which are to be held in London during Whit-week, offer a prospect of crowded interests and full enjoyment of social and religious fellowship, unparalleled, we should say, in the history of our churches in this country.

The British and Foreign Unitarian Association and the Sunday-school Association are to hold high festival, as is most fitting at the opening of a new century, and the proceedings of the week are to be crowned by meetings of even more exceptional interest, in which our own Association will be privileged to act as host in welcoming visitors from all parts of the world to the first general conference of the "International Council of Unitarian and other Liberal Religious Thinkers and Workers."

This Council, as our readers are aware, was inaugurated last year in America, on the occasion of the great meetings held in Boston to celebrate the seventy-fifth anniversary of the founding of the American Unitarian Association. The object of the Council is stated in the following terms :—

To open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them.

The first President of the Council is the Rev. J. ESTLIN CARPENTER, M.A., of Oxford, and the secretary, the Rev. CHARLES W. WENDTÉ, of Newton Centre, Mass., who some little time ago issued a circular, announcing the Conference to be held in London in Whit-week, and giving the result of an extensive preliminary correspondence with Liberal religious workers in many lands. The response has been most cordial and gratifying, as the passages from letters, which we propose to quote immediately, will show. The circular also gave the following further explanation of the aim of the Council :—

It is designed to bring into closer union, for exchange of ideas, mutual service, and the promotion of their common aims, the scattered liberal congregations and isolated thinkers and workers for religious freedom in many lands.

The prominence given to the name *Unitarian* in the title is intended to mark the origin of the movement and the quarter from which in the first instance, at any rate, it has received its chief support; and the circular adds :—

It is hoped that it may also give to the liberal public the assurance of a rational, persistent, and catholic purpose. In any case, this term "Unitarian" is not to be here understood in any limited theological sense, but only as an endeavour to "unite," for common and unselfish endeavours, all believers in "pure religion and perfect liberty." *The members of the Council, of whatever name or fellowship, desire to work together in the spirit of freedom and the love of truth for the religious enlightenment and uplifting of the world.*

The response has come cordially from, we believe, every Protestant country in Europe, and from France and Italy, from the United States and Canada, from India and Japan, from South Africa and Australia, while exiled Russians long to help their country to share in its liberating influence, so that the officers of the Council are fully justified in their assertion of the need and opportunity for such an international movement, and the large usefulness that awaits it.

This will be more clearly seen if we now quote some passages from the large number of letters received by the secretary, and already published in the *Christian Register* of Boston. In each of the following cases the writer readily agrees to the request that his name may be added to the list of members of the International Council.

Mr. A. M. Bose, M.A., President of the Sadaran Brahmo Somaj, of Calcutta.

I can only from this distance be in heart with you, and join you in the hope and the prayer that, though there is much that is dark and evil, much that is born of narrowness and sectarianism, over the horizon as the century closes, yet the new century will see the kingdom of our heavenly Father established in all its breadth and freedom and catholicity, in its glorious Love and Brotherliness, which embraces all humanity, and so transcends all creed-made barriers.

Mr. Jitsumen Saji, Superintendent of the Japanese Unitarian Association, and Professor Kishimoto, of the Imperial Normal School, Tokio, Japan.

The aim of the Council is in perfect accordance with what we Japanese liberal thinkers have been meditating. The common fault with liberal thinkers is that they are detached and isolated. Nothing can be more desirable than to bring them together in fraternal relations and uniting their efforts for the promulgation of sound and enlightened principles of religion.

M. Ernest Fontanés, of Paris, hon. president of the Protestant Consistory of Havre.

I nourish my soul on the writings of Channing and Parker and Martineau, and of my beloved friend, Dean Stanley. It seems to me that the banner which should be displayed and saluted with enthusiasm by men of all races and all confessions is that which is inscribed with the legend, "The Gospel and Liberty," and that the true and universal church is that which Lincoln desired, which bears upon its portal only the two eternal commandments—the love of God and the love of man. In full sympathy with your work and your ideal, I beg you to accept my very modest co-operation and the assurance of my devoted and fraternal sentiments.

The Rev. P. N. Hugenholtz, junr., of Amsterdam.

I sympathise entirely with the principles and aims of the International Council, and I certainly hope to be present and participate in its proceedings next May. With great pleasure I will give you information concerning the advance of free religious thought in Holland, and more especially of the endeavours of my own free congregation, De Vrye Gemeende, and of the Protestanten Bond (the liberal Protestant Association).

The Rev. Dr. Chavannes, pastor of the French Walloon Church in Leiden.

Pure religion is impossible without *perfect liberty.* The propagation of the one, aided by the other, has been the life-task of many in many countries; but the time has now come to make this great work conspicuously international. I may not be able to do much toward this proposed international brotherhood of free Christians; but I greet with joy the initiative now taken, and consider it full of promise for the future.

In a similar strain Professor BOROS writes from Hungary, Signor BRACCIFORTI from Italy, Mr. THEO BERG from Copenhagen, and other distinguished correspondents from Germany, Switzerland, Sweden, Belgium, &c.; and the published programme shows how many and how eminent are the visitors whom we may hope to welcome to London in Whit-week.

Thus while our own societies hold their festival at the opening of the new century, and seek for their members a new spirit of consecration and strength for the service to which they are called, it is matter for sincerest congratulation that we are at the same time invited to take a wider outlook, and that the Unitarians of this country, through the International Council, will have the opportunity, in the most delightful manner, of realising that their place is in no narrow sectarian movement, but in a world-wide endeavour and aspiration, stirring the hearts of earnest men and women in every quarter of the globe.

Other Liberal Religious Thinkers and

Workers in this country, who are not afraid to have fellowship with Unitarians, are to take part in the proceedings, and it must be clearly understood that all such will be cordially welcomed to the meetings. In no other spirit could we prepare duly to honour the guests and members of the International Council, who have so warmly expressed their sympathy with its aims. And to our own people we would once more very earnestly insist on the greatness of the opportunity offered to them in the forthcoming meetings.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A meeting of the Council was held on Tuesday afternoon, April 16, at Essex Hall. In the absence of the President, Sir J. T. Brunner, Bart., M.P., who was abroad, the chair was taken by Mr. Edwin Clephan, J.P. There were also present Mrs. L. M. Aspland, Miss Burkitt, Mr. G. W. Chitty, the Rev. V. D. Davis, B.A., Miss Florence Hill, Mrs. Alfred Lawrence, Miss Lawrence, Mr. Bernard Lewis, Mr. I. S. Lister, Mrs. W. G. Mace, Miss M. Martineau, Mr. David Martineau, J.P., Mr. Frederick Nettlefold, Mr. Oswald Nettlefold, Mr. F. Pinnock, the Rev. W. Chynoweth Pope, Miss Preston, Miss Marian Pritchard, Mr. Ion Pritchard, Mrs. Henry Rutt, Miss E. Sharpe, the Rev. F. W. Stanley, Mr. Hugh Stannus, Mr. J. Sudbery, Miss Tagart, Miss Tayler, Mr. E. C. Thurgood, Mr. T. Pallister Young, LL.B., and the Secretary.

The minutes of the last meeting of the Council on Oct. 23, 1900, having been read and confirmed, the Chairman made reference to the death of Mrs. Brooke Herford, and it was agreed that a letter be sent to Dr. Herford, expressing the deep sympathy of the Council. The Secretary then read the report of the Executive Committee, as follows:—

REPORT.

In accordance with the resolution adopted at the last meeting of the Council, a letter has been addressed to the secretaries of the District Associations, calling their attention to the importance of obtaining and preserving records of the endowments connected with the chapels and schools in their respective districts. It was suggested that they should ascertain whether any such records existed, and that they should ask each congregation to supply their Associations with a copy of the records if they did exist. The Committee of the British and Foreign Unitarian Association also offered to preserve copies in safe custody in their strong-room, where the documents would be treated as strictly private, and would not be shown to any persons except those authorised by the trustees or congregation to inspect them. In making the suggestion the Association had no intention or desire to investigate matters which should properly be treated as the private business of each individual congregation. Knowing as they do from long experience that documents are frequently lost, they were only anxious to insure the preservation in safe custody of a duplicate record which at some future time might prove of great importance and value to the congregation itself. The Committee are glad to report that several of the secretaries of District Associations have recognised that the matter is one deserving careful attention, and they have promised that it will be brought before the notice of the congregations.

Finance.—The income from subscriptions and donations from Jan. 1 to March 31, 1901, amounted to £886, a slight falling-off from the previous year, dividends and interest £279, book department £438, which, with a balance of £40, brought from 1900, makes the total receipts £1,643. More than half of the subscriptions are received during the first quarter of the year, while the expenditure is spread nearly equally over the four quarters, consequently if there were not a considerable balance in hand at the present time, it would become impossible for the treasurer to meet the liabilities of the Association later in the year. Not only will the balance of £768 be required, in addition to the income still to come in, but unless new or increased subscriptions are obtained, the grants already voted for the current year will absorb £200 or £300 beyond the estimated income. The Committee are confident that if Unitarians up and down the country were to take the trouble to inquire into the variety and the extent of the good work done by the Association on behalf of religion, ample resources would soon be placed at the disposal of the treasurer. The Committee have great satisfaction in reporting that 192 congregations made collections on behalf of the Association, with the result that the sum of £572 18s. 7d. was received, being the largest number of congregations and the largest sum received since the establishment of "Association Sunday" in 1883.

Grants to Churches.—The grants voted for the current year towards supplementing the salaries of ministers were as follows:—Ashton, £100; Ballymena, £10; Bedfield, £30; Boston, £20; Bournemouth, £25; Bradford (Manchester), £40; Bridgwater, £62 (including special district missionary work by Mr. Broadrick); Cardiff, £20; Carlisle, £45; Chelmsford, £5; Chorlton-cum-Hardy, £40; Clydach Vale, £12 10s.; Congleton, £20; Crewkerne, £25; Darlington, £50 (conditional); Deal, £5; Denton, £50; Devonport, £20; Elland, £20; Forest Gate, £52; Framlingham, £20; Gateshead, £90; Hastings, £35; Heaton Moor and Urmston, £45; Huddersfield, £40; Kentish Town, £10 (six months); Kilburn, £15; Leicester (Narborough-road), £20; Lewisham, £35 (six months); Lydgate, £10; Mansford-street, £15; Middlesbrough, £30; Newark, £18; Newbury, £20; Nottage, £10; Nottingham (Christ Church), £30; Pentre, £12 10s.; Plumstead, £65; Pontypridd, £40 (conditional); Poole, £35; Small Heath, £50 (from appointment of minister); Southampton, £75; South Shields, £10; Stratford-on-Avon, £50; Torquay, £25; Warwick, £10; Whitchurch, £10; Wick, £10 (conditional); Wolverhampton, £80; Yeovil, £15. In addition to the foregoing list there are several other congregations whose applications are still under consideration. The Committee have voted £100 towards the salary of the Rev. T. E. M. Edwards, the District Missionary of the London and South-Eastern Counties Provincial Assembly, and they have promised a similar amount towards the salary of the District Missionary about to be appointed by the North Midland Association. Grants have also been voted to Auckland, £75; Brussels, £10; Budapest, £50; Melbourne, £25; Sydney, £25. Special grants towards the expenses of church and school buildings have been made to Blackley, £50; Merthyr Tydfil, £100; Oldham-road (Manchester), £25. The committee were glad to render assistance to the East Cheshire Union, and the Manchester District Association in their "Forward Movement" work by providing a liberal supply of leaflets and pamphlets for distribution, and by allowing the secretary to lecture and preach.

Publications.—Through the generosity of Mr. William Rathbone, there is now in the press a new and cheap edition of the two volumes of sermons "Laws of Life after the Mind of Christ," by the late Rev. J. Hamilton Thom. These discourses by Mr. Thom are a most valuable contribution to sermon literature at the close of the nineteenth century. They are an evidence, if any were needed, that a Unitarian preacher may combine truth and love, and speak with power to mind and heart alike. A "Book of Seven Services for Public Worship," compiled by the Secretary from various sources, has been issued in response to often-repeated requests for a book which might prove helpful to some congregations and ministers who desire to use a liturgy at one or both of the Sunday services. The "Essex Hall Year Book" and the "Pocket Almanack" have again been issued by the Association. The publication of these books entails a considerable expenditure which the amount realised for copies sold does not nearly cover, but the usefulness of these publications renders the expenditure, in the opinion of the Committee, justifiable. A booklet, by Mrs. A. C. Osler, "Life's Upper School," dealing with the discipline of sorrow and suffering, has recently been published. On the suggestion of Dr. Courtney Kenny, "The Theist's Prayer Book," by Keshub Chunder Sen, has been reprinted for circulation in England and in India. Several Unitarian leaflets, pamphlets, and sermons have been issued since the last meeting of the Council, including "What do Unitarians believe?" by the Rev. Charles Hargrove, M.A.; "The Place of Yesterday, To-day, and To-morrow in Religion," by the Rev. W. Tudor Jones; "The Flowers of the Field," by the Rev. Stopford A. Brooke, M.A. The fourteen tracts by the late Rev. John Wright, B.A., on "The Denials and Beliefs of Unitarians" have been reprinted at the urgent request of Postal Mission secretaries and others who still find them most interesting and helpful to many inquirers. From Oct. 1, 1900, to March 31, 1901, grants of books and pamphlets have been made to congregations, Postal Missions and correspondents as follows:—1,176 books, 110,159 pamphlets, valued at £279 8s. 2d. The Rev. Stopford A. Brooke's "Religion in Literature and in Life" has been reprinted in a series of "What is worth While" booklets in America; a lady has also prepared an edition in Braille type for the use of the blind. Within the last few weeks the Committee have accepted a generous offer made by Mr. V. Tchertkoff, a personal friend of Count Tolstoy, to translate into the Russian language Dr. Herford's "Brief History of Unitarianism," Mr. Armstrong's "Unitarian Christianity Explained," Dr. Channing's discourse on "Unitarian Christianity," and Theodore Parker on "The Transient and Permanent in Christianity." A contribution towards the cost of printing has been promised by the Committee. Mr. Tchertkoff will read a short paper, giving the experiences and thoughts of a liberal religious thinker and worker in Russia, at the Whit-week meetings. For many months the preparation of a new edition of the "Essex Hall Hymnal" has been under consideration. The plates of the present edition are very much worn, and a Sub-Committee has been appointed to prepare a hymnal which it is hoped will prove even more helpful than the popular and widely-used book now in circulation. The Sub-Committee are taking steps to obtain the best available advice and suggestions in the preparation of the new book.

McQuaker Trust.—The following grants have been made towards supplementing the salaries of the ministers of non-self-supporting congregations for the current year:—Aberdeen, £90; Dundee, £85; Glasgow (South St. Mungo-street), £90; Kilmarnock, £100 (conditional); Kirkcaldy, £100. Grants of £12, for a series of special services in a public hall at Aberdeen, and £10, towards clearing off a debt of £30 at Kilmarnock, have also been made. The site for a new church building at Aberdeen has

been secured, and the congregation and minister are now at work devising ways and means of erecting the church. The McQuaker Trustees have promised a contribution of £750. The Committee sympathise with the congregation at Kirkcaldy in the loss they have sustained by the removal of the Rev. A. E. Parry to Liscard. Mr. Parry, in addition to his church work, carried on a Postal Mission in Scotland. Quite recently the Trustees circulated among the ministers of the Established and the United Free Churches 1,000 copies of the Rev. Stopford A. Brooke's "Religion in Literature and in Life," and many letters of appreciation have been received in acknowledging the gift. The Secretary attended the annual meeting of the Scottish Unitarian Association in December, 1900. There is a promise of more active and earnest work on the part of the Association during the present year than it has recently displayed. The Secretary visited Aberdeen and Dundee, as well as Glasgow, preaching and addressing meetings at all three places.

Work in India.—The Committee cannot speak too highly of the activity and earnestness shown by the Rev. S. Fletcher Williams in India. He has been constantly at work, preaching, lecturing, writing to the newspapers and magazines, and holding conferences with religious inquirers. Unfortunately, the climate and the strain of work have told on his health, and he feels compelled to return home. He will sail from Calcutta by the P. and O. s.s. *Sicilia*, on April 30. He hopes that the sea voyage may restore him to health and strength before his arrival in England at the end of May. He writes, under date of March 25: "I cannot tell you how sorry I am to break off, but I find it impossible to go on any longer. I came up to Darjeeling a fortnight ago in the hope and belief that I should pull myself together again; but I am not only no stronger but much weaker, and it would be both improper and useless for me to remain in a state of inability to do any public work." The Indian newspapers speak in the highest terms of the work which Mr. Williams has accomplished in India. The executive committee of the Sadharan Brahmo Somaj, in their report, record their sincere thanks to the B. and F.U.A. for appointing Mr. Williams as the representative of the Association. "He has worked here as one of us, contributing to the papers of the Somaj, conducting divine services in the metropolis, which have become a great source of attraction to the Brahmo public of all sections, as well as to the outside public; and it is hoped that if these services are continued for a length of time they will be the means of attracting within the pale of the Somaj a very large number of men who could hardly have been reached by us. His preaching tour in the North-western Provinces and in Behar, during the last autumn, attracted considerable attention on the part of the educated public of those provinces to the Brahmo Somaj. To Mr. Fletcher Williams personally, the Committee convey their best thanks for inviting the members of three sections of the Brahmo Somaj in Calcutta to co-operate in all matters where no doctrinal differences are involved; and, at the same time, they record their cordial appreciation of the work done by him for the furtherance of the cause of the Somaj. But the Committee would fail in their duty if they did not at the same time record the gratitude of the Brahmo public, as well as that of the dying hundreds of Western India and Rajputana, to the British and Foreign Unitarian Association, who spontaneously, and guided by humanitarian feelings, collected so large a sum for their relief."

The Council have already learned through the columns of The Inquirer and *Christian Life* of the death of Mr. Moti Bulasa, M.A., who died at Port Said on his way to England last October. There was every promise that he would have proved an excellent student at Manchester College, Oxford. The Committee forwarded a letter expressing their deep sympathy with his relatives in their sad and unexpected loss. The Committee representative of the various Somajes at Calcutta received seven applications for the Indian Scholarship at Oxford this year, and they have recommended that Mr. Vithal Ranji Shinde, B.A., of Bombay and Poona, should be appointed.

Japanese Student.—In the early days of the Unitarian Mission at Tokio, the B. and F.U.A. made a yearly grant in aid of the work which the American Unitarian Association had undertaken in Japan. The Unitarian movement is now under the direct control and management of the Japanese themselves. Two services are held every Sunday, and the hall is crowded by a reverent and interested congregation. There are seven Japanese Unitarian preachers, several of whom are also college professors or teachers. One of these preachers, Mr. Zennosuke Toyosaki, a University graduate, with the assistance of a liberal grant of £75 from the B. and F.U.A., is coming over to England to study at Manchester College, Oxford. Mr. Toyosaki comes with very high recommendations, and he hopes to be in London in time for the Anniversary Meetings in Whit-week. The Committee now support a McQuaker, an Hungarian, an Indian, and a Japanese student at Oxford. They may therefore claim that they are doing good work on behalf of an educated ministry.

Special Services and Lectures.—The Rev. Stopford A. Brooke, M.A., preached at Rochdale, Oldham, Southampton, and Oxford. His health then gave way, and he was unable to preach for several weeks. On his recovery he preached at Hampstead, and then for six successive Sundays he occupied the pulpit at Little Portland-street. Crowded congregations were present on each occasion. Mr. Stopford Brooke will preach at St. James's Hall in anniversary week, and arrangements are in progress for services in the autumn. The Committee for the first time tried the experiment of arranging for a series of six lectures on "The Bible in the Nineteenth Century," by the Rev. J. Estlin Carpenter, M.A., of Oxford. The lectures were delivered in London, Bolton, Leeds, and Liverpool. Local Committees provided a public hall, and attended to the advertising; those who made the arrangements are to be congratulated on the success which followed their efforts. Mr. Carpenter's lectures attracted and held large audiences week after week, and the Committee of the B. and F.U.A. are greatly indebted to him for the splendid service he rendered to the cause of an enlightened knowledge of the history and interpretation of Biblical criticism. It is hoped that he will be able to resume his lecturing work in the autumn. There is evidently a distinct place for work of this special type, when such an able and interesting lecturer is available.

Deceased Members.—The Committee regret to report that two members of the Council have died recently. Mr. William Blake, of Bridge, South Petherton, came of good Unitarian stock, and he was ever a loyal and sturdy friend of liberal thought and work in the district in which he lived. The Rev. William Binns preached the annual sermon in 1878, and contributed the lecture on "The Supreme Moral Law" in "Positive Aspects of Unitarian Christianity." Rugged in manner and unconventional in speech, he was one of the brightest minds and the kindliest hearts in the ranks of the Unitarian ministry. To-day the news comes of the death of Mrs. Thomas Chatfeild Clarke, widow of a former president, and sister to Mr. Frederick Nettlefold. She did not take any active part in public work, but in the quiet of her home she inspired members of her family with a love of public service, and was the support of her late husband in his many duties; and she was always ready with her sympathy and help in the benevolent work of our Domestic Missions. The members of the Council will desire to convey to the relatives and friends of the departed their tender sympathy in the time of sorrow.

The Chairman, in moving the adoption of the report, recalled the first meeting of the Association which he had attended in the year 1838, and said how much he was struck by the growth of the work. He had only a vague remembrance of what took place at that early meeting, but it was occupied chiefly with the discussion of differences of opinion, which were very acute. It was the time when the Rev. John James Tayler was bringing the influence of German theology to bear upon the thought of their people, and the Rev. James Martineau was looked upon as a dangerous heretic, and the progressive movement was strongly opposed by the older members of the body. The question of belief in miracles was then discussed as vital; but since then their thought had widened, and they had liberty to follow their conviction on that and other questions. They were noble and fine men, the Asplands and Madges of that day, who had been pioneers of their movement, but great progress had been made since then. He had asked the Secretary to furnish him with some figures, which showed this. In 1838 the Association raised £871 and spent £623, which showed that either they had not the opportunity or did not care then to use up their resources in making grants to churches; but in 1890 their income had been £5,090, and their expenditure £5,060, so that they had spent the whole of what they received in active work, and, as they had heard, would have to spend more in the present year than their income unless it was largely increased. They had also an income of £900 from the McQuaker Fund, £450 for the Special Indian Fund, and another £450 for the Special Services Fund, altogether £1,800, in addition to the ordinary income of the Association. When they remembered also the resources of the large Sustentation Funds and the movement for providing an Annuity Fund, which they were very anxious to carry to a successful issue, they would see how great was the amount of work being done by the Unitarian body. The work of the Association was very widely extended, and, looking to the future, they might be satisfied with their position. He had sometimes been dejected going into some of their old chapels, where formerly there were large congregations, but then he remembered that formerly those chapels enclosed Unitarianism within themselves, but now the theology and the spirit of Unitarianism were everywhere. From Russia, from Hungary, and other distant countries they received appeals for help, and they might be satisfied that, while the sect was still small, it did a vast amount of good, which would lead to much more. He remembered when Joseph Barker left the Methodists and came among Unitarians he had attended a reception at Leicester, and Barker had said to them that until they went out into the market-place and the streets, as the Methodists had done, Unitarians would not make much headway with the people. That advice, he thought, pointed in the right direction, and there was much that intelligent and educated laymen might do in that way.

Mr. ION PRITCHARD seconded the adoption of the report.

Miss SHARPE asked whether anything was done or could be done for the display of Unitarian literature in shop windows in the West and South of London, as was done with such advantage in the North.

Miss TAGART said she was glad steps were being taken in accordance with her motion in the matter of securing a record as to endowments, but expressed regret that the reference as to trustees had not been taken up.

Mr. T. P. YOUNG spoke with gratification of the large amount of work done, as shown in the report, and was sure that the facts only needed to be widely known to secure a large addition to their income.

Miss FLORENCE HILL spoke with warm approval of the recently published "Seven Services," and wished to thank Mr. Bowie personally, and the Association for bringing out the book.

The report having been adopted, the SECRETARY made a statement as to the forthcoming Whitsuntide meetings, which promised to be very largely attended from all parts of the country.

Mr. PRITCHARD said that as to hospitality, they should entertain the Foreign delegates at a central hotel in Westminster, and that for the representatives of churches and schools they were arranging for lodgings chiefly about the Russell-square district. The cost, not including dinner, would be, roughly speaking, 25s. for the week.

It was reported that the following names of deceased members had been removed from the list of the Council:—The Rev. William Binns, Messrs. W. Blake, J. T. Ellerbeck, R. Eve, and C. E. Pinnock. It was agreed that the following should be nominated members of the Council:—Messrs. W. B. Bowring, C. Eckersley, J. G. Pinnock, R. Robinson, J. Sudbery, and the Revs. J. C. Odgers, and Lawrence Scott.

A vote of thanks to the Chairman, proposed by Mr. David Martineau, brought the meeting to a close.

LIFE'S UPPER SCHOOL.*

THIS booklet, by Mrs. Alfred Osler, of Birmingham, consists of three brief chapters—"Learning," "Loyalty," and "Cui Bono?" Its origin, we should suspect from internal evidence, was in some incident of private grief, and the writer, having learnt the divine lesson of suffering and sorrow, speaks out of her own experience for the help of others in a like case. Other teachers have spoken to her—Mrs. Browning, Mrs. King in "The Disciples," Ruskin, Tennyson, and Watts in his great picture, "Love and Death"—and they are quoted to enforce the writer's own words.

What is it we learn as we sit in the darkness, with the soul's hearing astrain for a whisper from beyond the gates? Something of the true relative worth of things—the real and the factitious treasures of life—the wisdom which is above rubies—the foolishness of much which had seemed important. Go into a stricken home-circle, and mark the divine touch of sympathy, the self-forgetfulness, the devotion, which has suddenly sprung to life in even the least gracious natures. How near and real at such times become the eternal verities, too often swept into the backwaters of our consciousness by the swirling tide of trivialities which we call practical life! In the solemn leisure which a great affliction brings, we live (if only temporarily) on a higher mental level than usual—may even rise to fellowship with a higher order of minds than that with which we usually associate. The thoughts of poets and prophets, hitherto perhaps little understood or cared for, glow with new meaning for us, and awaken a thrill of response. Who has ever appreciated the spiritual riches of Tennyson's "In Memoriam," until quickened by a sorrow kindred to his?

From the lessons of suffering we are led to loyalty to the Highest, and the answer to the question "Cui Bono?" is not doubtful. All the strange vicissitudes of life are compassed about by the Eternal Goodness, and we learn what this means as we give ourselves up to the leadings of unselfish love.

It is to achieve this power of helpfulness that life's upper school should fit us; to be able to carry not only our own burdens, but the loads—great and small—of our fellow-wayfarers; and to carry them faithfully, reverently, silently. For sore hearts will not cast their care under the open notice, "Ashes may be laid here": they need a closed and sacred urn to trust to.

And while they trust us, they also teach us. There is nothing which gives such an insight into our own stupendous ignorance and the divine over-ruling wisdom, as to be admitted into the secrets of many lives; to watch the marvellous evolution of ultimate good from apparent evil, of order from apparent chaos.

And the conclusion is that so long as Love and Service are possible we have light enough upon our way—

Enough to give us trust that having got
by heart all the lessons of our school on
earth, we may reach forward in hope to the
higher standpoint which Tennyson pictures
for those who have gone before us.

"Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowance for us all."

Unwilling readers may grumble to have had to pay a shilling (or 9d.) for so slight a booklet, notwithstanding its tasteful binding; but others will better understand its worth, hearing the tones of sincerity, and welcoming every such genuine utterance which leads upwards, out of the shadows into clearer light.

* "Life's Upper School." By Mrs. A. C. Osler. (London: Philip Green, 5, Essex-street, Strand. Price 1s.)

THERE is but one source of power in the universe. Whatever then you are, painter, actor, musician, writer, religious teacher, or whatever it may be, know that to catch and take captive the secret of power is to work in conjunction with the Infinite Power in order that it may continually work and manifest through you. If you fail in doing this, you fail in everything. When you come into the realisation of your oneness with the Infinite Life and Power, and open yourself that it may work through you, you will find that you have entered upon an entirely new phase of life and that an ever-increasing power will be yours. Then it will be true that your strength will be as the strength of ten because your heart is pure.—*R. W. Trine.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

PROVINCIAL LETTER.

THE NORTHERN EVANGEL.

IF the story of Unitarian propaganda in Scotland were written, it might seem like an endeavour to get figs from thistles and bread from granite. But it is evident to the student of the ecclesiastical thistle that it is not what it was when Richard Wright saw it, and touched it in 1809, in his zeal for Unitarian doctrine.

Its thorn is softer, its prick less pungent, and it is not so fain to shed sectarian seeds. Indeed, the liberal Scottish divine, even with the symbol of his country on his note-paper, is inclined to say "figs." And the granite is no less changed. It has felt the inward fire of a new creation, and its stony heart has yielded to the melting forces. It is now as wax in the hands of the evolutional powers.

The softening of the spikes of the sacerdotal thistle is curiously illustrated in the reviews of theological books which appear in Scottish newspapers. The chief papers in Edinburgh, Glasgow, and Aberdeen are Conservative in politics, but their reviews of theological writings are invariably of a Liberal kind. In the leading paper here, sympathy is usually and frankly expressed with advanced theology, and the rational spirit is encouraged. And in the critical essays of the younger divines, we are made witnesses of the "stubborn thistle bursting into glossy purples" of evolutionary expression.

How much of the change is due to the persistent activity of the Unitarian apostles during the century, it is for the judicial historian to say. I think the phenomenon presented by the ecclesiastical student of Unitarianism in Scotland is one well worth his study. I do not at present attempt to sketch it, but, being engaged locally in a forward movement, I have taken the backward measure needful for the venture. It has deeply impressed me with the significance of the Unitarian movement in the thistly and granitic region. The movement was not a native determination, it was an incursion from the South. Although the Scottish soul takes to theology eagerly and holds to it dourly, Scotland did not originate a theological philosophy. The Calvinism which it adopted came to it from abroad. So did the Arminianism which checked and qualified the dominant creed. Likewise, the more liberal ideas in Unitarian form came hither with men of Southern stock. The one thing which opened Scotland to the Unitarian seedsman was the absence of theological tests in the Scottish Universities. The coming of men holding Unitarian views to study at our Colleges became occasions of heretical propaganda. That unique freedom gave Unitarianism its opportunity beyond the Tweed.

The carrying of the Unitarian heresy so far north as Aberdeen in the slow coaching days was due to Richard Wright. In 1809 he spent fifty-two days in Scotland as a Unitarian missionary. His preaching in Aberdeen infected a few earnest minds, who ever after looked southward for light and leading. In 1833 a zealous Scot, the Rev. Archibald Macdonald, sought to combine ministerial with filial duty, and while visiting his parents took occasion to propagate in the Granite City the faith to which he had become a convert. He preached for two Sundays to large crowds. After him came the giant seed-

sower, the Rev. George Harris. He also had the Galilean experience — "the common people heard him gladly." The audiences of these pioneers ranged from 800 to 4,000, and seem wonderful now, only it has to be remembered that the period was one of intense political excitement, and large outdoor meetings were common. And Mr. Harris was equally strong as a politician and a theologian.

In Aberdeen we seem to have completed one circle and now have to begin an outer one. I have had experiences similar to that of Mr. Harris. Special in-door meetings of a propagandist sort have brought out large audiences, and out-door addresses have attracted thousands. This experience is not merely northern. I had it at Glasgow and Kilmarnock. I have proved that a fearless and rational exposition of Unitarian views fetches and converts, and I believe there are great possibilities in reserve in this respect waiting on our further outgoing. We have the cycle now; what might not the cycling missionary do in a seven weeks' tour?

In the days of the first propagandists advocacy was more by the spoken than by the written word. The newspaper was taxed and the pamphlet was dear, and so the enlightening speaker was welcome. To-day we have many newspapers and plenty of free pamphlets, and people read more, but still the earnest speaker with advanced ideas will get a large audience if he goes forth to sow under the sky. However, here we are in Aberdeen, after twelve years of such speaking by myself, about to build a new church. Sixty years ago the present church was built after a period of vigorous propagation. The granite responded then, and it is responding again to the touch of faith. The first Unitarian congregation here was found on the hill by the sea-shore, and the new elements in the present one were found there also.

The church reared in 1840 has proved too straight for our work and our duty. We have not proper labouring room. We seek to give daily bread, not merely to provide Sunday aliment. We want to employ ourselves educationally, and make our church a centre of civic activity.

We have secured a central site, with a house on it, which we wish to have free as a manse. We will proceed to erect a church which some desire to call "The Martineau Memorial Church," in memory of the venerable man who preached here in 1859, on the occasion of the first visit of the British Association for the Advancement of Science, who loved our northern hills and left us an example of high thinking. With the new church and buildings connected with it we will be equipped, for the first time, for the work at hand. Our present church will be under the auctioneer's hammer ere this is in print, and we hope to get a good price for it. The prospect of new life has united us and evoked fresh fervour, and we will enter our second temple rejoicing.

I have given up my place on the School Board to devote myself to the work connected with our renewal and expansion. The McQuaker Trustees have encouraged our project, and granted £750 towards it.*

We are rallying our members for a worthy financial effort. We consider that the city owes us something and will make our appeal to it by and by. I have given many years to public service here in various ways, always at a sacrifice of time, and twice at a sore health cost. Perhaps our venture will realise a compensation. To the south we must again look for such generosity as it can extend to us.

It is noteworthy that the Unitarian movement in Scotland has generally been of the common people. Our representative men, native to the soil—Christopher Dunlop, George Hope, Ivie Mackie, and William McQuaker—were men who sprung from the labouring classes. If the riches of the Aberdeen Unitarians had been equal to their zeal, there would never have been a financial difficulty. Once one of their leaders was rich enough to leave a legacy of £50, and that seemed a fortune to the poverty-stricken body. It is pathetic to read the minutes (dating from 1833 till now), and trace the course of the struggle for existence. Never able to pay a decent salary, the flock could not retain a pastor long.

The first carried the crook for a year and then committed suicide. Since then seventeen preachers appear on the flickering list, their ministries varying from nine months to six years. My own two periods form the longest of all, being twelve years and a half. The northern air has a habit of nipping off the southern ardour. It needs a native to stand it, and even he needs all his grit. No sooner is he in a position of favour than a shower of stones reminds him that he is here on sufferance!

Our churches in Scotland are so far apart, and we have so few opportunities of intercourse, that it is not possible for any one to speak intimately of the condition of all. I can but indicate in a general way what is going on. At Dundee, Mr. Williamson continues a lengthy and arduous ministry in circumstances of much difficulty. He is surrounded by liberal preachers on whose congregations the stigma of heresy is not fastened, but he pursues his solitary way undaunted. He deserves everlasting credit for his faithful plodding.

The Kirkcaldy brethren are parting with their first settled pastor in a regretful spirit. Mr. Parry has acquitted himself very bravely in the "lang toon," and won high respect, It is to be hoped that the thriving linoleum centre will not be long without a preacher of the liberal faith.

The church in the capital keeps its lamps brightly trimmed amid the obscurantism of a diplomatic orthodoxy. All honour to it!

The St. Vincent-street congregation (Glasgow) has rallied loyally round its new minister. Mr. Forrest's ministerial training being Scotch, and having his foot on his native heath, he has every advantage in speaking to Scottish hearers. He will, no doubt, creditably sustain the reputation of eloquent speech belonging to the pulpit of his predecessors.

The South St. Mungo-street congregation (Glasgow) keeps on its way under its cheery pastor. It does not "wax fat," but it works and trusts that its labour is not in vain.

At Kilmarnock things are rather backward with the worshippers in the venerable building in Clark's-lane. They are without a pastor, and such have been their later experiences that they are doubtful of their course. It seems almost a catastrophe to have the historic kirk closed. But, if it comes to closing, the farewell may be said in the assurance that while "our little systems have their day and cease to be," the spirit of truth is more than they.

But the development of the thistle thorn into a figleaf does not let us off. We have to hold the field for an undogmatic theology and a spiritual religion. The reformation of the reformation in Scotland is taking place inwardly with marvellous rapidity. Calvinism has already put on much of the "new man." An organic change is taking place in its vital tissue, and the process will go on till the conversion is complete. The controversy of our fathers is closed. The attack of the veterans of the thirties in last century is not such as we have to make. Harnack has justified Harris, and gone beyond him. We can appeal now to the masters of the higher criticism to prove the propheticness and vitalness of the work of our pioneers. All along the line of controversy we have won. Surely we may now build without the sword. We have to be alive to the changed conditions of our work. We have still a place and a function. We have to make our ideas corporate. Their rationality is virtually proved; we have now to get them into fitting moral shape. We are out of the polemical era, and into the practical. For the new epoch we need new institutions and instrumentalities. This is how we feel here, and why we want a new Church.

Alex. Webster.

Aberdeen, March 26.

* The publication of our Correspondent's letter has been unavoidably postponed, and we regret to hear that the church has after all not yet been sold.—Ed. Inq.

THE WHIT-WEEK MEETINGS IN LONDON.

WHO MAY ATTEND?

The Secretaries of several congregations have been inquiring whether the number of representatives from each place is limited to what may be called "official" delegates. We are requested by the Committee to say that a hearty welcome is extended to everyone who desires to attend. If twenty, fifty, or one hundred people wish to come to London for the meetings from one place all the better. The Committee who have the arrangements in hand will be delighted to see them. The meetings, services, and excursions are open to all alike, and places will be reserved for those who apply early. The special privileges accorded to the minister and to one delegate from the congregation and another from the Sunday-school are these:—A free ticket for the Sunday School Association breakfast and the British and Foreign Unitarian Association conversazione; the *first* chance of attending the reception at the Mansion House and at Carlton House-terrace, and some other social functions, and of reserved seat tickets for the service at St. James's Hall, and the public meeting at Westminster Town Hall. Otherwise, all will be treated alike. The ladies in charge of the tea-room at Essex Hall will welcome visitors from any congregation or school at afternoon tea daily throughout the week, and the stewards will render every assistance to make their stay in London profitable and enjoyable. Applications from those who wish to purchase breakfast and conversazione tickets should be sent in early to Mr. Philip Green or Mr. B. C. Hare, as the price will be largely increased some days beforehand.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Ashton-under-Lyne.—Through the generosity of one of our members, Mr. Samuel Taylor, all the old people of the town, of seventy years and over, had tea and entertainment provided for them in the school on Wednesday, April 10. More than 200 accepted the invitation.

Astley.—The annual school sermons were preached on Sunday by the Rev. R. C. Moore, of Horwich, who gave two very appropriate sermons. Special music was rendered, the choir being assisted by friends from Chowbent and Leigh. The singing was accompanied by a string band. The singing of the children in the hymns "O'er the wide and restless ocean" and "Have ye looked for my sheep in the desert" was much appreciated. Notwithstanding the unfavourable weather, the collections were over £21.

Atherton (Chowbent Chapel).—On Sunday last, upon his return from a holiday in the Pyrenees, the Rev. J. J. Wright preached in the morning on "The Pyrenees in Passion Week and Easter Time," and in the evening on "Lourdes: its Significance."

Ballymena.—The Rev. J. Pollard, by invitation of the minister, recently attended the annual mission at the Methodist Chapel, to meet a missionary from South Africa, and was asked to open the meeting with prayer, and to take part in it.

Bootle.—On the 15th inst., after a social reception by the Rev. J. Morley Mills and Mrs. Mills, the annual business meeting of the Free Church was held, the Rev. H. W. Hawkes in the chair. The Treasurer's and Committee's reports were highly satisfactory, showing a marked growth in finances and membership. In one way and another, including donations from Liverpool friends towards the extinction of a debt on caretaker's cottage, the church had raised £122 more than in any year of its history. The Sunday-school and all other church societies were flourishing. After election of officers, &c., for the coming year, the minister gave a hearty and inspiriting address, which ended the meeting.

Bournemouth.—A Sale of Work in aid of the funds of the Unitarian Church was held in the Lecture Hall on Wednesday, April 10, under the management of Mrs. C. C. Coe, president of the Ladies' Sewing Society, and was open from 3 to 6.30 P.M. There was a good attendance, and all the articles offered were quickly disposed of. The amount realised, including donations, was £27 10s.

Bristol: Lewin's Mead.—An encouraging season of work during the winter months has been closed amid pleasant evidences of the strengthening of the ties uniting the Sunday-schools with the congregation. A very interesting gathering took place in the Congregational Lecture Hall on the afternoon of Sunday, March 31. Forty of the elder scholars had expressed their desire to associate themselves with Lewin's Mead meeting. To that end they had been prepared by their teachers from a course of lessons indicated by the Rev. A. N. Blatchford, and the result was a simple but impressive service of recognition. The teachers and scholars were joined, not only by several friends from the congregation, but by the Congregational Committee as a body, a fact unique in the history of the schools, and full of interest for the future of the congregation itself. After a brief devotional service, conducted by Mr. W. Alfred T. Price, the superintendent of the Boys' Sunday-school, the assembled scholars were addressed most appropriately and earnestly on the responsibility they had assumed by their constant friend, Mr. J. Kenrick Champion, who not only formally welcomed them on behalf of the congregation, but spoke to them as having been connected with the Sunday-school from his youth. He was followed by the Rev. A. N. Blatchford, who bade the young people think of him not only as the minister, but as the friend of those who had thus thrown in their lot with the interests of their ancient and honoured religious home. The Elder Scholars' annual party was held, as usual, on the Wednesday in Easter week, the arrangements being undertaken by Miss Price and her staff of teachers in the Girls' School. More than seventy were present, a bright and successful evening being spent. The teachers and scholars were joined by the minister, and Mrs. and Miss Blatchford, and hearty greetings to the young people were expressed by the Rev. A. N. Blatchford, Mr. W. Alfred T. Price, Miss Newman (for long a faithful teacher at Lewin's Mead, but now actively associated with the work of the Hurst-street Domestic Mission, Birmingham), and by Miss Price, the Superintendent of the Lewin's Mead Girls' Sunday-school.

Halifax.—On Tuesday and Wednesday, April 9 and 10, a successful Sale of Work was held at the Northgate End Branch School in Queen's-road. The sale was opened by Mrs. H. R. Oddy on the first and by Mr. E. B. Stott on the second day. The total receipts were a little over £51, to be devoted to cleaning and decorating the premises.

Ipswich.—Last Sunday being the anniversary of Handel's death, a special musical service was held in the evening, when a congregation of over 240 attended to listen to a short sketch of the composer's life by the minister, the Rev. Lucking Tavener, illustrated by various anthems and solos taken from his greatest works. Mr. Tavener has just concluded a course of evening discourses on "Great Men of the Nineteenth Century and their Influence on the Thought and Work of the Time," including among others Martineau, Darwin, Huxley, Watts, Browning, and Tennyson. The services were well attended and the addresses much appreciated. New vigour is being manifested by the congregation under Mr. Tavener's leadership in the Sunday-school, Girls' Social Circle, and the Ladies' Guild. The latter has just finished a large parcel of clothes for the Boer women and children at the various "voluntary" camps in South Africa.

Kidderminster.—On Easter Sunday morning a Confirmation Service was held at the New Meeting, conducted by the minister, the Rev. E. D. Priestley Evans, when thirty-seven young men and women were welcomed into the fellowship of the church, At the close of his address, which was solely to the young people, Mr. Evans called upon each one by name, and, taking them by the right hand, said: "'A. B.,' I welcome you into the fellowship of this church, which is devoted to the worship of God and the service of man; and may the grace of our Lord Jesus Christ, and the love of God dwell in you richly, and bring forth the fruits of righteousness." At the close of the reception a dedication hymn, by Hornblower Gill, was sung, after which the young people joined in the Communion Service, together with a large number of the congregation, Mr. W. H. Talbot and Mr. A. G. Hopkins, acting as "deacons," distributing the elements among the congregation. During the ceremony of the reception the whole congregation remained standing, as a sign of welcome to the young people. Services were also held on Thursday, the eve of Good Friday, and on Good Friday. On Thursday evening the service was entirely a Communion Service, which was well attended. Mr. Hopkins, Mr. Alderman Hepworth, and Mr. Campbell acted as "deacons."

King's Lynn.—For more than a year past services at this church have been conducted by supply, during which time the congregation has held well together. For the last two Sundays the services have been kindly undertaken by Mr. J. T. Mackey, of London, who was at Lynn on a visit. His services were much appreciated.

Llandyssul: Capel y Graig.—At the evening service on Sunday last, the Rev. E. D. Priestley Evans preached to a large congregation. Collections were made for the funds of the South Wales Unitarian Association.

London: Peckham.—A vocal and orchestral concert, organised by Miss Kate E. Carter in aid of the church funds, was given on Tuesday last by the Avondale Literary Society, with most satisfactory results. By this entertainment, in conjunction with one already given by Mr. G. V. Carter, it is expected that the debt of £25 due to the church treasurer will be reduced by about one-third.

Selby.—A meeting was held on Tuesday, April 9, in connection with the Forward Movement of the Yorkshire Unitarian Union, and to welcome the Rev. J. Dale to the ministry of the Free Christian Church. After tea the chair was taken by Mr. Reuben Knott, who, with other members of the congregation, spoke of the value of the movement, and of the lectures which Mr. Dale had given. The Rev. C. H. Cook also spoke of the result of the movement in quickening the religious life of their own people, and affirmed his conviction of the need of the Unitarian message, and his confidence that in the future they would reap a larger harvest. The Rev. J. Dale spoke on the same subject, and laid stress on the positive side of their message. The chairman then moved a resolution of welcome to Mr. and Mrs. Dale, which was seconded by Mr. Blythe, supported by the Revs. C. Hargrove, H. Rawlings, and C. H. Cook, and cordially acknowledged.

South Shields.—On Tuesday, April 9, the twenty-eighth anniversary of the opening of Unity Church was celebrated, and at the same time a welcome was extended to Mr. Thomas Paxton as the newly-appointed minister. After tea the chair was taken by Ald. J. Baxter Ellis, J.P., President of the N. and D. Unitarian Association. The Rev. Frank Walters, on behalf of the ministers of the district, extended a cordial welcome to Mr. Paxton, in which the Revs. C. Travers and F. Wood, and Mr. J. Adams, representing the congregation, joined. Mr. Paxton responded, and a welcome to the visitors was acknowledged by Councillor R. Affleck, J.P., of Gateshead. Thanks to the chairman brought an enthusiastic meeting to a close.

Stannington.—On Sunday, April 7, the usual Easter services were held, the preachers being the Rev. J. Lee, Congregational minister of Loxley, and the Rev. Iden Payne. There was a good congregation at each service, and the collections were above the average. On the following Tuesday the children of the Sunday-school were given a free tea, after which about 100 teachers and friends partook of tea also. At seven o'clock a very enthusiastic public meeting was held in the chapel. On taking the chair the Rev. I. Payne spoke of the increasing liberality of the times, as instances of which he stated that a short time since, on the invitation of the vicar, he attended and took part at a meeting connected with the Established Church, and that early in March he received a very kind letter from the Rev. Arthur Rudman inviting him to take part in a week's "mission" promoted by the Wesleyans, which he accepted, and on two occasions took part in the services; he might also say that to their gratification their pulpit in the afternoon was occupied by a Congregational minister. As to their own condition, Mr. Payne spoke very hopefully of their prospects. Since the beginning of March they had had morning and evening services, and the congregations had been most gratifying, while nearly twenty subscribing members had been added to the roll. They had also largely increased their staff of teachers, and now the Sunday-school met in the afternoon as well as in the morning. The Rev. J. Lee also took part in the meeting, and was cordially thanked for his services.

Stockton-on-Tees.—The annual Sunday-school services were held on April 14, when the Rev. John Fox, of Leeds, preached to good congregations. On Monday the usual tea and entertainment followed, when the scholars gave two sketches, and Mr. Fox distributed the prizes for good conduct, &c.

Wolverhampton (Appointment).—With the liberal assistance of the British and Foreign Unitarian Association and the Midland Christian Union, the congregation here have been fortunate in securing the services, as resident minister, of the Rev. J. Bellamy Higham, B.A. Mr. Higham, who is a native of Plymouth, was educated at Cambridge, and after graduating took orders in the Church, and held several curacies. Subsequently he was appointed by the Birmingham Corporation as minister to the workpeople employed at the Elan Valley Waterworks. This was an absolutely unsectarian appointment, and Mr. Higham discharged the duties for six years with great success. He has now sought admission to the ranks of the Unitarian ministry. A very successful social tea and annual business meeting of the congregation was held on Thursday week, and it is hoped that a formal welcome meeting to Mr. Higham and his family will take place in a few weeks' time.

ABERYSTWYTH

(*"The Biarritz of Wales"*)

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places.' Guides on application to the Town Clerk.

LADY (30) seeks situation as USEFUL COMPANION-HELP or HOUSEKEEPER. Domesticated, needlewoman, musical.—Address, L., 151, Waterloo-road, Smethwick, Staffs.

PRETTY and WELL-FURNISHED COTTAGE to be LET for two or three months, rent £3 3s. per week. Good servant remaining; suitable to two ladies (no children). Small dining-room and greenhouse, small drawing-room, two bedrooms *en suite*, one separate, besides maid's room. Near post, baths, railway, sea, and chapel.—Apply, HOUSEKEEPER, Elm Cottage, Sidmouth, S. Devon.

WANTED, after Whitsuntide, a LADY HELP. Two in family. Duties: cooking, some housework, a little sewing, and reading aloud. Servant kept.—Address, Mrs. SOLLY, Coneygargrove, Bridport.

Our Calendar.

SUNDAY, April 21.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 AM., and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. 7 P.M., Rev. Frank K. Freeston. Sunday School Anniversary. Scholars' Service, 3.15.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, Rev. Edgar Daplyn, 11.15 A.M., "Tolstoi's Excommunication," and 7 P.M., "Ezekiel." Children's Class, 12.30. (Collections for New Entrance.)

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. B. C. Constable.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. Alexander Farquharson. Morning, "Are Principles Practical?" Evening, "What is Man?"

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. Henry Gow, B.A.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. Ames.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. Toye, and 6.30 P.M., Mr. R. Chamberlain.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M., Rev. H. W. Hawkes, and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones.

Brighton, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. T. E. M. Edwards.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 .M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M. Rev. J. Harwood, B.A.

Liverpool, Hope-street Church, 11 A.M. nd 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "Is Unitarian Christianity a Sect?"

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. Dr. Drummond.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.

Rochdale, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. Spedding.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. A. Leslie Smith, B.A., of Macclesfield.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House 11 A.M., Rev. R. C. Dendy. Stables in the grounds

Southend, Unitarian Church Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. Dear.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, and 7 P.M. Rev. John Moore, of Hindley.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

SOUTH-PLACE ETHICAL SOCIETY.

SOUTH-PLACE, FINSBURY.—April 21st at 11.15 A.M., JOHN M. ROBERTSON, "The Nineteenth Century—Art and Drama."

BIRTHS.

Swirl—On the 3rd April, at 4, Bonnal-terrace, Derby-road, Nottingham, the wife of Charles Swirl, of a son.

Tayler—On the 12th April, at the Parsonage, Dukinfield, the wife of the Rev. Hugon S. Tayler, of a son.

Welby—On Easter Monday, the 8th April, at Stonehouse, Glos., to John Kenrick and Mary Welby (Wellbeloved), a son.

MARRIAGES.

Lawford—Bristow—On the 16th April, at the Unitarian Christian Church, Wandsworth, by the Rev. W. G. Tarrant, B.A., Benson, youngest son of the late George Lawford, of 28, Nightingale-lane, Balham, to Helen Jessie, youngest daughter of George L. Bristow, of 2, Cedars-road, Clapham Common.

DEATHS.

Clarke—On the 15th April, at 132, Westbourne-terrace, W., Ellen, the beloved wife of the late Thomas Chatfeild Clarke, J.P., F.R.I.B.A., Past President of the Surveyors' Institution, of Oakfield, Wootton Common, Isle of Wight, in her 76th year.

Grisbrook—On the 15th April, 1901 (suddenly), William Grisbrook, of 6, Panton-street, Haymarket, S.W., and 90, Albacore-crescent, Lewisham, aged 70.

Herford—On the 6th April, at Bournemouth, Hannah, the wife of the Rev. Brooke Herford, D.D., of Hampstead, in the 78th year of her age.

Leigh—On the 17th April, at her residence, Brooklands, Swinton, Manchester, Hannah Leigh, in the 85th year of her age. Friends kindly accept this intimation.

IN MEMORIAM.

Cardwell—In loving memory of our dear sister Eliza E. Cardwell, who passed peacefully to rest, April 18th, 1900.

BLACKLEY UNITARIAN CHAPEL.

A GRAND BAZAAR will be held in the School on THURSDAY, FRIDAY, and SATURDAY April 25th, 26th, and 27th, in aid of the New School Building Fund.

The Opening Ceremony on the First Day, at 2.30, will be performed by the Right Hon. the Lord Mayor of Manchester; on the Second Day, at 2.30, by Mrs. W. H. Talbot; and on the Third Day, at 2.30, by Alderman W. Healey, J.P., of Heywood.

Season Tickets, 2s. Admission on Thursday, 1s.; Friday, 1s., after six, 6d.; Saturday, all day, 6d.

UPPER BROOK-STREET FREE CHURCH, MANCHESTER.

SUNDAY SCHOOL ANNIVERSARY SERVICES, conducted by the Rev. Douglas Walmsley, B.A., of Belfast, on SUNDAY, April 28th.

Morning, 10.45; Evening, 6.30.

Attendance of friends cordially invited.

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This HOME provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special Treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

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WANTED, immediately, an experienced NURSE to take charge of two motherless children (ages 8 months and 3 years) residing with their grandmother. An active and companionable person preferred. Write, stating salary, references, &c., to Mrs. Wicksteed, 28, Oliver-grove, South Norwood.

LONDON DISTRICT UNITARIAN SOCIETY.

APRIL, 1901.

The President and Committee have learned with great regret that Mr. David Martineau has expressed his wish to be relieved of the duties of the Treasurership at the next Annual Meeting.

After Mr. Martineau's thirty years of untiring and devoted service, it is felt that the Committee have no claim to press him to continue in office. They are confident that all the members and friends of the Society would wish to mark their sense of his invaluable services in some signal manner; and they are assured that nothing would be more congenial to his own feelings than the raising of such a fund as would enable him to leave office without a deficiency on the Society's Balance Sheet.

The present debt of about £350 is the last accumulation of a series of heavy deficits which Mr. Martineau has cheerfully borne during his long period of office. In spite of the inadequacy of its resources, the Society has helped substantially in the establishment of no fewer than fifteen permanent congregations in that period; and the Treasurer's personal share in the work involved in this church-extension has been simply invaluable.

It should be explained that no grant has been available from the funds of the great Unitarian Bazaar, 1900 (the relief from that successful enterprise being strictly limited to paying off incumbrances on lands and buildings), but in future years some relief will indirectly be felt, owing to many congregations being relieved from burdens now weighing upon them.

The Committee feel, therefore, that an effort must now be made to raise the sum named, so that a fresh start may be made without incumbrance. Remittances may be made to Mr. H. EPPS, 95, Upper Tulse Hill, S.W.

Signed on behalf of the Committee,

JOHN T. BRUNNER, President.
H. EPPS, Chairman of Executive Committee.
ARTHUR TITFORD, Chairman N. London Sub-Committee.
HOWARD YOUNG, Chairman S. London Sub-Committee.
G. HAROLD CLENNELL, J. E. STRONGE, } Joint Hon. Secs.

LONDON SUNDAY SCHOOL SOCIETY.

The EIGHTH MUSICAL FESTIVAL will be held at ESSEX HALL on SATURDAY, April 27.

The Competition between Choirs from various Sunday Schools will begin at 3.30 P.M., and the CONCERT, given by the United Choirs, assisted by friends, under the direction of Mr. WALTER SEDGFIELD, at 6 P.M.

President, HOWARD YOUNG, Esq., LL.B.

Tickets—Adults: Reserved Seats, 2s.; Unreserved Seats, 1s.; *Children* (not belonging to competing choirs), 6d.—will include Tea if taken not later than April 21.

Friends are cordially invited to attend.

A. BARNES, Hon. Sec.

THE LIBERATION SOCIETY.

Triennial Conference.

ANNUAL PUBLIC MEETING.

The TRIENNIAL CONFERENCE will be held on TUESDAY, April 30th, and WEDNESDAY, May 1st, at the MEMORIAL HALL, LONDON. The appointment of Delegates should be notified by April 26th.

The PUBLIC MEETING will be held on WEDNESDAY, May 1st, at the CITY TEMPLE, at Seven. Chairman:—THOMAS SHAW, Esq., M.P. Speakers:—D. Lloyd George, Esq., M.P., Rev. Dr. Clifford, and Rev. J. Morgan Gibbon.

For tickets to meeting and particulars of Conference address—The Liberation Society, 2, Serjeants' Inn, Fleet-street, E.C.

SOCIAL PURITY ALLIANCE; founded in 1873, to uphold one equal standard of Purity alike for Men and Women. For particulars and literature apply to Mr. E. HAMMOND, Secretary, 18, Tothill-street, S.W., on Monday and Wednesday Mornings, or to Mrs. HAMMOND on Friday Mornings.

Funds are greatly needed to extend this important work and to reprint valuable papers.

Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

Schools, etc.

BABBACOMBE, TORQUAY.—HOME TUITION in FRENCH and GERMAN.—Rev. A. E. and Mrs. O'CONNOR would receive, for special instruction, two boys or girls as Boarders. Educated in Germany, he resided there long; and in France. Mrs. O'Connor is a native of France. *Reference*—W. H. Herford, B.A., Paignton.

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The SUMMER TERM begins on TUESDAY, May 7th.

MUNICH.—Herr SCHWARZ, late Assistant Master at Mulgrave Castle (the Marquis of Normanby's School), will take a SMALL PARTY of BOYS from the beginning of May onwards, to learn German and other subjects near Munich. Boys can attend the local schools if desired. Miss Borton Brown, late "Directrice" at Ecole des Roches, Verneuil, will accompany the party. Individual teaching and attention given.

For full particulars apply to A. H. SCOTT, Shoreham, Sevenoaks, Kent.

Reference is kindly permitted to Sir James Joicey, Bart., M.P., the Rev. Canon the Marquis of Normanby, Count Münster, the Rev. R. J. St. John Parry (Tutor of Trinity College, Cambridge), Mrs. Louis Buxton (Norwich), and Russell Scott, Esq., Hampstead.

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NEW UNITARIAN CHURCH AT WOOD GREEN.



AFTER ten years which have elapsed since Unitarianism was first planted in Wood Green, it has been decided to erect a Church, on the land reserved for that purpose, where Unity Hall was built in 1891. Like all causes started in the neighbourhood of London, it was necessary at first to obtain assistance, in the shape of an annual grant, from the London District Unitarian Society, but no other congregation has been able to so quickly dispense with the kindly aid that Society renders, for the grant ceased in 1893. Since that date the only outside help has been an annual grant from the Ministers' Stipend Augmentation Fund. The cause is one of the most promising in the Metropilitan area, and the Committee are most anxious to start in their new home free from debt. Considerable progress has been made with the work, and the building is expected to be ready next October. The total cost will be £3,000; towards this £1,710 has been promised, as per annexed list. The congregation has done its best, and now appeals with confidence to the many friends who have the cause of Unitarianism at heart.

Subscriptions will be thankfully received by J. SUDBERY, Hon. Sec., 25, Portland-road, Finsbury Park, N.

Subscriptions Promised.

	£	s.	d.
Congregation...	600	0	0
Bazaar Fund...	500	0	0
British and Foreign Unitarian Association ...	100	0	0
Sir John Brunner, Bart., M.P.	100	0	0
Mr. Frederick Nettlefold	100	0	0
Sir E. Durning-Lawrence, Bart., M.P.	50	0	0
Mr. C. Fellows Pearson	50	0	0
Miss J. Durning Smith	50	0	0
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Mr. Percival Hart	10	10	0
Mrs. Alfred Lawrence	10	0	0
Miss C. Lawrence	10	0	0
Mrs. Frances Nettlefold	10	0	0
Mrs. Henry Rutt	10	0	0
Mr. W. Thornely	10	0	0
Mrs. L. M. Aspland	5	5	0
Mr. and Mrs. Bowles	5	0	0
Mr. G. W. Chitty	5	0	0
Mr. Hahnemann Epps	5	0	0
Mr. H. W. Gair	5	0	0
Mr. Frank Jolly	5	0	0
Mr. W. C. Jolly	5	0	0
Mr. David Martineau	5	0	0
Dr. W. Blake Odgers, K.C.	5	0	0
Mr. Stanton Preston	5	0	0
Mr. E. Chatfeild Clarke	3	3	0
Mr. Withall	3	3	0
Lieut.-Col. Trevelyan	2	10	0
Mr. John Harrison	2	2	0
Mr. Isaac Liste	2	2	0
Miss Preston...	2	2	0
Mr. Joseph Preston...	2	2	0
Miss Lucy Tagart	2	2	0
Mr. John Troup	2	2	0
Mr. T. Pallister Young	2	2	0
Miss Constance Wrigley	2	2	0
Mr. W. Carpenter	2	0	0
Mrs. Bramley	1	1	0
Mrs. Diggles	1	1	0
Mr. Elworthy	1	1	0
Mr. John Jefferis	1	1	0
Mr. A. Holt	1	0	0
Mr. F. T. Robinson...	1	0	0
Mr. F. S. Schwann	1	0	0
Rev. C. B. Upton	1	0	0
The Misses Elworthy	0	10	6
Mr. Jas. Brierley	0	10	0
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The Lancet (August 11th, 1900) says:

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3070. NEW SERIES, No. 174.] LONDON, SATURDAY, APRIL 27, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

THE Budget laid before Parliament last week by the Chancellor of the Exchequer will have led many people for the first time to realise the magnitude of the disaster brought upon this country, hardly less than on the scene of the tragedy, by the South African War. A terrible blunder, if nothing worse, bringing in its train incalculable mischief and suffering, with as yet no apparent advantage to anyone, the war is costing merely in money double what was spent in the Crimea, and that is the least part of the loss. But we now know something of what we have to bear in crippled resources, and the fresh burden of taxation will doubtless be a salutary reminder of the cost.

A FURTHER appeal has been issued by the managers of the South African Women and Children Distress Fund, of which Lady Farrer, 3, Whitehall-court, S.W., is the hon. treasurer, and Mr. F. W. Lawrence, Mansfield House, Canning Town, E., hon. secretary. With the full sanction of Sir Alfred Milner and Lord Kitchener, Miss Hobhouse has been able to render help in many of the worst cases of distress, but there is great need of further means. Some of the women's camps are indeed well cared for, but in others the distress is very great. Some of the most cruel wrongs of the war have fallen on the helpless women and children, whose condition in too many cases is pitiable beyond description. Cheques may be crossed "Standard Bank of South Africa."

A VALUABLE paper on "The Native Problem in our New Colonies," by Mr. E. Sidney Hartland, will be found in the April *Monthly Review*. In the Transvaal the proportion of natives to whites is estimated at fully five to one, and Mr. Hartland insists on the vital importance of fuller knowledge if a just government of these people is to be establshed. His article gives abundant evidence of the complexity of the problem and of the extremely narrow limits of our knowledge. Tyranny that is careless of any suffering it may inflict can be satisfied with ignorance, but the British Government is pledged to a more intelligent and humane policy, and the Anthropological Institute of Great Britain and Ireland, and the Folklore Society have presented a joint memorial to the Colonial Secretary, praying that prior to any legislation affecting the natives, a Commission should make full inquiries into their customs and institutions, and their relations to European settlers, in order to make recommendations for both legislative and administrative purposes. Mr. Hartland's article should be read by all who wish to realise the seriousness of the question.

THE Congregational and Baptist Unions have this week been holding united meetings, addressed by their two Presidents, Dr. Parker and Dr. Maclaren, and also by Principal Rainy, Moderator of the United Free Church of Scotland. The meetings were of course densely crowded, and the addresses, our notes of which we reserve for next week, were of the greatest interest. On Wednesday afternoon Dr. Maclaren laid the foundation-stone of the new Baptist Church House, which will have a capital frontage in Southampton Row, with the full advantage of the new Strand to Holborn thoroughfare.

THE Church of England has lost another distinguished prelate through the death, on Monday, of the Bishop of Oxford. Dr. William Stubbs was a Yorkshireman, born in 1825, and from Ripon Grammar School went up to Christ Church, Oxford, in 1844. Forty years later he became Bishop of Chester, whence in 1888 he was translated to Oxford. But the great work of his life was as an historian, the most learned if not the most brilliant of his day. He succeeded Goldwin Smith as Regius Professor of Modern History at Oxford in 1866, and held the appointment until ecclesiastical preferment took him away. Dr. Stubbs will be remembered as author of the "Constitutional History of England" long after his share in the government of the Church is forgotten.

THE April *Contemporary Review* contains "A Plea for Knowledge," by the late Bishop of London, which is the address which Dr. Creighton was to have delivered as President of the Midland Institute. It will be read with special interest by the supporters of the new Birmingham University, and with profit by all who care seriously for the national welfare. The great defect of England in the present time Dr. Creighton held to be an inadequate conception of the value of knowledge in itself and of its importance for national life. Questions of education awaken only slight interest in the community as a whole.

Take, for instance, elementary education. In spite of all the efforts of a few, it cannot be said that the matter has awakened much enthusiasm in those for whom it was intended. There have been many education questions; there still are; but they have been concerned with mechanism, with administration, with sectarian rivalries; not with the only question with which education is concerned—the best mode of fitting a child for the duties of life.

OUR Indian contemporaries express the greatest regret at the enforced departure, owing to the state of his health, of the Rev. S. Fletcher Williams. They publish the following message from Mr. Williams, who is to sail, on Tuesday next, by the P. and O. s.s. *Sicilia* from Calcutta:—"I have been pained to be of late of so little service compared with what I was capable of doing a few months ago; and now I greatly regret to bring my active association with our Brahmo friends thus abruptly to an end. But while man proposes God disposes. I rejoice to have co-operated with our Brahmo friends in various parts of India in the arduous but truly noble, redeeming and regenerating work in which they are engaged. I am convinced that the gospel for which they stand is essential to the future religious well-being of India. I shall look back upon my sojourn in India as a period to which I owe a great deal. I trust that the ties of friendship which have been formed will remain unbroken. I hope to be of some small service even from the distant shores of England; and I am quite sure that the British and Foreign Unitarian Association will continue to do all in its power to aid the Brahmo movement. Wherever we may be, may we increasingly realise that the All-surrounding Presence is with us, and that in Him, who is the God and Father of all the families of mankind, we all live and move and have our being."

A VERY well attended public meeting was held in the reading-room of the Highgate Hill Free Library on Thursday week, under the presidency of the Mayor of Islington. Mr. H. G. Chancellor, Chairman of the Library Committee, read an interesting statement as to the Library,

which was founded by the late Rev. Robert Spears in 1890, and had been maintained largely through the generosity of the Lawrence family. Islington had repeatedly refused to adopt the Free Library Act, and this was the one Free Library in the district. It had been founded and managed from the first as a public and entirely unsectarian institution, the congregation of the Unitarian Church devoting their rooms for five nights in the week to that purpose, while since 1893 the building had also been a most successful centre for University Extension lectures. The Library now contains 15,000 volumes, and had become so popular that it had been necessary to restrict the enjoyment of its privileges to residents within the radius of a mile. A resolution commending the Library to public support was moved by Mr. A. J. Mundella, and seconded by Miss Eve, and other speeches followed. It was intimated in the course of the meeting that if Islington should be induced to adopt the Free Libraries Act the Committee would be prepared to devote their books to that purpose.

Eighteen months ago we recorded the offer of Miss Frances Power Cobbe to bequeath her valuable library to Barmouth, to form the nucleus of a town library, provided suitable accommodation were secured. The District Council at once took the matter up, the Cambrian Railway furnished a site on a sixty years' lease with nominal rental, and donations towards the building came in from far and near. A building has now been erected, which will be known as the Cobbe Institute, containing not only the town library and reading-room, but club-rooms which will provide the opportunity for wholesome recreation. The Institute was opened on Wednesday, April 10, amid warm congratulations, the Rev. Gwynoro Davies, chairman of the District Council, presiding. Among those present were Miss Hearn (Marianne Farningham) and Miss Blanche Atkinson, two of the trustees of the library. A message of affectionate and respectful greeting and thanks was sent to Miss Cobbe, who was unable to be present.

At the opening meeting an interesting letter was read from Miss Cobbe, dated Hengwrt, April 7. Having offered her congratulations and expressed great satisfaction that the Institute would not only be a fitting receptacle for her library, but a centre of healthful recreation for the inhabitants of the town, the letter continued :—

Possibly it may interest you if I now explain how I became possessed of these books, which will so shortly be yours. It has been partly by inheritance from my friend, Miss Lloyd, of Hengwrt (who, I know, would have rejoiced at my bequest of them to Barmouth), partly by gifts from the authors, whose names (Martineau, Mill, Shaftesbury, Darwin, and so on) will be found in many of the volumes; and partly by my own purchases from time to time for the last fifty years; especially since I have tried to make the collection in some ways more complete and interesting for Welsh readers. But the solid nucleus of the whole—the History, Philosophy, and Poetry round which the other books have gathered, was bought for my own use in my far-distant youth out of what we women call our "pin-money"—in my case the somewhat liberal allowance my father made me for my toilette. It was no doubt an erratic taste (which will probably provoke your smiles), but in the Forties and early Fifties I did most distinctly prefer Books to Balls, and *Muse*-ment to *A*-musement, and therefore bought myself a Gibbon when I might have had a Gown, and a Greek Plato instead of a French bonnet! Very happy was I in such pursuits, and it would please me to imagine some boy or girl studying in your new institution, describing their lives now as I did mine at that time :—

"With pure and peaceful pleasures blest
speed my calm and studious days,
While the noblest works of mightiest
minds lie open to my gaze."

Learning *sought for Learning's sake* (not to pass examination or turn it to worldly account) is the wealth of the mind, and glad indeed should I be to help some young men and women to this best kind of riches, by enabling them to pursue serious and worthy studies for which, without my books, they might not have found facilities near home. When the hour comes for them to go forth to do their share of the world's work and help to lift some of its burdens, they will find that the knowledge they have hived in their studious years is an unfailing help and strength in every undertaking, and a source of serene enjoyment to the last days of old age.

We learn from *De Hervorming*, the Dutch "Reformer," that Dr. W. Brede Kristensen, of the University of Christiania, has been appointed Professor Tiele's successor in his chair of the Science of Religion at Leiden. The appointment of a foreigner to such a post seems to have caused some wonder, if not heart-burning, in liberal religious circles in Holland. Dr. Kristensen, it is true, studied for two years under Tiele at Leiden, and has written with great enthusiasm of his teacher, and the Science of Religion is, of course, a subject international in its scope; but still *De Hervorming* feels that, other qualifications being equal, it is better that the subject should be taught in the chief University of Holland by one who is in intimate touch with the religious life of the people. We must hope that Dr. Kristensen's appointment will be justified, as Max Müller's was long ago at Oxford.

The *Athenæum*, in a review of Professor Peabody's "Jesus Christ and the Social Question," recently noticed by Mr. Carpenter in these columns, quotes with approval the following passage, as showing a refreshing candour in a book dealing with such a subject :—

Modern business is not, as it is so often pictured, the work of a horde of pirates and wreckers watching for a chance to entrap and despoil the unwary; it is much more like the legitimate traffic of the high seas, where there are many perils of storm and collision, and many disasters wrought by treachery or rashness, but where, on the whole, strong men are trained, and the work of the world is bravely done.

Professor Peabody's main thesis, that Jesus views the social question from above, may, says the reviewer, readily be admitted; "but inconsistencies in the record are not to be overlooked, especially when there is a strong suspicion of Ebionitism attaching to the Gospel of St. Luke."

The annual assembly of the Western Union of Unitarian and Free Christian Churches is to be held on Thursday at Bridgwater, when the preacher will be the Rev. J. Collins Odgers, B.A., of Bury. The President, the Rev. H. S. Solly, M.A., will take the chair at the business meeting, and among the speakers at the evening meeting will be the Revs. A. N. Blatchford and W. Copeland Bowie. Further particulars will be found advertised in another column.

The annual meeting of the Liverpool Domestic Mission Society was held at the Mill-street Mission on Tuesday evening, Mr. Walter Holland, the President, in the chair. A fuller report of this meeting we must hold over until next week.

The Committee charged with the arrangements for the New Century Meetings at Whitsuntide hope to provide an effective answer to the question which has sometimes been asked: "Can Unitarians sing?" At the St. James's Hall service on the Tuesday evening it is intended that there shall be a choir of 300—representative, as far as possible, of *all* our churches. As showing how warmly and widely the matter is being taken up, we may mention that already Aberdare (South Wales) has furnished six volunteers, Kentish Town sixteen, and Middlesborough three. Other choirs are earnestly requested to send in names as soon as possible. We have much pleasure in adding that Mr. John Harrison (of the Effra-road Church, Brixton), so well known both as an accomplished musician and a devoted Unitarian, has kindly undertaken charge of the musical arrangements, and will act as honorary organist during the week.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

A Century's Progress in Religious Life and Thought. By W. F. Adeney, M.A. 3s. 6d. (James Clarke and Co.)

The Ten Commandments. By G. Campbell Morgan. 2s. 6d. (James Clarke and Co.)

All Change: Jottings at the Junction of the Nineteenth and Twentieth Centuries. By W. Woollam. 1s. (Elliot Stock.)

Victoria Vale: Miscellaneous Pages for the Passing Epoch. By W. Woollam. 6d. (Elliot Stock.)

Denials and Beliefs of Unitarians. By John Wright, B.A. 1s. 6d. (Philip Green.)

Young Days, Good Words, Harper's, Sunday Magazine.

Sometimes the question is asked—"What would you do to-day if you knew that to-night would be the end of your life? Would you go apart, lay your task aside, separate yourself and pray, and so be ready for the summons of death?" The nobler feelings of men have always answered: "No, I should go on with the task I was doing—with human work, with helping my friends, only more earnestly, because the time is short. I am trying to leave the world brighter and richer. To do that more faithfully shall be my task this afternoon, if I am to die to-night."—*Phillips Brooks.*

FROM WRITINGS OF THE LATE REV. WILLIAM BINNS.

The Supreme Moral Law (1881).

Moral laws come to us with the authority of a Superior whose right to rule we at once recognise, and they point to a personal source from which they emanate. They disclose a Divine Superior in whom they have their final and their only adequate interpretation. To their commands we may answer "yes" or "no," but it is really "yes" or "no" to God. Religious minds spontaneously translate the voice of conscience into the voice of God; and a more roundabout yet equally inevitable logic lands us in God as the sanction of utility, and the primal authority on which every other authority, so far as it is moral, must rely for the rightfulness of its sovereignty. Ought, at last, always means God.

Moses and Numa and Mahomet read aloud, with more or less of fulness, the natural language of the conscience. They invented nothing. But they felt constrained to say that they read what God had beforehand written. Imperfection in their readings, and in the readings of barbarians, does not seriously affect the argument.

Deeper than utility, while including it, there is something that utility only partially explains. There is conscience, a faint or bright recognition of the absolute righteousness of the will of God which we are bound to obey, always implied, and, whether openly stated or not, still a living power, and the final interpretation of the authority of morals.

History records the struggles for excellence of character, and failures and successes are memorials of aspiration. But there are no hopeless reprobates in God's family. His election is universal, and in the fulness of time we all rejoice therein, though how soon or how late we ourselves have to choose. Doomed to be so saved as we are, and already saved in the Everlasting Now of the Divine Mind, the accomplishment of our doom is of an uncertain date. But in this world, and in every world, with men on earth, or in heaven, or in hell, the ideal end set before us is the attainment of perfect excellence of character, and the supreme moral law is obedience to the will of God. As the Father commands us, so we ought to do.

From the gift looking to the Giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity.

The Permanent and Transient in Religion (1878).

The religious ideas quicken healthy human energies; they consecrate life, and they warrant belief in the ultimate victory of labours for righteousness. God is on the side of equity, and the ideal dreams of the best men. And if the belief that we are working on the same lines of action which have been made glorious by heroes and benefactors strengthens us, much more are we strengthened by the belief that we are working on the same lines as God. If the consequences to-morrow of evil-doing to-day warn us against sin, and the consequences of righteousness help to keep us its fast servants, much more will sin repel and righteousness draw when their consequences last not only for days and years, but for ever. The powers of the world to come enrich Utilitarianism with motives before which its calculations of pleasures and pains dwindle away into nothing. And more and better than that. Immortality is an impetus to endless hope. It confers preciousness on the soul, and secures a harvest-time for our seeds. It interprets the long discipline of humanity, and foretells the harmonious consummation of all in God. Now and then in the might of religious ideas men have gone forth to combat, and the memory of their deeds is our inspiration to seek a like renown. God was the guarantee of Mazzini's faith in progress. "A tyrant," he said, "was the first atheist." Religion implies the reverent treatment of all men; and because they are the potential images of God, it guards their rights and braces them for their duties with a sacred zeal. Morality aims at the same end; but religion, among other things, is morality coloured by emotion, and lasts longer, and is stronger while it lasts. Apart from theological notions concerning Christ, the spirit of life in him would silence the din of war, and arbitrate between labour and capital, and make a family of helpful brethren. More practical Christianity means more justice, more joy, more of a life worth living, and more also of the "golden exhalations of the dawn," and a return of young enthusiasm for the true, the beautiful, and the good.

Matthew Arnold as a Religious Teacher (1878).

There is, as Mr. Arnold is never tired of telling us, and as he has explained with admirable force and ingenuity, a lower and a higher self in man. Roughly speaking, the apostle Paul means these when he talks of the spiritual and carnal natures, and the dogma of total depravity is founded on a misconception of his language. When we yield to the lower self, we blunder and sin and struggle against the constitution of things—we work for transitory and narrow ends where we cannot succeed, and where if we could success would be disaster and ruin, and regretted as soon as gained when once our eyes are opened to our true state. When we yield to the higher self, we are one with reason, with the permanent soul, with the "Eternal Power not ourselves that makes for righteousness," and we work on divine planes, and produce harmonious, enduring, and blessed results. Now between these two selfs a constant conflict goes on, and the soul is a battle-field, and the soul is also both the combatants. It is a mystery. Be it so. We are conscious that it is a fact. The conflict is the process of evolution, and the gradual emerging of the higher over the lower. It has gone on throughout Mr. Arnold's whole career, as it goes on in every man, and it is not yet ended. We may trace it in the poems. baptised with the spirit and with fire, yet passionately eschewing action; in the controversy with Bishop Colenso, replete with far-reaching heresies of his own, yet condemning smaller heresies; and in "Culture and Anarchy," and his various literary and social essays, pregnant, clear, masterly, and approaching perfection, yet marked by petulance and the injustice born of a privileged sect, and putting off realising the ideal he believes in to an everlasting to-morrow. And this is why by turns he charms and repels us. But the higher self has steadily gained power, and asserted its supremacy. He professes to regard his recent religious activity as a fall. It was a new birth. The destiny that mastered him made him speak plainly.

"Literature and Dogma" lacks the acute spiritual analysis displayed in Professor Newman's pure Theistic books. It has not the burning piety and broad grasp and picturesque style of Theodore Parker's "Discourse on Matters pertaining to Religion," and there are in it only comparatively faint gleams of that all-suffusing light of poetry and philosophy which makes Dr. Martineau's writings at once consolatory, inspiring, and illuminating. Most of its true statements we have been long familiar with, and most of its few new statements are of doubtful accuracy. Its main demerit is, that Mr. Arnold persistently takes a part for the whole, and gets at the supposed fundamental idea of Hebrew religion by ignoring or misinterpreting such facts as do not suit his purpose. And its main merit, which is superlative and rare, is, that he brings a fresh and strong lay mind to the study of questions which have been too much confined to professional theologians, and according to his title lets the literary spirit breathe freely and creatively abroad. The merit and demerit might both be guessed in advance. The influence of Laleham, of Rugby, and of Oxford, notwithstanding their parade of freedom and width, were narrow; and the catholicity of nature, and intercourse with manifold historical variations of character, could not entirely counteract them. It is the peculiarity of the Established Church to dwarf the ideal of nationality down to its own level. Mr. Arnold has struggled manfully, and breathed the air of general life; but early recollections surge up in his mind, and then he forgets the wide world for the sake of the ecclesiastical nook where he was born. And hence the union of contradictions in which he glories, and also the two very different characteristics of "Literature and Dogma." The demerit is the old ecclesiastical arbitrariness obstinately refusing to die, and the merit is the genius of literature proclaiming boundless development.

The Evolution of Morality (1879).

We frankly accept the hypothesis, for it is yet no more, of Evolution. It is a Theistic hypothesis, and neither theology as a science nor religion as life suffers from it at all. God remains the Alpha and Omega. Applied to morality, it is full of inspiration. The divine idea was in man, and man had a yearning after God which ultimately shaped itself into an idea of Him from the beginning, from the time that man was man. The sense of right implicitly contained the sense of duty. Both flourished under family and tribal institutions. Brotherhoods and fraternal associations secured for them an extended area of activity. Religion strengthened and sanctioned right conduct with the approbation of invisible powers, and with everlasting consequences following upon the actions done here. Evolution does not, perhaps, paint portraits of our ancestors that we should care to hang among our family pictures. People who would be glad enough to acknowledge

descent from Robinson Crusoe, would indignantly disclaim the remotest connection with man Friday. But the theory of development from a primitive savagery akin to man Friday's, is more hopeful than the theory of a fall from perfection to start with, and slow upward struggles, only partially successful, afterward. We begin low, yet with a descent from God, and in less than Adam to grow into more than Adam, and we proceed to the man who is to be.

LITERATURE.

CHRISTIAN TEACHINGS.*

"An altogether admirable guide; as wise in what it omits as in what it asserts." So writes Dr. Clifford in his note introducing this little book to the English public. "It supplies most, if not all, that is essential for the earlier stages, and generally avoids everything that is controversial. It is a living book, charged with a living message expressed in the current speech of the day. The emphasis is on conduct and character. The aim is always practical, rather than theoretic, and the spirit that pervades it is that of Christ."

Dr. Mutch, we gather from one or two references in the course of his work, is an American Congregational or Baptist minister. Deeply impressed with the importance of the religious instruction of the young, he has clearly given much thought to the working out of a wholesome and truly helpful course of lessons; the substance of these pages, in his own use, has stood the test of practical experience, and the lessons are now published, in the hope that they may be useful to others also. It is a hope which we are confident will be very amply realised, for Dr. Clifford's commendation seems to us fully deserved.

In not quite sixty pages there are twenty-five lessons, divided into sections, in which the chief statements are followed by fuller explanation in smaller type, with biblical references, each lesson being followed by questions. The book is therefore not a catechism, but a scheme of instruction, on which the teacher's fuller interpretation and illustration can be based. The ground covered will be best seen from the list of lessons, which is as follows:—About God, about Man, the Need of a Saviour, the Saviour, the Spirit of God, about Living Together, Living Together Well, the Kingdom of God, the Gospel, the Life Eternal, being a Christian, Conduct, Habits, Character, Personal Influence, a Christian Church, Creeds and Covenants, Christian Observances, Worship, Church Membership, Christian Nurture, Christian Work, Charity, Missions, Days and Seasons.

The exposition of practical religion, beginning with the simplest duties, and rising to worship and the special duties of Church membership appears to us most admirable; and no less so the manner in which later dogmatic statements are avoided, and the instruction in regard to God and Christ is kept to the lines of New Testament teaching, in such a way that the young people will be brought to the apprehension of essential spiritual facts, without being puzzled by any Trinitarian formulæ. Unitarians will find that they could not use all the lessons as they stand, as some of the statements would have to be modified in the light of their interpretation of the New Testament; but by far the greater part of the book could be unreservedly and most gratefully used by any earnest disciple of the Master.

Thus in the section on "The Need of a Saviour," the third paragraph runs:—

People need one like Jesus Christ sent from God to show them how much the Father loves them, how ready he is to forgive them, and how hard he tries to save them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John iii. 16).

It is not easy to know these things of God, unless such a one as He shall show them to us. But at a great cost God tries to make them known to us. It is far easier for one when he knows these things to come to Him and to seek the better life.

And the concluding paragraphs of the lesson are as follows:—

5. We need one who can stand with us like an elder brother, and help us to bear the sin of the past and the testing of the present.

We cannot save ourselves. We cannot long stand alone. The burden of evil in us and about us is too great for that. In one way or another sin always brings grief and woe. We need help not only from each other, but from God, who is greater than all others, for all sin is against Him. It is in Him that we live, and we cannot afford to turn away from Him.

6. We need one who can bring us in our weariness to the heavenly Father, as a good shepherd carries the lambs in his arms to the fold.

Although we are lacking strength and wisdom and courage, we may still have faith in One whom the Father sends to bring us; for without that help we cannot come to him.

Our extracts are printed in one type, but it must be understood that in each paragraph the first sentence is the chief statement, printed in the book in large type, and what follows is explanation, printed in smaller type.

A further lesson on "The Saviour" concludes thus:—

6. He was crucified by those who hated him. He rose from the dead and by his life, death, and resurrection brought to light the way by which we may also rise and be with the Father.

He is our Saviour, and we worship and honour him as such. We have no other. Our hope of eternal life is in him (John vi. 39, 40, 44).

The whole lesson on "The Spirit of God" is Biblical in the best sense, and without any Trinitarian implication. One may accept every statement, and earnestly insist upon it, remembering that our heavenly Father is the eternal ever-present Spirit and Sustainer of our life.

Not less admirable is the lesson on "Being a Christian," of which we are inclined to reprint the whole; but we must be content to give the first and third paragraphs.

1. Being a Christian means being a follower of Christ, or thinking, feeling, and acting in a Christlike way, having been born of the Spirit.

It means more than belonging to a family or class of people who are called Christians. One may have Christian people all about him and still not be a Christian himself. It is a thing which must take place in his own life and character, making it like that of Christ.

3. When one has seen the worse life in its true light, the next step is to overcome it, and to clear away what is sinful and unlike the Christ-life. Here also he needs divine help.

There are evil desires and passions to be subdued, and thoughts and feelings to be corrected, because they are contrary to the Spirit of Christ. There are acts and habits of conduct which must be brought under Christ's law of love. Who is sufficient for these things? (2 Cor. ii. 16; xii. 9). God freely forgives those who turn away from sin and give to Christ their trust and love and obedience, and He helps them to put away every evil thing.

In the lesson on "Character," Dr. Mutch says: "It is by one's character that his real worth is measured both in the world and in the Kingdom of God. 3. "A right character can be secured only by making the heart right, that is, by correcting all the inner man." 4. "One's inner life is corrected or converted by the Christ-life coming in and taking possession. By this means what is selfish and unworthy gives place to what is good." 5. "The formation of a right character is a process of growth in the moral nature, and cannot be done at once, or by any outward word or act." 6. "The chief danger is that one may be satisfied with a fair appearance, which is like the outward life of others, when the inner life is not entirely obedient to the law of love."

These are the chief statements of the lesson without the further explanation, and this lesson is followed by that on "Personal Influence," which concludes with the statement that the best safeguard against the dangers of weakness and evil tendency is "to place one's self under the influence of strong and noble persons, the best of whom is Christ."

Another bit of practical wisdom is in the section on "Charity." "The best charity of all is that which looks ahead and prevents the need of help."

In thus quoting largely from Dr Mutch's pages we have thought that we should best attain our purpose of calling attention to his most helpful little book. It is capable of rendering great service to thoughtful young people, especially when used by a good teacher; and it might also be most profitably used in reading circles, offering guidance and abundant material for the sympathetic discussion of the great questions of religious life and character.

In conclusion we commend the following paragraphs from the lesson on "Church Membership" to the consideration of our readers:—

5. All the duties and obligations which rest upon a Christian and a member of the church would still rest upon him in some form, if he did not belong to the church or profess Christianity.

Our neighbours and our heavenly Father have a right to a full and faithful Christian service from us. In the vows of Christianity we promise to render what is due as best we can, God helping us. To refuse the promise does not relieve us of the duty.

6. One important reason for membership in the church is the help it affords to one who desires to grow into a more perfect Christian character.

Therefore it is not to be supposed that entering the church marks in any sense the completion of Christian character, but rather does it show that the growth is well begun, and has good hope of continuing. Nor may one say that he is not good enough to belong to the church, for it is by the help

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*"Christian Teachings arranged for Convenient Use in the Instruction of the Young," by William James Mutch, Ph.D., with Introduction by John Clifford, D.D. James Clarke and Co. 6d.

of the church and of Christ that he can become fit for the kingdom of God, and if he were already fit there would be no need for the church.

PRESENT DAY PAPERS.*

We have more than once called attention to this "Monthly Review for the discussion of modern thought and its application to Christian faith and practice." True to its motto, taken from Whittier, "*And all the windows of my heart I open to the day,*" it continues to be a welcome visitor which we look for with growing interest every month. The April number opens with an article by the Editor, entitled "The Appeal of Religion to the Heart," which, while fearlessly welcoming a salutary criticism of the Bible, to rescue it from "the puerilities of ungoverned exegesis," adds a reminder that criticism is not *the end*:—

Still, it is true that a man may swear by two Isaiahs, and in his anxiety to hunt down the editorial army which has swallowed up Moses, may colour his Pentateuch till it shames the coat of Joseph, and yet be far from the Kingdom of God.

Do not let us forget that the Bible is something more than a literature. We shall not discover Christ by discussing him and his sayings as we would the plays of Shakespeare, nor shall we find rest for our weary feet in the fact that Job is a dramatic character and not a real man. Love alone can make our Biblical criticism the constructive force which it is destined to be—has indeed in part become.

But not even Biblical criticism, however serious, can discover Christ. To discover Christ is to wrestle in spirit with powers that no mere historical knowledge, still less a passing emotionalism, can overcome. There are, as St. Bernard has said, three kinds of love—the sweet, the wise, the strong. The first is as a gilded image of wood, the second as a gilded image of silver, the third as an image of pure gold. We must desire and cherish the strong love which is pure gold, which will not be denied, though no ecstatic thrill runs through us, which will not rest content with history or literature, or with sensuous imagery, but strives in active service and in prayerful contemplation to realise the glory of the living Christ within.

The second article on "The Fatherhood of God," by Miss May Kendall, is full of searching thought and the truest spirit of religion. There is nothing superficial in this doctrine of the Fatherhood. It is rich in comfort for the heavy-laden, and penetrates into the depths of spiritual experience. We will not attempt to summarise, but will give two passages, typical of the beauty and power of the whole:—

"The steps of a good man are ordered by the Lord." What of the sinner? Why, there is not one step of all his erring way that God has not beset with shame, and guilt, and punishment. Sinners and saints alike choose God. But we may choose God as love and fortitude, joy at the heart of pain, contentment at the heart of strenuous toil, peace at the heart of sacrifice—or we may choose Him as the ceaseless, dim regret that comes to the most hardened—the consciousness that we may stifle, but cannot kill off spiritual treachery—the haunting sense of an immeasurable loss, that turns all earthly gain to ashes and to dust. Even the sins that seem to retard us most are sins that will not let us rest until we rest in God.

This second passage touches on a thought which burdens many hearts in the present time:—

Even blind, dull, and almost hopeless labour, if faithfully performed, brings men nearer God, because it allies them with a principle of the Eternal Life. The thought is worth while, in confronting the great struggle for existence as it is waged to-day. There are myriads of men and women out of whose lives the joy, the passion, the individuality, are crushed by unremitting toil for a bare pittance. . . . We vaguely regard them as necessary, as God's forlorn hope whose bodies fill the trenches over which we pass serenely to a higher life of intellectual, moral, and religious dissipation. But it may well be that the forlorn hope of men is in God's sight a conquering army. Unrewarded, uncomforted, bitterly sinned against, and often sinning, sometimes forgetting God, and unconscious that they are not forgotten by Him—yet they have toiled for one another, and shared the long bleak vigil of hardship and pain, and they have endured to the end. As for those of us who dare to scorn them from a vantage ground of cultured ease and indifference, and selfishness—what are we but mere camp-followers, after all?

Continuing his series of social studies, Mr. H. B. Binns writes on "Ancient Egypt" with notice of Simcox's "Primitive Civilisation."

SHORT NOTICES.

The Literary Year-Book and Bookman's Directory, 1901, edited by Herbert Morrah, is full of interest and of useful information. The frontispiece this year is a good portrait of the late Bishop of London. The main features of the book, with its directory of authors, of artists, of publishers and booksellers, &c., are now well known. The section which contains a selection of reviews of notable books published during the year is new and amusing, if not particularly valuable. Of one book by a popular writer, the following review notes are given:—*The Edinburgh Review*: "Her work is entirely undeserving of any consideration." *Literature*: "One can hardly ignore a work of which 100,000 copies have been sold in publication." *The Academy*: "It is ridiculous, but it is alive. And if you have no sense of the ridiculous, you may well regard it as an impressive and magisterial work." It would be worth the while of a novice to buy the Year-book, if it were only to learn how to correct a printer's proof. (George Allen. 3s. 6d. net.)

Under the somewhat fanciful title of *Architects of English Literature*, Mr. R. Farquharson Sharp has brought together a series of twenty-four sketches of the lives of celebrated writers, from Shakespeare to Tennyson. It would be easy but useless to complain of the selection he has made; the reader, who would probably have his own preferences, will at any rate find here most of those who are regarded as the great men of our literature. The volume, while giving a series of pleasantly written essays, does not pretend to furnish new estimates of the men or their writings; its chief use consists in bringing together a considerable number of biographical data; its chief interest consists in the reproduction (often unfortunately reduced) of facsimile autographs issued by the British Museum authorities. The work is generally done with care, and a volume well suited for presenting to intelligent young persons is the result. Macaulay's "Schoolboy" will not be misled by occasional slips like Spencer for Spenser (p. 157), and Wharton for Warton (p. 102). We have always been under the impression that Oliver Goldsmith's grave was not, as the author says, "in the Temple Church," but in that nook of ground north of the church where the stone bearing his name now lies. Some good Templar may be able to reassure us. (Sonnenschein. Price 5s.)

YUKICHI FUKUZAWA.

A great man, a great soul, has just passed away from the earth; truly one of Wise Men of the East. As the Magi of old followed the star and bowed at the manger-cradle of a new era, so did this sage see the star of his country rising luridly amidst clouds of doubt and distress, and, following it, beheld the birth of a modern Japan, destined to play a great part in the future story of the world. But not only did he witness its birth. No man did more than, or as much as he, to nurture and train the babe of promise, and now that he has gone, Japan has lost one of its greatest servants and its noblest ornaments.

I fear that few who may read these lines have ever even heard of Mr. Fukuzawa, unless they may have scanned, years ago, such letters of mine as The Inquirer was good enough to insert.

I count it one of the honours and privileges of my uneventful life to have known Mr. Fukuzawa personally, to have partaken of his hospitalities, to have been accorded the honorary dignity of ranking as an employé in his college, and of having received from him the graceful parting gifts customary in Japan, and his presence to bid me farewell at the railway station when I left his fascinating country.

Knowing, as I partly did, what a large place he filled in the affection and reverence of his people, from the Emperor himself down to the poorest and humblest, it was still hard to realise it in his presence. The perfect simplicity of his aspect, his manners, his mode of life; the gentle and cordial smile; the exquisite courtesy which never failed for a moment; all these things made one forget that here was a man whose word could, as it had once done, unseat Ministries, and whose influence was the best leaven in the national life. In the seething turmoil of politics, in the readjustments of old methods to modern demands, in the assimilation of the results of Western science and philosophy, Western commerce and civilisation, he was a higher conscience, a living inspiration, a guiding intellect. Refusing external honours, title, office, and other coveted prizes, he remained the Great Commoner to the end. In his vast school and university, the Keiogijiku, he personally influenced and moulded thousands of the young men of Japan, creating in them the same sense of attachment and loyalty as did Dr. Arnold in the hearts of Rugby boys. By his newspaper, the *Jiji Shimpo*, he educated his fellow-countrymen to a wonderful extent, shaping the new national life as no other man could have done. His passion for high morality, almost making ethics a religion by his fervour, was a savour of godliness amidst much that was corrupt and degrading in the older Japan.

When, along with Mr. and Mrs. Knapp, Mr. MacCauley and others of our little

* "Present Day Papers." Vol. IV. Edited by J. Wilhelm Rowntree. Headley Bros., 14, Bishopsgate Without, E.C. 6d. net, monthly.

Unitarian band, I partook of Mr. Fukuzawa's hospitality, he seemed to cast aside his greatness and his many cares, and was almost boyish in his cheeriness. He showed us how a Samurai (a knight) wielded the great two-handed sword, making us shudder at the deadly sweep of it. Disapproving, as he did, of the dangerous vocation of the Geisha girls, he led us, after a sumptuous banquet, into a room with a raised platform, where his charming daughters played, sang, and danced for our entertainment, we reciprocating with English songs and college choruses.

Honestly owning that he was an outsider as regarded religious verities, he was altogether favourable to our Unitarian propaganda, because he saw that it was ethical in its principles and results; and he openly said that he would be glad if we could convert all his students to our faith. In every way he gave us his countenance and goodwill, and his friendship undoubtedly gave a prestige to our efforts which nothing else could have done.

And now he has left the Japan he so loved to work out its future without his personal presence. His word and wisdom will long remain to guide and help, and his name will be held in honour and reverence by generations yet unborn.

The great need of England to-day is men such as he. Our poverty of commanding personalities is our direst danger, When and whence our next leader is to come is the question we all ask. Time only can show. H. W. Hawkes.

PROFESSOR AUGUSTE SABATIER.

"In Sorbonne, at eight o'clock in the morning, to hear Sabatier lecture on the Acts of the Apostles." If I could only find my note-books or diary I fancy I should find some such note jotted down, in the year of that Paris Exhibition that celebrated the centenary of the French Revolution, now some twelve years ago. I am afraid it was some vague mediæval thoughts of St. Louis and his Confessor Robert de Sorbon, and of his hostel founded in 1253 for "poor students and their teachers," that acted as a dim instinct to lead me to choose Paris as the place where I might complete the last stages of my theological education. I scarcely gave a thought to Richelieu and his later building of 1629, and was amazed when I saw the grand brand-new Sorbonne rising to completion in that very year 1889, entirely dwarfing Richelieu's Sorbonne. I never dreamt that the little class-rooms, like cells some of them, were used at times by the "poor students and their teachers" of the Protestant Faculty of Theology, whose own humble abode was in the Boulevard Arago, 83. I also had a vague idea that the Collège de France would meet all my more modern longings, for I knew that its motto was *omnia docet*. Dante stood diminutive and black at the entrance, and Champollion all glorious within, white and colossal. The last conversation I had with Dr. Martineau, which was begun by his asking me what I was going to do in Paris, helped to scatter some of my mediæval vagueness, and gave me some definite object to make for and a plan to follow. I was advised to find out the Seat of the Protestant Faculty of Theology, and inquire for its Principal, Professor Ménégoz (in those days Professor Lichtenberger was the Dean, I believe).

Under the shadow of this mighty name, and without a letter of introduction (for Ménégoz was not known to Dr. Martineau except by his writings), I found myself at last a kind of semi-demi student in that Faculty, where at that time there were some twenty-three students, mostly poor. Then I began to realise the Alsatian nature of the place. I went to hear Ménégoz preach in German, and only lecture in French. Then I began to discover that Montauban was the hub of the Protestant universe, and that many of the French students seemed to consider Paris as rather a place of exile. It was owing to my acquaintance with a non-Parisian student, a M. Charles Brognard, that I not only always thought of Montauban with increasing reverence, but began to look upon Sabatier as the real soul of the Faculty. It was at one of my very pleasant *séances* in Brognard's little cell-like room—where I edified him with the *Causeries de lundi*, and he edified me with Dickens or Thackeray, and when we must have been mutually, and especially phonetically, interesting to each other—that I learnt that the proper thing to do was to go and hear Sabatier lecture at the Sorbonne at eight o'clock in the morning—Thursdays and Saturdays, I think.

Most exceptional things and persons, in the jargon of the students of that time, were either *magistral* or *colossal*. But I think Sabatier was too great, too good, and too much really loved to be so easily described. And how can one describe a man who holds you (as Sabatier held his students) by sheer force of mind and heart. He was dark-haired, rather large, somewhat rotund, with a face that seemed placid—almost severe—by mere continuity of thought, not emotional at all, apparently. But why attempt a description? We all know the beautiful face of Helen of Troy, simply because it passed the power of even Homeric description to portray. But a face that could make the hearts of old men beat freshly as a youth's was painted by that very remark that flash from the light of genius, the truest photography of all. And so a man that can make the cloyed hearts of a student beat freshly and welcome the limpid springs of knowledge needs no pen or brush to describe him—he is the born teacher, the born master. And my little romance of Sorbonna was not all an illusion. Robert de Sorbon, up from that village, a "French peasant," too, somewhat I opine, and his hostel and his poor students and their teachers, and their rising betimes—was there not here a miniature replica of all that in Sabatier, a "French peasant," taking refinement like a diamond, his poor enthusiastic students, in a low-roofed unremarkable classroom, in Sorbonne, so early in the morning.

I saw Sabatier at a public examination of students, and at a students' soirée, and also, I think, once at least with his *confrères*, Vignié, Vaucher, and Ménégoz, when the students preached to each other and to the professors—always a dismal performance, but as necessary, perhaps, as corks in a swimming bath. But Bossuets in embryo are not pretty things, though Alma Mater bears them and bears with them. In these more hardened days of our weary virtue, one learns to regret the too much virtue of our youth, the modesty that made one fear to speak to such a man as Sabatier, and the false modesty that blushed to address him in the shreds and patches of a language that is nothing if not elegant. Yet had I trusted the urbanity of Charles Brognard I might have enjoyed some *causeries de lundi* not only with that lovable fellow, but with Sabatier whom he loved so much. As it was, my courage only extended far enough to bore patient Professor Ménégoz, the theologian, or rather the saint, and vivacious Professor Louis Marillier, the philosopher. And when my French was a little better and even convalescent, as Ménégoz told me with a seraphic smile, and I could understand Browning's lines—

Oh! the little more and how much it is,
And the little less and what worlds away!

I was, alas! on the point of leaving Paris, that *milieu si vaste*, and *la belle France*, and the man I ought to have known most I knew too little. Many are the pleasant memories from that most acceptable year, to me an *annus mirabilis*, but none more pleasant than the memory of those fresh, quiet, austere mornings with Sabatier in Sorbonne. E. L. H. Thomas.

OBITUARY.

THE LATE MRS. T. CHATFEILD CLARKE.

An impressive funeral service was held at Essex Church, Kensington, on Friday morning, the 19th inst., over the remains of the late Mrs. T. Chatfeild Clarke. The Rev. F. K. Freeston, who conducted the service, delivered a touching and sympathetic address, in which he spoke of the deceased lady's early connection with the Carter-lane Mission, the simple goodness of her life, and the affection for home and family. The three following hymns were tendered by the choir: — "O Lord, how happy should we be," "When the day of toil is done," and "Now the labourer's task is o'er." The chief mourners were her six sons, two daughters-in-law, and her two eldest grandchildren. There was a large congregation present, amongst whom we noticed Mr. and Mrs. F. Nettlefold, Mrs. E. J. Nettlefold (of Birmingham), Mrs. J. H. Nettlefold, Mr. Edward Nettlefold, Mr. and Mrs. Oswald Nettlefold, Dr. and Mrs. Wyman, Mrs. Rooke, Mr. Milliken, Mr. Charles Steer, Mr. Arnold Steer, Mr. J. T. Preston, Mr. Stanton W. Preston, Mr. Alfred Preston, Miss Preston, Mr. and Mrs. Percy Preston, Miss Chamberlain, Mrs. Alfred Lawrence and the Misses Lawrence, Mr. and Mrs. David Ainsworth, Mr. and Mrs. Sidney Martineau, Mr. I. S. Lister, the Rev. W. Copeland Bowie, Lady Carbutt, Mr. and Mrs. H. Doughty Browne, Mr. Edward Bromley, Mr. J. G. Pinnock, and Mr. and Mrs. Julian Hill. The interment afterwards took place at Highgate, Mr. Freeston reading the committal prayers at the graveside.

MR. H. W. MEADE-KING.

A memorial notice of Mr. H. W. Meade-King, of Liverpool, which we had hoped to publish this week, has not reached us in time for the present issue. Mr. Meade-King, who was in his eighty-fifth year, died at his residence in Sandfield Park, on April 17. The funeral service, after cremation, was on Tuesday,

at the Ancient Chapel of Toxteth. It was conducted by the Rev. R. A. Armstrong, and was very largely attended.

THE INWARD LIFE.

From the "Psalms and Litanies" of Rowland Williams.

Lord, who art gracious to them that wait on Thee, be our arm of strength every morning.

Blessed art Thou, who givest labour and rest, our salvation also in time of trouble.

Grant us day by day quietness and peace, while we follow those already called to their rest.

. . . .

Increase and multiply upon us Thy graces: to our faith add virtue, and to our knowledge charity.

With charity make perfect patience, and with patience strength, and peace towards God and man;

That we forget not the Giver of our health, but give diligence to make our calling sure;

That we abound in all works of sincerity, and hold fast the anchor of our salvation.

. . . .

As our fathers who trusted in Thee were holpen and not confounded, so in the need of the times that are, and shall be, be Thou our hope, and that of all generations.

Lighten with freedom the dark places of the nations, and give peace and godliness to the world.

As the round earth is balanced by the counsel of Thy wisdom, so in Thy truth let our minds be established.

God who by His power upholds, by His wisdom enlighten, and by His living breathing give us love.

Guard all our bodies and our souls; with senses healthful and sound, and with actions holy.

. . . .

O everlasting Teacher of mankind, from Thee come the workers of good for ever.

Thine are the revivers of godliness in the world, and the sowers of winged seeds of truth.

Thine, O Lord, is the great company of our ancestors, the sacred truth-tellers, and glorious patriots.

All makers of story and song, and the masters of harmony are Thine, and the pure sufferers for godliness.

Whoever have vanquished evil, and in faith and hope gone through labour for right.

Glory to Thee, Lord, for Thy Spirit in them; and in their spirit let us praise Thee.

Thou Lover of the holy and upright in the east and the west, let us love Thee with unity of mind.

Shall not all nations, each in their tongue and home, because Thy judgments are known, praise the living God?

For the Lord God Omnipotent reigneth now as of old: let us rejoice because He dwells among men.

The humble and meek shall be His people, from whose eyes He shall wipe all tears away.

There shall be no more fear of pain at His hand; neither strife nor crying over prayers; for the evil things pass away.

Lord, perfect thy work in us, and for us: and let us live as children of the Eternal.

THE CHILDREN'S COLUMN.

AMPHION—THE STORY OF A WALL-BUILDER.

You have heard of the ancient Greeks who were so wise, so brave, so beautiful that we still go to their writings to get wisdom, to the stories of their heroes to get courage, and to their marble images to see how comely God has made the body and face of man.

In their times people did not live safely in towns or out in the country and come and go as they liked quite as we do. Every city was walled in, and one city often fought against another, and people had to take care to be home before nightfall when the gates were closed, lest they should be caught by their enemies. One of these cities, famous for its brave men, was called Thebes.

Now, in the early days of the place, it is said there was a man named Amphion, who was a marvellous musician. He had a lyre, a kind of small harp, and so sweetly did he play on its strings, and sing to it with his voice, that men said he must be a child of one of the gods, and had learned from them the music of Heaven. Birds fluttered down when they heard the notes, and gathered in the branches of the trees over the player's head. He was safe from the attacks of wild beasts in the forest. He needed no weapon but his lyre, at the magic notes of which their fury was spell-bound. They fawned at the feet of Amphion, and their fierce eyes grew soft and gentle. But something more wonderful still happened.

The houses of Thebes being unprotected the people were preparing with immense labour to build a great city wall. They quarried huge stones out of the mountains, and dragged them down toward their dwellings.

One day while the Thebans were thus hard at work Amphion came down the hill-side playing his lyre. Then his fellows called out to him and chid him for idly amusing himself while they were sweating and toiling. Amphion stood still; the colour rose to his cheeks and he began to play and sing as they had never heard him do before. And lo! the great masses of rock rose silently and slid into their places one above another. Day by day the music-mason returned; day by day to the strains of his lyre the walls grew loftier and longer this way and that until all the city was engirdled.

Was there never such a musician? Yes, and there may be again. *You* may be Amphion.

Amphion's lyre was his own *heart*. A *heart* not a *harp*. You have one like it. If you play it so as to draw out its sweet harmonies of love and trust you can "move mountains" as Jesus said—mountains of difficulty and misunderstanding, mountains of fear and trouble. You can build round your life, too, walls of friendship and faithfulness stronger even than stone. That is what Amphion did. He played the lyre of his own heart. He struck out notes of sympathy and trust and kindness, and lo! all the masons and labourers worked together with a will. They would do anything, they said, for Amphion. Up went the walls of Thebes without a groan or a murmur, as though the stones were being wafted into their places by music. For love can command where force fails. Love can do easily what loveless hands and tuneless hearts can scarce do with infinite toil.

H. M. Livens.

The April *Cornhill* opens with a delightful paper on Joachim, by Mrs. Richmond Ritchie. It was in Willis's Rooms long ago that Miss Thackeray first heard the delightful strains of Joachim's violin, "which have so happily sounded on through the latter half of a century of change and perplexity, ever bringing truth and strength and tranquility along with them." Among many reminiscences we find the following picture. Mrs. Horsley, the friend of Mendelssohn, was dying in her house on Campden-hill, and had asked that Joachim should come and play to her once more.

In a dim, curtained back-room, looking across another garden, the dying mistress of the house sat propped up with cushions in a chair. Joachim stood with his back to the window holding his violin, and we sat in silence by the doorway. He played gravely and with exquisite beauty, and the sad silent room was full of the blessing of Bach, coming like a gospel to people in need of rest.

When Joachim first came to England in 1844, as a boy of fifteen, it was with an introduction from Mendelssohn, who said of him: "His interpretation, his perfect comprehension of music, and the promise in him of a noble service to art, will, I am sure, lead you to think of him as highly as I do." That promise has been amply fulfilled, the true nobility of the man and the artist adding always to the whole-hearted enjoyment of his music. One other passage we must have the pleasure of quoting from Mrs. Ritchie's paper:—

We had once the happy opportunity of hearing the Joachim quartet at Dresden. It seemed to me then, as now, that I had never heard music before: so beautiful, so exquisite did it sound in that dark, bare Gewandthaus by the Elbe. It may be a foolish fancy, but to the writer's mind music never sounds so well as when there is flowing water within reach—whether it is best for those who listen by the Rhine at Bonn, or by the Elbe at Dresden, matters little; or shall we write of a Romance of Schumann's, a Concerto of Mozart's, that were sounding but a few days ago in an old Chelsea house? Joachim was not there, but it was his teaching and inspiration that called forth the harmony. One of his most faithful followers was at the piano; his friend and pupil, Mrs. Liddell, had brought her violin. To the writer, hurrying home afterwards with happy pulses, the very mists of winter seemed to bear the beautiful impression along with them, and the tides of the stream to repeat it.

——

We regret to hear from the March number of the *Australian Herald* that the Rev. Charles Strong, D.D., of Melbourne, has been out of health. On the last Sunday in January, and for two Sundays in February, the Rev. R. H. Lambley, M.A., took Dr. Strong's place at the Australian Church, devoting part of his own holiday to helping his friend. Mr. Lambley also conducted memorial services for the Queen in the Australian and in his own (Unitarian) church. To the *Australian Herald* he contributes some notes on Huxley's life.

To Correspondents.—Letters, &c. received from the following:—F. B. (Milan); J. B. M. B.; H. C.; H. D.; R. D.; H. G.; E. E. H.; C. W. W.; W. W.

The Inquirer.

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LONDON, APRIL 27, 1901.

THE PLEDGE OF CHURCH MEMBERSHIP.

A FORTNIGHT ago, in an article on "Church Covenants," we gave a summary of a most interesting Report recently issued by the American Unitarian Association as the result of a special inquiry into the usage of the Unitarian Churches of America in the matter of their internal organisation. It appeared that the old distinction between the congregation and an inner body of believers forming "the church" had practically ceased to exist in their connection, but that there was a growing feeling that some simple bond should be recognised as forming the basis of union in each congregation. The Report, in summarising the conclusions of the Special Committee entrusted with the investigation, made certain specific recommendations, and among them the following :—

> We recommend the adoption in each of our churches of some brief and simple covenant or bond of fellowship which will express the purpose of the church life.
>
> We recommend a definite and clearly defined church membership, consisting of those who have accepted the bond of fellowship. Voting on all matters pertaining to the finances of the church should, however, be restricted to those who have made some stated contribution toward the support of worship.

In coming to these conclusions the Report said that it might seem in their branch of the Congregational Church that a new conception of church membership had been adopted, but in reality it was a return to the earliest stage of New England Congregationalism; "to that plain and simple and absolutely unaffected religious attitude" which characterised the first churches established on those coasts. For, in the earliest Puritanism of New England, "there was practically nothing in the shape of a written creed which could be imposed upon the individual by any ecclesiastical authority." In witness of which the covenant of the First Congregational Church of Salem, established in 1629, is quoted :—

> We covenant with the Lord, and one with another; and do bind ourselves, in the presence of God, to *walk* together in all his ways, according as he is pleased to reveal himself unto us in his Blessed word of Truth.

Thus, it is pointed out, those old Calvinists left the way open for the incoming of new light, as is the custom with modern Unitarians; and that early covenant might be frankly adopted by any of our churches to-day. It would bind together all who desired to belong to the congregation or church, that they might "walk together in all his ways," in the way of true spiritual worship, and the way of brotherhood and beneficent work in the world, but without any inquisition into the orthodoxy or heresy of members. "Membership in one of our churches," says the Report, "no longer means a distinction between the lost and the saved. It means simply a declaration of purpose to walk consciously and openly with GOD, as a loving child, hand in hand with a loving FATHER."

A considerable number of the American Churches have adopted, we are told, with only slight variations in the wording, the covenant suggested by the National Conference of 1889 :—

> In the love of truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

And this statement of purpose we have seen printed on the calendar of more than one of the churches of our fellowship in this country. Whether any of our congregations have formally adopted this or any other similar covenant as the basis of union, which every member is required to acknowledge, we do not know, but there is much to be said for some such clearly defined pledge of membership.

It will be observed, in the recommendations of the American Committee, the provision is made that voting on all matters pertaining to the finances of the church should be restricted to those who have made some stated contribution towards the support of worship. That, undoubtedly, is a sound principle, that as with taxation representation ought to go, so whoever exercises the right of voting must also take his share in paying the taxes. So the society, from the business side, will be most healthily maintained. But is it well that the only definite requirement of membership should be the payment of a subscription?

It is, we are well aware, an extremely delicate matter, fraught with serious practical difficulty, to suggest any other terms of membership, which should be enforced by the society as a self-governing community. The test of orthodoxy, by which a heretic could be expelled, has been avowedly and most wholesomely abandoned; and the point is not here whether there should be any moral test, such as doubtless those old Puritans most rigorously enforced. The question is whether the church, or congregation, as a religious society with a distinct purpose, would not be strengthened by having that purpose openly avowed, and in the form of a covenant, which every member should be required definitely to acknowledge and accept, before exercising any rights of membership?

There are members of churches, who have joined with the very vaguest thought of any serious religious meaning or responsibility in their membership. They are willing to subscribe—perhaps it is merely because they think it well for their children to have somewhere to go to on Sunday, or for themselves they like the society of the place or some of its week-night activities, if it be merely the entertainments; yet having paid a subscription they can claim the right of membership, and exercise it in the matter of the election of a minister, or other questions vitally affecting the religious life of the church, as to which, perhaps, they are complete outsiders.

Such cases, in many varieties of form, have existed and do exist, introducing unhealthy elements into the church's life. Perhaps the trouble is best left alone, for fear of worse evil in any attempt at discipline that would have the appearance of moral inquisition and might breed Pharisees, and such unsoundness is best rendered innocuous by a larger measure of vigorous and healthy life, instinct with religious earnestness, in the body as a whole. And yet something, surely, might be gained if every church had in its constitution, and in printed documents kept constantly before the attention of members, a clear statement of its purpose as a religious society, which if not enforced by actual signature, might be understood as morally binding on all members, and as such would make its own silent appeal.

And we are by no means sure that it would not be well definitely to require signature of the rules, including such an avowal of serious religious purpose, from each one as a condition of membership, in addition to the payment of a subscription. Certainly in many cases in our community, the church would be greatly strengthened if there were a clearer and deeper sense of the common purpose which must unite the members of such a society, and if the act of joining a church were felt as a solemn pledge of the desire humbly and reverently to worship GOD and to consecrate life to His service.

If the open avowal of such a common purpose were the rule, there would be

a clearer direction for the training of our young people, and for the invitation to them, when the time of mature purpose came, to enter into full membership of the church. The ideal of service being more clearly defined, its claim as lofty duty being more deeply felt and avowed by their elders, would appeal to them, and the response, we cannot doubt, would be much more general than it is at present.

Loyalty is strongest where the scope and meaning of a high service are most clearly seen. A church dedicated to the worship of God in spirit and in truth has the loftiest and most beneficent service to render in the world, a service in which every member has his own part, in which each one is bound to add something to the strength of the whole. Every member has his own part to render, in making the reverent quietness of the place of prayer, in deepening the spirit of devotion, and strengthening the union in a true brotherhood. The worshipping society makes its power felt in the world, as witness to God and His truth, and to the strength of His righteousness. But this is only fully accomplished when every member has been faithful in his own place. And where there is true worship and the testimony of the spoken word, there is also work for the Kingdom of God, in manifold beneficent activity. The strong religious society, which can be strong only in the fidelity of its whole body of members, has a great work to do, for enlightenment, for the encouragement of all good endeavour, for the healing of social wounds, the regeneration of the world. When the purpose is clear, it makes an irresistible appeal to the generous heart and the reverent and humane disposition of the young.

In the community of our churches we cannot too constantly or too earnestly insist on the claims of this ideal to the whole-hearted service of young and old alike.

The funeral service of the late Professor Auguste Sabatier, Dean of the Protestant Faculty of Paris, was held at the Oratoire on Monday, April 15, and the interment took place subsequently at Vallon (Ardèche), where he was born. Professor Ménégoz and two pastors, Decoppet and Roberty, took part in the service at the Oratoire, and at the station further tributes were rendered, with sincere and deep emotion, by M. Hébrard representing the *Temps*, Professor Albert Réville, and others. Sabatier's "Outlines of a Philosophy of Religion, based on Psychology and History," which was exhaustively reviewed in these columns by Professor Upton, early in 1898, was very widely read, and exerted a stimulating and enlightening influence far beyond the circle of professional theologians, and we are glad to learn from *Le Protestant* that a second volume, the author's "religious and theological testament," is left almost ready for the press. In another column will be found some reminiscences of Sabatier, by one who years ago heard him lecture in Paris.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE RELIGION OF THE INCARNATION.

Sir,—In his last letter Dr. Warschauer expresses his satisfaction that the difference between us concerning the Incarnation has narrowed itself down to a merely verbal one. I hope it is so; but it is what he lightly calls a "merely verbal difference" that I consider of so much importance. I have contended all along that if he does not accept the doctrine of the Incarnation he has no right to use the term. He can call this a merely verbal difference if he pleases; but I think I shall be able to show it is a great deal more. I have avoided the discussion of doctrine, because I started with the assumption that Dr. Warschauer is the same sort of Unitarian that I am; but I wish emphatically to say that I am not the kind of Unitarian he has been taken to be by some of your correspondents.

I do not know that I should have asked to be allowed to address the readers of The Inquirer again upon this topic had not my admission of partial agreement with Dr. Warschauer already got me into trouble. One of our most eminent ministers has written to me, more in sorrow than in anger, saying that if I really agree with Dr. Warschauer "I must be content to look upon you as of a different religion to myself." I am thus disowned by a minister whom I looked upon as one of my most sympathetic friends. But, then, on the other hand, another minister, equally eminent and quite as good a theologian, has written to tell me he looks upon Dr. Warschauer as "only a 'Parkerite' with phrases."

I think your readers will see the serious disadvantage there is in a writer dealing ambiguously with theological terms when such very different inferences can be drawn from his statements—the one thing which I have been protesting against all along. One theologian, who knows I am a Unitarian of the same school as Mr. Armstrong, assures me he can see no doctrinal difference between Dr. Warschauer and myself; another casts me off because I have not repudiated Dr. Warschauer's "version of Christianity." Which of them is right? I am afraid I must now withdraw any admission of agreement with Dr. Warschauer on any point until the mystery is cleared up.

It seems almost necessary to remind your readers that this correspondence began over a reference incidentally made, in a paper on Church doctrine, to an article in the *Seed-Sower* (January) entitled, "Christianity, the Religion of the Incarnation." All I said of that article was that its statements might be true, but they had nothing to do with the Incarnation.* I simply regarded it as a well-meant, but ill-advised, attempt to express Unitarianism in terms of orthodoxy.

A much more serious question lies behind, not of Dr. Warschauer's theology or mine, but the practice of ministers saying what they do not mean. Dr. Warschauer described my reference to the "resurrection of the body" as a violent travesty of his position. He could see the glaring impropriety in the one case, but not in the other. It was no travesty, but only another example of the practice to which he had given his approval. The same men in the Church of England who solemnly affirm they believe in the "Incarnation," when they only mean "postnatal transfusion," also solemnly assert that they believe in the "resurrection of the body" when they only mean they believe in the future life. The things are on the same level.

My objection to this practice is something more than "philological purism"—it is a preference for strict veracity in religious speech. If this appears to carry an unpleasant suggestion, I find my justification in the late Professor Sidgwick's book "Practical Ethics." In the chapters on "The Ethics of Religious Conformity" and "Clerical Veracity," he uses much stronger language than I do; referring to the two instances I have mentioned, he says:—

> I had no doubt that these Postnatalists were for the most part making their weekly false statements with the best intentions; but it never occurred to me that they would claim to be acquitted of unveracity in so doing, I rather supposed them to hold that any harm that might be done to religion and morality by this falsity was outweighed by the loss the Church would suffer if men of enlightenment, open to modern ideas and fearlessly accepting the methods of modern criticism, were excluded from its pulpits."—(*Practical Ethics*, p. 145.)

Is it sufficient to gloss over this unveracity by calling it a new interpretation? Even Mr. Beeby says:—

> It seemed to me at one time, I must confess, that the system of interpretation of the ancient formula savoured of dishonesty.

To many of us it seems so still. It appears to be a device adopted to reconcile the acceptance of heresy with the retention of positions dependent upon the profession of orthodoxy. What is a Unitarian minister doing in that galley?

Dr. Warschauer has several times appealed to Dr. Martineau, but we are not obliged to accept the construction Dr. Warschauer puts on passages from a sermon by Martineau. It is scarcely paying a compliment to Dr. Martineau to say that we are convinced that he would not deliberately have given his sanction to such a practice as I have referred to. Dr. Martineau understood by "Incarnation" exactly what I have contended it means—the birth of a God and not the exaltation of a man. I refer for a knowledge of his views on the subject, not to a semi-poetical sermon, but to the "Seat of Authority," which must be regarded as the final and deliberate statement of his opinions.

After a brief *résumé* of the chief theme of the Fourth Gospel, Martineau says:—

> From this mere outline it is evident that here we have the story, not of ascending humanity, but of descending Divinity; of a God entering into the disguise of an earthly life, and when the mantle has fallen, resuming his home on high.—(*The Seat of Authority*, p. 425.)

And remarking on the difference of doctrine between the Synoptists and Paul on the one hand and the Fourth Gospel on the other, he says, on the same page:—

> It is no longer *anthropological*, lifting a human being into exaltation, it is *theo-*

* "Two Voices," Inquirer, Feb. 3.

logical, bringing a Divine being into incarnation.

What incarnation means he has already defined above. But he did not only define, he disapproved. In the last paragraph but one in the second and revised edition of the same work, and therefore almost one of the last passages he ever wrote, he classes the doctrine of the Incarnation with others which he rejected in no respectful terms:—

From the fable of Eden to the imagination of the last trumpet, the whole story of the Divine order of the world is dislocated and deformed. The blight of birth-sin with its involuntary perdition; the scheme of expiatory redemption with its vicarious salvation; *the incarnation, with its low postulates of the relation between God and man, and its unworkable doctrine of two natures in one person*, &c. (the italics, of course, are mine).—(*Seat of Authority*, p. 650.)

It is perfectly clear what Dr. Martineau understood the doctrine of the Incarnation to mean.

On another subject which Dr. Warschauer has introduced may I again refer to Dr. Martineau. Dr. Warschauer has referred to Mediation in what has been taken to be the Evangelical sense. Mediation has a natural sense, and is an every-day occurrence; in an Evangelical sense it means that we can only have access to the Father through the Son, and this on every occasion. What Dr. Martineau thought about this doctrine can be gathered from the Preface to the *Ten Services* (1879), pp. vii. and viii. If Dr. Martineau did not himself write these pages, at least they received his *imprimatur*. They are too long to quote, but they can easily be found. Elsewhere he sums up his opinion in one brief sentence:—

See how he who threw open the living communion between the Divine and human spirit is set to stop the way and insist that no suppliant cry shall pass except through him.—(*The Seat of Authority*, p. 359.)

This doctrine of perpetual mediation is included in a string of perversions of the religion of Jesus which Dr. Martineau describes in the same breath as a "dismal stream of horrors." If the terms are a little too emphatic the meaning is clear.

In conclusion, for my own sake, and to guard against any further misunderstanding, allow me to say that to me Jesus is an *historical* and not a *theological* person; however exalted his character, however revealing his teaching, however deep and widespread his influence, I can only think and speak of him in human terms. To avoid ambiguity, the mischief of which is so apparent, I never use phrases which are stamped in the mint of orthodoxy. There are certain theological terms which I regard as the peculiar property of the orthodox; as far as I am concerned they are welcome to them, they are of no use to me.

This discussion has occupied a great deal of space in the columns of The Inquirer, but I do not think it is wasted if it exposes once for all the danger which lies hidden in playing fast and loose with theological phrases, which have a well-defined and, to many people, a solemn signification. If some of the clergy, who are practically Unitarian, masquerade in the creeds of the Catholic Church, they should be a warning and not an example to our own ministers.

If Dr. Warschauer believes in the Catholic doctrines of the Incarnation, the Atonement, and Mediation, let him frankly say so; if he does not, would it not be better to refrain from using language which conveys the impression that he does?

Walter Lloyd.

Gloucester, April 22.

Sir,—I have been deeply interested in the correspondence on "Christianity, the Religion of the Incarnation" these last few weeks in your valuable paper, because it was on this subject that I wrote first to the late Dr. Martineau, not being satisfied with the orthodox view myself. The liberal churches have, of course, no fixed view, and your various correspondents have expressed views verging from an almost orthodox belief to a simple theism. It seems to me that Christ is allowed to retain precisely the residue of authority which, according to the believer's view of our nature and our life, is unsupplied from any other source. The Rev. R. A. Armstrong, when he says that through many other agencies—through evangelists, prophets, martyrs; through the glorious ministry of nature; through deep experiences of life and many a whispered message in the soul—we have "divinely proffered means of access to God and life and joy," appears to teach that the residue of authority of Christ's life over many has fallen to the minimum owing to their life being almost completely supplied from these other sources. But, on the other hand, there are a class of liberal thinkers, like Dr. Warschauer, who find in the Christ not merely a teacher, but the revelation of a higher life, the residue of authority of Christ's life over theirs rising to the maximum.

Dr. Martineau, who was certainly the greatest Unitarian of the nineteenth century, was neither afraid nor ashamed of coming perilously near what Mr. Nield calls the orthodox view. He says:—"I have never been able, or indeed anxious, to suppress a certain secondary sympathy with the very beliefs from which I dissent—a perception that they, too, catch by side-lights an aspect of the infinite truth. Looking for ultimate unity, not from the world's coming round to me while I stand still, but from a converging movement of thought, affecting all faithful men, towards a centure of repose as yet invisible." I find in an article written on Dr. Martineau from the orthodox side this statement: "He is a decided Unitarian, although the place which Jesus Christ takes in his theology is a far higher one than that which would be assigned by many who bear the name of 'Unitarian.'" It is this "higher place" which Dr. Martineau, almost beyond any other Unitarian, always assigned to Jesus Christ that has given him such immense influence outside the Unitarian Church. And when I call to mind Mrs. Humphry Ward's words, "That in England the development of Unitarian thought within the century may be summed up in one great name—the name of James Martineau," I ask what place did Jesus Christ hold in his thought?

At his ordination he says:—"I receive and reverence Christ, not merely for his sinless excellence, which renders him a perfect pattern to our race, but as the commissioned delegate of heaven . . . as the chosen representative of the Most High." At the Liverpool controversy, he says: "Jesus Christ of Nazareth God hath presented to us simply in his inspired humanity. Him we accept, not indeed as very God, but as the true image of God, commissioned to show, what no written doctrinal record could declare, the entire moral perfections of Deity." Later on, he says: "Faith in Christ is an acknowledgment of him as the highest impersonation of divine excellence and inspired insight yet given to the world; a trust in him as the only realised type of perfection that can mediate for us between ourselves and God." Still later he says: "*In Christ alone* is the reconciliation perfect between the human and the divine . . . this once was God's idea purely realised. But the same two natures meet in us all: and he is but the exemplar of a perpetual incarnation—of a living and constant union of God with our humanity." Later still in "Hours of Thought," volume I., he says: "In that supernatural revelation of God which stands unique, 'the Word made flesh'—the divine life humanised, and the human glorified—the blending of both in communion and reconciliation, culminate the intermittent visitations of God: it was not tidal only, it is once for all; and as it was supreme, it was solitary too." Again he says: "We expect no help in our approach to God and ascent to higher duty, except through the hierarchy of greater and holier minds; but we see in Jesus Christ the supreme term in that hierarchy, the realisation of life in God." His final words in "The Seat of Authority in Religion," written when he was over four-score, are: "Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life; he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God." When he was asked for his opinion about the revision of the Prayer-book in use in most of the English Unitarian churches, his answer was: "I can take no interest in any book of common prayer that does not recognise the unique place of Jesus Christ." Does it not seem, then, that the man whom Gladstone pronounced the greatest of living thinkers held that a unique place belongs to the Christ?—"He who lives in us in proportion to our purity of heart did entirely occupy one soul." Christ is God's portraiture drawn by the rays of His own light. "He is the Divine flower of humanity, blossoming after ages of spiritual growth—the realised possibility of life in God."

George V. Crook.

Sir,—All readers of The Inquirer must feel grateful to you for the space you have granted in its columns for the interesting discussion between Dr. Warschauer and Mr. Lloyd. However, even after careful reading of the whole correspondence, and of the letters also published by others on the same subject, it remains somewhat difficult to appreciate accurately the amount of difference between the views expressed on both sides. No one seems to say that the position of Jesus is absolutely unique. Dr. Warschauer actually concurs with Mr. Armstrong in his "glad conviction that through many other agencies (besides Christ) we have divinely proffered means

of access to God." Only he insists that "Christ is immeasurably the *chief* of these means."

No one seems to claim that our assurance in respect to Christ and his mission is resting upon an external, infallible revelation, placing the whole subject beyond reasonable doubt, and commanding assent apart from any conclusions of Biblical scholarship.

But there seems certainly to exist a general sense that our surest, if not our only knowledge of ways divine must be obtained from a progressive understanding of Man. The passage from Dr. Martineau's works which Dr. Warschauer quotes certainly says that "If there is to be any expression of the divine character at all, it can only be through the lineaments of an individual soul passing through a concrete and particular life." What is this but to say that all human efforts to get at a direct knowledge of the Supreme are vain. That all we can hope to do is to read in those higher phenomena represented in this world by human lives something of the Reality which underlies those and all other phenomena? The question, therefore, comes to this: Is our practical knowledge of that Reality to be solely, or at least mainly, derived from the life and work of Jesus (whose mission, Dr. Warschauer says, was "to show us the Father"), or are all men, in a measure, available for the same purpose; in other words, is our teacher, ultimately, to be one Man, or Humanity? The question is a solemn one. It seems easier to say at once "Jesus only," but we must remember that as anthropomorphism has largely entered, especially in the past, into our conception of God, so human ideals have largely contributed to the gradual formation of our conception of Christ. Thus, as the poet could say with abundant reason: "Each age must worship its own thought of God," with no less reason could he have said, I think, that each age must reverence its own thought of Christ. To insist logically upon a definite conception of Jesus, you must be prepared at the same time to insist upon a definite revelation of that conception. Otherwise, men may always ask whether they have reached the real Christ or merely the Christ of Dr. Warschauer. But to endeavour in these days to bracket together the old views of the mediatorial office of Christ with the modern views of inspiration as generally understood in our Free Churches appears to me a hopeless task.

Paul argued with his Corinthian converts that "if the dead rise not, then is not Christ raised," apparently making the fact of Christ's Resurrection to be the fulfilment of a wider law. Must we not, perhaps, pursue the same reasoning further and say that because a divine incarnation is the fundamental fact which explains the mystery of all existence, therefore the Incarnation of Jesus of Nazareth must be a fundamental fact of his life and work?

Then it becomes easier to contemplate in the personality of the Son of Man the august symbol of the Incarnation of the Supreme Reality in Humanity; we can, then, acknowledge fully the place of Christ in our religious thought without excluding from it others who also should have a place in it. As I understand Mr. Lloyd and others who have taken part in this most interesting and important discussion, their main objection is not to the concept of an incarnation, but to the use of a phraseology which seems to limit what the concept, properly understood, does on the contrary enlarge to our spiritual vision.

L. de B. Klein.

Liverpool, April 24.

THE NEW CENTURY MEETINGS.

CONDUCTED PARTIES.

Sir,—I shall be glad if you will allow me space to give some little information to intending visitors about the short excursions to the picture galleries, museums, and sights of London, now being arranged. I hope to be able to publish soon a list of these with the names of the conductors who have kindly consented to take the parties round. Parties will consist of ten to twelve members, and the list of those intending to go having been filled up, it will be closed so far as this special excursion is concerned. The party cannot be increased in numbers, but in some instances there will be two or more parties made up to go to the same place. A short notice of each excursion will be given to every one joining a party, giving the name of conductor, time and place of starting, sights to be seen on the way, time required, and the expense. The particulars of any of the excursions can be obtained on or after May 15, on application to Essex Hall.

Representatives and friends from our country Sunday-schools will, I am sure, find these conducted parties, not only pleasurable in many instances, but also of advantage educationally, as many of the lady and gentlemen leaders are recognised authorities on the objects to be seen and places to be visited.

Inquiries in respect to this branch of New Century Meetings should be addressed to "Excursion" Secretary, here.

Ion Pritchard,
Hon. Sec. Excursions, Essex Hall,
Essex-street, Strand, W.C.

HOSPITALITY FOR MINISTERS.

Sir,—The Committee wish to provide hospitality for a great many Unitarian ministers from all parts of the United Kingdom who propose attending the Whit-week meetings in London. May I be allowed a corner in your paper to say that I shall be glad to receive the names and addresses of any of your readers living in or near London who are willing to entertain a minister, or a minister and his wife. Applications are coming in daily, and the Committee are most anxious to provide accommodation for all. As the ministers will be about during the day, the hospitality required will consist for the most part of bed and breakfast.

W. Copeland Bowie.

Essex Hall, Essex-street, Strand,
April 24.

IRISH SUNDAY-SCHOOLS.

THE LONDON WHIT-WEEK MEETINGS.

Sir,—Kindly allow me to say to ministers and members of Irish churches that my arrangements are now completed, and that the promised circular, with details, will be sent out in a few days to all our Irish schools.

Meanwhile I may say shortly:—

1. An excursion will leave Belfast on Friday, May 24, at 8.30 p.m. (*via* Fleetwood and L. and N.W. Railway), for London. Fares (third-class and saloon), 33s. 3d. return, available for return any time within sixteen days from date of issue of ticket.

2. Ministers and others who cannot take advantage of the above can leave Belfast on Monday, May 27, at 8.30 p.m. (Fleetwood and L. and N.W. Railway), for London. Fares (third-class and saloon), 35s. 8d. These tickets must be used for return on June 1. The *ordinary* fare is 45s. 9d.

Alex. Ashworth, Convener.

GLASGOW ST. VINCENT-STREET UNITARIAN CHURCH AND THE INTERNATIONAL EXHIBITION.

Sir,—Will you permit us to call the attention of your readers to our Church announcement in this week's issue of The Inquirer? Among the visitors to Glasgow during the ensuing season there will doubtless be a large number of Unitarian friends. Not only do we wish to welcome these to our Sunday services, but we desire to afford them what assistance we can to make them feel at home during their stay in our city. Our church is conveniently situated for those who may be lodging either in the centre of the city, or in the West, in the vicinity of the Exhibition. It is only about ten minutes' by car from the Exhibition grounds, and still less from all the chief railway stations, and best hotels. Intending visitors, who may be strangers to Glasgow, are invited to make such inquiries as their proposed visit may suggest, and these will be answered as promptly and as fully as is in our power.

W. G. Collins, Hon. Sec.,
93, Douglas-street.
James Forrest, Minister,
Janefield House, Blythswood-square.

The *Athenæum* welcomes Mr. Manning's History of Upper Chapel, Sheffield, as "a valuable contribution to the story of the struggles of Nonconformity in the seventeenth and eighteenth centuries," but criticises his statement in the introduction as to the toleration which existed in the church under Cromwell's rule. At that time Episcopalians, Presbyterians, Independents, and (a few) Baptists were alike elected to livings in the Church. Cromwell, says Mr. Manning, "wanted the best men, the most religious men, whatever their ideas on Church government might be." On this the reviewer remarks:—

There is no doubt a certain degree of truth in this, so far as Cromwell was personally concerned, but Mr. Manning has forgotten to tell his people that the use of the Book of Common Prayer, even in private, was at this very time of "widest toleration" a penal offence. What kind of an "Episcopalian" could then be found to accept a Church living, when prelatism of every kind was under the ban, and when he was forbidden under a heavy penalty to use his Prayer-book, even in his own chamber!

Oh power to do! oh baffled will!
Oh prayer and action! ye are one.
Who may not strive, may yet fulfil
The harder task of standing still,
And good but wished with God is done!

—*Whittier.*

SOUTH-EAST WALES UNITARIAN SOCIETY.

The annual meeting of this Society was held at the High-street Unitarian Church, Swansea, on Monday, April 22, 1901, Mr. H. Woolcott Thompson, President, in the chair, and there was a good attendance of delegates and friends, including the Rev. W. Copeland Bowie, representing the B. and F.U.A.

The Executive met at 11.30 for the transaction of business. The general meeting of delegates met at 12.0. Reports were received from churches, showing that the work of the congregations had been steadily maintained throughout the past year, in spite of the fact that several churches are still without settled ministers.

The Rev. D. J. Williams, hon. secretary, read the draft annual report, and Mr. L. N. Williams, treasurer, read the financial statement, which was adopted for presentation at the annual meeting.

The following resolution with regard to Bridgend was, after some discussion, adopted, each clause being put to the meeting separately:—

1. Resolved that the Committee of the South-East Wales Unitarian Society congratulate the Trustees of the Bridgend Chapel on the successful termination of the lawsuit brought against them by the Rev. W. Parry.

2. Resolved that the Trustees be informed that the Committee of the South-East Wales Unitarian Society, in co-operation with the British and Foreign Unitarian Association, are prepared to take charge of the chapel at Bridgend for a time, and to provide preachers on the understanding that the Trustees will put the building in a proper state of repair and contribute towards the payment of pulpit supplies.

3. Resolved that the Trustees of the Bridgend Chapel be requested to confer with the committee of the South-East Wales Unitarian Society before proceeding with any scheme in the event of the income exceeding the amount required for carrying on the services at Bridgend.

4. It was further resolved to forward a copy of these resolutions to Mr. W. Arthur Sharp, Secretary of the Trustees, and to the Rev. W. Copeland Bowie, Secretary of the British and Foreign Unitarian Association.

The annual meeting of the Society was held at three o'clock, Mr. H. Woolcott Thompson, presiding.

The Rev. D. J. Williams, hon. sec., presented the annual report and reports from the churches. The financial statement read by Mr. L. N. Williams, treasurer, showed a small balance in hand.

The Chairman moved the adoption of the report and financial statement, and this was seconded by the Rev. Professor J. H. Weatherall, and adopted.

Mr. H. Woolcott Thompson was re-elected president; Mr. L. N. Williams was re-elected treasurer; and the Rev. D. J. Williams and Mr. John Lewis hon. secs.

Mrs. Lewis read the report of the Postal Mission, which had done much good work. It was stated that one of the Welsh papers, *Genol Cymraeg*, had refused to insert their advertisement.

Mrs. Reid, of Swansea, mentioned the fact that the Swansea Church had a mission of its own, and that work was carried on very successfully here.

On the motion of the President of the Postal Mission, the report was adopted.

The proposal to establish an Advisory Committee having been under consideration for the last two years, the recommendations of the Sub-committee appointed to consider the question, and the rules drawn out by that Committee were adopted. This Advisory Committee will be composed of representatives of the two Welsh societies. The president, Mr. H. Woolcott Thompson, the treasurer, Mr. L. W. Williams, and Mr. John Lewis, hon. sec., were appointed to represent the Society on the Committee.

The congregation at Fylosstown, having made an application through its minister, was admitted as one of the congregations recognised by the Society.

Resolved that "the deep sympathy of the members of this Society be extended to the relatives of the late Mr. J. Guppy in their sad bereavement." The late Mr. Guppy had been for many years a faithful member of the Swansea congregation.

At seven o'clock a religious service, conducted by the Rev. W. J. Phillips, was held, and impressive addresses were delivered by the Revs. W. Copeland Bowie, Professor Weatherall, B.A., and J. T. Davies, B.A.

Luncheon and tea were kindly provided by the Swansea congregation, to whom the best thanks of the Society are due for their generous hospitality.

The Ministerial Fellowship.—The second annual meeting of the members of the Ministerial Fellowship was held on Monday, the 22nd inst., in the Memorial Hall, Manchester, the President, the Rev. C. T. Poynting, B.A., in the chair. A most satisfactory report and financial statement were presented and adopted, the balance in hand amounting to £169 18s. 8d. Twelve new members were elected, bringing the total number up to ninety-two. Fraternal greetings and sympathy were voted to the Rev. Joseph Harrison, who is still laid aside from ministerial work through illness. The Rev. James C. Street (Shrewsbury) was appointed president, the Rev. Dendy Agate, B.A. (Altrincham), treasurer, and the Rev. C. J. Street, M.A., LL.B. (Bolton), secretary. The Revs. T. Lloyd Jones (Liverpool), T. P. Spedding (Rochdale), and E. W. Lummis, M.A. (Warrington), were elected to fill vacancies on the Committee, and the Rev. W. R. Shanks and Mr. A. E. Piggott, F.S.A.A., were re-appointed as auditors. A paper was read by the Rev. A. N. Blatchford, B.A., on "The Extension of the Scope of the Ministerial Fellowship," and an interesting discussion followed. Ultimately the Committee were instructed to prepare suggestions as to methods of further mutual help which the Fellowship might profitably adopt.

We move about even in this visible sphere in worlds not realised. So it is in our domestic life—in the communities of the hearth and the home. The cares of each day are too apt to fill our hearts as it were with dust—the petty anxieties, the petty difficulties, the trivial round, the tedium, the monotony of the weeks, dull our sense of what is beautiful. And then perhaps death comes and our imaginative power is liberated—too late for its best uses and we recognise the hidden lines of beauty, and perceive in its fulness the half apprehended joy. Happy is he who discovers, with the aid of a wisely informed imagination, the beauty of his own daily life.—*Dowden.*

PROVINCIAL LETTER.

YORKSHIRE UNITARIAN UNION.

When we met for the first time to make our plans for carrying out our New Year's Day resolution to begin the century with a general Forward Movement in our big county, we immediately encountered the difficulty of all movements—how to find a capable man who would take upon himself the work, the responsibility, and the inevitable blame, and be content to dispense with any outward reward of praise or pay.

For a moment it really seemed as if there was nobody who could and would be secretary, when the latest comer among us stepped forward and offered his services, which were gladly accepted. I have asked him for a report as he had the whole movement under his observation, and I give it as I have received it from him. It strikes me, indeed, as a little too optimistic in tone, but this, if a fault, is on the right side. It is certain that the mission has nowhere been a failure. We have indeed failed, like our Nonconformist brethren of the Trinitarian churches, in drawing outsiders inside our church buildings; but we have done better than that if we have drawn our own scattered people together and put heart of hope into them. The mere fact that provision was made for the exercise of whatever latent energy and enthusiasm the congregations possessed was in itself sufficient justification of the mission. We have lost many ardent souls in time past owing to their finding nothing to do among us. It is work which keeps a congregation together and gives it the power of attracting individuals from outside to its membership.

It was because our Halifax folk have always (or certainly since Mr. Millson came amongst them some thirty years ago) had their hands and hours full of work, that they declined to take part in the mission. People who are conscious of doing as much they can cannot do more, and I know of no congregation which does so much as that of Northgate End Chapel. One could only wish they did it a little more in conjunction with other Yorkshire churches; their zeal and intelligence would be welcome at all our meetings. At Mill Hill, also, it was not considered desirable to hold special mission services, as the church is very unfavourably situated for week-day evening meetings, situated as it is in the very centre of the business quarter of the city. The services of the minister were placed at the disposal of the Committee, and he did all he could to help in the work.

It is to be hoped that this effort, the first of its kind in our county, will have done something to supply what has hitherto been so sadly lacking among us—a sense of the common interests which unite all our congregations humblest and highest in one body. Your own columns, Mr. Editor, bear witness to the wide divergence of opinion among us even on questions of vital importance. And yet there are certain principles on which we are, it is to be hoped, all agreed. Here in Yorkshire we are happily free of all theological disputes. I presume we differ somewhat in our opinions, and are quite content to differ, but our agreement is emphatic and cordial. It is, so far as I know or have

heard, the same gospel which is preached from all our pulpits, the same manner of prayer which obtains in all our congregations. We ought to be a happy and united family, and should be, I think, were it not for the mean and paltry consideration of distance from one another and expenses involved in communication. I have often thought that no better endowment of our Union could be devised than would be a sum of money, the interest of which should be devoted to paying the travelling expenses of ministers coming together for committees, or business or social meetings, or religious services. Meanwhile this county mission has done some little good in making us better acquainted with each other's congregations and circumstances. I trust it is only the first of many and far more successful Forward Movements during the coming century.

The report of our able and enthusiastic secretary, the Rev. Charles Harvey Cook, of Holbeck, is as follows :—

"A Committee of the Yorkshire Unitarian Union elected for the purposes of a 'Forward Movement,' have been enabled, thanks to the generous and cordial co-operation of the county ministers and churches, to carry through, during the month of March last, a very successful series of devotional services and special lectures. The objects aimed at by the Committee were the deepening of piety, the consolidation of our present churches, and the propagating of what we affirm. These purposes have been kept steadily in view, both by the missioners and the various churches, with results which have given inspiration to the local societies, and encouraged those engaged in the work.

"Practically, the whole county has been 'missioned,' special efforts being made to strengthen the outposts of our order of faith in Yorkshire.

"More than 100 special services have been held, and the welcome extended to the minister or lecturer, as the case might be, could not have been more hearty or sincere.

"Beginning in a spirit of trepidation and of doubt as to the wisdom of so unusual a procedure within our borders as a mission, the ministers and churches soon caught the contagion of enthusiasm, and we have to thank God for a marked quickening of religious life and fervour, and an awakening of our congregations to a keener interest in the best welfare of their fellows.

"By the hiring of halls and rooms, where the public could meet on neutral ground to hear what our lecturers have had to say, real propaganda work has been done, the attendance being very encouraging, and the spirit of reverent inquiry upon religious matters most marked.

"Large posters were exhibited by most of the churches, and members of the congregations were formed into working committees for the distribution of small handbills and cards of invitation to the services.

"The distribution of literature, illustrative of our way of interpreting the Bible, and setting forth the Evangel of the Gospel in Unitarian terms, cannot, the Committee feel, have been without beneficent results. To see our Church-workers busily distributing these booklets and pamphlets, and to notice the eagerness with which the public read them, was a prophecy that 'Whoso runneth may read.'

"House to house visitation was undertaken by several of the churches and carried through in no lazy fashion, the reception given to the visitors always unfailingly being most courteous and kind. That we did not jest the multitude is certain, but, on the other hand, the special labours have convinced a vast number of people—who thought we wanted to go to heaven alone—that after all they have made a mistake, one article of our faith being 'Heaven is not heaven for us alone.' Beyond this the display of well-disciplined zeal on our part has impressed the people with the fact that we are really anxious to give our neighbours 'A lift on the way.' The immediate benefit to the churches is not, naturally, in enlarged congregations, though even in this matter we are not without witness. A few have joined us who were outside two months ago.

"The effect of the Forward Movement upon some of our congregations has been very certain; they have pledged themselves to attend public worship more frequently, to get others, who attend no places of worship, to come with them and to raise at least £20 more towards church funds during this year.

"In other instances, interests long dormant have been vitalised, and by means of social gatherings, the cost of which being cheerfully borne by some thoroughly interested man or woman, or both, old scholars of school and members of the congregation have been brought together and a new life infused into the church.

"Causes that were drooping are beginning to flourish, a spirit of healthy activity is exhibiting itself, whilst the manifold schemes on hand indicate purposefulness and vigor.

"The Committee undertook to supply the ministers and the lecturers for the churches, and to pay all travelling expenses, providing county ministers were selected as visitors, and with this condition all the churches cordially agreed, the ministers and lecturers giving their services gratuitously. Collections have been made in some churches for the Funds of the March Mission, so that, as the local bodies did all the printing, posting, &c., and bore the cost, the central funds of the Union, it is hoped, will not have been drawn on at all.

"The amount of energy and goodwill put into the special effort by the churches and every one associated with it has been most admirable, and looking back over our brave doings, and calling to mind the pleasant memories clustering around it, we feel constrained to say, that the day of the Unitarian Church is not past, but is to come."

So writes one whose years are not so many but that he may hope to see the good time coming, though it be delayed yet twenty years or more.

Charles Hargrove.

All thought makes vibration. Right thinking makes harmonious vibration, and wrong thinking makes inharmonious vibration. We all are sending out a vibration, either harmonious or inharmonious as the result of thinking. . . . Good thinking in every direction is more needed than gold.—*K. Newcomb.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Birkenhead.—A special meeting of the congregation of the Unitarian Church was held on Sunday, 14th inst., and after morning service to adopt the following resolution, which was proposed by Mr. G. H. Willmer :—"The members of the congregation of the Birkenhead Unitarian Church have heard, with much regret, of the death of the Rev. William Binns, who for twenty-five years was their able and valued minister. They desire to bear their testimony to the worth of his fearless and powerful advocacy of the great truths of spiritual religion, to his strenuous exertions in the philanthropic and intellectual interests of the town during the whole time of his residence therein, and to the value of his labours among those who attended the church during his ministry." Personal tributes to the character and work of the Rev. W. Binns were paid by Mr. Willmer, and by Miss Cooke, who seconded the resolution, which was passed by the congregation standing.

Bolton : Bank-street.—The new American organ for the Sunday-school was dedicated on Sunday, the Rev. C. J. Street preaching at a special afternoon service. To-morrow (Sunday) anniversary services are to be held in the chapel, the preacher, morning and evening, being the Rev. J. E. Manning, of Sheffield, while a special afternoon service is to be conducted by the Rev. H. W. Turner, of the Mawdsley-street Congregational Church.

Gloucester.—At the celebration of the Jubilee of the present Southgate Congregational Church, on Tuesday, April 16, Dr. John Brown, of Bedford, gave a lecture on "The Revolution of 1688 : its Causes and Consequences." At the opening of the proceedings the hymn, "We come unto our Father's God," was sung, after which prayer was offered by the Rev. Walter Lloyd.

London : Lewisham.—The Literary and Scientific Society in connection with the Unitarian Church has just completed its fourth year. There have been twenty-five weekly meetings during the session 1900-1, with an average weekly attendance of over 100. Our friends are proud of this society, for it is already acknowledged to be a power in the neighbourhood, and, happily, a great many young people are included in its membership

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Mottram on Saturday last. The Committee met before tea, and, *inter alia*, appointed the Rev. N. Green, delegate to the London May Meetings. Favoured with fine weather, the meeting was very successful, about 300 persons being present. After tea the President (the Rev. T. R. Elliott) occupied the chair, being supported by the Revs. H. E. Dowson, N. Green, and W. R. Shanks ; Mr. E. B. Broadrick and Mr. A. Slater. Mr. Shanks, who attended as a representative of the Manchester District Sunday School Association, during the evening delivered a most interesting address on the problem of Sunday morning schools. The following resolution was carried in silence by the meeting, on the motion of the Rev. H. E. Dowson, seconded by the Rev. H. S. Tayler :—"That this meeting of the North Cheshire Unitarian Sunday School Union desires to express its sympathy with the family of the late Mr. John Barron, and with the school and chapel with which he had a life-long connection, in the loss they have sustained by his death. They desire to place on record their appreciation of the interest and zeal he displayed in the work of the Union, of his loving service of God and man, and especially of his long labours for the children of this Sunday-school." An excellent vocal, instrumental, and dramatic programme was rendered by the Mottram friends, and at the close hearty votes of thanks were accorded to the Mottram friends, to Mr. Shanks, and to the Chairman, and duly responded to.

Pentre : South Wales.—In response to an invitation from the Mardy United Temperance Committee, the Rev. D. Rees lectured on "Temperance" in the Baptist Church of the above place on 15th inst. He was followed by the Rev. J. Tertius Phillips, the agent for Wales of the United Kingdom Alliance. A very successful social tea was held in the chapel on Thursday week. Anniversary services are to be held on Sunday next, the Rev. J. Hathren Davies being the officiating minister.

Sheffield : Upperthorpe.—The ladies of the Unitarian congregation gave an At Home in the schoolroom on Monday, April 13, when a very good musical programme was given by friends, and

dramatic performance, *Bubbles*. During an interval Mrs. Ellis was presented with a purse, containing £28, subscribed by members and their friends. The presentation was made by Mrs. Alleson, the oldest member of the Sewing Society, who spoke of the warm feelings entertained towards Mrs. Ellis, and said their gift was neither a gold watch nor a silver tea service, but it was something that would procure such things if wanted.

Stourbridge.—A successful Sale of Work was held in the boys' schoolroom of the Wollaston-road Schools, on Monday, April 15, for the purpose of raising funds towards the building of a church parlour for the Presbyterian Chapel. The sale was opened by Mr. Charles Harding, of Birmingham, being introduced by the Rev. A. W. Timmis, who explained the object of the sale. Mr. Harding, in a genial speech, expressed his sympathy with the effort, and a vote of thanks, proposed by Mr. A. W. Worthington, and seconded by Mr. F. Taylor, was cordially passed. It is hoped that the net result will be not less than £60.

Swansea.—On Sunday anniversary services were held in the Unitarian Church, the preacher being the Rev. W. Copeland Bowie, who in the evening gave an exposition of Unitarian beliefs to a large congregation. On the following day Mr. Bowie also took part in the annual meeting of the South East Wales Unitarian Society, of which a report will be found in another column.

Trebannos: Swansea Valley.—The usual biennial services were held on Sunday and Monday, when the two oldest ministers (oldest in active service) officiated—namely, the Revs. R. J. Jones (Aberdare) and J. Davies (Alltplaca). In the four services six sermons in all were given, and the attendances seemed to grow as they went on. Nearly £25 were taken at the collections, and this will be applied to the liquidation of the somewhat heavy debt which still remains.

Warrington.—The newly-appointed minister of Cairo-street Chapel (the Rev. E. W. Lummis, M.A.) and Mrs. Lummis were formally welcomed by the congregation at a recognition meeting which was held in the schools on Tuesday evening, 16th inst. There was a very large attendance. The proceedings were commenced by tea, after which a meeting was held under the presidency of Mr. F. Monks, J.P., amongst those present, in addition to Mr. and Mrs. Lummis, being the Revs. H. E. Dowson (Gee Cross), Dr. Klein (Liverpool), Charles Hargrove (Leeds), J. C. Street (Shrewsbury), F. K. Freeston (London), Charles Peach (Manchester), Mr. William Long, J.P., Mr. T. Birchall, J.P., Alderman Monks, J.P., Mr. J. H. Knowles, Mr. John Gandy, Mr. J. Ewart, Mr. H. S. Knowles (school superintendent), Mr. W. H. Woodcock (treasurer), and Mr. Joseph W. Davies (secretary). Letters of apology for non-attendance were read from the Rev. W. H. Drummond (Belfast), the Rev. John Yonge, and the Rev. T. Bishop. Mr. Long gave the welcome to Mr. and Mrs. Lummis on behalf of the congregation, Mr. H. S. Knowles following on behalf of the Sunday-school. Further remarks were also made by the Chairman, who explained that the congregation had not invited a minister to come amongst them merely to be the echo of their thoughts, but as a reverent thinker, to give them the best that there was in him. Several of the ministers present joined in the welcome, and Mr. Lummis spoke in response. During the evening the choir, under the direction of Mr. Muir, gave an excellent selection of music, which was much enjoyed and appreciated.

ABERYSTWYTH

(*"The Biarritz of Wales"*)

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, April 28.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. 7 P.M., Musical Service, with Solos, by Mr. R. H. HARBY, &c.

Brixton, Unitarian Christian Church, Effra-road, 11 AM., and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "The Teaching of the Twelve," and 7 P.M., "Isaiah of Babylon." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. J. B. BARNHILL.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road 11 A.M, Mr. J. BREDALL, and 6.30 P.M., Mr. A. J. CLARKE.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. F. LAWSON DODD.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 .M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M. Rev. J. HARWOOD, B.A.

LIVERPOOL Hope-street Church 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Teachings of Buddha; with special reference to Modern Buddhism."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptis Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. T. A. LEONARD, of Ardenconnel.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

SOUTHEND, Unitarian Church Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, and 7 P.M. Rev. G. HAMILTON VANCE, B.A.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 28th, at 11.15 A.M., ROBERT ROBERTS, "The Meaning of Change."

PULPIT SUPPLY. — The Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

BIRTHS.

JACKS—On the 30th March, at Birmingham, the wife of the Rev. L. P. Jacks, of a son.

SWIRE—On the 3rd April, at 4, Brunel-terrace, Derby-road, Nottingham, the wife of Charles Swire, of a son.

WEBSTER—On the 21st April, at South View, Clayton-le-Moors, near Accrington, the wife of Alfred Webster, of a daughter.

WILLIAMS—On the 21st April, at Ascham House, Manor-road, Scarborough, to Alfred Canning and Florence A. N. Williams, a daughter.

DEATHS.

FIELDING—On the 19th April, at Chaseley, Heaton Mersey, Emma, second daughter of Robert Fielding, aged 33 years. Was interred at Harpurhey Cemetery on the 23rd April.

GREENE—On the 23rd April, at 62, Belmont-street, Southport, Harriette Sarah, youngest daughter of the late John Howe Greene, of Birkenhead and Liverpool.

GUPPY—On the 19th April, at 3, Ivy-place, Swansea, Joseph Guppy, aged 87 years.

LEMANN—On the 21st April, at her residence, Home Lodge, Bathampton, Bath, Mary, widow of Henry R. W. Lemann, aged 86.

MEADE-KING—On the 17th April, 1901, at Sandfield Park, West Derby, Liverpool, aged 84, Henry Warren Meade-King, J.P. for Liverpool and Lancashire.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

CHANNING HOUSE, HIGHGATE,
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For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home. Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s. Extras: Violin, Solo Singing, Painting, £2 2s. Shorthand, Dancing, 10s. 6d. Day scholars, 3 to 5 guineas, with Music extra. Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

The NEXT TERM begins WEDNESDAY, May 8th.

EDGBASTON COLLEGE for GIRLS,
Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—MISS BAILY.
HEADMISTRESS—MISS ELEANOR MOSS, B.A.Hons.

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A limited number of Boarders taken at residence of Principal.

The College, which s opposite the residence, has accommodation for 120 Pupils. Lawn tennis, gymnasium, asphalte playground. Field.

The Curriculum s based on the Cambridge Examination regulations, and Resident Pupils have the advantage of Public School life combined with home comforts.

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Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

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(Founded by Miss J. F. GRUNER, May, 1897).

BOARDERS are received by the Misses GRUNER at Moorcroft, Hindhead, Haslemere, from whom prospectuses and further information may be obtained, the School being carried on at the *HINDHEAD HALL* as heretofore.

The SUMMER TERM begins May 9th.

HINDHEAD.
MISS MACRAE MOIR'S SCHOOL FOR GIRLS. (Established 1893).

PUPILS prepared for the Universities; resident gymnast and French mistress; healthy conditions of life; hockey and tennis.

Prospectus on application to Miss MACRAE MOIR, Lingholt, Hindhead.

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The SUMMER TERM begins on TUESDAY, May 7th.

MUNICH.—Herr SCHWARZ, late Assistant Master at Mulgrave Castle (the Marquis of Normanby's School), will take a SMALL PARTY of BOYS from the beginning of May onwards, to learn German and other subjects near Munich. Boys can attend the local schools if desired. Miss Borton Brown, late "Directrice" at Ecole des Roches, Verneuil, will accompany the party. Individual teaching and attention given.

For full particulars apply to A. H. SCOTT, Shoreham, Sevenoaks, Kent.

Reference is kindly permitted to Sir James Joicey, Bart., M.P., the Rev. Canon the Marquis of Normanby, Count Münster, the Rev. R. J. St. John Parry (Tutor of Trinity College, Cambridge), Mrs. Louis Buxton (Norwich), and Russell Scott, Esq., Hampstead.

Schools, etc.

BABBACOMBE, TORQUAY.—HOME TUITION in FRENCH and GERMAN.—Rev. A. E. and Mrs. O'CONNOR would receive, for special instruction, two boys or girls as Boarders. Educated in Germany, he resided there long; and in France. Mrs. O'Connor is a native of France. *Reference*—W. H. Herford, B.A., Paignton.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs ROBERT TURNER, 94 Grosvenor-road, S.W

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front close to the Highcliffe Hotel. 50 ooms. Full-sized billiard table Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

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ST. LEONARDS.—"Crantock," 59, Warrior-square First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

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WANTED, by experienced person, situation as WORKING HOUSEKEEPER in a Ladies' School or to gentleman where a servant is kept. Good plain cook.—M., INQUIRER Office, 3, Essex-street, W.C.

PLAIN COOK wanted, where two servants are kept.—Address, Mrs. FRANCIS JONES, Dr. Williams's Library, Gordon-square.

NURSE wanted for three children, eldest aged 4; wages £18 to £24.—Apply to Mrs. GARNETT, 27, West-hill, Highgate.

WANTED, an engagement as LADY NURSE to one child.—Apply to Mrs. COGAN CONWAY, Ringwood.

THE LIBERATION SOCIETY.

Triennial Conference.

ANNUAL PUBLIC MEETING.

The TRIENNIAL CONFERENCE will be held on TUESDAY, April 30th, and WEDNESDAY, May 1st, at the MEMORIAL HALL, LONDON. The appointment of Delegates should be notified by April 26th.

The PUBLIC MEETING will be held on WEDNESDAY, May 1st, at the CITY TEMPLE, at Seven. Chairman:—THOMAS SHAW, Esq., M.P. Speakers:—D. Lloyd George, Esq., M.P., Rev. Dr. Clifford, and Rev. J. Morgan Gibbon.

For tickets to meeting and particulars of Conference address—The Liberation Society, 2, Serjeants' Inn, Fleet-street, E.C.

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Offices: 62, Strand, London.

"I have been acquainted with the practice of Vivisection for upwards of forty years. I well remember the experiments which I first witnessed, performed under skilful hands, but which were thought by a select audience of medical men to be cruel and without sense. Pigeons were shaved, and their brains frozen and twirled about in all directions. My next experience was with dogs in the laboratory of a London Hospital, where these defenceless creatures were cut about and injected with 'stuffs' to their terrible pain and suffering. And after forty years, what is the result? I do not know that I have received one atom of benefit on behalf of my patients for all the cruelty I witnessed."—J. MAKINSON FOX, M.R.C.S.

The above Society appeals to the Public for aid.

E. M. WRIGHT, Secretary.

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NEW UNITARIAN CHURCH AT WOOD GREEN.



AFTER ten years which have elapsed since Unitarianism was first planted in Wood Green, it has been decided to erect a Church, on the land reserved for that purpose, where Unity Hall was built in 1891. Like all causes started in the neighbourhood of London, it was necessary at first to obtain assistance, in the shape of an annual grant, from the London District Unitarian Society, but no other congregation has been able to so quickly dispense with the kindly aid that Society renders, for the grant ceased in 1893. Since that date the only outside help has been an annual grant from the Ministers' Stipend Augmentation Fund. The cause is one of the most promising in the Metropolitan area, and the Committee are most anxious to start in their new home free from debt. Considerable progress has been made with the work, and the building is expected to be ready next October. The total cost will be £3,000; towards this £1,710 has been promised, as per annexed list. The congregation has done its best, and now appeals with confidence to the many friends who have the cause of Unitarianism at heart.

Subscriptions will be thankfully received by J. SUDBERY, Hon. Sec., 25, Portland-road, Finsbury Park, N.

Subscriptions Promised.

	£	s.	d.
Congregation...	600	0	0
Bazaar Fund...	500	0	0
British and Foreign Unitarian Association ...	100	0	0
Sir John Brunner, Bart., M.P.	100	0	0
Mr. Frederick Nettlefold	100	0	0
Sir E. Durning-Lawrence, Bart., M.P.	50	0	0
Mr. C. Fellows Pearson	50	0	0
Miss J. Durning Smith	50	0	0
Collected at Stone Laying	11	0	0
Mr. Percival Hart	10	10	0
Mrs. Alfred Lawrence	10	0	0
Miss C. Lawrence	10	0	0
Mrs. Frances Nettlefold	10	0	0
Mrs. Henry Rutt	10	0	0
Mr. W. Thornely	10	0	0
Mrs. L. M. Aspland	5	5	0
Mr. and Mrs. Bowles	5	0	0
Mr. G. W. Chitty	5	0	0
Mr. Hahnemann Epps	5	0	0
Mr. H. W. Gair	5	0	0
Mr. Frank Jolly	5	0	0
Mr. W. C. Jolly	5	0	0
Mr. David Martineau	5	0	0
Dr. W. Blake Odgers, K.C.	5	0	0
Mr. Stanton Preston	5	0	0
Mr. E. Chatfeild Clarke	3	3	0
Mr. Withall	3	3	0
Lieut.-Col. Trevelyan	2	10	0
Mr. John Harrison	2	2	0
Mr. Isaac Liste	2	2	0
Miss Preston...	2	2	0
Mr. Joseph Preston...	2	2	0
Miss Lucy Tagart	2	2	0
Mr. John Troup	2	2	0
Mr. T. Pallister Young	2	2	0
Miss Constance Wrigley	2	2	0
Mr. W. Carpenter	2	0	0
Mrs. Bramley	1	1	0
Mrs. Diggles	1	1	0
Mr. Elworthy	1	1	0
Mr. John Jefferis	1	1	0
Mr. A. Holt	1	0	0
Mr. F. T. Robinson...	1	0	0
Mr. F. S. Schwann	1	0	0
Rev. C. B. Upton	1	0	0
Mr. J. Bredall	1	0	0
The Misses Elworthy	0	10	6
Mr. Jas. Brierley	0	10	0
Sentinel	0	10	0
Mr. Thos. F. Ward...	0	10	0
Miss Bond	0	5	0
Mrs. Rix	0	5	0
	£1,710	2	6

LONDON DISTRICT UNITARIAN SOCIETY.

The FIFTY-FIRST ANNUAL MEETING of Subscribers and Friends of the Society will be held at ESSEX HALL, STRAND, on THURSDAY, May 2, 1901, at 8 P.M. Sir John T. Brunner, Bart., M.P., the President of the Society, in the Chair, when in addition to the usual business of the Annual Meeting, special Resolutions dealing with the retirement of the Society's Treasurer, David Martineau, Esq., J.P., and with the crisis in our system of National Education will be submitted to the Meeting.

A. J. Mundella, Esq., M.L.S.B., Rev. W. G. Tarrant, B.A., David Martineau, Esq., J.P., H. Epps, Esq., and other influential Ministers and Laymen are expected to be present.

The BUSINESS MEETING will be preceded at 7 P.M. by a Conversazione.

Tickets may be had on application at Essex Hall, or to the Hon. Secs.

LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING will be held in the Schoolroom of ESSEX CHURCH on TUESDAY EVENING, May 7th. The Chair will be taken at 8 o'clock by the Rev. P. H. Wicksteed, M.A., who will be supported by Professor J. E. Odgers (of Manchester College) and other well-known speakers.

G. DAWES HICKS, Hon. Sec.

BANK-STREET CHAPEL, BOLTON.

SCHOOL ANNIVERSARY SERMONS, NEXT SUNDAY, 28th inst.

Morning, 10.30, and Evening, 6.30, Rev. J. E. Manning, M.A., of Sheffield, Tutor to the Unitarian Home Missionary College.

Afternoon, 2.30, SCHOLARS' SERVICE, Rev. H. W. Turner, B.A., of Mawdsley-street Congregational Church.

Collections on behalf of the School Funds.

Western Union of Unitarian and Free Christian Churches.

The ANNUAL ASSEMBLY will be held at BRIDGWATER on THURSDAY, May 2nd.

BUSINESS MEETING at 11.30 A.M., the Rev. H. S. Solly, M.A., the President, in the Chair.

DIVINE SERVICE at 3.30 P.M. Preacher, the Rev. J. Collins Odgers, B.A.

PUBLIC MEETING at 7 P.M., the Rev. H. S. Solly in the Chair.

A. N. BLATCHFORD, Hon. Sec.

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Contributions will be acknowledged by the Secretary, or by Mr. W. T. Malleson, Hon. Treasurer.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE fifty-first annual meeting of the London District Unitarian Society was held at Essex Hall on Thursday evening. A special interest attached to the meeting in connection with the retirement of Mr. David Martineau from the office of treasurer, which he had held for thirty years. A full report of the meeting will appear next week.

THE Rev. P. H. Wicksteed, M.A., is to take the chair at the annual meeting of the London Domestic Mission Society, and he will be supported by the Rev. J. Edwin Odgers, M.A., of Oxford, Mr. F. W. Lawrence, M.A., Mr. W. Wallace Bruce and the Rev. F. K. Freeston. The meeting is to be held on Tuesday evening in the schoolroom of Essex Church, and will, we trust, be very largely attended.

WE have referred in another column to the united meetings of the Baptist and Congregational Unions held in London last week. The annual business meeting of each Union was held separately, but the two presidential addresses were delivered to united meetings in the City Temple, Dr. Maclaren, President of the Baptist Union, giving his address on Tuesday, and Dr. Joseph Parker, of the Congregational Union, on Thursday. Both addresses sprang from a confession of need and the desire for more effective and fruitful religious work. Dr. Maclaren pleaded for more powerful preaching, Dr. Parker for closer union among the churches, for the better organising of their power for good. "I suppose," said Dr. Maclaren, "there are some 6,000 or 8,000 sermons delivered every Sunday by the ministers of our two denominations—and what comes of them all? We have covered the land with chapels, and yet do we even keep up with the growth of population? "We have sowed much and brought home little." And asking why this should be so brought him to his theme of the need of better preaching.

THE preacher, Dr. Maclaren declared, must in these days be three things: he must be an evangelist, a teacher, and a prophet. He must declare the Gospel to men, he must make them understand it in all its wide bearings, and he must rouse in them the passion of righteousness, which will bring the truths of the Gospel to bear upon the present needs of the world. Answering an objection that the preacher is not now needed as a teacher of men because the Press does that work far more effectually, Dr. Maclaren said:—

> The men and women of this generation, we are told, form their opinions from books, not from sermons. I should demur to the word "form," as expressing the process by which a large proportion of them arrive at what they call their opinions; I should consent to say "get their opinions," for it is not a process of reasoned formation, but of more or less accidental and unreasoned acquisition. The opinions do not grow, are not shaped by patient labour, but are imported into the new owner's mind ready made, "in Germany" or elsewhere, but certainly not in his own workshop. But granting the influence of the Press, if it supersedes the pulpit, it is the fault of the occupant thereof. A certain minister once told a shrewd old Scottish lady that he was engaged to deliver an address on the power of the pulpit, and asked what her views on the subject were. She answered: "The power o' the pulpit! That depends on wha's in it." Which is a truth to be laid to heart by all preachers. No man is superseded but through his own deficiencies. There must be weakness in the wall which the storm blows down. The living voice has all its old power to-day, when it is a voice and not an echo or a mumble. If a man has anything to say, and will say it with all his heart and with all his soul and with all his strength, he will not lack auditors. Books have their province and preachers have theirs, and neither can efface the other or supply the place of the other.

As to the quality of the teaching to be given Dr. Maclaren pleaded for "the strong, sympathetic presentation of positive truth," which should be simply given, since the bulk of the hearers in any congregation are not people of trained understanding; and he recalled Luther's advice to one who was to preach before the Duke: "All your sermons should be of the simplest. Do not regard the prince, but the simple, stupid, rude, and unlearned people, who are cut out of the same cloth as the prince. If, in my sermon, I were to have Philip Melancthon and the other doctors in my eye, I should produce nothing good, but I preach in the simplest way to the unlearned, and it suits everybody." And Dr. Maclaren continued:—

> Some of our hearers are educated and can follow our highest flights, but many of them cannot. But all have the one human heart, with its deepest needs identical in all. Sad souls are to be comforted, torpid ones to be stung or startled or wooed into sensitiveness and activity, eyes glued to earth to be drawn to look up, the inmost self which is ever in its depths lonely to be led to the Immortal Companion and lover of all souls, the consciousness of the bondage and burden of sin to be roused, and, when roused, to be soothed—and the preacher is to do all this! Surely the vision of the needs of a gathered audience might strike the most eloquent dumb, and make the most confident timid. But "our sufficiency is of God," and God's sufficiency will be ours, in the measure in which we steadfastly follow out the purpose of making our preaching truly Biblical. If we draw from these deep fountains, we shall never return with our vessels empty.

FOLLOWING the first united meeting of the Baptist and Congregational Unions on Tuesday week, an evening demonstration was held in the Queen's Hall, at which the principal speakers were Dr. Fairbairn, of Oxford, the Rev. J. G. Greenhough, and Dr. Horton. Dr. Fairbairn spoke earnestly of the conviction of the two bodies on the subject of baptism. "Their differences," he said, "were great and distinctive, but they were not divisive." Proceeding to deal with the practical application of religion to the needs of social and national life, he concluded with this impassioned appeal:—

> What need we as a Parliament save magnanimity? what need we as a nation save supreme obedience to the law of Christ? I appeal to you as representatives of the Free Churches without any offices to guard but with a Christ to preach; without any succession to maintain save the succession of the eternal life in the soul of man; without any aim save the aim of supreme obedience to our invisible and sovereign Head—to rise up in your thousands, in your churches, to live unresting, unhasting, resolved to build Christ's Kingdom in England's green and pleasant land.

MR. GREENHOUGH spoke as an "incorrigible optimist," but lamented the present dearth of leaders in the political world as among the poets and preachers. Dr. Horton followed with a plea for three things, which, he said, were not very popular just now—the inward, the ethical

and the supernatural. Speaking of those who kept the waters of the spiritual life from growing brackish, he referred to the growing influence of Emerson in America, and of John Pulsford in this country, and then to a well-known writer in the *Christian World*, "the man who modestly conceals himself behind the two letters 'J. B.'—a man whom God mercifully took out of the pulpit, where it is so difficult to possess your soul, and enabled him to enter into the soul, that he might give us 'Studies of the Soul,' and thousands of people are praising God for it. These shy, or lonely, or inward spirits are not popular. They do not often appear on platforms, and if they do they do not always make a great impression, but they are the hills from which the refreshing waters flow."

SORROWFUL reference was made at the meetings of the Baptist and Congregational Unions last week to the martyr death of James Chalmers, an honoured missionary of the London Missionary Society, who with a young companion just entering on the field and a number of native attendants, has been murdered in New Guinea. He had gone, it seems, to make peace in a tribal war, and thus fell as a faithful witness to the Prince of Peace. Chalmers was a veteran in the field, a Scotchman born in 1841, a man of noble presence and great enthusiasm, trained at Cheshunt, whence he went out in 1865 to Raratonga, and in 1877 to New Guinea. "We ask for no gun-boat to avenge the massacre of the missionaries," said Mr. Sylvester Horne at the United Missionary Meeting in the Albert Hall, "we demand no compensation. We did not commit ourselves to the work of Christian missions without having counted the cost." Such a martyrdom will undoubtedly kindle new passion for this self-sacrificing work.

SUNDAY week, May 12, has been fixed as "Assembly Sunday," for the Provincial Assembly of London and South-Eastern counties, when it is hoped that collections will be made in as many as possible of the congregations of the province. In some cases other arrangements oblige a congregation to hold the collection on another date, but the simultaneous effort is always helpful.

THE current number of the *Windsor Magazine* contains an illustrated article by the Rev. Peter Dean, of Walsall, on "The Midland Truant School" at Lichfield, established about seven years ago by the School Boards of Burton, Walsall and West Bromwich. Mr. Dean describes the admirable arrangements of the school and tells the story of its success, marked by the fact that boys are now sent there by School Boards all over England, London supplying the largest number. One of the illustrations (which are chiefly from photographs taken by Mr. Dean) shows some boys busy in the laundry, where they are said to be very efficient (as also in the darning of stockings), and another the tailors' shop. Mr. Dean, who, as a member of the Walsall Board, has been in close touch with the work of the school, speaks highly of the spirit which pervades it and of happy results in the after lives of the boys.

THE REGISTRAR-GENERAL'S REPORT.

WE are indebted to a correspondent for the following notes:—

The report of the Registrar-General of England and Wales, for the year 1899, has just been issued, and contains as usual much of interest.

The number of marriages registered during the year was 262,334, being the greatest number on record, and showing a greater proportional increase than the estimated population, so that the year must have been unusally prosperous. This is remarkable, inasmuch as the Boer war broke out in the last quarter, and we notice that the marriage rate in that quarter was slightly less than in 1898, while the second and third quarters showed a considerable excess. The Marriage Act of 1898 came into operation on April 1, 1899, and we find that the trustees of 1,262 chapels appointed an authorised person to act as a registrar of marriages. This is about one-tenth of the total number of registered buildings. The Roman Catholics appear to have resolved not to avail themselves of this privilege; while the Wesleyan Methodists have adopted it most eagerly, no less than 611 out of the 1,262 chapels being of their denomination. The actual number of marriages registered by authorised persons was 2,912, being an average of 2·3 for each authorised person. The average age at marriage shows a trifling increase, as has been the case for some time past. The number of illiterates, who made their mark instead of signing their names, has fallen to 29 men and 34 women in 1,000 marriages, and a good proportion of these are illiterate foreigners who come to London and are married in the East-end. Thirty years ago the number of illiterates was 185 men and 251 women per 1,000 marriages, and the number was much greater at a still earlier date.

Out of the 262,334 marriages 177,896, or 678 per 1,000, were Church of England marriages. This is the greatest number ever recorded, but the percentage is the smallest. The percentage had constantly dropped from 857 per 1,000 in 1850 to 698 in 1892; it then fell 6 in 1893, and 6 in 1894, after which it remained steady until 1899, when it fell to 678. The Marriage Act of 1898 may account for part of this sudden decline, but other causes must have been at work also.

The number of Roman Catholic marriages was 10,686, and the percentage 41 per 1,000. This is the greatest number ever recorded, and an increase of 1 per 1,000 upon 1898; but the percentage has only been as low as 40 per 1,000 on five occasions, and as low as 41 on eight previous occasions, three of which were the years 1895, 1896, and 1897. The variations in the number of Roman Catholic marriages appear to depend very much on the prosperity of Lancashire and some other districts in the North, where Roman Catholics are most numerous.

The number of Protestant Nonconformist marriages in 1899 was 32,603, and the percentage 124 per 1,000. This is the greatest number, and the highest percentage ever recorded, being an increase of 3 per 1,000 in 1898, up to which time there had been a continuous increase since the early days of registration forty years ago. Out of this number of 124, 113 per 1,000 were celebrated before a registrar, and 11 by an authorised person under the Act of 1898.

The Jewish marriages numbered 1,666, and amounted to 6·4 per 1,000 marriages. This is the greatest number ever recorded and the highest percentage. Jewish marriages have steadily increased from 113, with a percentage of 1·7 per 1,000 in 1850 to the present number.

The number of civil marriages in 1899 was 39,403, and the percentage 150 per 1,000. These are both the highest on record, the increase having been continuous from 1850 to the present time.

With respect to births, 928,646 were recorded in 1899. This was the greatest number on record, but it gave the lowest percentage—namely, 29·3 to 1,000 persons living. The deaths recorded in 1899 were 581,799, giving a percentage of 18·3 to 1,000 persons. This is higher than it has been for the last three years, and we have also to remember that many of our troops went out to South Africa before the end of the year, and the deaths which there took place do not figure in our list. We are surprised indeed to find in this report no allusion to the war in South Africa. It is true that there is a paragraph of seven lines in the report, and a Table, No. 34, which has one line relating to the mortality in the Army in 1899. But we are convinced that neither of these include the casualties in the Boer war. Possibly the military year ends with the autumn, and the deaths caused by the war will figure in the next return.

THE nineteenth Triennial Conference of the Liberation Society was held on Tuesday and Wednesday, Mr. Carvell Williams, one of the original members of the Society, presiding at the first session, and Mr. J. E. Ellis, M.P., on Wednesday. Resolutions were passed against the proposal of a Catholic University for Ireland, and on the subject of sectarian education in this country. The demand for greater autonomy within the Church was welcomed, but a resolution, proposed by Mr. G. H. Morgan, and seconded by Mr. T. Grosvenor Lee, declared that such autonomy must involve disestablishment.

THE annual meeting of the National Anti-vivisection Society is to be held in St. James's Hall, on Thursday evening, May 9, when Lord Llangattock will take the chair for the first time as President. Archdeacon Wilberforce, Colonel Lockwood, M.P., Mr. G. W. E. Russell, and the Hon. Stephen Coleridge are announced as speakers to take part in the meeting.

WE are glad to hear that the Rev. Dr Griffiths, recently minister at Pontypridd, has accepted the invitation of the North Midland Presbyterian and Unitarian Association to become their District Missionary. Dr. Griffiths is to reside at Ilkeston with special charge of the congregation there, and the new movement at Burton. He will also organise the lay-preaching work of the district.

THE Annual Assembly of the Western Union of Unitarian and Free Christian Churches was held at Bridgwater on Thursday, under the presidency of the Rev. H. S. Solly, M.A., the preacher being the Rev. J. Collins Odgers, M.A., of Bury. Our report of the meeting will appear next week.

THE HUMAN GOD.

GOD created man in His own image, says the creation story in our Bible; and the statement undoubtedly implies in some sense the human likeness of God. Indeed, it may be questioned whether man ever has relinquished the human image to aid his conception of Deity. Since first he began to see in himself something more divine than in any animal and without which even the life-giving sun could not be deified, it would seem natural to find the progress of religion in the selection of higher and higher aspects of humanity as being the essential characteristics of God; but the very fact that they were higher must always still necessitate that they should be human.

And yet in an earlier Hebrew scripture than the above any attempt to conceive God upon human lines—nay, any attempt, perhaps, to conceive Him at all—is denounced with the noblest eloquence and poetry. The second Isaiah pours scorn upon the wood and metal images of his contemporaries, not only for their materialism, but most notably because they were fashioned "after the figure of a man, according to the beauty of a man," which to the average Jew (if not to the average Christian) was doubtless, so far as it went, a redeeming feature. Moreover, this prophet makes it clear that he does not refer only to the outward likeness of man. We must not even conceive God's mind after the likeness of the mind of man, "for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

In fact God transcends all comparison, or likeness, and resembles no material or created thing. The charge of atheism so consistently brought against the Jews because they had no visible deity is thus sublimely turned against their accusers, whose material deities are rightly declared to be "nothing" and "vanity," just because they are mere objects of sensual cognition like the trees and rocks from which they are fashioned.

Isaiah, then, tolerates no image of and no comparison with Deity. For any kind of representation, even a verbal description, can never be more than the poor symbol of such a conscious reality as the power and presence of God. The idolater needs some visible expression for Deity, for the very reason that he has never beheld Him face to face; but the true prophet finds all possible presentations mere vexatious detractions from the mightily present reality he knows and lives in.

This, and this only, may we say of God's proper being — that He dwelleth in "Eternity," "with him also that is of a humble and contrite spirit" (Is. lvii. 15). God is transcendent and utterly beyond man's conception, but yet in the heart may His very being be felt as an indwelling presence to uplift and revive.

But too well do we most of us know by experience that the prophet may live and breathe upon heights which yield no sustenance for weaker spirits. This sublime faith is sufficient so long as the light of God-consciousness burns bright within us; but the difficulty comes when we seek to renew our spiritual life and to relight communion with Diety. In times of bodily weariness, in hours of disappointment and sorrow, in temptation, in all times when most of all we need to feel the sustaining presence of God—how often do we find our very need leaves us too weak to uplift ourselves into communion with the Infinite and Eternal.

Out of some such spiritual deadlock as this it was, that the soul found itself a road in the great teaching of the Incarnation. God, it was held, had shown Himself not only to the humble and contrite yet heroic souls of mighty prophets, but for the sake of us weaklings who see only with the bodily eye and fear to trust our flickering visions of higher things, He had uttered His complete purpose, His "word," His Will towards mankind, nay, His very being, so far as we are concerned, in the person of a man. Henceforth, however insoluble the mystery of the absolute source of creation might be, there could be no doubt as to its intention towards ourselves; for had we not had its living, tangible utterance in our midst? And, behold, it was very good.

Now whether we recognise them as mediating vehicles to God or not, we all of us find the objects of our primal and most natural love and devotion in things apparent to sense, and most unfailingly in some human manifestation. And the greatness of this doctrine is not so much that it saves us from the necessity of the arrogant attempt to conceive the Infinite with our finite faculties as this—that it makes a natural impulse to love a natural object into the medium of communion with Infinity. It concedes full recognition, nay, welcomes with joy man's demand for a cognisable and a concrete and veritably human object of adoration, but does *not* allow devotion to *rest* in the mere earthly manifestation till it has made it the channel to what transcends all thought. This it does with persistent faithfulness, ever leading men's minds to dwell upon the highest features of humanity as embodied in the ideal Christ, and yet imposing no limitation, even human, upon the perfection of the absolute Godhead still transcending His creation in "infinite excess." What we have—as it teaches—in Christ is His "*Word* made flesh," and this gives a satisfying and exhaustive knowledge of God *in His relation to ourselves*. The fourth evangelist finds in Christ the revelation of God as love, a man in whose person the simplest nature can find an object, not only to love with unreserved sincerity, but the greatness of whose love for him was manifested by the supreme surrender of life itself.

It is impossible to over-estimate the importance of this doctrine's having selected an actual man as its mediator with Infinity. Jesus was not a fiction of the hand or brain, like the images or prophetic conceptions. He was a creation not of man's but of God's, and so immediately revealed his Almighty original. And the weakness of the dogma is *not* that it sets too high a value upon the mediation of a single soul—Tennyson has popularised the idea that one floweret might teach us "what God and man is"—but that this soul necessarily became the *goal* and not the channel as soon as his mediation was deemed exclusive. For if we can only reach God through Christ, then *for us* Christ *is* God, and not a mediator to Him. That is to say our worship does and must, after all, *rest* in Christ, and he does not lead us to aught beyond himself, as a true revealer must.

Or, again, any revealer must reveal either the ultimate in which all creation finds its unity, or else some further multiplicity. If Christ reveals a God of whom nothing else shows any sign, then the apparent wildering multiplicity of this universe is only confirmed and increased; whereas if he in truth reveals the one sole Deity ulterior to all phenomenal creation, then all else must in its degree reveal Him too. If we find *meaning* in the life of Christ not put there by ourselves, but disturbing our souls with its appeal; if he is to us the spoken utterance of will or love else unknown—can we believe that that same will is utterly withdrawn from all phenomena but this one, and that creation apart from him is meaningless, barren, dumb. Indeed, it is impossible. There is no other alternative, but either Christ is our God, and leads to naught beyond himself, or he is but one part—supreme, it may be, but only a part—of the universal mediating power of creation between the soul of man and the uncreated will.

Which is it? For if the visible human Christ is our Deity, this is the very essence of idolatry. Idolatry consists in worship or joy in the visible *for itself*, and not *as revealing* its invisible original. A worshipper of wood and stone is not necessarily an idolatrous worshipper if his images are to him significant of ideals, or the mere machinery of communion between his finite soul and the besetting necessities of life's ultimate Will. On the other hand, a man who worships Christ, or any other divine effulgence, as God's exclusive revelation *is* necessarily an idolater, inasmuch as he cannot choose but worship the revelation, not the Revealer—the creature, not the universal, and therefore universally revealed, Creator.

What, then, shall we look for in a worship which has fallen from the adoration of an utterance of God's for its power to reveal Himself, till it has become an idolatry of the creature for its own sake? We shall surely look for some human tampering with the outward features of God's work, and we shall as surely find it. For when man has mentally perverted a natural object into an "abomination," he cannot then hold off his hands, but he must disfigure it to his own liking. And for two milleniums Christians have been busy in fashioning to their will the life of their Christ. As Isaiah says that the idol worshippers "mark out" their gods "with pencil and compasses," so has the historical Jesus become only the raw material out of which a Christ-god has been fashioned. The tree which sprang from God's wild earth and grew in native majesty and grace was hewn down by man's hand, and when a part thereof had been thrown into the fire, with the "residue" thereof did men create a god!

But how have the many Unitarians and others fared who have completely rejected the incarnation or mediatory theory of Christ's nature? Returning—ideally at all events—to something like Isaiah's conception of a Deity inhabiting eternity, and no less truly the humble and contrite spirit, we have become conspicuous, we are told, on the one hand for the loftiest spirituality, and on the other for the deadliest lack of it. For however chosen souls might rejoice in the unintermittent or oft-recurring fulness of God's immediate light as it flames within, the natural man has ever been unable to reach the heaven of heavens at a single stride, and

has presently relaxed his endeavours to kindle the flame at all.

But there exists a third type among us (and possibly the commonest) of those who are—all unconsciously—sincere conformists to the orthodox system of mediation. Centuries of Christ-worship could not be without their effect upon us, and for many of us the place left vacant by the Divine man has been filled by a human God. That this is so is witnessed by this fact amongst many others—that it has been found possible to worship our Deity with the old hymns (and even prayers), merely substituting the word "God" or "Father" for the original "Jesus" or "Christ."

In fact so inevitable is *some* system of mediation, that for want of the orthodox human mediator we have been obliged to premise a fictitious Being, incorporeal, but otherwise as nearly like the Christ-god as might be. To many of us God is a part of creation—acting, as we do, in the present only, and unto whom Abraham and Isaac are, so far as their actual lives on earth are concerned, as much dead as they are to us—aye, and Jesus too, quite dead, howsoever we may protest. Our Deity is after all a man, with fewer and vaguer categories it is true, but necessarily with *some* to save His reality! Who, then, are our real allies—Isaiah or the idolaters?

Nowhere is the futility of categorising God more evident than in current attempts to solve the insoluble mystery of evil. Isaiah rejecting all categories logically and unflinchingly ascribes to Yahweh the utterance "I make peace and I create evil" (Isaiah xlv. 7). But in attempting to compass the idea of God's being and form in our finite minds a conception of His nature we find ourselves obliged to rule out from our thoughts of Him responsibility for so much that is horrible and even fiendish in life. We are, then, obliged to resort in some form to the plea that our Deity could not create good without creating evil at the same time. I will not stay to discuss *how much evil* it was absolutely necessary to create in order to ensure a reasonable amount of good, and how far the ideal balance has been successfully secured; for it is obvious that in whatever degree we throw the responsibility upon "essential conditions" or the "nature of things" we are to that extent making our God subject like ourselves to the conditions of this universe, so that He is dependent upon it and not it upon Him, and the Ultimate is not Will and not personal. But surely such solutions which leave the problem after all unsolved do but lead our minds away from the direction where truth lies and are far worse than acknowledged ignorance. They are kindred with the ancient solution of universal gravitation; the world stood upon an elephant, the elephant upon a tortoise—but whereon the tortoise stood it is safest not to inquire.

It is true that we are obliged to use words to refer to our experiences of God's life in our souls and in the world; and if we have experienced the support of a strength not our own in weakness or affliction, what more right than that we should describe this as the love or the mercy of God. There is no harm, indeed, if we deduce nothing from it, in our actually picturing God as with hands and feet—for we do not believe these are actually to be found anywhere in space—they are but mental symbols or media for our minds. But a Being who can be in any strict sense described by our finite categories even, for instance, as "good" is at best only a mediator between our finitude and the Infinitude of God.

Are we, then, left to choose between the orthodox Christ and a Deity beyond description, imagination, or knowledge? If so, there is surely little wonder in the fact that a silent agnosticism has spread its spirit far and wide through the religious life of Protestantdom. And, indeed, one cannot tell but what this might have been the choice had not a wonderful thing happened in this age. For to-day Science and Poetry have joined hands as never before to reveal the truth that God's "incarnate thought" is no idealisation of one man's life but Creation itself. The actual Nazarene prophet may indeed be to us a shining summit of God's created glory, but there is to be found no discontinuity between any great soul and the whole universe. Science has taught us to see the universe as one continuous procession, one mighty evolution; she has bound for us the leaves of Creation into a single book, and it is this book which *poetic vision* (I can call it by no other name) has taught us to *read*. For to him who has once seen in the facts of this life the revelation of Divine Thought, it is as impossible to ignore their divinity as it is for the man who has learnt to read to see nothing in a book but an aggregation of paper pulp and printer's ink (which without question is what a book *is*).

This is the modern doctrine of the incarnation—or to use the modern expression the "evolution"—of the Divine Mind within the circumscription of the universe. Its scribes are our Darwins and Huxleys, and its prophets our Whitmans and Wordsworths. For Wordsworth is the type of modern mystic. Setting his life aside for the purpose of reflecting the undisturbed vision of the Deity, he is farthest of all men from the effort to loose himself from the bondage of earth. His life was a full feast of sensation. But his truest joy never *rested* in the sights or sounds which awaked it; it was ever intent to fathom the content with which they were charged for his soul. The nearest approach to a feeling of remorse which he records of himself is for a period of life when he was—

Bent overmuch on superficial things,
Pampering myself with meagre novelties
Of colour and proportion; *to the moods*
Of time and season, to the moral power,
The affections and the spirit of the place
*Insensible,** . . . .
I speak in recollection of a time
When the bodily eye, in every stage of life
The most despotic of our senses, gained
Such strength in *me* † as often held my mind
In absolute dominion. . . . .
I roamed from hill to hill, from rock to rock,
Still craving combinations of new forms,
New pleasure, wider empire for the sight,
Proud of her own endowments, and rejoiced
To lay the inner faculties asleep.
—(Prelude xii.).

Even in the love of Nature herself, Wordsworth found the danger of what I have called idolatry, and this was corrected only when he found himself able after this single period of infidelity once more to rejoice in Man, and by broadening his field of revelation, to deepen the revealing power of all.

I found
Once more in Man an object of delight,
Of pure imagination, and of love;
And, as the horizon of my mind enlarged,
Again I took the intellectual eye
For my instructor, studious more *to see*
Great Truths, than *touch and handle* little ones.*—(Prelude xiii.).

And now the poet reaches the summit of his thought. Man, indeed, may be worshipped idolatrously—but not by him. Wordsworth's early and enduring devotion to pure Nature (the anchor of my purest thoughts, the nurse, the guide, the guardian of my heart†) has so attuned his mind to true worship of God behind the "empire" of the "sight" that he entered the sanctuary of Man without peril. Confidently shouldering past all limited and personal presentments of Deity, which hardly fail to dim our vision of man himself as the seat of God's supreme human revelation, he writes:—

Jehovah—with his thunder, and the choir
Of shouting Angels, and the emphyreal thrones—
I pass them unalarmed,

and then continues to speak in awed tones of

the Mind of Man,
My haunt and the main region of my song,

or rapturously of

. . . the discerning intellect of Man
When wedded to this goodly universe
In love and holy passion.—("Recluse," and quoted in Preface to "Excursion.")

And it is his vision of humanity which taught Wordsworth as he says:—

To look on Nature not as in the hour
Of thoughtless youth. . . . .
I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. *Therefore am I still*
A lover of the meadows and the woods,
And mountains;* and of all that we behold
From this green earth; of all the mighty world
Of eye and ear.—("Tintern Abbey")

For when once we have learnt how rapidly all joy which rests upon the things of sense and knowledge themselves fades and disappears, and that the only lasting joy is to be found even in man is in his eternal and therefore divine significance, then this "green earth" and all the details of earthly life become to us of priceless worth as being our only media to God. For the universe expresses God not as an arbitrary symbol expresses, but each part is essentially wedded to some Divine thought and is its true incarnation. No day can ever recur, no friend can ever return or be replaced in this world, and if we have not grasped what God meant by them our lives are for all time the less God-lit.

If, then, we would know God as human, there, indeed, *is* a vision of His humanity, but the condition of our seeing it is that we learn to see man as divine. It is when human relations (all, both most sacred and most commonplace)—the voice, the touch, the communion of thought and emotion—shine with some light of eternal joy that we are verily seeing and feeling God as He moves in living flesh. In the light of this truth we may, out of our very gloom and

* Italics my own. † Italics Wordsworth's.

* Italics my own. † "Tintern Abbey."

weakness, escape into God's tenderest sympathy in the peace of Nature or the presence of a friend. And if a book be our solace and inspiration or the memory of lived lives, then never indeed was there —is there—a purer word of Deity than in the Nazarene Jesus. Never did God's universal Will become more explicit. But who is he that shall boast that to him God's thought is revealed in Christ (whom he hath not seen), when at the same time he is blind to the infinite word of God in his brother (whom he hath seen)? Never, indeed, was the supreme human revelation of God more truly expressed than in the words, "I and my Father are one"; but this truth is only to be fathomed by us when we too, like Jesus, have known moments in which self-consciousness has become God-consciousness, and self-will has reached its consummation in the Will of God. JOSEPH H. WICKSTEED.

LITERATURE.

THE ENCYCLOPÆDIA BIBLICA.*

IT is impossible within the limits of a review to give anything like an adequate account of the matter contained in the second volume of this monumental work. Indeed, any real and searching criticism of it is impossible for two reasons. First, it would occupy space which would far exceed the limits of an article, or even a series of articles; and secondly, no one man, however learned or industrious, would be competent for such a task. The volume before us contains 1,544 columns; a large part of these are in small print, and they bristle throughout with references and abbreviations: they abound in conjectural emendations of the Hebrew text; they deal with cuneiform and hieroglyphic inscriptions; they discuss the history of ancient empires and of the smaller Oriental kingdoms; they exhibit the most recent results of archæological investigation; they enter into all the minutiæ of Biblical criticism, and they are concerned with the vital interests of religion, for this volume contains long and elaborate articles on Eschatology, on the Synoptic Gospels, on St. John, and the writings attributed to St. John, besides a treatise, shorter and more meagre than due proportion seems to require, entitled "Jesus." Plainly, no man can presume to form a judgment on such a variety of topics. We can only call attention to one or two prominent features in the volume.

We may begin by a remark which is, perhaps, necessary, considering the stress which we have laid on the minute and varied learning of the book. We believe that any reader of ordinary intelligence will peruse the longer articles with absorbing interest. Few things can be more delightful than to meet with a complete history of Egypt written in agreeable style, and stating clearly everything of first-rate moment that has been discovered down to the present day. Again, Guthe's article on Israel is better than anything we know hitherto accessible in our own language. The editor's article on the Hittites is perfect in its fulness, lucidity, and cautious reserve. Nor is any praise too high for the geographical articles on Ephraim, Jerusalem, Judah, &c., and the value of these is greatly enhanced by the beautiful maps, of which this volume has no fewer than nineteen.

Among the articles which deal with the New Testament, the chief interest belongs to the elaborate essay on the "Gospels," which is supplemented by another on the gospel and epistle of St, John. It ought, we think, to be carefully remembered that these essays maintain the most extreme positions held by the sceptical critics, and by no means represent the general opinion of well-informed scholars, either at home or abroad. Sometimes, as it seems to the present writer, it is to prejudice rather than to sober estimate of the evidence that the conclusions are due. Surely this is not too much to say of the confident statement that Justin "either did not know John or, which is more probable, knew it, but regarded it with suspicion." Some of the shorter articles breathe the same spirit. We are, for example, quite unable to accept the high-handed method which sweeps away the whole story of Judas Iscariot. The criticism displays, as we venture to think, the oddest mixture of scepticism with fancifulness and credulity. At the same time we gladly acknowledge that in the articles with which we disagree most, we find a careful and accurate collection of facts, which possesses very high value, whatever we may think of the inferences drawn from them, however much we may regret that so little mention is made of facts which tell the other way. Moreover, we sincerely rejoice that the extremest views of the negative critics have at last been put before the English public with the utmost fulness, and with undoubted learning and ability. Those who desire to form a real judgment should read along with the article on the Gospels in this volume the corresponding article by Dr. Stanton, as well as that on Jesus Christ, by Canon Sanday, in Hastings' Bible Dictionary. The truth, on whichever side it may be, can never suffer from honest investigation. For our own part we are content to end with the noble words of an early Christian writer:—"Let no such opinion ever prevail in Christ's church, that falsehood contributes to the praise and glory of Christ."

* "Encyclopædia Biblica." Edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of the Holy Scriptures, Canon of Rochester; and J. Sutherland Black, M.A., LL.D. Vol. ii., E to K. Adam and Charles Black. London, 1901. 20s. net.

SHORT NOTICES.

THE volume in the *Eras of the Christian Church* series on the "Reformation" (Edinburgh: T. and T. Clark, 8vo, pp. vii.-488) is from the pen of Mr. Williston Walker. It appears to be a conscientious attempt to present to the general reader the leading features of the Reformation movement on the Continent. The "Anglican Reformation" has not been included, as it is reserved for separate treatment in another volume. In literary style and interest it does not rise above the ordinary level of a text-book, but for a text-book it has one fatal disqualification. It contains no references to the original authorities. This is only pardonable in the case of an historian of established reputation writing for a very popular audience. It cannot be pleaded that the plan of the series does not admit of references, as the companion volume by Mr. Vernon Bartlet on the Apostolic Age, while it is by no means as full in this respect as we could wish, contains many notes which show that he is dealing directly with the original sources.

In very marked contrast to the somewhat American style of Mr. Walker's historical writing is the extraordinary minuteness and the almost baffling array of authorities in the third volume of Möller's *History of the Christian Church* ("History of the Christian Church," by the late Dr. Wilhelm Möller, Vol. III., edited by Dr. G. Kaweran, and translated from the German by J. H. Freese, M.A. London: Swan Sonnenschein and Co., 1900., 8vo, pp. xi.-476. 15s.) It is written, as we should expect, chiefly from the Lutheran point of view, and the treatment of the English Reformation, on account of its peculiar features and intrinsic importance, is far too short. But for a broad and scholarly survey over the continental movement, alike in its religious and political aspects, we know of no book in English which is likely to prove so useful to the student. Its bibliography alone makes it invaluable.

W. H. D.

Among the stories recently sent for review two are worthy of mention. *Saronia* (by Richard Short, published by Elliot Stock) shows evidence of a good deal of study of the ancient cult at the Temple of "Diana of the Ephesians." It is written by an artist and abounds in word-pictures; indeed, the abundance is somewhat fatiguing. We need not outline the plot; enough to say it is worked out with no lack of the marvellous. An interesting subject is introduced in the sketch of Christian activity in the ancient capital; but the author seems more at home in recalling the atmosphere of Greek art and Roman luxury. In *Nella: the Heart of the Army*, we have a very different book, and one in which the purpose is singularly practical. The author, Mr. Philip Verills Mighels, evidently sees that the great "servant question" is not to be solved by any simple and easy expedients. His dream is that of a movement which should do for working girls what the volunteer movement and the regular army do for young men—drilling them into smartness and efficiency by a discipline which is all too clearly lacking in the haphazard ways open to girls at present. We understand that he has introduced his scheme of an "army" for servant girls and others of the class to experts in social reform, and that it has been discussed as a practical measure. The reader of Mr. Mighels's story will see that he has gone into the matter thoroughly. His pages bear witness to an intimate study of the actualities of the modern London household, especially of the humbler class; and the picture revealed is deplorable. If his suggestions should lead to anything like the organisation of a smart corps of servant girls—fit even to supply a detachment to walk in the Lord Mayor's show, such is the author's enthusiasm!—he must be counted among the worthy pioneers of a better time coming. The story-reader, perhaps, will welcome an assurance that although so distinctly a "story with a purpose," the book is as brimful of romance as any six-shilling volume of the day. It is published by John Macqueen.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OBITUARY.

HENRY WARREN MEADE-KING.

ON Monday, April 22, 1901, after private cremation, the funeral took place of Mr. H. W. Meade-King, the service being beautifully and impressively conducted by the Rev. R. A. Armstrong.

The Ancient Chapel of Toxteth, always so quaint and picturesque, and looking still more so of late years owing to the close proximity of very modern buildings, was filled to overflowing with a congregation of very varied religious belief and political opinion, testifying to the eclectic nature of the influence wielded by Mr. Meade-King for so many years in Liverpool. The reason of that influence rested entirely upon his own high character, and wide and generous sympathies. A native of Taunton, and coming to Liverpool comparatively unknown, he had impressed the business community of that city with a strong sense of his clear-sighted capacity for affairs. He was, however, identified with no great commercial undertaking, and no very prominent or startling political movement suggested his name or explained his reputation. He retired from business as a merchant so long ago as 1869, and since then his only connection with the commercial life of the great city was his directorship of the National Bank of Liverpool, and afterwards of Parr's Banking Company, which had absorbed the earlier bank.

The secret of his career must be looked for in the philanthropic activities and sympathies into which he threw himself in an unobtrusive but intensely earnest spirit throughout the long period of his residence in the near neighbourhood of his adopted city. Only a brief allusion is possible here to the chief of these. His religious sympathies were no doubt to some extent formed for him by his father, Mr. Richard Meade-King, a well-known lawyer of Taunton, who declined to accept an official position rather than sign the Thirty-nine Articles, a perusal of which led to his leaving the Church of England and becoming an Unitarian. The same conscientious attachment to liberty of thought, and loyalty to conviction were eminently characteristic of his son. He was an earnest Liberal all his life, taking an active part in the Liberal organisations of Liverpool, and acting for many years as chairman of the Liberal Association for the Bootle division of Lancashire. He was always in the advanced section of that party; through all recent divisions his judgment kept pace with advanced Radical and Progressive thought. At the same time the range of his sympathies was kept well in hand by a clear common-sense view of what was the best practical course to pursue. It was not often he found reason to change an opinion once deliberately formed.

Mr. Meade-King was an active member of the Anti-Corn Law League. He was the founder of the Liverpool Public Footpaths Association, which nearly forty years ago did great service in preserving many rights of way then in danger. He was the principal promoter, and for some time the chairman of the National Fund to defray the expenses of the defence of Parnell and his friends in their political trial. The Liverpool dispensaries, which have been such a boon to the poorer section of the population, he was much nterested in, and was president of this charity for many years. He was a member of the Committee of old Paradise-street Chapel so far back as 1845 and an original trustee and many times chairman of Hope-street Church. The Higher Grade Schools connected with Hope-street Church owed a great measure of their success to his exertions and interest. He was also identified with many of the societies connected with the Unitarian community in Liverpool, particularly the Domestic Missions.

Mr. Meade-King married a daughter of Mr. Joseph Higgin, of Manchester, and their home will always be a pleasant memory to their friends as of a bright and cultured social centre. A feature of his wide sympathies may be found in the warm welcome always given there to visitors from other countries, whether those under British rule or not. Mr. Meade-King made many friends in Holland, and in North and South America in his earlier years; and a traveller who brought an introduction to him was sure to be made to feel at home. The writer has very pleasant memories of having met there on more than one occasion Mr. P. C. Mozoomdar, of Calcutta.

Mr. Meade-King was a magistrate for Lancashire and for Liverpool. Until increasing deafness prevented him he attended to the duties of those offices with earnest assiduity, his high principle, clear sound judgment and keen sense of justice making his services of special value.

On Sunday morning a memorial sermon was preached by the Rev. R. A. Armstrong in Hope-street Church.

MISS ROWLAND.

WITH the death of Miss Mary Rowland, at Cranleigh, on Wednesday, April 24, at the ripe old age of ninety-six years, another "link among the days" disappears from our ken. She retained her interest in her younger friends as her older ones slipped from her side; indeed, it seemed like having a glimpse into another world to converse with one to whom our fathers seemed as young men; and we who had long grown accustomed to the responsibilities of middle life were almost as children. Never pessimistic, she yet regarded some modern developments with disfavour: railways, she thought, had a tendency to separate families; ladies on bicycles were an anachronism; yet it was remarkable how well she kept in touch with current topics and interests. Her younger life was passed at Ditchling, and there, under the ministry of the Rev. Abraham Bennett, her earliest religious impressions were received; she was one of the last members publicly baptised in the chapel, the rite being performed in 1828; she was probably the last survivor of those who remember Aunt Molly Brown, and the group of friends who surrounded her.

How keen and lively Miss Rowland's recollection was of these younger days could be seen so lately as last winter, when, hearing that a history of the neighbourhood was being written, she inquired if it would be long before it came out, with that touch of anxiety felt by those who are conscious that their time grows short. Her middle life was spent at Cranleigh as housekeeper to her brother; but for many years now she has resided in Horsham, whither she removed mainly that she might be near the Worthing-road Chapel. Here she took an active part in Sunday-school work, and for some years served on the chapel committee, with growing infirmities caused her retirement. A cheery eventide, with little acute pain, was passed in company with her sister, and, later, with a devoted friend.

Only three weeks before her death she was moved to the residence of her nephew, Mr. Stephen Rowland, and seemed actually to enjoy the fourteen miles' ride thither, settling comfortably into her new abode. The funeral service on Saturday was conducted by the Rev. J. J. Marten, and on Sunday, after an allusion to Miss Rowland's death, the following appropriate hymn was sung by the congregation:—

How blest is he whose tranquil mind,
When life declines, recalls again
The years that time has cast behind,
And reaps delight from toil and pain.

So when the transient storm is past,
The sudden gloom, and driving shower,
The sweetest sunshine is the last,
The loveliest is the evening hour.

THE REV. JOHN NEWENHAM HOARE, M.A.

THE present writer records with great regret the sudden death of his old friend Mr. Newenham Hoare, vicar of St. John's, Keswick. Mr. Hoare was leaving his parsonage on Sunday morning last to celebrate Holy Communion, when he was seized with heart spasm and died the same evening in the sixty-fourth year of his age. Our friend was a man of considerable mark, a staunch Liberal Churchman of the Dean Stanley and Jowett school, well versed in the higher Biblical criticism, a contributor to the *Edinburgh Review*, and a Civil Service Examiner. For several years, from about 1875 to 1885, he was a frequent contributor to THE INQUIRER, and some of its older readers may recall his well-known initials "J. N. H." appended to scholarly reviews of successive volumes of the Hibbert Lectures, and other works chiefly relating to Comparative Religion. A nephew of the late Dean of Waterford, and a distinguished scholar of Trinity College, Dublin, Mr. Newenham Hoare began his clerical career as vicar of a parish near Dublin, but when the Irish Church was disestablished he accepted Commutation, and preferred a curacy at St. Luke's, Chelsea, to a living in the Disestablished Church. A strong advocate of an Established Church, he nevertheless wished it to be thoroughly nationalised so as to be open to "all who profess and call themselves Christians." From the curacy of St. Luke's, Chelsea, Mr. Hoare was preferred in 1884 to the important living of St. John's, Keswick, where he cultivated the most friendly relations with some of our Unitarian friends residing in the Lake District. Of late years Mr. Hoare was more closely connected with the High Church party as regards ceremonial, but we have reason to believe that he never wavered in his sympathies with Broad Church religion.

T. L. M.

MR. JOSEPH GUPPY.

ON April 20 this greatly respected citizen of Swansea, and the oldest member of the Unitarian Church, High-street, passed away at the age of eighty-seven. Born at Shepton Mallet, he was appren-

ticed to the trade of a currier, and in the pursuit of his craft visited Taunton, Bristol, London, Manchester, and Glasgow, before finally settling in Swansea, which he did about the year 1835. In 1864 he started in business for himself. Benevolent towards all organisations for doing good, he shrank from the turmoil of public life, and his chief official duties were those of hon. treasurer of the Unitarian Church, which he joined in 1842, under the ministry of the Rev. G. B. Brock. A public discussion, it may still be remembered by some, had taken place between Mr. Brock and the vicar of the town; and the presentation of Unitarianism clearly convinced his thoughtful and devout mind. Up to the last Mr. Guppy maintained a keen interest in the affairs of the church, and generously supported it.

The funeral took place on Tuesday week, being conducted by the Rev. W. Tudor Jones, who on Sunday last preached a memorial sermon, in which he said:—"Mr. Guppy's view of religion was a sane one. You could hardly come across a man who laid so little emphasis on dogmatic theology. As far as I could gather, he was never caught in the net of creeds and formulas. Sufficient for him was the one thought, 'God is good.' In that atmosphere he lived, and one of his last words to me a few hours before he died was: 'Oh, God is good; He is very good.' 'Are you in pain?' 'No, no, in no pain at all; God is so good!' So it was with him in life; so it was with him in death. . . . He died as he had lived—full of courage, full of hope and faith that death is not the end, but the beginning of life."

THE CHILDREN'S COLUMN.

GEOFFREY sat over the fire with his father on a Sunday evening. They liked that time together, and often had long quiet talks.

"That was a beautiful anthem that we had at church to-day, wasn't it?" said his father.

"Yes, very," said Geoffrey, who was very fond of music. After a little silence Geoffrey said, "But I don't think I understand the words, father."

"Why not, Geoffrey? I thought they were very simple."

"Well, it said 'Seek ye the Lord while He may be found, call ye upon Him while He is near.' I thought God was always near, and that we could always find Him."

"God is always near, Geoffrey; but I am afraid we can't always find Him."

Geoffrey glanced up at his father, wonderingly; "Why?" said he.

"There are other words that follow those, my boy; do you remember what they are?"

"I don't think I do, father; what are they?"

"The next verse says 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.' Don't you remember them now?"

"Yes I do, father."

"Well, I think that verse gives the answer to your question. Think about it."

Geoffrey was silent a long time. Then his father said, "Blessed are the pure in heart; for they shall see God."

"And if people are wicked they can't see God, then?" said Geoffrey.

"Yes, that is how it is."

"Then it isn't true that God can always be found?"

"God is always there, my boy; He is never away."

"Then can't He always be found? And the words say, 'Call on Him while He is near,' as if He *did* go away."

"No, He never goes away; there is no reason like that for our not finding Him. If you shut the shutters of a room into which the sun is streaming, what happens?"

"Why it is dark, of course."

"Yes, and you can't see the sun; but that is not because the sun is gone away; and if you want to find the sun again you must open the shutters."

Geoffrey looked quickly up at his father, and said, "I see now: then it is our own doing when we can't find God."

"That's just how it is," said his father; "when we go our own ways and don't care whether we do right or wrong, or if we like the wrong the best, we have shut the shutters; and it is useless, then, to complain that we can't find God. We have made it dark for ourselves by our own act; but the sun is there just the same, and we have only to open the shutters. We are often wonderfully clever at blinding ourselves. But we cannot hide ourselves away, by making our own hearts dark. God knows all about us; and the moment we forsake our wicked ways or our unrighteous thoughts we understand how merciful God is and how abundantly He pardons."

"Then even if we think God is not near, He *is* near, is He?"

"Yes, closer than we can understand."

"Then I don't understand why it says "Call ye upon Him *while* He is near."

"Because there is another way of being far away. God is good, and wishes us to be good. It is only goodness and purity that can see goodness and purity, and if we do wickedness, ever so little, or think 'unrighteous thoughts' they come like a thick veil between us and God; the thoughts of our minds and the intentions of our hearts are not pure, and we have taken ourselves away from God, and then it is the same to us as if He were not 'near' to us, for we are not near in spirit to Him. You remember the beautiful story of the prodigal son? He took himself off away from his father, and lived wickedly, and had much to suffer in consequence; but he forsook his wicked ways, and returned, and then found his father waiting for him with love and pardon, ready, as soon as he said 'Father, I have sinned against heaven and in thy sight,' and was willing to be humbled."

"Yes," said Geoffrey, "that is like what the anthem said: he had mercy upon him; and abundantly pardoned."

"Those words are two verses of the fifty-fifth chapter of Isaiah; it is a very beautiful chapter; you had better read it to yourself. Another verse says, 'Incline your ear, and come unto me; hear, and your soul shall live.' You see, Geoffrey, God does not do these things *for* us; He waits for us to do them ourselves; as the poor lad's father waited for him to return. Till we are sorry for doing wrong we cannot get near to God. And by 'sorry' I do not mean just *saying* that we are sorry and going on doing the same thing again; but I mean what that verse says, *forsaking* the wickedness; *that* is returning to the Lord. Do you understand?"

There was a pause: his father turned and looked at Geoffrey: but he did not answer. He was thinking.

At last he said, "Father, if I do something just a very *little* wrong, am I bound to give it up? I don't mean anything bad—but just not quite nice, perhaps."

"Anything which you know and feel to be 'not quite nice' you certainly *are* bound to give up, my boy. You can't make bargains to be allowed to do what is not quite right. What you have got to do is to give it up, if you even *suspect* that it is not quite nice. Did not Jesus say, 'Be ye perfect, as your Father in heaven is perfect?' If you keep on with what in your heart you suspect or know is not good, how can you hope that God will be 'to be found,' and 'near,' when you are shutting your shutters so that you may not see Him?"

Geoffrey sat a long time looking into the fire; then he got up and said, "I'll read that chapter now, father, before I forget; I hope we shall have that anthem again some day soon."

And as he went away he gently sang the music to himself.

GERTRUDE MARTINEAU.

A CORRESPONDENT sends us an interesting note in connection with the late Mr. William Grisbrook, of 6, Panton-street, Haymarket, and Lewisham, whose death, on April 15, aged seventy, was recently announced in our columns. He says:—"He was a somewhat remarkable man in his business of a picture and engraving restorer, &c. He used to attend Essex-street Chapel when the Rev. T. Madge was the minister; he afterwards was a member of Stamford-street Chapel for many years. He was one of the most skilful restorers of paintings and engravings. On one occasion a gentleman came to him with some old engravings to be put in order, but hesitated to entrust them to him, and determined to take them to a noted man in Paris, who, after looking at them, said:—'I recommend you to take them to a Mr. Grisbrook, somewhere in London; all that I know is that his work, which I have seen, is so good that I am sure you could not do better than entrust the engravings to him." Mr. Grisbrook, before he set up for himself, found out at the same time as his then master how to split the front of Bank of England notes from the back; curiously they did not adopt the same method. He was in the habit of splitting pictures in the *Illustrated London News*, &c., from the printing on the other side, and transferring them to white paper, which very greatly improved their appearance. The Duchess of Argyll, before her marriage, used to call on Mr. Grisbrook, when he lived in York-road, Lambeth, with work for him to execute."

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Steer, £2; Mr. Gregory Foster, £2 2s.; Mr. Frederick Nettlefold, £10; Mrs. Rutt, £1 1s.; Miss Short, £1 10s.; Miss Durning Smith, £3 3s.; Lady Durning-Lawrence, £1 1s.; Dr. Dr. Courtney Kenny, £2 2s.; Miss Hibbert, £1 1s.

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LONDON, MAY 4, 1901.

THE UNITING OF CHURCHES.

MOVEMENTS of great significance in the religious world have taken place of recent years, making towards a closer union of Churches long separated by sectarian differences and too often by intolerance and bitterness in strange contrast with the Christian profession of each. The most effectual was that accomplished last year in Scotland, when two great denominations actually became one, merging their educational and other institutions and joining forces as the United Free Church of Scotland. Different in character, but hardly less significant of a happy change in the religious atmosphere of Protestant Dissent, has been the steady growth of the Federation of the Evangelical Free Churches in this country, a drawing together which does not interfere with separate denominational institutions, but unites members of different Churches in closer sympathies, in mutual counsel, and in common evangelistic work.

Last week another new departure was taken by two of the great denominations of this country, in a simple act of brotherly fellowship, which may not lead very far, but which to some of the participants has seemed prophetic of another actual union of separate Churches, which may have even more far-reaching results than the Scottish act of last year.

The Baptist and Congregational Unions, holding their annual meetings in London during the same week, agreed, after the transaction of their separate business, to hold two sessions together, at which the annual addresses of the two presidents should be given to a united people. The proposal went no further. There was no suggestion that the time had come for merging the two denominations in one. But such an agreement was in itself a distinct achievement, and shows how much has already been accomplished in the drawing together in brotherly sympathy of the members of the different Churches.

The address of the Baptist President, Dr. MACLAREN, dealt with the great subject of preaching, a subject of the first concern in such an assembly, and one with which he had a pre-eminent right to deal; but Dr. JOSEPH PARKER, the President of the Congregational Union, took a bolder flight, attacking the question for which such a united session was clearly a challenge.

"The United Congregational Church" was the subject of his address, which dealt chiefly with the conditions, actual and possible, of the Congregational Body, of which he is so prominent a member; but this naturally suggested the further question why the Baptists who are also Congregationalists should not come in as members of such a Church, and the address went even further, and looked towards the Presbyterians, who with mutual concessions might also add their strength to a united Evangelical Church.

Dr. PARKER's treatment of the subject was of great interest, and suggested several questions which might well be considered in our own connection. His plea was for a united body, with a representative and responsible assembly, which the present Congregational Union is not, and which should be able to turn to the best account all the forces of Congregationalism in the country. The unit in such a United Church must always remain "the individual (self-sustaining) Church." That unit, he said, must be most strenuously protected. "It means the warmth of home; it means the sobering and restraining discipline of local government; it means the education and quickening of personal responsibility." Of such units county unions have already been formed, for "neighbourly co-operation, near and close observation of local facts, mutual encouragement, and guidance."

The County Union is the point of equipoise between isolation in which sympathy is dead, and centralisation in which responsibility is lost.

And yet, Dr. PARKER urged, there was need in some form or other of "the total unit—the largest possible figure and expression of our spiritual force," and therefore he made his plea for "The United Congregational Church." Only so would they realise the truest conception of brotherhood, so that "rich Yorkshire will co-operate with Dorset, and commercial Lancashire will take agricultural Wilts to its heart." It would give to brethren toiling in difficult places a new sense of brotherhood, "a comforting and inspiring feeling of living and healing sympathy—a sense of supervision without a taint of espionage."

Resources would then be put to their best use. Has Congregationalism, it was asked, any real need for some seven or eight theological colleges? Are the many charities, funds, and trusts connected with the Body put to their best use? What must be done with almost abandoned City chapels? Cannot better use be made of lay agencies and woman's work? Such questions as these would all be best dealt with by the Body as a whole, by the United Church, acting through its responsible and trusted representatives. This, he strongly urged, would be the true development of their Congregationalism, by which alone it would meet the needs of the present time. He deprecated the dread of some mysterious kind of ecclesiastical authority, but acknowledged that it would be necessary to establish a Ministerial Sustentation Fund, in the benefits of which only duly recognised ministers could participate, so that there would have to be definite conditions of admission, with tests of character if not of collegiate training; and further, it would be necessary for the United Church "to work under some Declaratory Act by which it would publicly testisfy to the unity and vitality of its Evangelical convictions."

So the lines of the ideal were traced out, and it will be interesting to notice how these suggestions are received by the Churches immediately concerned. If such a United Congregational Church as Dr. PARKER foreshadowed should eventually be organised, it is clear that its official attitude towards Unitarians must be that of the Evangelical Free Church Councils. It must insist on the "unity and vitality of its Evangelical convictions." The Churches which will form Dr. PARKER's United Church are "blood-redeemed and sanctified," and Dr. MACLAREN, in his address, laid stress on the same point, insisting that their ministry "must all centre in the Death for the world's sins"; while Dr. RAINY, Moderator of the United Free Church of Scotland, who spoke at one of the meetings, showed the bent of his mind by declaring that while the working-classes are too much alienated from the Church, yet in his belief there is amongst them "a strong infusion of Christianity, mainly in its Evangelical form, and not in the ritualistic or Socinian form."

Now we suspect that Dr. RAINY has got plenty of "Socinians" in his own United Free Church, and we need not quarrel with the nickname; nor can we look with anything but respectful interest on the development of strong Evangelical Churches in this country; but while we might have hoped, and may still hope for a different development, we find here a distinct call to our Free Churches, not only to learn on their part to make the best use of all their resources, but to realise more clearly, and more strenuously to maintain, their own ideal of church life.

Our churches are not pledged to

any doctrine of Atonement, "blood-redeemed"; they are pledged simply to the worship of the living GOD, in single-hearted devotion to truth, as He shall make it clear to us. Our Christian discipleship leads us not to "Evangelical" doctrine, but to an ever-deepening conviction that human brotherhood, in the spirit of JESUS, brings us nearest to the FATHER. Here is the call to us, to prove the reality and power of our religious life, and the spiritual foundation of our churches, and to vindicate our Christianity not so much by argument as by the demonstration of its effectual ministry to all human needs.

APRIL AT CONISTON.

NATURE does not reserve everything for the townsman's vacation, but has always something happening which is full of interest. She is truly seen and understood only by those who live with her, and is not merely on show at dinner-time dressed up for the occasion when the fashionable or unhealthy or holiday folks come to visit her. Unlike a city belle, she is best appreciated by those who know her at home, morning, noon, and night, summer and winter, spring and autumn. The Lake District of England has had many distinguished literary and artistic men who have known this, and have therefore lived, not sojourned there. Among those whose memory dwells near Coniston, and who have helped to make the district memorable, are two of especial significance in the life of England—Wordsworth and Ruskin. The poet whose schooldays were spent at Hawkeshead, four miles away, gloried in the district round about him in his boyish days, and spent his maturity not far away; and Ruskin's more recent and intimate connection with Coniston is now a part of its records and its life. He loved the beauty of the scene, not less than did the poet of Nature, and with a more tender and far-reaching love of human nature.

Spring at Coniston, April showers of sleet and rain, trees just budding, primroses and daffodils, mountains changing from hour to hour in sun and shadow, cloud and clearness, and the lake never the same two hours together—spring has its charm, and April brings experiences not given to the summer visitor. On the mountains many characteristics of Alpine scenery are open to view with such rapid alterations, however, as are seldom met with on the Alps. Wide expanses of snow-clad peaks and snow-covered uplands, not difficult to climb, though presenting some of the obstacles known to climbers among the eternal snows, have a fascination of a special kind. The winter's snows have nearly gone, but a fresh fall has made the ground all white, a snow field lies before us spreading far around, with some rough crags too precipitous to lodge the flakes however fast and frequently they fall, and in the distance, so far as eye can see, are snow-clad peaks and slopes shining in the sun, or for a while veiled in the mist of a passing snow shower. Anon we see such a shower blowing rapidly towards us, enveloping us in a rush of soft hailstones or rounded snow-flakes, we hardly know which. We are in the midst of a dim whiteness, and cannot see more than fifty yards ahead; but knowing it is April and that we saw the coming shower, as also we observed the grey eclipse of other peaks and their early reappearance in the light of day in still more dazzling brightness than before, we can have no fear, but we shelter beneath a rock and the remnants of an umbrella broken in probing snow drifts, and in half-an-hour we safely look round again upon the wide expanse of snow-land on all sides and the smiling lake and the green freshness of the Duddon Valley.

Along this Duddon Valley, as we descend towards the river's golden outlet to the sea, we have Wordsworth for our guide and comrade, and beautiful indeed are the little hills of the upper part of the valley, the rippling and rushing streams which there gather together, the wild flowers, the trees full of new life spreading out their leaves to the sun. A few homesteads, an occasional bridge, the stepping-stones and the Scathwaite parsonage, the Ulpha church, these and many other things recorded by Wordsworth now recall him to mind in generous recompense for his high appreciation of their simple charm and interest and his poet's tale about them.

On the lower reaches of the river, just before it receives Ocean's salt tribute, where it remains fresh and rippling and youthful, it wanders in April through a mead of yellow spring flowers. In little more than a mile along its shores a million daffodils look down upon it from the slanting banks. A million—this is not a vague exaggeration, but a fairly accurate calculation of the Nature lover who carries with him some of the predilections of the age for scientific exactness, yet not an actual counting, for long ere such were completed would spring and summer with all their flowers be gone. Who would not see a million daffodils rather than a thousand smoking chimneys! A million daffodils and each one of them too lovely to be gathered, each deserving to be left to shine out its little day of life—what a picture of Nature's wealth and generosity!

Hawkeshead, on the other side of Coniston, is quaint and interesting for its own sake as well as its association with Wordsworth, and he who lives even a little while near Coniston, who loves England in her best of natural beauty and her best of inspired humanity, will not easily find full content till he has lingered about its queer passages and arches and corners and protruding upper stories; but being a child of his own time he may turn with yet deeper affection to the place where Ruskin dwelt by Coniston water, whence the Old Man and the dark deep recess of the mountains between him and Wetherlam are seen in their full grandeur across the still lake enshrined in trees and meadows. There are no high walls or lofty hedges to hinder the view from the road near Brantwood.

What the owner saw from his study window the passer-by could also see. With such a prospect why could not the occupant of Brantwood rest content? Should not we be content had we such pleasant place and opportunity? No, indeed; not if, like him, we so loved Nature that our love rose highest for human nature. The poor pleasure in Nature as a setting for our excellence has no prophecy in it. The Seer cannot rest in the satisfaction that leaves out of count withering flowers of humanity in city slums, broken lives of men and women, rills of innocence early fouled, cloud-capped mountains of possible attainment hidden from most men by the greed of gain. While the children of men are oppressed by conditions of ugliness, monotony, and poverty of life, there is heartbreak for the prophet even among the glories and goodness of this fair scene. That which stunts and destroys the common life of common men and women perverts or saddens the genius of the greatest and best.

PRIESTLEY PRIME.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE RELIGION OF THE INCARNATION.

SIR,—My object in writing is to say that, instead of answering isolated points which have been urged in the course of this correspondence, I propose to avail myself of your hospitable invitation to contribute to THE INQUIRER an expository article on the doctrine of the Incarnation. In the meantime my thanks are due to Mr. Hawkes, Mr. Lloyd Thomas, Mr. Crook, and Dr. Klein for their suggestive letters.

Mr. Lloyd's conception of the temper in which spiritual things may be discussed differs from mine. I welcome his tardy admission of not being in either virtual or partial doctrinal agreement with me; but the general tone of his letter protects him effectually from any further reply.

J. WARSCHAUER.

SIR,—I believe all the great Catholic doctrines are wider than any one expression of them, and to limit the doctrine of Incarnation, which is not even an exclusively Christian doctrine, to one narrow phase of it, and accuse all who use it with a wider interpretation of something like dishonesty is hardly a reasonable, or even a seemly proceeding. What hope can there be of a progressive theology on such lines?

As Free Christians we are surely heirs to all the splendid heritage of Catholic doctrine, and free to adapt it to the needs of the new time, rejecting what has lost its value for us, and re-expressing, if need be, what is of permanent value. In your extracts from the writings of the late Mr. Binns, published in the last issue of THE INQUIRER, a doctrine of Incarnation is plainly suggested. "The divine idea was in man, and man had a yearning after God which ultimately shaped itself into an idea of Him from the beginning, from the time that man was man." This comes little short of an older and more sacred affirmation—"And the Word was made flesh and dwelt among us." The doctrine of the Incarnation affirms that the "idea" and the Word are the Son of God, and that the historic expression of that idea and word is the life of the Man of Nazareth.

To say that Unitarians should not use this doctrine is to deny them the very motive power of the religion of Christ. It is the word of the Cross that is the power of God, it is the crucified incarnate Son

who can alone rouse to new life the Christ in every man. This is what has moved the world, and can do it again: this is the religion of the Incarnation.

CLEMENT E. PIKE.

SIR,—Like others who have written to you, I could not on any account use some of the phrases Dr. Warschauer has used with reference to Jesus. His doctrine, or his use of words, or both, are, in my judgment, unreasonable.

To test his use of words, take "Incarnation." It is, no doubt, possible to find examples in history of very broad interpretations of this word. Speaking of a pantheistic school which developed the ideas of Erigena, Albert Réville says:—"In their system God was the essence, the origin, and the end of every creature. The incarnation was eternal. Every pious man was in a special manner an incarnation of the Holy Spirit, a Christ in whom God became man." ("History of the Dogma of the Deity of Christ," 167.) This seems to favour Dr. Warschauer. But, unfortunately, the announcement of such a doctrine of incarnation aroused the Church to the danger of Erigena's teaching, which was forthwith condemned centuries after his death. Again, of the German mystics Eckart, Tauler and others, Réville says:—"The dogma of the Incarnation was to them little more than the typical expression of the idea that the higher life of the spirit is a life of God within us," &c. (p. 168). But the mystics have always been the few, and they have generally been considered by the majority as almost, if not quite, beyond the bounds of orthodoxy—witness the history of the Quakers. Of course, a man may use a term in any sense he pleases, if he explains his meaning every time there is danger of serious misunderstanding. Moreover, it is well to try as often as possible to find common ground between ourselves and others, by penetrating beneath forms and phrases to the thoughts and feelings which they cover. But the systematic adoption of forms and phrases which generally imply much more or much less than our own thoughts and feelings, is, to say the least, a very hazardous thing, and may be very absurd. Dr. Martineau sought "a way out of the Trinitarian controversy" by just such a process of penetration as I have described; but, though he found a good deal of common ground between the Trinitarian and the Unitarian, he did not, I think, propose to define Unitarianism as "The Religion of the Trinity."

H. RAWLINGS.

P.S.—What a great difference the little word "the" makes! Suppose we omit it from the phrase under discussion, and speak of "the Religion of Incarnation." The principal objections urged against Dr. Warschauer and the orthodox are rendered pointless by this simple change. The word Incarnation, thus used, loses its miraculous and limiting implications.

There still remains the question whether Christianity teaches the idea of Incarnation with any special emphasis or depth of meaning—sufficient to justify us in calling it "*the* Religion of Incarnation"—and I can only say that, in my opinion, we shall not find here a mark distinctive enough for that title.

THE HISTORY OF UPPER CHAPEL.

SIR,—Kindly allow me a few words in reply to your note in last week's INQUIRER. My critic in the *Athenæum* (to whom I am indebted for a useful notice) asks what kind of an Episcopalian could there (in Cromwell's time) be found to accept a Church living, when he might not use the Prayer-book. The reply is that some Episcopalians actually did use the Prayer-book, either by connivance of the authorities, or by its use memoriter, or by written excerpts. The Scottish Episcopalians did not use a Prayer-book, and found no grievance in the Ordinance forbidding its use.

It is quite true that in Cromwell's time the Prayer-book was forbidden; but it is equally true (and this the reviewer forgets to tell his readers) that the reading of it in pubiic was frequently connived at. It was impossible to prevent its use in private. Evelyn, in his "Diary," repeatedly mentions cases of connivance—*e.g.*, under April 15, 1655: "I went to London with my family to celebrate ye feast of Easter. Dr. Wild preached at St. Gregorie's; the Ruling Powers conniving at ye use of the Liturgy, &c., in this Church alone." So Dec. 3, 1654: "I seldome went to Church on solemne feasts, but either went to London, where some of the orthodox sequestred Divines did privately use ye Common Prayer, administer Sacraments, &c., or else I procur'd one to officiate in my house." He mentions Dr. Richard Owen as doing this in his library. Lathbury ("Hist. Book of Common Prayer," p. 295) says: "Many used the Common Prayer in private, and on some occasions in churches; but no permission was granted under the Presbyterians." That is the fact, and my critic appears to ignore it. The Ordinance enforcing the Directory was passed in 1645—an intolerant and foolish measure, "the first fruits of Presbyterian uniformity" (Neal). But Cromwell never approved it. It was none of his doing. Lathbury says: "Later Cromwell, who, had he been unfettered, would have allowed the use of the Liturgy as well as the Directory, granted more liberty, and the Episcopal clergy sometimes read the Common Prayer in the Churches." He further says that when, in Cromwell's time, the clergy were persecuted for using the Common Prayer "he acted to please others"; whereas in permitting its use, "he followed his own real views."

The words selected by the *Athenæum* reviewer from my History for criticism are entirely in harmony with these well-known facts. J. E. MANNING.

Sheffield, April 30.

THE WHIT-WEEK MEETINGS.

REDUCED RAILWAY FARES.

SIR,—I have much pleasure in informing your readers that the Railway Companies given below have agreed to issue first and third class return tickets to London at a single fare and a quarter for the double journey to persons attending the Whit-week Meetings, such tickets to be available from the day before to the day after the Meetings. The tickets will, therefore, be issued from May 24 to May 31, and will be available for returning up to, and including, June 1. The tickets will be issued on giving up to the booking clerks a voucher personally signed by the Secretary, the Rev. W. Copeland Bowie. Vouchers will be forwarded to anyone sending a stamped and addressed envelope to Essex Hall, Essex-street, Strand, W.C.

The following Railway Companies will issue these tickets:—Great Western, London and North Western, Great Northern, Midland, Great Central, London, Brighton and South Coast, London and South Western, Great Eastern, South Eastern and Chatham.

While the Meetings are proceeding, cheap return tickets at a single fare and a quarter (minimum 1s.) will also be issued by the same Railway Companies *from London* to any station not more than fifty miles distant, available to return the same or following day. Tickets issued on Saturday will be available to Monday.

I hope these privileges will induce a large number of persons to attend from the country, and it will also be a benefit to persons living a short distance from London.

JAMES HARWOOD.

Chairman General Arrangements Committee, Essex Hall, May 1.

MARTINEAU'S "ENDEAVOURS."

SIR,—A friend said to me the other day, "I recently gave Martineau's 'Endeavours after a Christian Life' to an intelligent religious inquirer who was delighted with it. I should much like to give it away to others who would appreciate it, but I really cannot afford the high price, 7s. 6d. If an edition were brought out at 2s. 6d. I would gladly at once take four copies, for I am sure the dissemination of such a work would do great good. Is there any hope of a cheap reprint being published?" I could not answer the question, but I send it on to you, asking you to use your influence towards securing a favourable reply to it. Surely our best way of showing respect to him whom we all honour would be to extend the good influence of his writings. An inexpensive reprint of the one in question would be a worthy work for the British and Foreign Unitarian Association to undertake.

E. G. BAYLE BERNARD.

April 26.

TO BE GIVEN AWAY.

SIR,—Would you kindly make it known in THE INQUIRER that the late hon. secretary of the Rosslyn-hill School, Miss Higginson, 42, Denning-road, Hampstead, has school books and slates to give away to any of our Ministers or Missionaries who can make use of them. The books are mostly Readers suitable for infants and for children up to the Fourth Standard. Some are good Historical and Geographical Readers. E. L. LISTER.

"PILGRIM'S PROGRESS."

SIR,—I see a notice that a perfect copy of the first edition of "Pilgrim's Progress" is to be sold by Messrs. Sotheby, on May 9. Some of your readers may be interested in knowing that there is another edition of "Pilgrim's Progress," perhaps even more in demand than the first English edition.

It is the first edition published in America. There is no doubt that such an edition was published, for Bunyan says

so distinctly in one of his prefaces. But no copy of it, I think, is now known. I write this note to you because I think that in some old library in England a copy of the New England edition may be found. If I were to speak from a Philistine point of view, I should say that such a volume would easily be sold for much more than its value in its weight of gold.

Edward E. Hale.

Roxbury, Mass, April 10.

SUNDAY SCHOOL SINGING.

CHORAL COMPETITION AT ESSEX HALL.

After an interval of two years the series of choral competitions instituted by the London Sunday-School Society was resumed on Saturday afternoon, April 27, at Essex Hall. The object of these choral contests being the improvement of the general singing in our Sunday-schools, it may be useful to superintendents and teachers in other parts of the country if a few points, emphasised by the adjudicator on this occasion, Mr. C. J. Dale, are brought to their notice.

The details of this particular meeting, which was the seventh of the kind, need not be given at any length. There were seven choirs in attendance—a smaller number than on previous occasions; but if the quantity was less the quality was undoubtedly as high as ever. The schools represented were, respectively, Islington (conductor, Miss Harris), Hackney (Mr. Lincoln Taylor), Newington Green (Miss Maud E. Turner), Wandsworth (Mr. H. W. James), Highgate (Mr. W. Sedgfield), Kentish Town (Mr. E. J. Scruton), and Brixton (Miss a Burridge). The rules prescribed that not more than twenty, and not fewer than sixteen, singers should be in each choir, and that at least two-thirds of these must be under the age of sixteen. A test piece, "Welcome, fair Eventide" (Roeckel), had to be sung, unaccompanied, by each choir; and a second piece, chosen by the choir itself, was added in each case, being accompanied or not at discretion. The trials took place in the order given above, this order having been determined by lot. The result was that *Newington Green* bore off the banner as the best choir of the year, and *Brixton* obtained second place. The friends of each of the remaining five choirs may be assured that, had a *third* distinction been given——! It should be added that tea was served to the choristers and other scholars, as well as to a considerable party of adult friends who were present as audience and critics.

Mr. Dale, who is an accomplished musician of great experience in adjudications of the same kind, often on the more magnificent scale of Crystal Palace contests, and who, it should be said, is wholly unconnected with our schools (as the rules stipulate), made his award in an address marked by much humour, sympathy, and discrimination. He said he had never had greater pleasure in attending a contest of the kind. The average advance in singing—among children, we understood—had been very remarkable during the last twenty years. The standard of that day's performances was really a high one, and even the least successful choir had done well. Criticising, one by one, the different choirs, the defects he chiefly noticed were occasional false notes, some unevenness of movement of the parts, imperfect intonation, and improper division of syllables. False starts, though doubtless accidental, and mistakes in time, did not escape his vigilant ear. But, like all good critics, Mr. Dale had been as watchful to observe merits as defects. He praised the excellent discipline specially exhibited by several choirs; the evident attention given in such cases by all the singers to their conductor; the admirable distribution of light and shade in the best renderings; the clear utterance of the words, and the refinement of expression that showed where there had been most careful attention, even to individual voices. The general brightness of tone, and the pleasure in singing exhibited by all, were also highly commended; and then Mr. Dale ended his address by the announcement of his awards, which evidently commanded the hearty assent of the audience.

A pleasant concert was given in the evening under the direction of Mr. W. Sedgfield; the united choirs sang part-songs, and solos were given by Miss Lily Sedgfield and Mr. W. Savage Cooper; Miss Gertrude Nobbs also assisted with the violin. At the opening of the concert, Mr. Howard Young (President) said the object of the London Sunday School Society was as much as possible to raise the standard of singing in the different schools, and no doubt there had been a real improvement. Not only was the competition, and the training for it, of benefit to the individuals and their schools, but home-singing must profit also. The association of noble thoughts with good music helped to fix those thoughts in the memory; and in times of happiness or of trouble such thoughts were of real help and comfort. He concluded by announcing that each competitor would receive a card specially printed as a memento of the day's interesting proceedings.

In commending the idea to friends elsewhere, the thought occurs that possibly the general singing in the schools would be improved more directly if, along with the study and practice of the glees or part-songs chosen for these occasions, some half-dozen useful hymn-tunes were prescribed for special preparation, and one or other of them were chosen to be sung without further notice before the adjudicator. Of course some care would be needed to select words the repetition of which would not seriously impair their effect, or jar in any way on the finer feelings which even children should be led to cultivate.

W. G. T.

LIVERPOOL DOMESTIC MISSION.

The annual meeting of this Society was held at the Mission-house, Mill-street, on Tuesday evening, April 23. A considerable number of supporters and friends were present, although the attendance was not quite so large as in some previous years. Letters of apology and regret were read from Mr. A. F. Warr, M.P., Sir John T. Brunner, Bart., M.P., Sir Wm. H. Tate, Sir Edward R. Russell, Mr. Charles W. Jones, Mr. E. K. Muspratt, and Mr. Alfred Booth.

The chair was taken by the President, Mr. Walter Holland, and among those present were the Revs. R. A. Armstrong, L. de Beaumont Klein, H. W. Hawkes, James Harwood, also the Missionaries, the Revs. T. Lloyd Jones and Mr. Anderton, Alderman W. B. Bowring, Mr. R. D. Holt, Miss Bowring, Miss Rathbone, Mr. and Mrs. Alfred Holt, Mr. and Mrs. F. Robinson, Mr. and Mrs. A. W. Hall, Mr. Richard Robinson, Mr. J. H. Rawlins, Mr. R. W. Manning, Mr. Forwood Heyn, and Mr. and Mrs. H. Coventry.

At the outset the Chairman made a feeling allusion to the death of Mr. H. W. Meade-King, and it was decided to send a letter of condolence to Mrs. Meade-King, on behalf of the meeting.

The annual report of the Committee was read by the secretary (Mr. H. Coventry), and the statement of accounts by the deputy treasurer (Mr. F. Heyn).

The report *inter alia*, welcomed the action of the magistrates at the last licensing sessions, at which the number of licenses in Toxteth Park had been reduced by eleven.

The Chairman, in moving the adoption of the report and the statement of accounts, referred to the state of affairs socially sixty-five years ago, when the mission was founded, and the part that the mission had had in the improvement that was to be seen around them. With regard to the finances, he had the gratification to announce three generous donations of £250 in all, but he impressed upon the meeting that it was really an increase in annual subscriptions that was required.

Dr. Klein, in seconding the resolution, referred to the work being carried on at the mission, as undoubtedly laying down the social foundations of the future.

A resolution of sympathy with the missionaries was moved by the Rev. R. A. Armstrong, who referred to the long service of both the missionaries, the Rev. T. Lloyd Jones and Mr. Anderton (about eighteen and twenty-one years respectively). He also reminded the meeting of the obligation under which they lay to the large band of voluntary workers, one or two of whom had, perhaps, been working there longer even than the missionaries. He mentioned the temperance question as being "always with us," and went on to dwell with great earnestness upon the necessity of dealing radically with the evil of overcrowding and the great housing question. He quoted some startling figures, showing that even with all the improvement that had been made a scandalous state of things existed in Liverpool, which called for immediate action.

Mr. Robert Holt, C.C., in seconding the motion, said the question was an extremely difficult one, and the Corporation were doing their utmost to grapple with it.

Mr. Alderman Bowring, in supporting, also said that the Corporation were dealing with the matter, and things had been improved.

After the resolution had been carried with acclamation the Rev. T. Lloyd Jones and Mr. Anderton briefly replied, the former mentioning that the Bishop of Liverpool had recently paid a visit to the Mission, and he (Mr. Lloyd Jones) hoped that their Church of England neighbours were beginning to look upon the Mission with more kindly feelings.

After the election of committee and officers a vote of thanks to the President was passed, on the motion of the Rev. James Harwood, a former honorary secretary of the Society, who referred to the fact of his coming back to Liverpool and finding Mr. Holland still working for

the Mission, as he was twenty-three years ago, thus bringing to a close a most encouraging meeting.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

ANNUAL MEETING IN BELFAST.

THE annual meeting in connection with this Association was held on Monday evening last in the Central Hall, Rosemary-street, Belfast, Mr. Bowman Malcolm, C.E., presiding. There was a large attendance, which included the Revs. William Napier, J. Collins Odgers, J. A. Kelly, S. H. Mellone, Thomas Dunkerley, Joseph Pollard, George J. Slipper, Alexander Ashworth, W. J. Davies, Richard Lyttle, R. M. King, R. J. Orr, W. G. Marsden, H. A. M'Gowan, Dr. Orr; Messrs. John Rogers, James Davidson (Windsor), Robert M'Giffin, C. J. M'Kisack, Robert Gault, Walter Roberts, James M'Kisack, William M'Ninch, John Roberts, John M'Ninch, H. B. Hunter, C. Gordon, James M'Williams, David Young, C. R. Lowry, L. C. D. M'Caw, C. M. Cunningham, Robert M'Crum, James Davidson (Knock), Alexander Hall, David Young, Richard Hall, George Hill, Robert M'Ninch, R. E. M. Scott, and S. Kelliher.

The Rev. J. A. KELLY, hon. secretary, read the twenty-fifth annual report, which showed that there had been a growing demand for literature expository of their principles, and consequently a larger number of tracts, &c., had been given away. It was with considerable pleasure the Committee had to report that the collecting of the annual subscriptions had been put on a more business-like footing, and they considered the thanks of the Association were due to the local treasurers and collectors for their services during the year. It was cheering to be able to report that a number of new local treasurers had been appointed since the last annual meeting, and they would once more ask their friends in each district or congregation where there was not yet such an official to secure one before the new century was many weeks older. It was with sincere regret that they had to record the loss by death of many staunch and valued subscribers and friends of the Association. A loyal resolution had been sent to the King on the occasion of the death of Queen Victoria, and it had been duly acknowledged.

Proceeding, the report stated :—

At the last annual meeting you heartily approved of the raising of a special fund in commemoration of the twentieth century, and you gave full power to us, your Committee, to "take the matter in hand, and prosecute it to a successful issue." In regard to this important matter we have done our best. We drew up, after careful consideration, a circular, had it printed, and sent early in the year to all the Unitarian ministers and the great majority of stipend payers in Unitarian congregations in Ulster, and a few others outside Ulster. We have received a good number of cheering replies, but there are many who have not yet responded. We would ask them kindly to do so before the end of November of this year. Postal Mission Report—The ladies in charge of the Postal Mission report seventy-five applications during the year ended April 21, 1901. A few of these were from persons already in sympathy with our views; but by far the greater number seemed to be from genuine "inquirers." From the nature of the work it is difficult to estimate results. Several letters of thanks have been received, and in no case has any disapprobation been expressed, so that it may be inferred that the "declaration" and pamphlets sent were duly appreciated. From these expressions and other evidences we may safely conclude that the simple Scriptural form of Christianity which this Association desires to promote is being increasingly appreciated outside our own household of faith; and if the funds at our disposal admitted of more extensive advertisement of this mission, there can be no doubt that we should be the means of doing a nobler service by increasing men's knowledge of our principles, which are at once simple and comprehensive, satisfying and consoling, reasonable and Scriptural, and which are to be found in that kind of Christianity known as Unitarian.

The financial statement was also submitted by the Secretary, and showed a balance on hands of £54 15s. 5d.; and an increase of receipts upon the previous year.

The CHAIRMAN, in moving the adoption of the report and statement of accounts, and that best thanks be given to the local treasurers and collectors for their services during the past year, said the most important point to his mind was the paragraph in the circulated letter with regard to the new century scheme—that was, that increased funds would enable that Association to throw more light on the darkness that prevailed around them regarding what Unitarian Christianity really was. He took it that that was very largely the beginning and end of that Association, and he would strongly suggest to the officers of the Association that the letter should be again sent out to all Unitarians. Another point to which he wished to refer was with regard to the number of their friends who had passed away during the past twelve months. Their place had to be filled, and it seemed to him that possibly they did not get the same fine men and women to take the lead in matters of that kind as they had in the past, and it would require a very considerable effort to get things as they had been in the past, although from their Secretary's account of the finances of the Association they seemed to be prospering. He would recommend therefore that a repetition of the letter to which he had referred be distributed in the way indicated, and that everyone increase their subscriptions.

Mr. J. DAVIDSON (Windsor), in seconding the motion, said he thought there was a fairly well recognised feeling amongst them all that that Society was doing a very useful and very necessary work in connection with the dissemination of the particular form of Christianity which they as Unitarians believed in, and were anxious to promulgate amongst their friends and neighbours. The report, he thought, showed that the Society was fairly well alive. Moreover, the Society was taking steps to keep itself alive by asking for increased subscriptions, and especially donations. The Postal Mission, he might say, was a new departure taken up about two or three years ago. It had been attended to by three ladies connected with their body, and who were in the habit of communicating with applicants for literature bearing upon the doctrines which they as Unitarians held.

The motion was unanimously passed.

On the motion of Mr. JOHN ROGERS, seconded by Mr. C. M. CUNNINGHAM, a resolution welcoming the Rev. J. Collins Odgers, and thanking him for his able and impressive sermons in aid of the Association, was cordially passed.

The Rev. J. COLLINS ODGERS, who was received with applause, having referred to the object of the Association and the effects of the dissemination of their literature, pointed out that in the past year Dr. Martineau had died, and on all sides there was a chorus of praise from all sects and parties with regard to Dr. Martineau. After having referred to the names of Unitarians who were high and well known in the great sphere of philanthropy, he said the things he had mentioned were some of the grand and noble virtues the seeds of which were sown by the truths and principles which they as a society were disseminating. Let them in their day and generation be active and manly and true to the principles which they confessed—truths for which their fathers suffered so much in the days gone by, truths which even in that enlightened and advanced age were still worth fighting for, living for, dying for, until the coming of the kingdom of God.

The following resolution was passed, on the motion of the Rev. T. DUNKERLEY, seconded by the Rev. J. A. KELLY:—"That this meeting heartily commends the recent twentieth century appeal to the favourable consideration of the friends of the Association."

The Rev. WM. NAPIER (Clough) moved, and the Rev. W. J. DAVIES seconded, the following proposition, which was carried:—"That this meeting renews its adhesion to the principles and objects of the Association as set forth in the rules."

At intervals in the course of the proceedings solos were contributed by Miss Gordon and Mr. C. Gordon with much acceptance, Mrs. Kelly accompanying. The Committee for the ensuing year was appointed.

A vote of thanks to the Chairman was followed by the Benediction, and the proceedings terminated.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

AFTER an inspiring winter's work we have slackened our speed, and intend recuperating in the long summer days for whatever fresh labours may be in store for us next winter. Looking back upon the past six or seven months one finds encouragement for persistent effort. We made no attempt to open up new ground. Our hands have been too full for that; we have been anxious to see all our new Forward Movement churches completed, and the congregations worshipping in them becoming consolidated. The four school-chapels we have erected provide very satisfactory accommodation, are pleasing in architecture, and are all capable of extension whenever the necessity should arise. The building of four new edifices of this character is no small achievement; it has cost more than the promoters of the scheme originally anticipated. It has run away with nearly all our money; and yet there has been no extravagance whatever. Indeed, one of the buildings—and that the largest of the four—is already almost too small to accommodate the large number of scholars who have joined the Sunday-school. It has been found necessary to spend about £9,000 upon these buildings and for the land upon which they stand. In two cases the land has been bought outright,

in another a sum has been set aside by way of guaranteeing the chief rent, and in the case of the fourth, where the congregation is strong enough to entirely manage its own affairs, the land is held on chief by the church in the ordinary way. This is really a great deal to have done for the sum mentioned, which, by the way, has not all come out of our Bazaar Fund. In three out of four cases the congregations have been able to raise fairly considerable sums to supplement our grants, for the cost of building has gone up tremendously, and without some strenuous local effort, the churches could not have been opened free of debt. I have just been roughly estimating the financial efforts of our Manchester District Churches during the *last five years*, and I find no difficulty in making out that as much as £30,000 has in that period been spent in providing improved or additional church property. This seems almost incredible; and yet it is rather understated than overstated. It indicates surely that there is no diminution in our enthusiasm, and that we are still prepared to practice self-sacrifice in a good cause. There may be more things we ought to do and might do; but this, at any rate, we have not left undone.

Our Forward Movement Churches are emerging from the state of infancy. They are beginning to walk alone. They are anxious to get out of leading strings. Chorlton already has a minister of its own. At Heaton Moor and Urmston the Association has appointed a missionary to have full charge, up to the present; but the arrangement will shortly terminate, and those two churches will have, in a month or two, ministers of their own. They will thenceforth be called "Assisted Churches," receiving an annually diminishing grant from the Association in support of the ministry. Signs of encouragement are not wanting at any of these places. The spirit of determination which is manifested gives us hope that in the next few years much growth and increase of resource will be recorded, and that these churches will become largely self-supporting.

The responsibilities of the Association are, however, heavy, and must remain so for some years to come, even if no fresh work is undertaken, for its resources are straitened, and it will have to continue its appeal for sustained financial help. This past winter its thoughts were turned towards the problem as to how it could help the older churches which were in need of assistance of any kind. Special services and lectures were offered to them, and those who availed themselves of the offer have felt that they have been benefited thereby. During the month of February twenty-nine services were arranged in connection with six churches, and all of them were held in our own church buildings; thirteen of them were held on week-evenings and sixteen on Sundays. The Sunday congregations were highly satisfactory; and so were some of the week-evening attendances; but during some portion of the time political interests conflicted and brought down the average. Still, the district was flooded with bills and literature, and we are not going to pretend to know the extent of the influence of this effort for lasting good. The services of all our special preachers were highly appreciated; but there was one thing more than all else which pleased and surprised us, and that was the power and eloquence of our veterans. The Revs. J. Page Hopps and James C. Street came amongst us as fresh and as buoyant as young men, yet with ripe wisdom added to their eloquence which everywhere made a deep impression. They both seem to have found the secret of rejuvenation; and the general verdict in this district is that never were they more powerful, more heart-stirring, more convincing than they are at the present time. If only they could be granted a roving commission, and we could see and hear them more frequently it would prove an immense benefit to us. The services rendered before Christmas by the late Rev. William Binns were also wonderfully impressive. The old man had mellowed in thought and feeling, and he seemed te revel in his preaching, and his face was lit up with a benignant smile that indicated an immovable certainty of faith; yet we saw that old age had fastened upon his frame and that physically he could not respond to all that his youthful spirit demanded. It was illness alone which prevented him from coming to us again after Christmas and taking part in our second series of services.

Since I last wrote, the friends at Blackley have opened their new Sunday-school, and a most convenient and bright building it is. The cost was £1,660, of which they had raised about £1,100. Towards securing the rest they held a bazaar in the new building last week, and by means of it they realised £300, leaving another £260 to get, somehow or other. The Sunday-schools of the district are taking collections amongst their scholars in order to show their sympathy and extend some help. It is to be hoped that the whole of the money needed will soon be forthcoming, as there is no doubt of the effort being highly deserving of assistance.

Our Strangeways Unitarians are to be sincerely congratulated upon the brave way in which they have looked facts in the face, and practically determined to change the venue of their church. It is undoubtedly a hard thing to do. Sentiment is a tender thing, and its roots go very deep; but they have looked at the question like business men, having in trust that which was not intended for the cultivated sentiment in a few, but for the spiritual uplifting of many. Thus much they have decided upon; and now they have to develop their plans. The neighbourhood of Strangeways has become monopolised by the Jews who are creeping out further and further into the suburb of Broughton irresistibly; the site upon which the church stands has largely increased in value, and from the common-sense point of view the just and right course to pursue is to sell the present property and build another church in the midst of a Christian population, whose needs it may more efficiently serve. This is an example which many another city church up and down the country might wisely follow.

The Rev. S. H. Street has left Manchester, and taken up his residence at Great Hucklow. We are all very sorry for the domestic sickness which has rendered such a removal necessary, and we trust he may be happy in his new sphere of work. Meanwhile Renshaw-street Mission is without a missionary, and thus far it seems that there are very few applicants for the vacant post. It is a splendid sphere of work for anyone who is really in religious sympathy with distinctly working-class people. There is a band of earnest helpers who only need inspiring and guiding; the district is a populous one; very many young people are attached to the Mission; agencies of various sorts are already admirably organised, and whoever goes there will find a sympathetic committee at his back.

The Manchester District Sunday School Association's Good Friday meetings were held at Gorton this year, and the attendance was a record one. Those who were present had an opportunity of inspecting the very handsome and commodious school, the architecture of which is in keeping with the beautiful church adjacent. The Rev. J. Page Hopps was the preacher at the morning service, and the Rev. Joseph Wicksteed, B.A., read the paper at the evening meeting. It is most pleasing to observe how the interest of these meetings is maintained year after year, and how happy all seem to be in renewing acquaintances and talking over school affairs. There is a feeling of regret all round that it will be impossible for the teachers of the Manchester District to go to the London Meetings in Whit-week. Our Southern friends do not seem to be able to understand what Whit-week is to our Lancashire Sunday-schools, and what responsibility of oversight rests upon our teachers in connection with the various trips that week. A sense of duty keeps both ministers and teachers at home then, and deprives them of the privilege and profit of attending the meetings in London. We are very much interested in the prospectus which has been issued, and are hoping that some of the virtue and inspiration of the proceedings may ultimately percolate down even to us poor preoccupied Northerners.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdeen.—At the last week's meeting of the School Board, the resignation of the Rev. Alexander Webster was received with regret. The Rev. Dr. Robertson (chairman) said while there were parts of Mr. Webster's policy which the majority of them were not able to understand or agree to, there were others with which they were in accordance, and they might note two of these that stood to his credit. The first was with regard to the question of child labour, and his views on that subject would not be lost sight of. The other matter was that of underfed children, and he had pressed that matter to such an extent that he (the chairman) thought it had been brought to a practical issue, and was a matter that they remembered to Mr. Webster's credit. He should like also to say that no member had been more courteous, more conciliatory, and more anxious to do what he could to help on the work of the board.

Atherton (Chowbent Chapel).—Mr. Charles Eckersley, J.P., a member of the congregation, having offered to the trustees the gift of a magnificent new organ more suited to the size of the chapel than the organ now in use, the present instrument, which is fine and sweet in tone, and is being presented to the new Unitarian Church at Chorlton-cum-Hardy, was used for the last time on Sunday in Chowbent Chapel, and during the week has been removed. A handsome and commodious vestibule, with an organ chamber above it, is being added to the chapel, and has been for some time in process of erection. The new organ is expected to be opened in June or July, and the Sunday services for the present month or longer are to be held in the large schoolroom.

Birmingham: Old Meeting Church.—On Sun-

day, April 28, collections were made on behalf of the choir fund. At the evening service Brahms' "German Requiem" was given for the anthem, by a choir of seventy voices and an orchestra of strings numbering sixteen. The difficult work was very finely rendered, under the direction of the organist of the church, Mr. C. J. Cotton. It was preceded by a short service, during which the Rev. J. Wood reminded the congregation that they were not met to enjoy a musical performance, but to take part in an act of gratitude and reverence for the mighty dead who, by their faith, genius, and labours, had helped the world forward, and not only for the world's great leaders, but for the kind, the true, and the brave whom they themselves had known and loved, and who had passed into the fuller life beyond. The church was filled to its utmost capacity, and the occasion was one of much musical interest in the city. The words of the Requiem were selected by Brahms from the Bible, and the work widely differs from the ordinary Requiem of the Roman Church. It well illustrates the grave and almost austere genius of Brahms, and is a fitting expression of the Protestant attitude towards the holy dead.

Boston.—On Thursday week a special service was held in Spain-lane Chapel, in recognition of the settlement of the Rev. W. Stoddart, B.A., as minister. The service was conducted by the Rev. Alfred Hall, of Norwich, the sermon being preached by the Rev. Henry Gow, of Leicester. After tea a public meeting of welcome was held, Mr. Austin Kime in the chair, among those present being the Rev. W. Stoddart, Miss Tagart (President of the Central Postal Mission), Miss Bontoft, the Revs. W. C. Hall and Alfred Hall (two old Boston boys), J. M. Lloyd Thomas (of Nottingham), D. Barnett, and J. Gibson (the last two being Nonconformist ministers of Boston). The Chairman and Miss Bontoff spoke very hopefully of Mr. Stoddart's settlement, the latter recalling an eloquent hospital sermon he had preached at Spain-lane many years ago, and referring with gratitude to the donation of £20 which had been received for the Old Chapel from Boston, Mass. Miss Tagart, replying to a vote of welcome to the visitors, described the work of the Postal Mission, which had taken a warm and practical interest in the reopening of the chapel. The Rev. W. C. Hall said that in virtue of his early connection with the chapel he had been appointed to welcome Mr. Stoddart, and he did so very cordially, commending him to the loyal support of the congregation. The Rev. J. M. Lloyd Thomas, on behalf of the ministers of the district, and the Rev. D. Barnett, on behalf of the ministers of the town, joined in the welcome. The Rev. William Stoddart acknowledged the welcome which had been accorded to him, and thanked the two Nonconformist ministers of the town for their presence. He hoped, however much they differed theologically, they would always be good friends and be able to work together in practical Christianity. He could not but be touched by the expressions of confidence in him, which had been uttered by the different speakers, and he hoped that he would be able to realise their expectations. But, as Locksley, the Sherwood ranger said to King John, "A man can do but his best," and if a man did his best, even failure was no disgrace. But let them not talk of failure, success was what they must aim at, and that must be attained by earnest work and united efforts. If they had a mission in the world, a function in the economy of religious thought and life, then if they discharged that duty they would prosper. He spoke of improvements he hoped to see in the chapel, including a new organ, and he hoped that the gift they had received from America would form the nucleus of a renovation fund. Votes of thanks to the ministers who had officiated at the services and to the Unitarians of Boston, Mass, for their kind donation, were subsequently passed, and the meeting was brought to a close.

Carlisle.—The annual congregational supper was held on the 25th ult., when about 140 adults sat down to a well-prepared repast. After the supper a meeting was held, the Rev. C. Travers in the chair, supported by Mr. and Mrs. Arlosh, Mr. C. Dixon, Mr. W. Marchington, and Mr. Ridley. The Chairman, after expressing his pleasure at seeing so many present, and thanking on behalf of the Committee the ladies and gentlemen who had carried through the arrangements for the evening, called on Mr. Arlosh, who, in his own name and in that of Mrs. Arlosh, publicly presented for the use of the minister of the church for all time a new and substantial freehold house in Nelson-street, Carlisle. Mr. Travers, in the unavoidable absence of the secretary, responded, and on the motion of Mr. Dixon, seconded by Mr. Marchington, a hearty vote of thanks was accorded to Mr. and Mrs. Arlosh for their great generosity.

Huddersfield.—A successful "Cake and Apron" Sale was held in the schoolroom of the Fitzwilliam-street Church on April 24, which realised £24 8s. 10d. The Rev. W. Mellor, at the opening of the sale, explained that it was in a very real sense a preliminary to a much larger effort. They were preparing for a bazaar, which it was hoped to hold next year for the purpose of raising at least £200, needed for the cleaning and renovation of the church.

Hull.—On April 21 the church and school had the advantage of a visit by Miss Marian Pritchard, the occasion being the school anniversary. Miss Pritchard's inspiriting addresses were heard by good congregations, and her willing help and kind sympathy will be remembered with pleasure. In the afternoon Miss Maud Turner's "Service of Song" was given by the children. Mr. S. Harris, a leading member of the congregation, has just been elected a member of the Hull School Board.

London: Forest Gate.—A Jumble Sale has just been held at Upton-lane Church, the proceeds of which amounted to about £6. The Rev. H. W. Perris is just concluding a course of Sunday evening sermons on "Religion and Morals."

London: Stepney.—The monthly Conference on Sunday afternoon will be opened by Mr. J. R. Macdonald on "Brotherhood in Industry." It will be seen from the advertisement that prior to the annual meeting on Thursday evening a Fancy Sale is to be held at seven o'clock.

Padiham.—On Sunday last anniversary sermons were preached by the Rev. Frank Walters, of Newcastle-on-Tyne. In the afternoon a considerable congregation gathered to join in the service, and to hear a profound and stirring address upon the enduring value of Christ's Gospel. In the evening the chapel was filled by a congregation numbering some 600 persons. Mr. Walters spoke of the Gospel of to day, and showed with great power how modern destructive tendencies had only served to secure the essential foundations of religion; so long as we kept man and his human nature as the groundwork of faith, we could never be in want for a supreme manifestation of divine glory and love. The hymns were heartily joined in by the large congregation, and anthems were well rendered by the choir. The collections amounted to £30 0s. 11d.

Peckham (Presentation).—At a social meeting on Tuesday last, a testimonial, in the shape of a purse containing £23, was presented to Mr. and Mrs. R. Whitmore Cox, who for very many years have been honorary organists at the Avondale-road Church. Mr. J. Bredall, in a graceful speech, made the presentation on behalf of the subscribers, and took occasion to allude to the services of Mrs. Cox, when Miss Carter, in connection with the Band of Hope and the Sunday-school. Mr. Cox, in a few words broken by emotion, expressed his thanks for the kindly recognition of what had been to his wife and himself a labour of love.

Pentre: South Wales.—On Sunday, April 28, the church held its annual services, the Rev. J. Hathren Davies (Cefn) and the pastor, the Rev. David Rees, officiating. Owing to the great distance many of our people live from the chapel, services were only held in the afternoon and evening. The congregations were very good, especially in the evening. The amount of the collections was a decided improvement upon last year's. We were gratified to see present many of the Unitarians who are scattered over the adjoining valleys.

Scarborough.—The Rev. Ottwell Binns, late Congregational minister of Portland, has accepted an invitation to take charge of the Scarborough Church for three months, commencing May 5.

Southend. — A well-attended congregational soirée was held in Darnley road Church on Wednesday, April 24, when a long programme of vocal and instrumental music, interspersed with recitations, was rendered. Tea was provided by a band of lady workers, under the direction of Mrs. Laura Spill, and a very pleasant evening was spent, the only note of regret being that such meetings are too infrequent amongst us. An interesting feature of the evening's amusement was a gramophone, provided by Mr. G. E. Squires, which delighted the younger members of the company. The congregation is hopeful of a growing prosperity. Recent attacks in the local Press have stimulated inquiry and called out a spirit of fair play. Summer visitors from London and elsewhere will receive a cordial welcome.

ABERYSTWYTH

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Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

OUR CALENDAR.

SUNDAY, May 5.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, SPRING FLOWER SERVICES. Boys' Own Brigade Service: 11 A.M., "The Flowers Appear," 3 P.M., "Childhood's Golden Days," and 7 P.M., "The Lessons of the Flowers," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., and 7 P.M., Rev. S. FARRINGTON.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. H. SHAEN SOLLY, M.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Song of the Universal," and 7 P.M., "God's Speech." 12.30, Communion Service.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Nothing but Leaves." Evening, "Daily Bread."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. F. W. STANLEY.

Stepney-Green, College Chapel, 11 A.M., Mr. P. W. AMES, and 7 P.M., Mr. J. R. MACDONALD.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. S. DUTTON, of Meadville, U.S.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church 11 A.M. and 6.30 P.M., Rev. G. HAMILTON VANCE, B.A.
LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptis Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. A. J. MARCHANT. Stables in the grounds.
SOUTHEND, Unitarian Church Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, and 7 P.M., Rev. R. A. ARMSTRONG, B.A.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE at COLLEGE CHAPEL, STEPNEY-GREEN, E., SUNDAY, May 5th, at Five o'clock. Subject, "Brotherhood in Industry." Opened by J. R. MACDONALD.

PULPIT SUPPLY. — The Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

BIRKDALE, SOUTHPORT. — Furnished HOUSE TO LET, July, August, September; 4 sitting, 8 bedrooms, large garden, tennis lawn; near the sea. Terms moderate, especially to small family without children. Two servants will remain if desired.—Address, T., 27, Westcliffe-road, Birkdale, Southport.

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DEATHS.

HOWES—On the 26th April, at Brixton, suddenly, of pneumonia, Hermia Louisa Howes, aged 37.
TROUP—On the 1st May, at Essex Lodge, Upper Clapton, John Troup, in the 93rd year of his age. Service at the Unitarian Church, Chatham-place, Hackney, at 2 o'clock; funeral at Kensal Green Cemetery at 4 o'clock, Saturday, the 4th inst.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs ROBERT TURNER, 94 Grosvenor-road, S.W

BLACKPOOL.—Atherton House, 28, Pleasant-street, North Shore. Five minutes from Talbot-road Station; one minute from sea. Piano.—Mrs. ALLDRED (late of Atherton).

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front close to the Highcliffe Hotel. 50 ooms. Full-sized billiard table Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

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PROVINCIAL ASSEMBLY
OF
London and the South-Eastern Counties.

ASSEMBLY SUNDAY, MAY 12TH.

The Members and Friends of the Congregations forming the Provincial Assembly are asked to make a note of this date, when Collections on behalf of its Funds will be made in the Churches on its Roll.

The date is subject to alteration when not suitable to local arrangements.

FREDERIC ALLEN, Hon. Sec.

LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING will be held in the Schoolroom of ESSEX CHURCH on TUESDAY EVENING NEXT, May 7th. The Chair will be taken at 8 o'clock by the Rev. P. H. WICKSTEED, M.A., who will be supported by Prof. J. E. ODGERS (of Manchester College), Mr. F. W. LAWRENCE M.A. (of Mansfield House), Mr. W. WALLACE BRUCE (of the London County Council), the Rev. F. K. FREESTON, and other speakers.

G. DAWES HICKS, Hon. Sec.

COLLEGE CHAPEL, STEPNEY-GREEN.

ANNUAL MEETING, THURSDAY, May 9th. Chair to be taken at 8 o'clock P.M. by Dr. HERBERT SMITH.

At 7 o'clock a FANCY SALE OF WORK for the Funds of the Chapel (Repairs, &c.).

Attendance is earnestly invited.

DUKINFIELD OLD CHAPEL.

SCHOOL SERMONS, SUNDAY, May 5th. Preacher, Rev. FRANK K. FREESTON, of London.

Services 10.45, 3.0, and 6.30.

MANCHESTER, LONGSIGHT.

ANNUAL SERMONS, SUNDAY, May 5th. Preacher, Rev. E. W. LUMMIS, M.A., of Warrington. 10.45 A.M. and 6.30 P.M. Afternoon at 3, Musical Service.

Invalid Children's Convalescent Nursing Home,
WINIFRED HOUSE,
Wray Crescent, Tollington Park, London, N.

An AT HOME will be held at WINIFRED HOUSE on SATURDAY AFTERNOON, May 11, from 3 to 5 P.M., at which the Members of the Committee and the Lady Superintendent will be glad to welcome any friends interested in the work.

MARIAN PRITCHARD, ROBERT HAMPSON. } Hon. Secs.

GLASGOW INTERNATIONAL EXHIBITION, 1901.

OPEN MAY TILL NOVEMBER.

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

Minister—REV. JAMES FORREST, M.A. Hours of Sunday Services—Morning at 11; Evening at 6.30 (first Sunday of Month).

Unitarian friends visiting the Exhibition will be heartily welcomed to the Church services, and will be supplied with such information and guidance as may increase the pleasure and comfort of their stay in the City. W. G. COLLINS, Hon. Sec., 95, Douglas-street, Glasgow.

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The New Century Unitarian Meetings.

LONDON, MAY 25th to 31st, 1901.

The Chief Railway Companies will issue **Return Tickets** to all persons attending the Unitarian Meetings in London for a **fare and a quarter,** available any day from May 24th to 31st, to return any day up to and including June 1st. Send to Essex Hall for a certificate.

Tickets for the Sunday School Association **Breakfast** at Holborn (price 2s. 6d.), and the British and Foreign Unitarian Association **Conversazione** at Piccadilly (price 1s.), should be ordered without delay; the price will be increased later.

Reserved Seat Tickets for the **Service at St. James's Hall** and the **Public Meeting at Westminster Town Hall,** also Invitations to Receptions will be forwarded about the middle of May to Ministers and Delegates. Subscribers to the British and Foreign Unitarian Association and the Sunday School Association, and others in the order of application, will also receive Tickets and Invitations.

A very hearty invitation is extended to every Congregation, Sunday School, and Choir in the United Kingdom, to be represented at these great and interesting gatherings.

Hotels and Lodgings should be secured as soon as possible. Every possible help will be rendered by the Committee at Essex Hall, but it is very important that early application should be made. Write to Essex Hall for a Programme of the Proceedings.

W. COPELAND BOWIE, Secretary.

Schools, etc.

BABBACOMBE, TORQUAY.—HOME TUITION in FRENCH and GERMAN.—Rev. A. E. and Mrs. O'CONNOR would receive, for special instru ion, two boys or girls as Boarders. Educated in ' many, he resided there long; and in France. Mrs. O'Connor is a native of France. *Reference*—W. H. Herford, B.A., Paignton.

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The NEXT TERM begins WEDNESDAY, May 8th.

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The SUMMER TERM begins on TUESDAY, May 7th.

MUNICH.—Herr SCHWARZ, late Assistant Master at Mulgrave Castle (the Marquis of Normanby's School), will take a SMALL PARTY of BOYS from the beginning of May onwards, to learn German and other subjects near Munich. Boys can attend the local schools if desired. Miss Borton Brown, late "Directrice" at Ecole des Roches, Verneuil, will accompany the party. Individual teaching and attention given.
For full particulars apply to A. H. SCOTT, Shoreham, Sevenoaks, Kent.
Reference is kindly permitted to Sir James Joicey, Bart., M.P., the Rev. Canon the Marquis of Normanby, Count Münster, the Rev. R. J. St. John Parry (Tutor of Trinity College, Cambridge), Mrs. Louis Buxton (Norwich), and Russell Scott, Esq., Hampstead.

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SOCIAL PURITY ALLIANCE; founded in 1873, to uphold one equal standard of Purity alike for Men and Women. For particulars and literature apply to Mr. E. HAMMOND, Secretary, 18, Tothill-street, S.W., on Monday and Wednesday Mornings, or to Mrs. HAMMOND on Friday Mornings.
Funds are greatly needed to extend this important work and to reprint valuable papers.
Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3072. NEW SERIES, No. 176.] LONDON, SATURDAY, MAY 11, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

THE reports which appear in our present issue of the annual meetings of the London Domestic Mission Society, the London District Unitarian Society, and the Western Union of Unitarian and Free Christian Churches will, we trust, receive the attention they deserve. We should have been glad to give even more space, had it been possible, to the report of the Domestic Mission meeting, and may find an opportunity next week for some further notes on the missionaries' reports, and Mr. Kirkman Gray's appeal for help in the Boys' Club. This mission work we take to be a crucial test of the value and power of our religious life, and the appeals for further help, both financially and in personal service, cannot be too earnestly pressed upon the attention and the conscience of our community.

THE proceedings in connection with the retirement of Mr. David Martineau from the office of Treasurer of the London District Unitarian Society were memorable for the sincerity and warmth of the feelings expressed on both sides. A report of the words spoken can convey only a very imperfect impression of what took place, and especially of the brave and cheerful spirit in which the veteran relinquished his post of duty, held so long and with such fruitful results, and the simple but heartfelt words in which he acknowledged the expressions of gratitude he had received.

IT will be seen from an advertisement in another column that a proposal is shortly to be made to the Trustees of the Bermondsey Church to dispose of their property, and abandon that field of work. In this connection we ask the attention of our readers to the statement made by Mr. David Martineau at the meeting of the London District Unitarian Society. Is such an opportunity of extended social and religious work really to be lost?

IT is most pleasant to record the spirit of Christian brotherliness which marked the recent meeting of the Western Union at Bridgwater. The kindest hospitality was shown to the visitors by friends of other religious communions, prominent amongst whom were members of the Congregationalist Church and of the Society of Friends. The Congregationalist schoolroom was most kindly placed at the disposal of the Union; the minister, the Rev. J. Hirst, himself attended, and delighted all present by a speech that breathed a spiritual unity, the more welcome from the fact of the speaker's own distinctly avowed Evangelical convictions. At the luncheon grace was said by the Rev. J. Wilson, of the Methodist Free Church, and thanks were returned by the Bible Christian Minister, the Rev. V. H. Culliford. In the deeply-regretted absence of the Mayor of Bridgwater, through severe domestic bereavement, the ex-Mayor, Mr. Alderman T. Good, J.P., a member of the Rev. J. Hirst's congregation, proved a most acceptable president at the luncheon. Such facts are happily significant of the esteem in which our Bridgwater friends, and their minister, the Rev. T. B. Broadrick, are held by their fellow-townsmen.

IN the current number of the *Seed Sower*, the Editor has a friendly note on the subject of our recent article on "Church Covenants," which summarised a recent special report of the American Unitarian Association. A covenant, the *Seed Sower* thinks, however it is disguised, must imply a creed, and "our bond of union is not intellectual and theological, but wholly spiritual, and therefore incapable of precise definition." Are we, then, to conclude that a bond of union wholly spiritual cannot be described in simple and intelligible language, in which members of a church might publicly acknowledge the purpose of their union and the foundation principle of their religious society?

THE annual council meeting of the Humanitarian League was held on May 2 at Essex Hall. Mr. Ernest Bell, M.A., presided, and among those who took part in the proceedings were Dr. W. D. Morrison, the Rev. J. Stratton, Mr. J. Frederick Green, Captain Carpenter, R.N., Mrs. Mallet, Miss Edith Ward, Messrs. Collinson, Salt, Baty, and others. It was pointed out in the report that the progress made during the last ten years has been due in a large measure to the League's activities. In moving a resolution, which was unanimously adopted, Dr. Morrison paid a tribute to the valuable work done by the hon. secretary of the Criminal Law and Prison Reform Department of the Humanitarian League, who had been successful in repelling a strong reactionary movement. As an instance Dr. Morrison pointed to the recent announcement by the Home Secretary that the whipping clauses of the Youthful Offenders' Bill are to be omitted when the measure is introduced. There was also the encouraging fact that Mr. Wharton's Flogging Bill had been emphatically rejected owing to Mr. Collinson's work. The resolution was as follows :—

That the Humanitarian League notes with much pleasure the progress made, during the past year, in the humanising of public feeling with regard to the prison system, as shown, on the one hand, in the practical disuse of the treadmill, the modification of prison punishments, and other reforms for which the League has contended, and, on the other hand, in the defeat of all attempts to extend the use of the lash either for adults or for juvenile offenders.

MR. FISHER UNWIN is now the London publisher of the *Revue de Paris*. This substantial Review, which during the eight years of its existence, has gained a high place in France as a political and literary journal, is published fortnightly, the English price being 2s. net. The number for May 1 opens with Sir Robert Hart's article on "China, Reform, and the Powers," which is also in the current number of the *Fortnightly Review*. Other subjects treated in the *Revue de Paris* are "Molière and Farce," "The Religion of Tolstoy," and "Islam." In a recent number there was an interesting article on Tennyson, based on the life of the poet.

IN the May number of *Yr Ymofynydd* the Editor writes on "Excommunication and Christianity," with reference to Tolstoy; the Rev. W. Tudor Jones, of Swansea, makes an appeal: "Wanted—a new revival," which we should be glad to see in English; the Rev. E. D. Priestley Evans has a second article on "The Gains of the Century"; the Rev. L. Williams writes on "Indifference and Unbelief," and Principal Evans continues (in English) his biographical notes on Carmarthen College.

THE National British Women's Temperance Association is to hold a great meeting in the Queen's Hall on Monday evening next. Lady Henry Somerset, Lord Peel, and Archdeacon Wilberforce are the chief speakers announced.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE RELIGION OF THE INCARNATION.

SIR,—The discussion on this question in your columns must have been interesting and instructive to those who have been privileged to read it. But apart from the points raised, is there not a great practical human question wider than Trinitarianism or Unitarianism, or any of the academic or theological problems with which we perplex and confuse ourselves?

If there exists a God of supreme Wisdom, Power, and Love, and He is so deeply interested in man, and the welfare of the race of men, that from the remotest ages He has been seeking to raise them, by simple natural evolution, from animalism and barbarism, by imparting to them His Holy Spirit as they were able to receive it, is not the "Incarnation" a great human necessity? And does not Jesus become the practical proof that the qualities of the Supreme can be implanted in, or imparted to, ordinary, simple, commonplace men? Apart from the legends of miracle and wonder which grew around the history of Jesus in the periods of superstition, there appears to be nothing in the common human virtues practised by him different, except in degree and quality, from the virtues of any modern English mechanic; and it might be quite possible in a state of society based on the principles he taught and lived, for a whole community to have the Divine so fully incarnated in the human that the Christ-like virtues would be as natural, or even more so, than our present selfish vices.

Every attempt to make the human Jesus into a God renders him less useful as a guide and help to practical righteousness, but every man who can believe that the Holy Spirit of Wisdom, Power, and Love can so come into his soul as to raise him into the Divine life with Jesus, is in a real sense one of the saviours of the world.

WILLIAM BAYLIS.

Banbury, May 2.

SIR,—The correspondence under this heading is really concerned with two different subjects; there is first the verbal question as to the meaning of the word Incarnation, and, secondly, the far more important question of the place which Jesus occupies in our religion. Dr. Warschauer has been criticised as though he had put forward some entirely new doctrine, invented by himself, which he was trying to pass off under an orthodox disguise. But if anyone is to be blamed for putting new meanings into old expressions, it is the supporters of the "new orthodoxy." We Unitarians have been accustomed to take the orthodox doctrines in their crudest and most objectionable forms, and to reject them utterly; we are prejudiced against the word Incarnation rather than in favour of it. But when the doctrine is presented to us, as it has been during the last fifteen years, in the revised and enlarged form of God in Man—the Incarnation of God in Christ being simply the special instance of a universal truth—then if we wish to be understood we must put aside our Unitarian prejudice against the term, and say that we believe in the Incarnation. Dr. A. P. Peabody said some years ago, "Most Unitarians regard the Incarnation as the central truth of Christianity."

Then, as to the second point, there are, at any rate, some of us who are certainly not Parkerites. Christ holds a permanent and central place in our religion, and a Christless theism would not satisfy our religious needs. To us Jesus Christ is not simply an eminent personage in the past history of the world, not merely a teacher of theism who might or might not have appeared without making much difference, but the Way, the Truth, and the Life.

EDGAR SOLLY ANTHONY.

Poole, May 6.

AN EXPLANATION.

SIR,—I have no cause to complain that Dr. Warschauer thinks it well to close the discussion in which we have been engaged, as it seems impossible for us to come to an understanding. It is evident that we approach the subject from very different points of view. This is clearer than ever, from the fact that he disapproves of the temper in which, he says, I discuss spiritual things. I beg to say, in all sincerity, that had I been discussing *spiritual things*, my tone would have been very different. But I was only discussing creeds in which I do not believe, and the practice of certain of the clergy with whom I have little sympathy; these are not spiritual things, but merely *ecclesiastical*.

I yield to no one in the reverence I feel for that which is truly spiritual or divine, either in the Universe or humanity; and for this reason alone I studiously avoided all discussion of it in my letters. I regard it as too sacred for exposure to public controversy, though I am always ready to express my thoughts and feelings with regard to it on suitable occasions.

WALTER LLOYD.

Gloucester, May 7.

DR. WARSCHAUER AND MR. LLOYD.

SIR,—Will you allow me to offer one word of hearty sympathy and respect for Mr. Lloyd, and to express my gratitude to him for his recent contributions to your Correspondence columns. He has, it is true, maintained a position which appears for the moment to be out of fashion amongst us; but I am unable to detect anything in his communications deserving of the rebuke which Dr. Warschauer, in your current issue, administers to him. Mr. Lloyd has for a whole generation served our churches in comparatively inconspicuous situations with singular manliness and devotion, and has brought to bear upon our problems a richly informed mind and, to my thinking, an admirable temper; and I regret to see one to whom we are all much indebted described in the terms which his ardent opponent applies to him. We shall, of course, all read with interest Dr. Warschauer's promised treatise on "The Doctrine of the Incarnation"; but I hope that from Mr. Lloyd also we may have many more of his thoughtful, clear, and earnest letters.

May 7. RICHARD A. ARMSTRONG.

HIS BOW IN THE CLOUD.

LET me abide throughout this gloomy night,
Under a canopy
Of leaden-clouded sky,
But leave me yet the longing for the light
Which cannot fail to come and bless my sight.
Let winter's weary lingering
Not rob me of the hope of spring.

And though I live amongst deceit and lies,
Let me not lose till death
The animating faith
That the white bird of truth some day shall rise
Out of the marsh, and soar towards the skies,
Plain for the human throng to see,
A beauteous thing at liberty.

And even though the wrong should make a hell
Of this fair earth of ours,
Marring its peaceful bowers,
Wherein the sons of men in love should dwell,
Let me not doubt that all at last is well.
Though from this world the good be riven,
To yearn for right shall build my heaven.

For howsoever dark this life may be,
Yet while I long for spring,
And hate the evil thing,
And love the truth, a spark of light I see
Within my soul that claims divinity.
Sorrow and sin are everywhere;
I weep for them, and God is there.

Birmingham. THEODORA MILLS.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

Vagrom Verse and Ragged Rhyme. By R. G. Legge. 3s. 6d. (Miles and Co. 68-70, Wardour-street, W.)

The Messiahship of Shakespeare. By Clelia. 5s. (Greening and Co., 20, Cecil-court, W.C.)

The Melita of the Midlands. By an Ex-Rector. 3s. 6d. (Watts and Co.)

The New Story of the Bible. By W. A. Leonard. 1s. (Watts and Co.)

Black Mary. By Allan McAulay. 6s. (Fisher Unwin.)

Christianity and Judaism. By G. H. Dalman, D.D., Ph.D. Translated by the Rev. G. H. Box, M.A. 1s. (Williams and Norgate.)

Dracula. By Bram Stoker. 6d. (Constable and Co.)

Effie Hetherington. By Robert Buchanan. 6d. (Fisher Unwin.)

Manners for Girls. By Mrs. Humphry. 1s. (Fisher Unwin.)

Diana of the Crossways. By George Meredith. 6d. (Constable and Co.)

Demands of Love and Reason. By Leo Tolstoy. 3d. (Free Age Press.)

Cornhill, Woman at Home, Idler, Captain, Wide World, Family Stories, Strand, Sunday Strand, Britannia's Bulwarks, Expositor, Scribner's, La Revue de Paris.

ERRATUM.—In Mr. Wicksteed's article on "The Human God" in last week's INQUIRER, p. 276, first column, line three from the bottom, for *feet* read *face*.

CHRISTIANITY, THE RELIGION OF THE INCARNATION.

I.—EXPOSITORY.

"*Thou hast made us unto Thyself, and our heart is restless until it rests in Thee.*" In this world-famous sentence St. Augustine has stated the whole problem of Religion. Man's ultimate need is to know God, and the superb religious genius of the prophet can find no sublimer description of the golden age to come than in speaking of it as a time when the earth shall be full of the knowledge of the Lord. Such is the goal of all religious striving; we know instinctively that only in union with God can true satisfaction, true happiness, true life be found—that apart from God we have no real existence—that in Him only do we live and move and have our being.

In a dim way man is conscious that what so powerfully, so irresistibly draws him towards God, what makes separation from Him unhappiness, is his own oneness of substance with Him. The attraction is that of like upon like. But while this need is so strong as to carry with it almost a promise of its fulfilment, yet so long as it remains unfulfilled, the sense of unsatisfaction attending it is most painful. This is true at least of the higher stages of human development: while the spiritual nature slumbers, or when it has been drugged, no such unsatisfaction as has just been spoken of, is felt; but as soon as that nature grows conscious of its wants and possibilities, it learns the awful truth that to be without God is also to be without hope in the world.

Overmastering, however, as is man's need of God, access to Him seems to be barred both on the intellectual and on the moral side, or by the facts of our intellectual and moral constitution. Putting the first difficulty very simply, the very fact that God is infinite, makes Him incomprehensible to us; the very fact that He is not to be apprehended by sense, baffles us in our search; the very fact that we are compelled to think under the forms of time and space, renders our thoughts hopelessly inadequate to the conception of One who exists neither in time nor in space, but in whom—if at all—both time and space exist. A sense of this unknowableness of God finds utterance repeatedly in the Bible, and, as we should expect, chiefly in the Old Testament. Passages like the following will occur to everyone: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?" (Job xi. 7, 8). "God is great, and we know him not" (Job xxxvi. 26). "To whom then will ye liken God? Or what likeness will ye compare unto Him?" (Is. xl. 18). "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Is. lv. 8, 9). Infinity, omniscience, omnipresence are words which we may use, and by using which we may persuade ourselves that we understand their meaning; but the attributes corresponding to them must of necessity remain inconceivable to us.

Again, on the moral side, it is a fact of universal spiritual experience that the consciousness of sin estranges, alienates, divides us from God, hinders us from having communion with Him. The promise that "the pure in heart shall see God" becomes almost a mockery in the ears of sinful beings, who know that they are *not* pure in heart; we feel a supreme need—we listen eagerly for the condition upon which it may find satisfaction, only to discover despairingly that it is one we have not fulfilled, and have little hope of ever being able to fulfil.

Now in this knowledge, this open vision of God, this union or at-onement with Him, standeth our eternal, *i.e.*, our spiritual, life—in other words, our salvation; yet by the unalterable facts of our constitution this knowledge, vision, union, seem denied us. In so unsatisfactory a conclusion man cannot rest, but naturally casts about for an escape from the dilemma, for a means of access to God. One great difficulty is overcome by the unavoidable use of anthropomorphism—unavoidable, because the only way in which the finite can represent to itself the Infinite. We are following a simple necessity of our nature when, in legitimate defiance of our theoretical knowledge, we speak, *e.g.*, of the eyes and ears of God; it is better that we should think of Him inadequately than not at all, and the attempt to do away with these forms of speech can only result in making Him an impalpable abstraction, and depriving us of the sense of His reality. Abstract philosophical theism, founded upon teleological and other arguments, lacks vitality and motive power, and tends to evaporate into pantheism or agnosticism. When the finite tries to comprehend the Infinite, when we think that the forms and categories of the understanding are applicable to the Absolute and Unconditioned, we are deluded, and bound to fail.

In this plight we turn in a different direction, and remember our own relation to God, our dim consciousness of our oneness of substance with Him; a relationship, the sense of which is biblically expressed in such phrases as that He created us in His own image, that we are partakers of the divine nature, the temple of the living God. This consciousness with us is a dim and a very intermittent one; yet however much obscured by moral and intellectual infirmity, experience bears witness to it. It is this relation which constitutes the Divine Fatherhood; if we are not merely creatures, but children of God, it is because some portion of His Spirit energises, is immanent or incarnate, in us. But while this indwelling or incarnation of the Holy Spirit is a *universal* fact, entitling us to speak of the divinity of man, there are differences of *degree*. The same Spirit dwells in all, but not in equal measure. In all men there is a struggle being waged for predominance between self, with its passions and appetites, and God; the divine and earthly elements of which we are compounded, are ever at variance in us—too much so to permit us to derive from our own experience the full assurance of our essential oneness with God.

Even a feeble and flickering light, however, is better than none, and in the present case such light as is given us by our own spiritual experience suffices at any rate to suggest a way towards fuller clearness, a way in which the blessed and saving thought of the indestructible union between God and man may be brought home to ordinary humanity. We repea that in most men the sense of this union is strictly sub-conscious, at best only realised in momentary flashes, with long and dreary intervals between; for them, the consciousness of sin obscures that sense, slackens the bond, and thus, without breaking it, makes its existence seem less real. What was needed was a supreme object-lesson to show to the world that a man, one of themselves, could reach such a level of spiritual exaltation as to be able to say, or to make others feel, that he and his Father were one, able to bid his brethren be of good cheer, inasmuch as he had overcome the world—*i.e.*, sin,—and that what one man had done, all men might do. That object-lesson was afforded to mankind in Jesus Christ. In him the spiritual or divine element absolutely overcame the earthly, prevailing over all impure admixture. A man so entirely filled with the Holy Spirit, to the exclusion of all baser matter, would be rightly described as Divine, though not as God—God being infinite; and, while *all* men are children of God, this one would have a pre-eminent right to the title of the Son, on account of his perfect resemblance to the Father. In Christ the Incarnation, which is a universal fact, reached its highest degree. Precisely because he was *man* in the truest sense, he demonstrated in his own person victoriously the Divine Immanence, that unity of God and man, the assurance of which is what all the world seeks after. "In Christ alone is the reconciliation perfect between the human and the Divine. But the same two natures meet in us all; and he is but the exemplar of a perpetual incarnation, of a living and constant union with our humanity."—(Martineau.) "In Christ, man's essential unity with the divine nature is made evident, and can never again be called in question."—(Wilson.) The famous Athanasian dictum, "God was made man that we might become gods," is only the paradoxical presentation of the thought that God revealed His indwelling in one man so indubitably that henceforth all men might be convinced of His indwelling in them, indisputably. In the life of Christ, with its grandeur and simplicity, the deep spiritual fact of actual human communion with God was proved to be true. "Christ has by his own existence explained the relation of man to God. It is that of union, not of separation."—(Wilson.)

But more than this. Our intellectual difficulty in conceiving of the Infinite God is overcome, so far as it can be overcome, by the fact that in Christ God was "personally there, giving expression to His spiritual nature." —(Martineau.) The infinitude of God had rendered Him incomprehensible to us; but in Christ we see the divine nature manifested on a finite scale—*i.e.*, the only scale on which we can understand it. For "Godlike qualities, being simply intense in beauty and not mathematically large, can glow within the human limits as clearly as in the scale of infinitude. If there is to be any expression of the Divine *character* at all, it can only be through the lineaments of an *individual soul*, passing through a *concrete and particular life.*"—(Martineau.) "It is as the type of God, the human image of the Everlasting Mind, that Christ becomes an object of our faith. The peculiar office of Jesus is to show us, not to tell us, the spirit

of that Being who spreads around us in Infinitude and leads us through Eternity. The Universe had prepared us for the scale of Deity, Christ has filled it with his own spirit; and we worship now, not the cold intellectual Deity of natural religion, but One whose likeness is seen in Jesus of Nazareth. . . . Christ possessed and manifested all the moral attributes of Deity. . . . These we conceive to have been compressed in Christ within the physical and intellectual limits of humanity."—(Martineau.) Therefore Christ in a unique degree makes God known to us—he that hath seen him hath seen the Father—or, God compassionating our infirmity of understanding, and as a concession to our weakness, makes Himself known to us in Christ. "Whom else could he send to show us the approaches to Himself?"—(Martineau.)

Our intellectual difficulty in conceiving of God may be stated, and the manner in which that difficulty is overcome in Christ shown, in yet another way. God is hidden from us by the very fulness of His being; we are blinded by the excess of His light, just as we are unable to gaze into the sun at noon-day. Into a *reflection* of the sun we might, however, be able to gaze; and similarly, the infinite God whom we are otherwise unable to behold, is most clearly manifested to us in that one of His children whom the writer of Hebrews happily called "the very image of His substance." Pre-Christian and non-Christian revelations of God are neither denied nor ignored; but they are on a lower level, and "when that which is perfect is come, then that which is in part shall be done away."

We therefore come to the Father through the Son—*not exclusively, but best in that way;* in other words, Personality being the highest fact known to us, that of God is best apprehended as revealed in the ideal human personality, in the ideal representative of the race. This entitles us to speak of Christ as the Mediator, because he gives us the fullest revelation of the Godhead of which we can conceive. "Such a one stands openly between our thought and God. . . Such a mediatorial mind . . . becomes to us an objective revelation, scattering our doubts of God."—(Martineau.) In the same way, we said that Christ was the At-one-ment, by showing us the unity of God and man in his own person. We, by sin, feel divided from God—he, by overcoming sin, is himself made one with God, and so breaks down the middle wall of partition, because he holds out to us the assurance of the same consummation being attainable by us. He simply realised the potentialities of humanity to the fullest; that which is possible for us all—rather, what we were created for—viz., union with God—in his case became actual.

Christianity, then, as a religion, is not "a law of commandments contained in ordinances," not merely an ethical or spiritual code; its distinctive feature is this, that it centres in, and is founded upon, a Personality. Christ "*taught* a religion by *being* a Religion. He is himself the glorious gospel of the blessed God."—(Thom.) Christianity is essentially the religion of the unity of God and man, typified in Christ, the august symbol of the deepest spiritual truth—himself truly divine, because truly human; it is the Religion of the Incarnation.

Clifton. J. WARSCHAUER.

THE REV. S. M. CROTHERS, D.D.

AN American friend sends us, at our request, the following sketch of the Rev. S. M. Crothers, D.D., of Cambridge, Mass., who has been designated as one of the delegates from the American Unitarian Association to the Twentieth Century and International Meetings in Whit-week.

The Rev. Samuel McChord Crothers was born in the State of Illinois in 1857. His name, and certain intellectual traits, would seem to indicate a descent from that Scotch-Irish stock which has made such notable contributions to the material and moral welfare of English-speaking peoples. He graduated at Princeton College in 1874. Reared in the Presbyterian and Calvinistic faith, young Crothers followed his native bent and entered Union Theological Seminary in New York City, the principal divinity school of that important denomination in the United States. But Union Seminary, while under Presbyterian auspices, has always been distinguished for its high standards of intellectual culture, the ability of its professors, and a certain independence of denominational control, which in late years have produced such notable representatives of liberal orthodoxy as Professors C. A. Briggs and A. C. McGiffert.

Ordained as a Presbyterian minister in 1877, Mr. Crothers carried with him into his chosen profession the illuminating and broadening experiences of these years of preparation at the seminary, an influence which accorded well with his own transparent sincerity of nature and the originality and independence of his mental habit.

These tendencies toward a more liberal interpretation of Christian truth were greatly strengthened by five years of pioneer and missionary service which he now undertook in the Far West. In heterogeneous and turbulent mining communities in Nevada, where the traditions and restraints of older civilisations were almost totally lacking, and in the strange mingling of Anglo-Saxon and Spanish-American elements in Southern California, the young preacher found his sympathies humanised and his theological opinions undergoing a radical change. The unconventionality and practical exigencies of social life under these new and chaotic conditions liberalised and broadened his mind, and made him long for a religious philosophy in which human nature is not viewed through the haze of mediæval speculations, but estimated at its actual worth, and in relation to its daily needs.

He happily met at this time the Rev. Francis Greenwood Peabody, now Professor of Ethics at Harvard University, who acquainted him more fully with the writings of Channing, Parker, and Martineau.

His changed opinions soon led him to withdraw from the Presbyterian body, and unite with the Unitarian fellowship. Returning to the East, he became pastor of a Unitarian congregation at Brattleboro', Vermont, a lovely mountain town and summer resort, for some years the home also of Rudyard Kipling.

But the missionary spirit for which he is noted led him, despite his love of culture and intellectual pursuits, to undertake the charge of the young and struggling Unitarian Society in St. Paul, the twin-metropolis, with Minneapolis, of the virgin State of Minnesota. Here, as successor to William C. Gannett and others, he rendered admirable service. His powers as a thinker, and a preacher of rational and spiritual Christianity, rapidly matured. This became so apparent that his appearance and word in pulpit and on the platform were much in demand, both at the East and West. Tempting offers of influential pulpits were made him. Among others, the Arlington-street Church, Boston, to which Dr. Channing had ministered, and where more recently Dr. Brooke Herford and Rev. John Cuckson rendered notable service, gave him a unanimous and urgent invitation to become their pastor. With characteristic unselfishness Mr. Crothers declined this and other opportunities, from a sense of duty remaining with his struggling Western parish, and foregoing the trebled salary and manifold intellectual and social advantages of a Boston ministry.

In 1894, however, he yielded to the insistence of personal friends and the denominational authorities and accepted charge of the First Parish in Cambridge, Mass. This church has been long and honourably identified with the history and growth of Harvard University, whose Annual Commencements, until comparatively recent years, were held within its walls. Its membership consists largely of college elements, President Eliot and many of the leading professors and their families, as well as student youth attending worship there. No greater contrast can be imagined than that afforded by Mr. Crothers' early missionary experiences in the Far West and his present pastorate over one of the most intellectual and high-caste societies of New England. But here, as there, his success, both as a preacher and an intellectual and ethical influence in the community, has been marked, and gratifying to his parishioners and friends. His sermons, delivered entirely without notes, are distinguished for their brevity and condensation, their originality and freshness, their simplicity and directness, their rich literary allusion, and a spiritual quality which defies analysis but adds the last grace and effectiveness to a minister's discourse. The extremely youthful and frail appearance of the speaker, and a certain aloofness of manner, make his power over his audiences due to no mere physical or personal impression, but to the transparent purity of his character, the freshness and loftiness of his thought, and his appeal to the nobler sentiments of his hearers.

The congregations which gather to hear Mr. Crothers are large and deeply appreciative. He is often heard also in the college chapel, and is one of the chaplains at the Radcliffe (Woman's) Annex to the University. A few years since Harvard conferred on him the honorary degree of Doctor of Divinity. He has served on various Committees of the Unitarian denomination, as director of the American Unitarian Association and the Western Unitarian Conference, and on the Editorial Board of the *Christian Register*. His missionary ardour still carries him every year to the scattered and lonely churches of the Far West.

Mr. Crothers is much sought after as an occasional speaker, his unusual powers of wit and humour making him especially popular at social and literary gatherings.

More recently he has entered the literary field, and a number of brilliant and genial essays in the *Atlantic* and other periodicals give rich promise for the future.

This will be Mr. Crothers' first visit to Europe. Accompanied by his cultivated and amiable wife, he purposes spending some months in England and the Continent, penetrating as far South as Florence. By his character and ability, his station and service, he is an admirable representative of American Unitarianism of the modern inclusive and progressive type. We, who are associated with him in denominational and public labours in the United States, are confident that he will, through this sojourn, add to the universal regard and affection entertained for him here the appreciation and goodwill of his European brethren.

THE WHIT-WEEK MEETINGS.

SIR,—Will you again kindly allow me to call attention to some matters of interest relating to the Whitsuntide Meetings?

(1.) It is important that friends who desire rooms, &c., to be obtained for them at boarding-houses or hotels, should make application *at once*, as the available accommodation is being rapidly taken up.

(2.) There are still vacancies in the United Choir for the Service at St. James's Hall, and these we should be glad to fill up.

(3.) On the Friday evening Sir John and Lady Brunner, as well as Sir Edwin and Lady Durning-Lawrence, very kindly invite a portion of the visitors to a reception. Invitations will be issued in due course, as well as for the Lord Mayor's Reception on the afternoon of the same day. The Lord Mayor's hospitable desires are great while his accommodation at the Mansion House is limited: and it will, I fear, be impossible to include very many beyond the delegates and ministers, as the number is limited to 600. Friends receiving an invitation to any of the receptions, which they are unable to accept, are urgently requested to communicate their inability to Mr. Bowie at the earliest possible day. By doing so they will not merely facilitate the arrangements of the Committee, but also enable a larger number of friends to enjoy the hospitality so kindly provided. Invitations and complimentary tickets will be issued to ministers and delegates next week.

(4.) We shall be much obliged to any London friends who can still offer to receive ministers in their homes during the meetings. Upwards of 200 ministers have already intimated their intention of being present.

(5.) Some concern has been expressed as to the number and variety of the papers set down for the Friday. I may therefore say that a modification has been made (to be presently announced) by which the proceedings will be more evenly distributed between the Thursday and Friday.

While writing, may I refer to the close of your Manchester Correspondent's letter last week? More in sorrow than anger Mr. Roper says that "our southern friends" in fixing the meetings for Whit-week, do not sufficiently appreciate the case of the teachers in his district. I fully sympathise with Mr. Roper's regret, for I myself had the privilege of belonging to the Manchester District. But it is important, and only fair, to remember that the B. and F.U.A., and the Sunday-school Association, which make the arrangements for these meetings, are not composed of "Southern friends" alone. In the geographical, as well as in other senses, I venture to claim that the Associations are inclusive and representative, and try to keep "the even keel." As a matter of fact a ballot was taken some years ago as to the best time for holding the annual meetings, with the result in favour of Whitsuntide. Of course the members can change the time if they wish. Meanwhile, I rejoice to find from the list already to hand that the Manchester District is to be well represented at the forthcoming meetings, though doubtless some whom we should have been glad to welcome will be kept away by duties nearer home. JAMES HARWOOD.

Chairman of the General Arrangements Committee.

IRISH CONTINGENT.

SIR,—The agent of Fleetwood Steamers suggests to me I should advise visitors to London by either the excursion from Belfast on the 24th inst., or by the single fare and quarter ticket arrangement (25th or 27th), that to secure berths they should be written for well-ahead—eleven days, or longer if possible, prior to date of travel. Address, "Fleetwood Steamers, 20, Donegall Quay, Belfast." No money need be paid until the evening of the departure of the steamer.

ALEX. ASHWORTH.

IN THE ACADEMY.

THERE are no monstrosities of mere size in this year's Academy, but neither, so far as we have seen, is there any glimmering of a new and better day for British Art. Among our younger poets we are led now and again by some new work to the wistful hope that here, perhaps, is at last a voice that will be heard, here are tones of strong uplifting passion, with the commanding power of beauty, promising once more a great singer; but among our artists who is there that stirs any such hope?

The picture in this exhibition that will attract the greatest interest it undoubtedly the central portrait of our late Queen, by M. Benjamin Constant, of Paris. With its surrounding drapery it fitly occupies the whole of one end of the chief gallery, and by its tone suggests that its natural place would be in a panel of a great oak room. The picture is not in the strict sense of the term a portrait, but a work of imagination taken from a portrait. It was painted in 1899, and attracted much attention in the Paris Exhibition last year. In the May number of *Harper* it is reproduced as frontispiece to an article by M. Constant on his portraits, in which he tells how his great picture was produced. He had no sitting from the Queen, but from his remembrance of the throne in the House of Lords, touched by the slanting rays of the autumn sunshine, he built up the ideal, which he hoped to work out in his picture.

The Sovereign, seated on the Throne of England, motionless, her gaze deep in retrospection, almost hieratic—the idol of her subjects. I saw this Queen in gorgeous robes covered with jewels, and bathed in the rays of the setting sun from head to foot. With this sublime apparition in my mind, I wished to express, as it were, an entire reign.

Careful studies in the House of Lords followed, and then with the help of a small but exact portrait of the Queen, the picture was completed in Paris, "a resemblance rather moral than physical, almost a historical vision."

A kindred interest will be found in Mr. Charlton's picture of the Funeral Procession of the Queen, passing St. James's Palace (253), and Mr. Wyllie's "Passing of a Great Queen" (272), a fine picture of the naval pageant.

There are a good many other pictures of human interest, but none that carry one away. The girl's face in Mr. H. G. Riviere's "Garden of Eden" (427) is one of the pleasantest things in the exhibition, and in "The First Commission" (314), by Miss Dicksee, the little lad is delightful.

In Briton Riviere's "To the Hills" (179) it is a true shepherd that is starting out with his dogs. Mr. Seymour Lucas has a picture of Wolsey before his fall (300) in the trim Tudor garden, which is of great interest. Goodall has painted the sphinx impressively (477), and Alma-Tadema's white marble and "blue Ionian weather" (220) are, if possible, more exquisite than ever. MacWhirter revives an old delight in his "Flowery Path" (99), but not quite equal to the old, while his New and Old Edinburgh (333 and 341) are in quite a different field. Leader has been on the South Coast, and contributes several rather chilly pictures, but his "Weald of Surrey" (810) is more welcome, and should make a very popular engraving. There is an abundance of portraits, in two of which we find a special interest—Sargent's "C. S. Loch" (576), painted to commemorate his twenty-five years of service as secretary of the C.O.S., and Mrs. Basil Martineau's "Arthur Paterson" (608), though this, unfortunately, is nearly out of sight. Mr. Dendy Sadler contributes two quaint and skilful pictures (570 and 806). Mr. Savage Cooper has painted "London, from Parliament Hill" (235). Many of our readers will look with special interest for the pictures of Miss L. Fisher, Mr. G. Wetherbee, T. B. Wirgman, and Miss Frances Drummond, whose "Library, Merton College, Oxford" (1157) is among the water-colours.

The sculpture seems to us to reach a higher level this year than the painting, notably Hamo Thornycroft's "Dean Colet" (1708) and Pomeroy's "Oliver Cromwell" (1700). Onslow Ford's huge statue of the enthroned Queen can hardly be judged in its present position. Mr. H. R. Hope-Pinker exhibits a very fine bust of "Sir Joseph Prestwich" (1786), executed for the University Museum, Oxford, and also his memorial tablet of the late John James Tayler (1724) to be placed in the Manchester College Chapel, at Oxford.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Rooke, £1; Mr. F. S. Schwann, £1; B. X., £2; Mr. Charles Jecks, £1; Dr. Harris, £1 1s.; Mr. Plumptre, £1 1s.; Miss Wood, 10s. 6d.; and a parcel of clothing.

A RELIGIOUS BIOGRAPHY.

WILLIAM WATSON ANDREWS, who was born in 1810, and died in 1897, was an American Congregational minister who, at the age of thirty-nine, joined the Catholic Apostolic Church (mistakenly called "Irvingite," by those who do not know its true history), and as one of her ministers laboured devotedly until the end. For those outside the particular religious surroundings in which he made his home—and most people are outside them, for the number of members of the Catholic Apostolic Church remains very small—the chief interest and pathos of his life lies in the simplicity and earnestness with which he followed truth as he understood it, and the scanty success which attended his evangelistic labours.

We note the pathos in a good man's hard work and small success. We read: "The experience of Mr. Andrews as an evangelist showed him very early that the number of those having an ear to his message was small. . . . His experience wherever he went was very uniform—at first an audience sometimes large, then gradually diminishing as his subject was more fully opened and its high claims presented, till the final result showed scarce one in a hundred who accepted his message. But he was not discouraged, nor led to make that message more acceptable by lowering its claims, and keeping out of sight its more objectionable features; for he was not responsible for its reception. He believed that the seed of truth he was sowing, however long buried, would spring up and bear fruit in God's good time." A similar faith has happily sustained many another preacher of an unpopular gospel.

It is scarcely necessary here to discuss the origin and the claims of the Catholic Apostolic Church. But that in William Watson Andrews it had a noble-minded and large-hearted exponent none who read his life will deny. His biographer says how natural it would have been if, hearing his good almost everywhere evil spoken of, and knowing that many of his own friends looked upon his life as almost wasted, his spirit had taken a tinge of bitterness, and a feeling of antagonism had been aroused which would find expression in censorious and denunciatory words.

But, however he may have felt the want of appreciation and sympathy, no denunciatory or bitter word ever passed his lips. Whilst he would not call evil good or good evil, and was outspoken in his affirmation of the truths he believed, he impugned no man's honesty; he imputed no evil motive. He always sought to find points of unity with his brethren, and no words of coldness or repulsion on their part made him treat them in other than a loving and brotherly spirit.

Anti-sectarianism is, indeed, an essential and valuable part of the message of the Catholic Apostolic Church to the world. To quote his biographer again:—

> It was inevitable that the sectarian, zealously labouring for the advancement of his sect, forgetful that every part shares the strength or weakness of the whole, should find Mr. Andrews' teaching as to Church unity vague and unpractical, and should measure success by the number he had gathered into his own corner of the great fold, and his ability to keep them separated from their brethren around them.

In which words there is pondering material for a good many Christians.

When Andrews had thrown in his lot with the Catholic Apostolic Church, it was natural that the defects of the Congregational polity in which he had been reared should be very plain to him. He writes—and it is almost the only touch of humour in this serious book:—"What can be more negative than Congregationalism when it assumes the type of Independency? I protest I can make neither head nor tail of it. All is head, and there is no tail, unless it be the poor minister." In which words, again, there is matter for reflection.

Andrews was a man of considerable intellectual and literary gifts. It is a strong and kindly face that we see in the frontispiece. Friends, old and new, honoured and loved him, even though so few of them could accept his gospel. And the work of such a man is not done in vain.

DENDY AGATE.

* "William Watson Andrews: A Religious Biography." Prepared by his brother, Samuel J. Andrews. G. P. Putnams Sons. 9s.

OBITUARY.

MRS. LUCCOCK.

THE death of Mrs. Luccock is a loss, not only to Mill Hill Chapel, but to the City of Leeds. She was a subscriber to all the unsectarian charities of the town, and an active worker in many, especially in such as concerned the interests of women and girls. She took a leading part in all congregational activities, from a time further back than we can find record of, and she followed the example set by her husband in giving liberal support to our various institutions.

The position she occupied afforded her influence, and leisure, and means, and she made full use of them for the benefit of her own church and her poorer sisters of every creed. Her husband, who died in 1884, was for forty-two years an Alderman of the Borough of Leeds, and one of the most influential, liberal, and consistent members of the congregation. He was twice chosen Mayor of the town, and her father, Francis Carbutt, and her brother, the present Sir Edward Carbutt, also held the same honourable office. So that she was wife, daughter, and sister to Mayors of Leeds, nor could any woman have been found more worthy of the honour reflected upon her by the choice of her kinsfolk for preferment. She was plain spoken almost to a fault, and absolutely incapable of pretty speeches or compliments. She had been brought up in the somewhat stern fashion of the old Unitarianism, which was so near akin to the older Puritanism, and could with difficulty reconcile herself to the easy-going pleasure-loving ways of the present day. But under a sometimes ungentle manner she hid a true and tender heart, as very many had occasion to know who were indebted to her for all manner of kindnesses.

She held many offices in various societies, Unitarian and philanthropic, and in all she performed the duties she undertook with regularity, and exactness, and real interest. She was secretary and treasurer of our day-schools for forty years; teacher, and afterwards afternoon superintendent of the girls Sunday-school; and treasurer for the Holbeck Domestic Mission at the time of her death. Her services were much sought after as honorary treasurer, for she had all the rare qualifications, the accuracy in accounts, the authority, and influence, required for that office. The Industrial School for Girls was much indebted to her as treasurer, and she held the same post for the West Riding Ladies' Club. She was the first president of the Leeds Women's Liberal Association. For twenty years she was an active member of the Ladies' Committee of the Leeds Charity Organisation Society, and as honorary superintendent of needle-work, discharged duties which were common-place and fatiguing, without intermission, till the sense of increasing infirmity led to her resignation last year. She was a supporter of the higher education of women, before it was generally approved as it is now, and a member of the Leeds Ladies' Educational Association, and probably of all Leeds societies for the amelioration of women's lot. But, perhaps, none will miss her so much as will the Female Benefit Society, of which she was practically the manager. There is no need to make further search of all she did and helped to do. "To whom much is given, of him shall be much required," said Jesus. She had very many advantages in life: and her fellow citizens can bear her testimony that she made good use of them for the benefit of all.

The funeral service was held in Mill Hill Chapel, at noon, on May 3, and the body was afterwards conveyed to Manchester for cremation. The urn containing the ashes was brought back to Leeds, and laid for the night in the place where she had worshipped for sixty years, to be deposited the next morning in her husband's grave at Lawnswood Cemetery.

In her we of Mill Hill lose one more of the few remaining survivors of that sturdy generation to whom we owe our place of worship and all the advantages of our reputation in Leeds.

C. H.

JOHN TROUP.

THE Hackney congregation has just lost its oldest member in the person of Mr. John Troup, of Upper Clapton, who passed away on May 1, in the ninety-third year of his age. For fifty years a member of the New Gravel Pit Church, during a considerable part of that time an active member of its committee, and always a generous supporter of its institutions, he acted as its treasurer during portions of the ministries both of the Rev. R. Brook Aspland and the Rev. J. T. Whitehead. For a number of years he served on the Committee of the British and Foreign Unitarian Association, and was a member of the Council up to the time of his death. Of late years Mr. Troup, owing to his increasing deafness, had been hindered from taking any part in the management of the many Unitarian societies in which he was deeply interested, and his genial face was perhaps better known to a former generation of our friends than to the present; but his sympathies were always alive to the necessities of our more struggling churches, and to the end he was a very staunch adherent of Liberal thought in all forms, religious and political. His ripe experience and sound judgment were at the service of all who came to him; one never left his company without feeling invigorated by his ever-youthful hopefulness. Life to him was always thoroughly worth living. His interest in political affairs and in all questions of social and municipal life was active to the last; only

last March he insisted on recording his vote for the London County Council, although at considerable personal inconvenience, and his satisfaction at hearing that his candidates had been triumphantly returned was delightedly expressed.

Mr. Troup was born of Calvinist parents at Welwyn, Herts, in 1808. At an early age he took over the business of his cousin Mr. James Troup, a wholesale jeweller and diamond merchant, which through his practical ability, industry, and uprightness became well known throughout the trade. In all his business dealings he earned universal trust and respect, not only by his knowledge and energy, but by his high integrity and straightforwardness. By his death we have lost an honoured friend who was an example of unostentatious goodness in all his relations, and who reflected credit upon the denomination with which he was so long connected by his intelligent appreciation of its principles, and his munificent support of its institutions.

Mr. Troup married, in 1834, Miss Igglesden, a member of an old General Baptist (Unitarian) family, and leaves two sons and three daughters to lament his loss. His eldest son failed in health while comparatively young after many years' military service abroad, retired early with the rank of Assistant-Commissary-General, and died in 1898. His second daughter is the widow of Dr. Lindsey Aspland, Q.C., whose death in the prime of his life and the height of his reputation, in 1891, was one of the greatest griefs of our late friend's life.

As to his home-life those who knew him best could best appreciate his constant cheerfulness and philosophy, his active and self-helpful ways, his genial pleasure in seeing his friends, his affection for his children, and his general inculcation of "the gospel of happiness." He wished that all around him might be happy and did his best to make them so. And in this connection we may quote the words of a friend's letter :—" It is good to have known him. I think I never met him in your home at Clapton without going away afterwards with renewed admiration for his patience and cheerfulness. . . . He was something of a hero in my eyes, for his deafness must have been to anyone so sociable as he was, a very sore affliction."

He preserved a wonderful youthfulness to the last; there were none of the symptoms of old age about him, and, with the exception of his hearing, he retained all his faculties up to within a few weeks of his decease.

The funeral service was conducted on Saturday afternoon last by the Rev. R. H. U. Bloor, B.A., at the New Gravel Pit Church, Hackney. At the close of a simple and appropriate address, the anthem "O may I join the choir invisible" was beautifully rendered by some professional friends, the music being that of Mr. Troup's youngest daughter. The interment was at Kensal Green Cemetery.

Another friend of Mr. Troup's latter years sends us the following tribute :—

"A grand old man, at a time when most men lose their hold upon life, his faculties were clear, and his geniality, his simplicity, his wonderful freshness, made his old age perfectly beautiful. The sympathy of all who knew him will go out to those who have lost one whom but to know was to love, whose bright, hopeful presence was a stimulus to the best kind of liberalism.

"Of him, too, we may say, as Isaac Walton said of another, 'This good man was a dear lover and constant practiser of angling as any age can produce,' for he was a keen fisherman, and all those amiable qualities that Walton enumerates as belonging to the angler did certainly meet here. 'More pleasant and more suitable than harsh discourse' to his memory are some verses from the fisherman's book of books :—

The lofty woods, the forests wide and long,
Adorned with leaves and branches fresh and green,
In whose cool bowers the birds, with many a song,
Do welcome with their quire the summer's queen;
The meadows fair, where Flora's gifts among
Are intermix'd, with verdant grass between;
The silver-scaled fish that softly swim
Within the sweet brook's crystal, watery stream:

All these, and many more of His creation
That made the heavens, the angler oft doth see;
Taking therein no little delectation,
To think how strange, how wonderful they be;
Framing thereof an inward contemplation
To set his heart from other fancies free;
And whilst he looks on these with joyful eye,
His mind is rapt above the starry sky."

THE CHILDREN'S COLUMN.

WHEN I was a girl we went to a chapel where the minister read prayers from a book of Ten Services. As we followed his voice every Sunday from our own Prayer-books, we learnt the words by heart, and knew without looking when strange ministers changed the prayers a wee bit. There was one sentence which they never altered, and which I have remembered ever since, because it was one I loved, and partly understood among a good deal a child could not understand in those old Ten Services. It often comes to me with the ring of our minister's voice in it, now I am grown-up and need more and more to feel its meaning.

"God in whom we live, and move, and have our being, never leaves us day or night." Say it over several times. It is the text of "The Children's Column" this week.

God "never leaves us" by helping us with good parents, teachers, friends and playmates, and often with the animals we love to have about our homes. He shows Himself in this glorious Spring-time, in the young leaves and grass, and budding flowers, and in the busy stir of bird and insect. But what I specially want you to think about is that God is always in your hearts even when people, places, and other things change, or do not seem best for us.

This is what Christ lived and died to show the world. Though he thought it was well to say prayers at fixed times, and taught his disciples that beautiful one beginning, "Our Father who art in Heaven," yet he was always showing that just as good earthly parents and children live in and for each other, so people may feel one with God, that is filled with His Spirit, making a heaven of love and goodness, at work and play, any time and anywhere. He must have thought that in some ways God was nearer to young folks than their elders, for he said about some children, "Of such is the Kingdom of Heaven," and once told some grown-up people that if they would enter the Kingdom of Heaven they must become "as little children."

Yes, but what sort of children? Slovenly, untruthful, cowardly, selfish, irreverent? Of course you will say, "Just the opposite kind." I asked you to try the plan of thinking only of the good habits. You will forget the bad ones if you also remember that God "never leaves us" in our efforts to be good and do our duty. We cannot always be conscious of His Presence, but nothing in our lives is too small for Him to share in. He knows the special difficulties of each of you children, and will help you out of them if you let Him. Think of God when you feel inclined to shirk home-duties, leave dust in corners, and put blacking on dirty boots, or when you want to peep at your neighbour's sum in class. Take courage from God when bearing pain, or dreading an "exam.," or leaving home for the first time. Use His strength against the temptation to be conceited, or selfish, or to shift the blame for wrong-doing off yourself.

Lastly, feel God with you by being thankful and light-hearted, and extra good after a jolly game, or a holiday, or any other happiness. "God is never weary of doing you good," said cheerful Oliver Cromwell; so though this tender Heavenly Father grieves when you are thoughtless and irreverent in church, or Band of Hope, and at other times when you ought to be serious, He loves to share all healthy, innocent pleasure in its right place.

In the square of Spinalunga the children used to play in front of the Cathedral, and from the niche above the great west door a statue of the Madonna and Babe smiled down. The sight of the merry playmates was frequently the only pleasure of the anxious elders who lived in troublous times. But there was once a grim old mayor of the town, whose house stood near the square. He was plagued with gout, and the youngsters' noise so irritated him that he forbade them to play beyond their dull, narrow alleys. Their beautiful playground became strangely silent. Nor was the mayor any better off. He was now angry with the stillness, and with the feeling of discontent in the town. Soon a wise and kindly hermit heard of the trouble, and came to the mayor. "Your pain," said he, "has made you selfish. The children would gladly give up their play if it would ease you. Were it not better to seek to distract yourself with their sports? Watch them, and you shall see that which shall delight you so much that you will ever more wish to have their company."

And when the children played again in the square, what do you think the old mayor saw? With each child was his angel clothed in white, and white winged, and as the little folks frolicked, so frolicked the angels; and which was the laughter of the children, and which that of the angels the mayor and hermit could not tell. The legend says, too, that at the sight of the joyous games of the young angels and bright-eyed children, the marble Babe above the Cathedral doorway laughed aloud and clapped his hands. Then in a moment the Babe was once more stone, and it was only the children the two old men saw. The angels were no longer visible. "But," said the hermit, "whether we see them or not, always they are there."

EMILY H. SMITH.

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LONDON, MAY 11, 1901.

THE EDUCATION PROBLEM.

To most of those who will read these lines nothing is clearer than the imperative need of educating the nation's children and young people. To-day, as of old, the people are destroyed for lack of knowledge. It is a common-place of modern political oratory that our nation must either educate its workmen more fully or drop behind in the world's race for commercial success. Without being oblivious to the worth of that argument, our view of the problem, and that of our readers, we hope, is a different one. Man shall not live by bread alone, nor nations by markets alone. Ultimately the nation's well-being rests on that of its individual citizens; and it cannot be well with any man if his faculties are suffered to remain undeveloped or to struggle only into a maimed and perverted life.

Unitarians and their closer religious kin have never failed to recognise the necessity for mental culture and discipline. They may sometimes have forgotten that the intellect is not the whole man; but their zeal for enlightenment, even if it were as keen as their severest critics say, is not in itself a fault. If we aim at no one-sided culture, we may say that the practical side of our religious life is substantially nothing other than educating and being educated. We have our differences in other matters, but here we are one. Our political sympathies are extremely various, and it would not be safe to assert that any of the many political parties now existing is without its adherents amongst us. But in this thing we agree, whether we are Unionists or Home-rulers, Imperialists, or "Little Englanders"—we all regard stupidity as a deplorable thing, a most prolific source not only of material loss but of social vexation and disturbance, of personal disease, and of ruinous vice. It was said by SCHILLER that against stupidity even the gods are powerless, and every fresh campaign against the stupid confirms the adage. But education is, or ought to be, in the field before stupidity has arisen; and what we aim at is not so much to recover minds from bondage as to preserve free-born minds in healthful vigour and ever-increasing efficiency.

With such feelings, we cannot regard lightly a crisis like that which has just been reached in the political history of educational affairs. The problem of how best to secure a really creditable national scheme of education for all our children and young people, not only for the poor but for every class, is one of great complexity. The Government which has just introduced a new Bill dealing with the subject is practically the same as that which a few years ago came to hopeless grief in a similar venture. It has been said these many months that a new scheme would be brought forward; but it is obvious that the present Bill owes its immediate place in the business of Parliament to accident rather than design. Although some of the dominant party rejoiced greatly in the success of the official auditor, Mr. COCKERTON, who has disallowed expenses incurred in giving certain forms of instruction in Board Schools, we may safely conjecture that the shrewdest members of the Government could have well dispensed with the necessity of taking action just now. As we have said, the subject is a difficult one, and —"once bitten, twice shy." But when London, Liverpool, and Manchester, and other centres of Board School activity showed so unmistakably as they did that disaster was inevitable unless something were done, and done quickly, there was no longer room for hesitation. The provisions of Sir JOHN GORST's Bill have been adapted to cover the exigencies of the case, and thus, more by compulsion than by deliberate intention, the Government is a second time involved in a troublesome, not to say politically perilous controversy.

It is, of course, impossible for us, if on any ground it were desirable, to enter here upon a discussion of the details of the Bill. But as far as can be seen of its principles in the light of Tuesday's speech, Sir JOHN GORST's measure aims distinctly at lessening the power of the School Boards; it seems to complicate our educational machinery instead of simplifying it; and it hands over the secondary education of the scholars to bodies which, apart from members to be co-opted specially, will certainly have plenty to do without assuming wide educational duties. It appears certain that an attempt will be made, if not by the Government, certainly by some of its friends, to give voluntary schools assistance from the rates, notwithstanding the absence of control by the public who pay those rates. This is, substantially, to make a new "church rate," for we know by bitter experience that the principle guiding the managers of these so-called "voluntary" schools is that no teacher who is a Dissenter—and *a fortiori*, no Unitarian—need apply. Finally, it is evident that the Government have dexterously tacked on to their Bill the provisions for relieving the stress caused by the COCKERTON judgment, and they can now bid their critics take all or none. If the Opposition wants the higher education and the adult evening classes to continue, let them pass the Bill; if they will not pass the Bill neither shall they have the relief desired. It is a pretty piece of politics, but it is not admirable from any other point of view, least of all from that of the citizen who cares more for the true honour and welfare of his country than for all the Cabinets that ever were. Let us hope that such citizens will make their voice heard both in Parliament and outside, and so effectually as to prevent the mischiefs which the Bill at present seems to contemplate.

What can individuals or local societies amongst ourselves do to affect these grave issues and sway the ultimate decision in the right direction? Two things they can do at once. First, they can write to members of Parliament—of course remembering those who may be expected to take the liveliest interest in this subject, no matter on which side of the House they sit—and they can urge as briefly but as forcibly as they like that this is a vital question, that its effects are far-reaching, and that their constituents and friends look to them for really good service at this time. We know that members of Parliament (like editors) have large waste-paper baskets; but they (like editors) are also men of like passions with people in general, and they are not impervious to sensible straight talk, courteously but earnestly advanced. Secondly, our friends may assist by sending delegates to the National Conference of Progressive Educationists which is to be held at the King's Hall, Holborn, on Thursday, June 6, Lord SPENCER presiding. All who will do us the compliment of taking this suggestion seriously may get further information as to this Conference, by addressing the secretaries at the Union-chambers, Temple-street, Birmingham. It cannot be doubted that a strong and numerously-attended demonstration of the kind will have effect on the Parliamentary discussion; and that is, of course, the direct object to be gained. But the indirect object of reviving public interest in this great national duty is also to be aimed at, and it will be attained, if we, and our friends, and all who recognise its importance, rally our forces and become more ardent in the cause than some of us have been, we fear, of late.

LONDON DISTRICT UNITARIAN SOCIETY.

THE fifty-first annual meeting of this Society was held at Essex Hall on Thursday evening, May 2, the President, Sir J. T. BRUNNER, Bart., M.P., in the chair. There was a large attendance of members and friends, and the Secretary announced letters of regret for absence from Mrs. Bartram, Miss J. Durning Smith, Miss Preston, Mr. J. T. Preston, Mr. H. Chatfeild Clarke, and the Revs. W. Copeland Bowie and W. Wooding.

The report of the Committee was read by Mr. G. H. Clennell.

REPORT.

The report recorded the successful establishment of the Permanent Chapel Building Fund with an initial capital of £9,000, and the benefit to the churches of the district derived from the further sum of over £4,000 placed at their disposal. Of this £3,000 had already been allotted, and other claims were under consideration which would exhaust the balance. Good work had been done and progress had been made in most of the assisted churches, but the Committee had regretfully come to the conclusion that they must relinquish the work at Bermondsey. Mr. E. Howard, who had generously taken charge of the work there for six months, had reported that while Bermondsey offered opportunity for most valuable social work of the social settlement or mission character, he could hold out little or no prospect of a congregation being established which could at all approach a self-supporting basis, and after an experience of thirteen years the Committee felt that the work must now be left in other hands. The report concluded with a reference to Mr. David Martineau's retirement from office and a tribute to him as an ideal treasurer, and the Committee expressed the hope that they might long have the benefit of his wide experience and the inspiration of his genial presence.

Mr. DAVID MARTINEAU, who, after a service of thirty years, was retiring from the office of treasurer, on rising to present the accounts was very warmly received. The accounts showed that the deficit of £210 with which the year began had been increased to £338. Subscriptions for 1900 amounted to £242 14s., donations to £166 17s. 1d., and collections at eight chapels to £57 11s. 10d., while grants for churches amounting to £351 13s. 4d. had been received from the B. and F.U.A. The total grants made to eleven congregations amounted to £85 6s. 11d. Amounts received from the Bazaar Fund and paid over to churches did not appear in the account. The Society would in future not have to meet the expense of Bermondsey on which a large amount had been spent. Experience had shown that the work there, if it was carried on, must be of the nature of a Domestic Mission, which did not come within their scope; and what should be done was still under consideration. If they could secure from £800 to £1,000 for necessary improvements in the premises, and an income of £300 a year, Bermondsey might be carried on as a mission, and he understood that if the means could be found the London Domestic Mission Society was ready to undertake the charge of the new station. A generous offer had also been made by Sir E. Durning-Lawrence to give to the trustees five freehold houses, valued at £1,300, two of which could be used for enlarging the premises, and three for providing part of the necessary income. He hoped that they might be placed in a position to accept that offer, and that the work might go on. Referring to his own retirement from office, Mr. Martineau said that it was not because he had lost interest, and he might still have kept the book; but he was no longer able to go about among the congregations, as he felt it his duty as treasurer to do, to see exactly what the work was they were supporting, and to be able to form a right judgment in each case. For thirty years he had felt it an honour, and it had been his pleasure to do that work, and he paid a warm tribute to successive secretaries who had done so much in furtherance of their work. He trusted that with a new treasurer and the old subscribers a prosperous future lay before the Society.

The PRESIDENT, in moving the adoption of the report and accounts, said that he congratulated himself on being present to witness the gratitude they were showing to Mr. Martineau, and to join in their expressions of affection and good wishes. He then referred to the coming National and International meetings, and hoped the Hospitality Committee would be warmly supported by residents in London. A message had come to them from Russia. Tolstoy's declaration of his religious faith was one that had astonished a large part of the world, but it came very close to their hearts, and was a most welcome sign of advance in an unexpected quarter of the world.

The Rev. F. W. STANLEY seconded the motion, which was unanimously carried.

Mr. HAHNEMANN EPPS then made a statement as to the special appeal of the Committee. They had asked for donations amounting to £350 to cover last year's deficit, so that their valued treasurer might retire from office leaving a clear balance-sheet to his successor, and they had actually received £380 17s. 6d. from seventy-six donors, in sums varying from 2s. 6d. to £50, and it was specially gratifying to find that twenty of these had not hitherto been subscribers to the Society. It would therefore be a record year for their treasurer, who would be able to hand on a balance of nearly £50 to his successor. It was his privilege also to make a further announcement, for they had felt that they should like to mark Mr. Martineau's retirement by some special little symbol of their regard, and they wished therefore to present Mr. Martineau with his portrait, which would show their regard and esteem, nay, the affection felt towards him. Donations to this further fund had been limited to a guinea, so that many friends might join in it, and hitherto only a private notice had been given; but already seventy-seven donors had given promises, and now it would be open to other friends to claim the privilege of a share in this gift. A Committee had been formed, who would make all the necessary arrangements.

The Rev. W. G. TARRANT then moved:—

That the sincere and most cordial thanks of the subscribers are due, and are hereby respectfully tendered, to Mr. David Martineau, J.P., for his indefatigable and invaluable services as honorary treasurer to this society during the past thirty years; and that in accepting with deep regret his resignation of that office, we rejoice with him in the wide extension of Unitarian Christian work in the metropolitan area that has taken place under his wise direction and by his generous efforts during this period, the record of which will be to himself—we trust for many years—a source of gratifying memories, while it will remain to the society, and to Unitarians generally, a shining example and a permanent inspiration.

Members of that Society, he said, would know that there was no exaggeration in that resolution; those who had worked with Mr. Martineau on the Committee knew that no words, however strong, were adequate to the occasion. For eighteen of Mr. Martineau's thirty years of service it had been his privilege to work with him, and they all on the Committee felt that it would be impossible to find a warmer-hearted friend, a more diligent and faithful servant, a wiser counsellor or a more genial representative. There was only one defect in Mr. Martineau, and it was that he made it so very difficult for anyone to follow him. He had seen a wide extension of Unitarian Christian work in that area largely through their Society and largely through the aid of Mr. David Martineau. He had not spared himself either in effort or in time, and, it was fitting to say on that occasion, not financially either. Time after time he had cheerfully borne heavy deficits, and had shown such high qualities that they would find it very difficult to go on without such an officer. Particularly for young ministers it would be difficult to find one so much a tower of strength, a wise heartener, holding out a hand to the young as a true friend. His single aim had been to promote their work. There were doubtless different types of thought and practice in their churches, but to Mr. Martineau they had been all alike. The question of opinion had not arisen; he had only asked, was good work being done? His efforts had been by no means confined to that Society, but he had worked for the B. and F.U.A. and for the cause at large. Everywhere there was the same testimony of high regard, and of the value of his services. In the matter of the Ministers' Superannuation Fund he had shown the insatiate appetite of his mind for work. Then he was a keen politician and a most earnest social reformer. Such a record made one proud to belong to a community that could grow such men. Mr. Tarrant concluded with an expression of the hope that Mr. Martineau as he passed into the vale of years might cherish in his heart's core the consciousness that he had, not only the admiration, but the gratitude and personal attachment and affection of his friends.

Mr. S. S. TAYLER seconded the resolution, as an old member of the Society, who had sat with Mr. Martineau on the Committee for those thirty years, and was present at the meeting when he was appointed treasurer. They had been anxious to extend their work, and Mr. Martineau had never discouraged them. There had been debts, but he had always found the money, with that cheerful active way in which he always helped, and he had done a great deal more than could be expected of a treasurer. If they had more of such men, their prosperity in London would be immensely greater than it was.

Mr. DAVID MARTINEAU acknowledged the resolution with much feeling, deprecating the too flattering words that had been used concerning his work. It had simply been that if he saw a duty he thought he could do, he had tried; and he had been admirably supported by the

Committee and by the members of the Society, until he was ashamed to come to them for any more. And now they had done it again! He thought that the payment of the debt was to be their testimonial, and when he was asked about a portrait, he said, No, they must not do it; but they had asked other members of his family, and they had a different feeling about it. He thanked them with all his heart. He had not worked for their thanks, he worked for the good of the cause.

On the motion of Mr. J. HARRISON, seconded by the Rev. V. D. DAVIS, the officers and Committee were appointed, with Mr. David Martineau as president, Mr. T. H. Terry treasurer, and the Rev. J. E. Stronge and Mr. G. H. Clennell secretaries.

Mr. A. J. MUNDELLA moved:—

That this meeting condemns the recent attempts to cripple the natural growth of our present system of national education, and is of opinion that no reform will be satisfactory which does not give the inhabitants of each locality the power to provide for their children an efficient elementary, secondary and technical education, free, unsectarian and under popular control.

Unitarians, he said, were pledged to civil and religious liberty, and the education question ought to be very near to their hearts. Underneath all special questions there were great issues at stake. There were fundamental differences of opinion. There was the clerical ideal that the schools must be used primarily for the maintenance of some particular religious belief. On the other hand, there was the ideal which put education first, the education of the whole people down to the humblest, and held it to be essential to the progress of the nation, political, social and above all religious. Those two principles had been in conflict throughout the whole of the civilised world. It was a very ancient struggle. If now they were being beaten by the better education of Germany it was because Luther at the beginning of the Reformation told his people to take education out of the hands of the priests into their own hands. And Scotchmen now came so much to the front because John Knox had established a thorough system of education under popular control. Americans also had a similar advantage in their school system. Their own forefathers had struggled for this cause a century ago, and had been met by the clerical forces, indifferent to the education of the people. That influence was still dominant. In 1870 something like popular control had been established, but it had been fought ever since, and the people's schools were being crippled and restricted in the interest of clericalism. That was the golden age of every vested interest, they were coming to a crisis of the fight, and they must awake to the fact that their privileges were being filched away. He was proud to appeal to their community on behalf of the principles of national education.

The Rev. H. S. PERRIS seconded the resolution, and said it was scandalous in that time of enormous income and expenditure that the cause of national education should be crippled and treated as it was by the Government in a niggling and mean way. The tendency to reaction must be resisted to the uttermost.

The PRESIDENT, in putting the resolution, said they were just as shamefully lacking in means for the highest education as for primary, secondary, and technical education. Germany had six great engineering schools established by Government, the United States had twelve, but their own great country had not one. If they did not improve their means for the highest education they must look forward to a great impoverishment of their country, and he wished to be free from that responsibility. With their glorious inheritance they must join in the battle and do their duty to the country and their children, that England might take the place she ought to have at the head of the civilised world.

A vote of thanks to the President, proposed by the Rev. J. E. STRONGE, and carried by acclamation, brought the meeting to a close.

LONDON DOMESTIC MISSION.

THE sixty-sixth annual meeting was held on Tuesday evening in the schoolroom of Essex Church, Kensington, the Rev. PHILIP H. WICKSTEED, M.A., in the chair.

After an opening hymn, Mr. PHILIP ROSCOE, treasurer, presented his statement of accounts, which showed that the year opening with £30 in hand ended with an adverse balance of £86, while three legacies, amounting to £250, had also been spent. The Society, he said, was not yet reduced to beggary, but was existing in a state of shabby gentility, like Mr. Micawber always hoping that something would turn up. They had just enough to scrape along with for their regular work, but were crippled by the lack of further means, so that they had to refuse an extra 2s. a week to an over-worked assistant, and had to leave grimy walls without whitewash. Much more money, if they had it, could be usefully spent, and he appealed for more and increased regular subscriptions.

The Rev. Dr. G. DAWES HICKS, as secretary, then read the Committee's report:—

THE REPORT.

The report recorded the retirement of the Rev. Joseph Pollard from the Rhyl-street Mission, which he had faithfully served since its establishment in 1882, and the appointment of Mr. W. Wilson, of Glasgow. A fund of over £500, contributed by friends, had secured an annuity to Mr. Pollard, and he had found a happy settlement at Ballymena, in the North of Ireland. The work at George's-row and Bell-street had been carried steadily on, and at the latter Mission the value of the men's club and a club for elder boys was specially noted. A cottage had been taken at Billingshurst until Lady-day 1902, as a Convalescent Home for the Bell-street Mission, the Holly Hill Jubilee Fund undertaking to pay the rent up to that date.

Legacies of £50 each from Mrs. C. Janson and Mr. Stephen Busk, and £150 from Miss Lister had been received. Certain congregations had held collections for the Mission, but the wish was expressed that the custom might be more widely observed. Thanks were tendered to Mr. J. H. Leigh for a Shakespeare reading he had given on behalf of the Mission funds, realising £32 17s.

A tribute was paid to the memory of the Rev. C. L. Corkran, who had been connected with the Society for over fifty years, having entered on his work at Spicer-street in 1848. "Of his splendid missionary work, the story is preserved in the reports of former years; and, whilst his memory is held in reverence and gratitude by hundreds of persons, it was no less a prophet than Dr. Martineau who predicted that his life would be taken by successors as a model of what the steward of a Christian commission ought to be." And the report concluded:—

In the century upon which we have now entered, problems of social import will be, for many years to come, uppermost in the minds of men. Slowly but surely the truth is becoming recognised that no section of the community can make the most of life or get out of it all that it has to yield, so long as any section is prevented, through whatever causes, from sharing in the common heritage of humanity. And the lines upon which the new reformation will proceed are also becoming increasingly clear. On the one hand, those who are striving for the amelioration of the material conditions of our working-class population are being led to the conclusion that it is only "mind and character" that can either make improved material surroundings contribute to happiness, or even secure them with certainty; on the other hand, religious reformers are declaring that individual character amongst the wage-earners of our great cities is being "paralysed" and "wrecked," through its having no fitting environment, and not being "brought into firm touch with enduring human power." Your missionaries have these two reciprocal factors constantly in view. As religious teachers, they labour to spiritualise the motives and aims of those to whom they minister; as social workers, they seek to alleviate the miseries around them, and to point out the evils which merely individual effort cannot relieve. And it is because your Committee believe in these methods and in their ultimate success, that they look forward to the Missions contributing in their humble way to the establishment of the nobler society that is to be.

The CHAIRMAN, in moving the adoption of the reports and treasurer's statement, referred especially to the sentence in the report above quoted, beginning "Slowly but surely the truth is becoming recognised,"—a truth expressed also in the lines of William Morris:—

Nor shall any lack a share
In the toil and the gain of living,
In the days when the world grows fair.

Until that time came the social organism was diseased. Many lacked their share in the toil of living, and many lacked their share in the gain. And those who lacked their share in the toil, so long as that toil was so piled upon others as to make them lack their share in the gain, suffered even a deeper deprivation of the gain of living than those others. Those who had seen something of the different lots and lacks of men got a new understanding of what was really essential to true life. There were chosen spirits whom no outward circumstances could degrade, but there were other souls in whom it seemed that no circumstances however favourable could secure a blossoming into true humanity. But they also knew that while there were conditions which made that full human life seem all but a miracle, there were conditions which made the absence of it seem strange and almost inexplicable. They must aim steadily to secure such conditions for all sections of society as should make a truly human life not a thing to marvel at, but the thing one would naturally expect.

No one could suppose that such conditions existed for all, or nearly all, of the people of this country, and they must allow the thought to exert a constant pressure on their ideals of life, that no

section could make the most of life so long as any section was prevented from sharing in the common heritage of humanity. They must ask themselves whether the things for which they personally cared and strove were prizes which would be won by others losing, or were their ideals so framed that they worked with and not against the general welfare and the attainment by all of the "toil and gain of living." And they must strive to bring their own effort directly to bear on the social problem, so as to develop the power and enlarge the opportunity of the least fortunate. There was an old definition of justice as that which secured the balance between capacity and opportunity. God and Nature made no capacity to which they did not give opportunity, and society was in a state of injustice if the capacity of one thwarted that of another. There would be justice when the balance was so preserved that no capacity was starved for the lack of its opportunity.

In their missions there was opportunity for many to do direct work to that end. They had there the whole field of life open to ameliorating effort, and nothing was more touching than the quick response of gratitude in the needy for any expression of genuine sympathy. The best kind of help was not that of the man who was simply ready to share with other things in which he himself was interested, but that which entered into the lives of others, understanding their possibilities and so rendering personal service. It was a pity that the appeal of philanthropy came to so many of them first in the form of Sunday-school teaching, which was most difficult, and required the rarest gifts, while there were so many other ways of service, demanding simply the desire to help in self-forgetfulness. If only they had simplicity and directness of purpose they could bring light and strength to others, and in their missions there were many ways of rendering such help. And for those who could give no personal service there was the way of giving money. He deprecated in the strongest terms any low view of money and of the value and meaning of such gifts. Money was the symbol of all their best purposes transmuted into fact, and they should trace their gifts of money down to the actual work done in the missions, to the rooms brightened, the enlarged horizon, the heart well-nigh broken—of the sufferer and of the missionary—healed, and the spiritual life awakened. That was the work they sustained by their gifts, and he concluded with a very earnest appeal for more ample means.

Mr. F. W. LAWRENCE seconded the motion, and emphasised the extreme need of sympathy in such work, the getting into personal fellowship with those to whom they wished to minister. It was not money nor advice they valued most, but personal sympathy; the human rather than the mechanical element was essential to their work. People who had more material possessions were apt to think that they had also a higher soul, a higher form of life, but that was a tremendous mistake. There were in the lives of the poor many beautiful things which the rich had not got, and he sympathised most warmly with those attempts which were made not so much to teach people what they ought to do as simply to stand by them as a friend. Those who had education and worldly advantages made a great mistake when they thought they had only to give to others, they had also much to receive. In such work they ought not to think only of the very poor. Among the working classes were large numbers of independent men with a broad out-look on life, and they ought to be trusted and their help sought. The habit of the very rich going to the very poor and ignoring those who stood between led to complete misunderstanding. They ought to look at the whole of life. Of recent years there had been a time of great material prosperity, but a period of dearth was coming, and to face that all the sections of humanity would have to understand one another and stand by one another as friends.

The Rev. J. EDWIN ODGERS then moved a resolution of confidence in the principles of the Society and appreciation of the work of the missionaries. He spoke very warmly of the sympathy they must always feel for the missionaries, of the cheerful spirit they maintained in the midst of their most trying work, and the belief in goodness and in the value of such religious work, which they quickened. He recalled the memory of John Johns, the first minister of the Liverpool Domestic Mission, whom Mr. Thom had discovered and brought from his country home in Devonshire. He had proved himself an ideal missionary, and his first reports marked an epoch in sociology, telling one half of the world how the other half lived, and making the knowledge real as it had not been before. John Johns was remembered as a truly saintly man, and had been a great social force in Liverpool. Their missionaries were happy in that they so often saw the results of their good work. He moved that resolution with the most cordial goodwill.

Mr. W. W. BRUCE seconded the resolution, and as a member for the past nine years of the Housing Committee of the County Council, spoke of the most difficult and pressing problem with which they had to deal. The conscience of London was gradually awakening to the urgency of the question. Mr. Summers had urged that more blocks of dwellings should be built in over-crowded districts, and had mentioned 4s. a week as the rent paid for a single room; but unfortunately 4s. was only paid where over-crowding was allowed, and in County Council buildings and those of Dwellings Companies, over-crowding could not be permitted, and the necessary rent was more than the people could pay. He instanced the area of Clare Market, north of the Strand, where two and a-half acres of most insanitary property, which had an enormous death-rate, had been cleared, and on which buildings were to be erected. A woman had complained to the magistrates that she was turned out of her room, where she and her husband and five children had lived, paying a rent of 5s. She had been told that with such a family she must have three rooms, and was offered rooms at 2s. 8d. a week. There was the difficulty, for that came to more than the 5s. she had been paying, and there were probably hundreds of thousands of families of from three to ten living in single rooms in London. Because London was the centre of the trade and finance, the law and government, of the Empire, land there had become three times too valuable for people to live upon it, and if they remained they were forced to live three times too densely. The only cure for that great evil was to increase the means of locomotion in every direction, that the people might escape from the net in which they were caught. By broad thoroughfares out from the centre, with cheap transit by electric rail and tram, they must find the remedy. In connection with the new Holborn to Strand thoroughfare the County Council had been obliged to rehouse a number of people, and to show how the problem worked out he stated that the land they had acquired for building at a cost of £200,000 had been written down for their purpose at £40,000, in view of the cost of building and the rent the people could pay. While they were working at that great problem they must do the best they could for the people under their present conditions, and the efforts of the Missionaries had his complete sympathy.

The resolution having been cordially passed, the Revs. F. SUMMERS, B. K. GRAY, and W. WILSON responded, and on the motion of the Rev. F. K. FREESTON, seconded by Mr. ARTHUR SHARPE, the officers and committee were appointed. A vote of thanks to the chairman and to the congregation of Essex Church, moved by the Rev. V. D. DAVIS, and seconded by Mr. H. CHATFEILD CLARKE, brought the meeting to a close.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE annual assembly of this Union was held at Bridgwater on Thursday, May 2, and was attended by the following ministers and delegates:—Bath, Rev. J. McDowell; Bridgwater, Rev. T. B. Broadrick, Miss Kate Spiller, and Mrs. Tottle; Bridport, Rev. H. S. Solly, M.A., and Mr. W. Colfox, J.P.; Bristol, Rev. A. N. Blatchford, B.A., Mr. J. Kenrick Champion, and Mr. John Curnock; Cheltenham, Rev. J. Fisher Jones; Cirencester, Rev. H. Austin; Colyton, Rev. F. T. Reed; Crewkerne, Rev. A. Sutcliffe, B.A., and Mr. Edward J. Blake; Devonport, Mr. J. Orchard and Mr. J. A. Barnes; Exeter, Mr. A. Brooking and Mr. E. Lemmon; Frenchay, Mr. Walter Norgrove and Mr. W. Channing Watkins; Gloucester, Rev. Walter Lloyd; Ilminster, Rev. E. Parry, B.A., Miss Hutchings, and Mr. M. B. Baker; Newton Abbot, Mr. C. H. Truman; Sidmouth, Rev. W. Agar; Shepton Mallet, Rev. L. T. Badcock and Mrs. Badcock; Taunton, Mr. F. Colmar and Mrs. Phillips; Trowbridge, Rev. J. Wain, Mr. W. Walker, J.P., and Mr. James Harper; Torquay, Rev. A. E. O'Connor, B.D., and Miss Heaviside; Yeovil, Mr. W. B. Matthews.

The business meeting was held in the morning in Christ Church Chapel, the President, the Rev. H. S. Solly, M.A., in the chair. After an opening hymn and prayer by the Rev. Alfred Lancaster, the roll was called by the hon. sec., the Rev. A. N. Blatchford.

The PRESIDENT, in his annual address, dealt first with public affairs, speaking of the war in South Africa, the condition of China, and the death of the Queen and the accession of Edward VII. As to the work of their Union, he referred specially to the starting of the Twentieth Century Fund, which showed that they did not mean to desert any of their smaller

churches, which had long and bravely battled against adverse conditions. The condition of the West of England had changed greatly since it ceased to be the centre of the woollen industry, and many of their old congregations had suffered greatly. Other causes also rendered their work more difficult, the spread of liberal thought in other bodies and the absence of any great awakening to the need of strict veracity in worship, which might still bring to them many adherents from the Church of England and other quarters. But while they waited for better days they must acknowledge the genuine heroism which kept the flag flying in spite of all social disadvantage and the many religious drawbacks inseparable from religious isolation. The members of the Southern Association had set them a good example in their Twentieth Century Fund, and in following it they hoped to bring the effort to completion, and so to use the Fund as not to relax any local effort. The report admirably showed the work they were doing, and they were greatly indebted to Mr. Blatchford, who conducted the affairs of the Union in so zealous a spirit, and whose work for the Special Fund deserved grateful recognition. Having paid a tribute to the memory of the late William Blake, and spoken of the great services rendered, especially to the smaller congregations of the district by members of families descended from ministers in the old days, the President concluded by welcoming the new-comers to the district, the Rev. J. McDowell to Bath, and the Rev. J. M. Connell to Exeter as Mr. Chignell's associate, and expressing the hope that the vacant pulpits of Taunton, Plymouth, and Moreton Hampstead would soon be filled.

The Rev. A. N. BLATCHFORD then presented the Committee's report and the statement of accounts.

THE REPORT.

The report opened with a cordial acknowledgment of the help received from the British and Foreign Unitarian Association, and referred to the loss sustained by the friends of liberal Christianity in the West of England through the death of Mr. William Blake, of South Petherton, in the following terms:—

"They would place on record their grateful appreciation of the many and effective services he so ungrudgingly rendered the Union by his wise and ever-ready counsel. They remember his generous help, which resulted in the restoration of more than one of our ancient houses of prayer in the western district. They recognise him as embodying the spirit of a cultured and gracious, but ever fearless, Nonconformity, and they most respectfully offer to the members of his family their sincere and respectful sympathy."

The report then chronicled the changes in the ministry of the district, paying a warm tribute to the services rendered by the Rev. F. W. Stanley, for many years as secretary of the Union; and it concluded as follows:—

The important question of finance has engaged the serious, and, it may be added, the generous consideration both of members of your committee, and of influential friends in connection with the Union. Those members of the Western Union who have been most closely associated with its work have long felt the inadequacy of its resources for the purposes which it is intended to meet. The opening of a new century has seemed to some of the oldest supporters of the Union an appropriate occasion for collecting a fund, the income of which may be devoted to furthering the aims of the Union, and supplementing the annual subscriptions of its members. A few friends have offered donations for this purpose, hoping that their lead will be widely followed, and a substantial sum collected, as has already been done in other districts. From the contributions already forthcoming for this "Twentieth Century Fund," your committee have a good hope that a total of at least £1,000 may be ere long realised.

On the motion of Mr. W. COLFOX, J.P., seconded by Mr. J. K. CHAMPION, the report was adopted, and on the motion of Mr. M. B. BAKER, seconded by Mr. E. GOODLAND, the officers and committee were elected, with Mr. W. Walker, J.P., as president, Mr. P. J. Worsley, J.P., treasurer, and the Rev. A. N. Blatchford, secretary.

THE LUNCHEON.

Luncheon followed the business meeting in the schoolroom of the Congregational Chapel, Alderman T. GOOD, J.P., presiding, and among those present being the Revs. F. Hirst (Congregational), J. Wilson (Methodist Free Church), and V. H. Culliford (Bible Christian).

The CHAIRMAN proposed the loyal toast, and, on behalf of the Mayor, whose enforced absence he regretted, welcomed the members of the Union to the town.

Mr. W. COLFOX, J.P., gave the toast of "Civil and Religious Liberty." He said it was the outcome of civil and religious liberty that they were able to meet there, and that so many who did not see eye to eye with them on matters of doctrine, but who did see with them in matters of civil and religious liberty, should be there to join with them that day. That was not the first occasion he had met the chairman, for he was there last year at the inauguration of the Blake memorial. Blake himself was a man who was first and foremost in the expression of feelings such as these. He referred to the change marked by the position of Nonconformists at Oxford, and the presence there of Manchester and Mansfield Colleges, and spoke also of Willaston School, near Nantwich, which was founded on the same principle as Manchester College.

The Rev. F. HIRST replied to the toast. He said as pastor of the Congregational Church worshipping there he welcomed them most heartily to that schoolroom. The fact of their meeting there was one of the manifestations of civil and religious liberty. There was a time when it would have been impossible to come there together to secularise their cups and saucers and knives and forks. He was glad, however, they could look over the barrier and wish them God-speed in the splendid work they were doing for humanity and for God. Notwithstanding all the gains in which they could rejoice there was much land yet to be possessed. They remembered the Cockerton judgment, a disgrace on their civilisation. They remembered how at the present time a sister church at Blackpool had been distrained on and the people there were being persecuted for tithe rent, which was a glimpse of the old days before they rejoiced in their present civil and religious liberty. They had still need to make strenuous efforts. He concluded with an expression of the indebtedness of all Free Churchmen to Unitarian writers, and especially to Dr. Martineau, and also for many of their hymns. They were driven to the conclusion—in things necessary, unity; in things doubtful, liberty; in all things, love.

THE SERVICE.

In the afternoon religious service was held in Christ Church Chapel, conducted by the Rev. J. FISHER JONES, of Cheltenham, and a sermon was preached by the Rev. J. COLLINS ODGERS, of Bury, from the text Acts xxvi. 19, "I was not disobedient to the heavenly vision."

Tea followed in the Congregational Schoolroom, when the Rev. A. N. BLATCHFORD thanked the Congregationalists for their kindness in lending the room, and the Rev. F. HIRST replied.

EVENING MEETING.

In the evening a public meeting was held in Christ Church Chapel, and was well attended. The Rev. H. S. SOLLY, the President, again took the chair, and in his opening address spoke of their traditional faith as Unitarians and Free Christians, and the stronger reasons of personal conviction which held many of them fast to their loyalty. In religion men were not willing to go back to the very beginning. They only went back as far as they were forced to go back on manifest errors and gross abuses. Speaking broadly, they might say the Church of England went back to the Prayer-book: they said "We will translate the Latin into English, but we will be very careful to keep our Bishops and our system of Episcopalian Government." The Puritans went beyond that, they went back to the Bible, and said there they were content to stop, never thinking to ask whether everything in the Bible was true or not. Going back to the Bible meant a great variety of interpretation, such as they saw among the Presbyterians and the Independents. Their Unitarianism undoubtedly had sprung from a determination to go back to the facts, to go back beyond the Prayer-book, to go back beyond the Bible, to go back to the facts on which the Bible itself rested, to go back to the inspiration which God gave to every human heart and soul and to find in those ultimate facts of spiritual life and spiritual communion the basis of their faith. They believed there was still grand progress before them, but they had an absolutely firm faith in the foundation upon which they were building.

The Rev. JOHN MCDOWELL (of Bath) was the next speaker, his subject being "A thought, a need, and a suggestion." His thought was that the last century witnessed the secularisation of the world's thought and life, and he believed that this century, which was still young, would see the spiritualisation of our thought and life. His second point was a need—and he held that "togetherness" was their great need. He pleaded for it in the congregation. Was there any caste feeling in their ministry or their congregations? He pleaded for a simple fellowship, a simple brotherhood, a united love of the whole, covering the weakest and the poorest with its strength, its brotherhood, and its help. His suggestion was that their brethren of the larger towns and churches should send a deputation to their small and struggling churches and give them their counsel, their brotherhood, encouragement, and help.

The Rev. W. COPELAND BOWIE gave an address on "The Prospects of Liberal Christianity." He said, looking at it from one side they might think the prospects of Liberal Christianity were not very bright, but that did not seem to him the true way to look at the question. If

they were convinced in their minds and hearts that the great principles of Liberal Christianity were true and good and noble and helpful then it was their duty, even if there was only a handful of them, to stand by the true, the right, and the good, frankly and fearlessly, feeling confident that truth and right and good must prevail. We were living in times of grave doubt and perplexity and unrest in regard to all the great questions of religious thought and life, and the tokens of unrest were to be seen in all directions, inside and outside the churches. He did not believe it would be possible to find in the ranks of orthodoxy to-day a speaker who would get up in Exeter Hall and take out his watch and tell the people how many souls were going to hell-fire according to the number of ticks his watch gave. A speech like that, however, was made in Exeter Hall less than a quarter of a century ago. At the Church Congress they found a large number of men breaking away from the old ways of thinking. In the newspapers also—even the country newspapers, with few exceptions — they saw a different way of treating religious questions, and magazines and books, even the popular novels, were teaching the principles of Liberal Christianity. There could be no greater mistake in the world than the idea that religion was founded by priests. It was the religious inspiration of man that brought priests into existence. Great liberal movements in religion did not go on by themselves, and unless there were earnest living men and women with steadfast principles and determined effort these movements for the time might droop and fade and die, and it, therefore, behoved them to put all the life and zeal into the work they could command.

The Rev. John Birks, F.G.S. (of Derby), followed with a thoughtful and interesting speech on "Sympathy in our Church life and work." He rejoiced that in that West of England they were not letting the little churches die out, but that they were doing their very best to keep the light burning in the various places, because wherever these little Unitarian republics were found they would feed the fires of truth, uphold civil and religious liberty, and help to make life bright and healthy, and save it from corruption. He looked at the Sunday-school movement as a valuable help to the cause.

The Chairman expressed the thanks of the meeting to the Rev. J. C. Odgers, B.A., for his sermon that afternoon.

The Rev. J. C. Odgers returned thanks. It was always a pleasure to him to come to his native West, a part of England which was dear to him owing to ancestral connections and especial family ties. In the West they had a harder battle to fight than they had in the North. They were more scattered, their bonds of connection were fewer than they were in the neighbourhood round Manchester. All the more honour, then, to those in the West of England who so well, from year's end to year's end, conscientiously did their duty in their several spheres.

A hymn and the Benediction, pronounced by the Rev. A. N. Blatchford, brought the meeting to a close.

To Correspondents. — Letters, &c. received from the following:—M. H. A.; J. A. B.; J. F.; T. W. F.; E. L. L.; C. J. P.; F. T. R.; G. St. C.; B. T.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

APPEAL.

Mr. Cosens Prior, of Langar House, Portsmouth, sends us the following appeal:—In connection with the High-street Chapel, we are carrying on a Boys' Club, more especially for boys from the slums, to keep them at least one night from the dangers of street life. Needless to say, our work in this direction is highly appreciated by the boys who resort to the club on Friday evenings, where they have games, drill, &c. May I ask your readers if they could help by gifts of money, games, books, or bound volumes of periodicals such as *The Boys' Own Paper* or *Chums*, which would be so very useful and most welcome at the present time. I shall be glad to receive any donations, &c., for the purpose above stated.

Aberdeen.—A series of eight special religious services, conducted by the Rev. Alexander Webster, in the Union Hall on Sunday evening (assisted by a grant from the McQuaker Trustees), closed on May 5. The subjects treated were: "Theology in the Poets," by the Rev. Stopford Brooke, illustrative of the modern standard of literary religious judgment; "Robert Elsmere," illustrative of the spirit and tendency of the Higher Criticism; "Lohengrin," illustrative of the true attitude of the soul towards the mystery of the Universe; "Oliver Wendell Holmes," type of the blithe believer in God; "Florence Nightingale," exemplar of human sympathy; "Charles Darwin," pattern of intellectual devotion to truth; "James Martineau," type of the rational thinker and spiritual seer. The Rev. Walter Walsh, Dundee, took one of the services, and spoke of "The Catholic Church." Though the spring evenings were not favourable to indoor meetings, the attendance was good, and increased as the services proceeded. The audiences included a number of persons who never enter the Unitarian Church, but have an unconfessed sympathy with liberal religion.

Accrington.—The Sunday-school anniversary services were held on Sunday last, the Rev. Matthew R. Scott, of Cockey Moor, being the preacher. The afternoon service was specially arranged for the children, but proved helpful to many of riper years. The hymns were accompanied by a small orchestra, in addition to the organ. The services were bright, strenuous, and joyous. Old hymns were sung to familiar tunes. We were gladdened by the presence of a few friends from Padiham and Burnley. Mr. Scott's sermons made a deep impression.

Belfast Domestic Mission.—The closing meeting of the winter's work was held a few nights ago; about sixty sat down to tea, after which through the kindness of the Misses Bruce, a number of plants were disposed of at a nominal price to provide prizes for the most successful growers during the coming summer. The Rev. G. J. Slipper addressed those present on the work of the Mission generally, and Miss J. Bruce, in some well-chosen words, imparted instructions as to the growing of the plants. The Rev. J. Pollard addressed the meeting, and was warmly received by his many old friends.

Blackpool: South Shore.—The anniversary services were held last Sunday in the Masonic Hall, which was tastefully decorated with flowers. Mr. Charles Wright, of Manchester, preached morning and evening to good congregations, and special music was given under the direction of Mr. E. S. Heywood, Mr. John Cunliffe presiding at the organ. The collections amounted to £10 0s. 7d. Taking advantage of the Blackpool Tradesmen's Holiday, the congregation had their annual trip on Tuesday, going on this occasion to Windermere, where a very pleasant day was spent.

Chester.—The annual meeting of the congregation was held in the schoolroom on Monday, May 6. The treasurer's statement of accounts, showing a small balance in hand, was taken as read and passed. The minister, the Rev. H. E. Haycock, presented a report of the winter's work, portions of which led to a useful and interesting discussion. The report pointed to signs of a healthy activity in the congregation, and an animating spirit favourable to steady progress and slowly-growing success; it gave expression to the general feeling of satisfaction that by the united and continued effort of the congregation the adverse balance against the restoration fund had been reduced to the small amount of £20—an eminently satisfactory state of affairs when it was remembered that the expenditure had amounted to close upon £1,000. The bicentenary celebration was an event that would be long remembered, and grateful reference was made to Sir John Brunner for his offer of memorial windows to Matthew Henry and Dr. Martineau. The work of the Sunday-school and its connected institutions had been well maintained, and the Literary and Social Union had done useful work. In regard to the future, the congregation was reminded that the final decoration of the chapel remained to be done, and that Sir John Brunner's generous gift of stained windows would necessitate the rebuilding of the organ, which at present covered one of the side lights. Then it was hoped that, at the beginning of the winter, they would inaugurate a Forward Movement with the object of bringing their religious position more prominently before the public; and for all these things they would need money. They could not afford to stand still, and it was their duty to proclaim their Gospel as widely as possible, to try to clear away the misconceptions that hindered their progress, and to enlarge their religious brotherhood. On the motion of Mr. William Orrett, seconded by Mr. F. Garside, the report was accepted.

Dover.—On Sunday last, May 5, the 258th anniversary of the congregation and the 81st of the present building was held. Dr. Lawson Dodd conducted the services, and delivered two excellent discourses on "Our Indebtedness" and "The Acceptable Time." The congregations were larger than usual, and a collection was taken on behalf of the Provincial Assembly.

Dudley (Resignation).—The Rev. A. H. Shelley has resigned the pulpit of the Old Meeting, and proposes to conclude his ministry at Dudley, which began in 1893, on or before March 25, 1902.

Dukinfield.—The annual Sunday-school sermons were preached in the Old Chapel last Sunday (May 5), by the Rev. Frank K. Freeston, to large congregations. A band of children from the school, arranged on a platform erected round the pulpit, sang sweetly some beautiful hymns taught them by Mr. W. Wooley. Mr. Freeston's three interesting discourses were on "Reverence," "Wishing," and "Christian Chivalry." The collections for the day amounted to £63—a small increase on last year. Several contributions have since been received from friends unable to be present. The services were much enjoyed by all who attended them.

Glasgow: St. Vincent-street.—The May number of the *Monthly Record* contains the first part of an historical sketch of the congregation, which was founded in 1810, through the labours of Richard Wright, and in the following year obtained the services as minister of the Rev. James Yates. The present instalment of the sketch reaches the appointment of the Rev. H. W. Crosskey in 1852. The copy which has reached us has the date corrected to that year, but in the following line *Taylor* should also be corrected to *Tayler*.

Heywood.—The Sunday-school sermons were preached on 5th inst. by the Rev. C. J. Street, M.A., LL.B., of Bolton. Special anthems and hymns were rendered by a largely augmented choir. There were large congregations at both the services, and the offertories for the day amounted to £57 10s.

London: Essex Church.—To-morrow morning the Rev. Frank K. Freeston begins a short series of sermons on "Human Documents," comprising I.—"Channing's Symphony." II.—"Inter Amicos." III.—"Two Boston Preachers."

London: Peckham.—Under the direction of Mr. W. R. Marshall (Sunday-school secretary) and Mr. J. C. Griffin (acting superintendent) an entertainment was given on Saturday last in aid of the Avondale-road Sunday-school excursion fund. There was a good audience, thoroughly appreciative of the concert and dramatic performance presented, and the result was also, from a financial point of view, highly satisfactory.

London: Stepney.—On Sunday afternoon, at the monthly conference in College Chapel, Mr. P. W. Ames presided over a largely attended meeting, when an animated discussion was maintained on "Brotherhood in Industry." It was opened by Mr. J. R. Macdonald in a masterly address, in which he reviewed the progress of modern industry with its minute division of labour, and asserted that Brotherhood in Industry was an accomplished fact up to a certain point—namely, co-operation in production, which was the great problem of the nineteenth century. The corresponding problem of the twentieth century is the proper use and distribution of wealth. Real stability of any society cannot be secured by balancing conflicting interests, but by replacing them by a true sense of brotherhood, which alone can solve social problems, and help on the solid advance and progress of the people. On the motion of Miss Florence Hill, a hearty vote of thanks was accorded to Mr. Macdonald for his address. In the evening Mr. Mac-

donald preached on "National Character and Ideals."

Manchester: Longsight.—The annual sermons were preached on Sunday last by the Rev. E. W. Lummis, M.A., of Warrington. In the afternoon a musical service was held, when choral selections were given by the choir, and solos rendered by two prominent Manchester vocalists—Miss Stuart Cummins and Mr. A. Wardley. At the evening service Dr. Garrett's anthem, "Just Judge of Heaven," was rendered by the choir, with Miss Bertha Guthrie as soloist. Mr. Lummis's discourses were heartily appreciated, and it is satisfactory to report good attendances in the afternoon and evening particularly, and also an increase in the collections as compared with the past two years.

Mossley.—The Sunday-school anniversary services were conducted on Sunday last, in the morning and afternoon, by the Rev. George Fox (the first minister of the congregation), and in the evening by the Rev. A. C. Fox, B.A., of Glossop. The congregations were large, and the collections amounted to £57 2s.

North-East Lancashire Sunday School Union.—A conference of teachers was held at Colne on Saturday, May 4, when an admirable paper was read by Mr. J. T. Harrison, of Padiham, the subject being, "Some Qualifications of the Sunday-school Teacher of To-day." These he summed up as Faith, Earnestness, Prayerfulness, Tact, Punctuality, and Regularity. The discussion which followed was taken part in by the Revs. Arthur W. Fox, W. H. Burgess, J. H. Wicksteed, E. A. Voysey, and T. Leyland, Mr. Duerden, Miss Holt, and others. Mr. Harrison responded, and a vote of thanks to the Colne friends closed a pleasant meeting.

Tamworth (Resignation).—The congregation has received, with great regret, the resignation of the Rev. J. Howard, after nearly fifteen years of united and acceptable service. He will terminate his ministry at the close of June.

Tavistock.—The ancient custom of preaching a sermon at the Abbey Chapel on the first Wednesday of May was duly observed. The text is the same every year, "Remember now thy Creator in the days of thy youth."

THE May number of *The Coming Day* opens with Mr. Page Hopps's Good Friday sermon, "Small Things and Great—and God," preached at the annual meeting of the Manchester Sunday School Association, which we were privileged to publish at the time. Many of our friends, we feel sure, will be glad to have the sermon in the larger type and handier form of Mr. Hopps's little magazine.

WE understand that the Rev. R. Balmforth, minister of the Free Protestant Church, Capetown, is anxious to come home for a three months' visit, and would be glad to arrange with a brother minister to take his place at Capetown for that period. Anyone who would consider such an exchange may apply for further information to the Secretary of the B. and F.U.A. at Essex Hall.

OUR readers may remember that in February last we inserted a letter from the Rev. H. Enfield Dowson, B.A., President of the Sunday School Association, asking for more cordial support for the Association's Annual Publication, *The Helper*. We are glad to hear that the response has been most gratifying, and that not a single copy of *The Helper* for 1901 now remains for sale. It might be mentioned that copies of the issues for 1898, 1899, and 1900 remain, and that these volumes, although dated, are not out of date, and are as useful as *Helpers* now as they were when published.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

OUR CALENDAR.

SUNDAY, May 12.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Collections for Provincial Assembly.

Brixton, Unitarian Christian Church, Effra-road, 11 AM., and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 6.30 P.M., Mr. G. WARD. No Morning Service.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Collections for London Domestic Mission.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, and 7 P.M., Rev. J. E. STRONGE.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Naaman," and 7 P.M., "Poetry in Common Lives." 12.30, Children's Class. Collections for Provincial Assembly.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. CHARLES PEACH.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "The Prose and Poetry of Religion." Evening, "The Value of Life."

Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. R. H. U. BLOOR, B.A.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. E. CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS, and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Roman Catacombs: their History and their Lessons on Early Christian Art and Faith."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. W. C. HALL, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, and 7 P.M., Rev. G. HAMILTON VANCE, B.A.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 12th, at 11.15 A.M., JOHN M. ROBERTSON, "The Nineteenth Century: Literary Criticism."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

NURSE, disengaged, desires an engagement; would act as NURSE-COMPANION to lady or gentleman, or take charge of invalid children. Particulars and testimonials upon application to "Nurse," THE INQUIRER Office, Essex-street, Strand.

MARRIAGES.

GASKELL—LAKIN-SMITH—On the 1st May, at St. George's Church, Edgbaston, by the Rev. Canon Mansfield Owen, M.A., Frank Gaskell, youngest son of Holbrook Gaskell, Woolton Wood, Liverpool, to Eva Lakin, only daughter of the late Henry Lakin-Smith and Mrs. Lakin-Smith, of Edgbaston.

RYLAND—LUMMIS—On the 7th May, at Warrington, by the Rev. E. W. Lummis, assisted by the Rev. J. C. Street, the Rev. Arthur Ryland, eldest son of William Henry Ryland, of Birmingham, to Gertrude, daughter of William Lummis.

DEATHS.

ELLACOTT—On the 4th May, 1901, at 20, Mount Pleasant-road, Lewisham, Ellen Whipple, widow of the late James Ellacott, and sole surviving sister of the late Edward Davies, of Southside-street, Plymouth, in her 83rd year. Interred in Lewisham Cemetery. Service conducted by the Rev. T. E. M. Edwards.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

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Schools, etc.

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The SUMMER TERM begins on TUESDAY, May 7th.

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PROVINCIAL ASSEMBLY
OF
London and the South-Eastern Counties

ASSEMBLY SUNDAY, MAY 12TH.

The Members and Friends of the Congregations forming the Provincial Assembly are asked to make a note of this date, when Collections on behalf of its Funds will be made in the Churches on its Roll.

The date is subject to alteration when not suitable to local arrangements.

FREDERIC ALLEN, Hon. Sec.

LONDON DOMESTIC MISSION SOCIETY.

At the ANNUAL MEETING held on TUESDAY, May 7th, 1901, at Essex Church, Kensington, the Rev. P. H. WICKSTEED, M.A., in the Chair, the following resolutions were passed:—

1. Moved by the CHAIRMAN, and seconded by Mr. F. W. LAWRENCE, M.A.:—
"That the Report of the Committee, and the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

2. Moved by Prof. J. E. ODGERS, M.A., and seconded by Mr. W. WALLACE BRUCE, L.C.C.:—
"That this Meeting desires to express its continued confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the work of the Missionaries and of their efforts to meet the religious, moral, and social needs of the districts in which they labour."

3. Moved by the Rev. F. K. FREESTON, and seconded by Mr. W. A. SHARPE:—
"That the best thanks of this Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1901-1902:—Treasurer, Mr. Philip Roscoe; Committee, Mr. P. M. Martineau (Chairman), Mr. John Brabner, Mr. Howard C. Clarke, Rev. E. M. Daplyn, Mrs. Enfield, Mrs. Evelegh, Rev. F. H. Jones, B.A., Miss E. M. Lawrence, Mr. Oswald Nettlefold, Mr. F. S. Schwann, and Miss A. Sharpe. Auditors, Mr. E. Capleton and Mr. A. A. Tayler. Hon. Secretary, Dr. G. Dawes Hicks."

4. Moved by the Rev. V. D. DAVIS, B.A., and seconded by Mr. HOWARD C. CLARKE:—
"That the best thanks of this Meeting be given to the Rev. P. H. Wicksteed, M.A., for his valuable services in the Chair, and to the congregation at Essex Church for the use of their schoolroom."

G. DAWES HICKS, Hon. Sec.
32, Northolme-road, Highbury, N.

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The New Century Unitarian Meetings.

LONDON, MAY 25th to 31st, 1901.

The Chief Railway Companies will issue **Return Tickets** to all persons attending the Unitarian Meetings in London for a **fare and a quarter,** available any day from May 24th to 31st, to return any day up to and including June 1st. Send to Essex Hall for a certificate.

Tickets for the Sunday School Association **Breakfast** at Holborn (price 2s. 6d.), and the British and Foreign Unitarian Association **Conversazione** at Piccadilly (price 1s.), should be ordered without delay; the price will be increased later.

Reserved Seat Tickets for the **Service at St. James's Hall** and the **Public Meeting at Westminster Town Hall,** also Invitations to Receptions will be forwarded about the middle of May to Ministers and Delegates. Subscribers to the British and Foreign Unitarian Association and the Sunday School Association, and others in the order of application, will also receive Tickets and Invitations.

A very hearty invitation is extended to every Congregation, Sunday School, and Choir in the United Kingdom, to be represented at these great and interesting gatherings.

Hotels and Lodgings should be secured as soon as possible. Every possible help will be rendered by the Committee at Essex Hall, but it is very important that early application should be made. Write to Essex Hall for a Programme of the Proceedings.

W. COPELAND BOWIE, Secretary.

BERMONDSEY FORT-ROAD CHURCH.

At the Next Meeting of the Trustees of the above, the following will be Moved:—

"That in the absence of any funds the Bermondsey Church, Fort-road, be forthwith closed and sold." GEORGE CALLOW,

Secretary to the Trustees.

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Funds are greatly needed to extend this important work and to reprint valuable papers.

Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

BLACKLEY UNITARIAN CHAPEL.

The ANNUAL SERMONS will be Preached on SUNDAY, May 12th, 1901, by the Rev. B. C. CONSTABLE, of Stockport. Morning at 11, Evening at 6.30.

In the Afternoon, at 2.45, the Cantata, entitled *Ship of Life,* will be rendered by the Choir and friends.

BIRKDALE, SOUTHPORT. — Furnished HOUSE TO LET, July, August, September; 4 sitting, 8 bedrooms, large garden, tennis lawn; near the sea. Terms moderate, especially to small family without children. Two servants will remain if desired.—Address, T., 27, Westcliffe-road, Birkdale, Southport.

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Unitarian friends visiting the Exhibition will be heartily welcomed to the Church services, and will be supplied with such information and guidance as may increase the pleasure and comfort of their stay in the City. W. G. COLLINS, Hon. Sec.,

95, Douglas-street, Glasgow.

LADY wishes partial BOARD in Unitarian family, who will chaperon her to the Whitsun Meetings in Essex Hall.—Write, INQUIRER Office, 3, Essex-street, W.C.

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The Lancet (August 11th, 1900) says:

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3073. NEW SERIES, No. 177.] LONDON, SATURDAY, MAY 18, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

OUR readers have only to consult the time table which we have had prepared in order to discover what a rich and unique treat is in store for all who are able to visit London in Whit-week. Never before in this country has such a series of meetings been organised, and we are delighted to learn that the attendance promises to exceed all expectations of the Committee. Quite large parties of friends are coming from cities so far removed as Newcastle-on-Tyne and Swansea, while the contingent from Ireland will be both large and representative. Tickets and invitations have now been forwarded to all ministers and delegates who have intimated their intention of being present. The correspondence and work have kept the secretary and his assistants exceedingly busy, and we hope they will be spared the arrival of a shoal of letters at the last moment from people who might write at once while there is still time to attend to their wishes.

THE Duke of Cornwall and York opened the first Parliament of united Australia in the great Exhibition Building at Melbourne on Thursday, May 9. Some old ceremonial was observed, after the manner of the British Parliament, even "Black Rod" appearing in the Antipodes, but the greater part of the observance belonged to the new order, as when after prayers had been read by the Governor, the whole audience, estimated at from twelve to fifteen thousand, joined with the Senate and House of Representatives in singing the Hundredth Psalm. Having declared the Parliament open, the Duke read the following message from his father, the King :—

My thoughts are with you on this auspicious occasion. I wish the Commonwealth of Australia every happiness and prosperity.

That must be the heartfelt wish of English-speaking people throughout the world.

THE Dean of Christ Church has been appointed Bishop of Oxford, in succession to the late Dr. Stubbs. The Very Rev. Francis Paget, D.D., who is fifty years of age, has been Dean since 1892. A son of the late Sir James Paget, he was a student of Christ Church, and in 1885 was appointed Regius Professor of Pastoral Theology. He contributed the Essay on Sacraments to "Lux Mundi."

THE annual meeting of the National Antivivisection Society was held in St. James's Hall on Thursday evening, May 9, when the great hall was well filled with an earnest and enthusiastic audience. The late Lord Shaftesbury was the first president of the Society, and for some years the Council did not feel that they could appoint any successor to him; but Lord Llangattock has now accepted the office, and presided over last week's meeting. Over the platform the well-known lines from Titus Andronicus were displayed as a motto :—

Wouldst thou draw near the nature of the gods ?
Draw near them then in being merciful :
Sweet mercy is nobility's true badge.

The chief speakers, in addition to the Chairman, were the Hon. Stephen Coleridge and Archdeacon Wilberforce, and the resolution of the evening, "That the torture of animals for scientific purposes is morally wrong, and should be totally abolished by law," was unanimously passed. The moral argument against vivisection was strongly brought out in all the speeches, that it is better for us who have other resources of the inward life, to bear our pains until they can be relieved by legitimate means, than that in the hope of relief we should allow the torture of animals, who have no such refuge from pain as is given to man.

THE meeting was well reported in the *Daily News*, the *Daily Chronicle*, and other papers, while by other leading Dailies it was ignored. The following is the greater part of a short leading article on the subject in the *Daily News* :—

The great meeting of the National Anti-Vivisection Society in St. James's Hall, last night, shows the strength and volume of the feeling that exists in this country against the vivisection of animals for the object of medical study and discovery. It is a cheap and easy matter to sneer at these people in this day of science triumphant. But no thoughtful or humane man, whatever his views on the necessities of science, can fail to feel the tremendous seriousness of the issue put before humanity. Human beings are in a position of high moral responsibility towards those whom they call the animals, and it is by no means clear that any medical gain to humanity really justifies the infliction of certain nameless tortures on animals. Great moralists, like Ruskin, have certainly held this view most strongly, and it was as a protest against the introduction of vivisection into Oxford that John Ruskin resigned from his Professorship in 1884. Huxley held the contrary view with equal strength, but he was primarily a physiologist, and he would have been left far behind by the claims of modern vivisectionists. . . . The whole subject is surrounded with a gigantic moral doubt. That doubt rests quite apart from the question of scientific utility into which the medical advocates of the practice naturally strive to draw us. For it is deep question—how far, for human profit, are we justified in torturing animals? Depend upon it, this question is not far removed from the problem how far we may torture human beings. It is an ominous sign that some of the boldest vivisectors abroad advocate both practices.

THE petition promoted by the British Union for the Abolition of Vivisection against the breach of trust involved in the use of the Brown Institution in South Lambeth, for purposes of vivisection, has already received over 20,000 signatures of people in all parts of the country. We understand that signatures can be received up to the 23rd inst., when a public meeting is to be held in St. James's Hall, after which the petition is to be presented to the Home Secretary.

THE tenth annual "At Home" at Winifred House, held last Saturday afternoon, gave a welcome opportunity to friends old and new of realising the happy spirit which pervades this Convalescent Nursing Home for Invalid Children (Mrs. Hampson's Memorial Home), and the admirable work which is being done. The Home, in Wray-crescent, Tollington-park, though surrounded by streets, is pleasantly situated, and has so much garden as to give the impression of a healthy openness, of which the children in fine weather have the full benefit. There are nineteen beds, which are at present all full, ten downstairs for the little ones who cannot walk, and nine upstairs. Many of our children wil be specially interested to hear that during the past ten years their contributions for the support of the *Young Days* Cot, which is one of those downstairs, have amounted to £269. The annual meeting of the

Home is to be held on Monday afternoon, June 17, when the chair will be taken by Colonel Montefiore, who is the medical secretary of the Charity Organisation Society. The meeting will, no doubt, be held, as usual, at Dr. Williams's Library, Gordon-square.

THE NEW CENTURY MEETINGS.

FOR the convenience of our readers we give below a time-table of the National and International meetings during Whit-week :—

SATURDAY, May 25.

3. 0 P.M. Hospitality and Excursions Committee.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Miss M. Pritchard.

SUNDAY, May 26.

11.15 A.M. Service, Little Portland-street Chapel: Preacher, Rev. C. W. Wendté. Richmond: Rev. S. M. Crothers, D.D.
3.30 P.M. Service for Elder Scholars, Essex Hall: Preacher, Rev. J. Page Hopps.
5. 0 P.M. Afternoon Tea for Teachers: Hostess, Miss M. Tayler.
7. 0 P.M. Service for Teachers and Workers, Little Portland-street Chapel: Preacher, Rev. A. N. Blatchford.

MONDAY, May 27.

10. 0 A.M. Conducted Parties and Excursions: Hon. Sec., Mr. Ion Pritchard.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Mrs. J. Bredall.
7. 0 P.M. Annual Meeting, Temperance Association: Chairman, Rev. P. H. Wicksteed.

TUESDAY, May 28.

9. 0 A.M. Sunday-school Breakfast, King's Hall, Holborn.
10. 0 A.M. Business Meeting, Sunday-school Association.
11.50 A.M. Addresses on "Retrospect" and "Outlook," by Rev. H. Enfield Dowson, Rev. C. J. Street, and Miss Marian Pritchard.
2.30 P.M. Annual Meeting, Postal Mission: President, Miss Tagart. Conducted Parties to Dr. Williams's Library, &c., Excursions to Richmond Park, Ham House, Kew, &c.
3.30 P.M. Meeting to consider Scheme for the Superannuation of Ministers.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostesses, Misses Kearne.
6.45 P.M. Communion Service, Little Portland-street Chapel: Minister, Rev. Charles Hargrove.
8. 0 P.M. Religious Service, St. James's Hall: Preacher, Rev. Stopford A. Brooke.

WEDNESDAY, May 29.

9.30 A.M. Devotional Service, Essex Hall: Minister, Rev. E. W. Lummis.
10 0 A.M. Annual Meeting B. and F.U.A. President, Sir John T. Brunner., Bart., M.P.
1.30 P.M. Luncheon, Holborn Restaurant, Officers of District Associations and B. and F.U.A. Committee.
2.30 P.M. Conducted Parties and Excursions.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Miss L. Martineau.
8. 0 P.M. Conversazione, Royal Institute of Painters in Water Colours, Piccadilly.

THURSDAY, May 30.

9.30 A.M. Devotional Service, Essex Hall: Minister, Rev. F. K. Freeston.
10. 0 A.M. International Council: Address by Rev. J. Estlin Carpenter.
10.45 A.M. Welcome to Foreign Delegates: Presented by Rev. James Harwood.
12. 0. "The Sympathy of Religions": Rev. S. M. Crothers, D.D. (Cambridge, U.S.A.)
12.30. P.M. "Religion and Empire": Graham Wallas, Esq., M.A. (London).
1. 0 P.M. Adjournment for Luncheon.
2.15 P.M. Brief Report by the Secretary: Rev. C. W. Wendté (Boston, U.S.A.)
2.30 P.M. "The Contribution of France to Religious Progress": Rev. Ernest Fontanes (Paris).
3. 0 P.M. "The Struggle with Catholicism in Belgium": Rev. James Hocart (Brussels).
3.20 P.M. "The Liberal Mennonites of Holland": Rev. F. C. Fleischer (Broek op Langendijk).
3.40. P.M. "The Thoughts and Experiences of a Liberal Religious Thinker and Worker in Russia": Mr. Valdimir Tchertkoff (Tolstoy's friend).
4. 0 P.M. "Our People and the Revelation of her Soul in Folk-lore and Poetry": Rev. Nicholas Jozan (Budapest).

Meetings of Other Societies.

1.15 P.M. Luncheon to Delegates of District and Local Sunday-school Societies: President, Rev. H. E. Dowson, B.A.
2.30 P.M. Inaugural Meeting, National Conference Guilds' Union: Secretary, Rev. John Ellis (Sheffield).
4.15 P.M. Conference of Unitarian Ministers: Paper by the Rev. C. W. Wendté, "Art in the Service of Religion."
5. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Miss C. A. Lawrence.
8. 0 P.M. Public Meeting, Westminster Town Hall: Speakers, Dr. Drummond, Prof. Reville, Dr. Crothers, Rev. Joseph Wood, Rev. C. W. Wendté, and Rev. W. Copeland Bowie.

FRIDAY, May 31.

9.30 A.M. Devotional Service, Essex Hall: Minister, Rev. L. P. Jacks, M.A.
10. 0 A.M. "Religious Thought in England at the Close of the Nineteenth Century": Rev. R. A. Armstrong, B.A.
10.30 A.M. "Liberal Religious Thought within the Dutch Reformed Church": Prof. B. D. Eerdmans, D.D. (Leiden).
11. 0 A.M. "Switzerland Three Centuries after Calvin": Prof. Edouard Montet, D.D. (Geneva).
11.30 A.M. "The Preservation of the Christian Ideal amid Changing Forms of Thought": Mrs. Humphry Ward.
12. 0 "The Social Activities of the Age and their Religious Significance": Prof. Otto Pfleiderer, D.D. (Berlin).
12.30 P.M. "Wordsworth's Ideals and the Nineteenth Century": Rev. P. H. Wicksteed, M.A.
1. 0 P.M. Adjournment for Luncheon.
2. 0 P.M. "The Liberal Movement in Religion in Italy": Rev. Tony Andre (Florence).
2.20 P.M. "The Liberal Movement in Denmark": Miss Westenholz (Copenhagen).
2.40 P.M. "The Free Religious Communities of Germany": Dr. C. Schieler (Koenigsberg).
3. 0 P.M. "Church and State in America": Rev. C. W. Wendté (Boston, U.S.A.).
3.30 P.M. Adjournment. Reception at the Mansion House, 4 to 6; at 13, Carlton House-terrace, 9 to 11.30 P.M.; and at 9, Ennismore-gardens, S.W., 9 to 11.30 P.M.

Papers are also promised by Prof. Bonet-Maury, D.D. (Paris); Mr. Kristofer Janson (Christiania), "Liberal Religion in Scandinavia"; by Prof. G. Boros, D.D. (Kolozsvar), "Present-day Religious Problems in Hungary"; by Pundit Sastri (Calcutta), "Theism in India"; Prof. J. Saji, and Mr. Zennosuke Toyosaki (Tokio), "The progress of Religious Liberalism in Japan."

The Meetings are open to the public; but in the event of Essex Hall being crowded, preference will be given to those holding Delegates' Cards. Receptions by personal invitation only.

THE May *New Kingdom* is a double number, devoted to the interest of the International meetings in Whit-week. There is a special pictorial supplement, and the number contains altogether thirty-eight portraits, large and small, of some of those who are to take part in the meetings. Of the greater number of these, biographical notes are added. The portraits of some of our foreign visitors are naturally of special interest.

WE are glad to see a note in the *Indian Messenger* of April 21 as to the health of the Rev. S. Fletcher Williams, to the effect that he was making good progress, and hoped to derive the full benefit from his homeward voyage, on which he was to start on April 30. At a meeting of the Executive Committee of the Calcutta University Institute, on April 8, the Rev. Dr. Macdonald in the chair, the following resolution was moved by Professor J. N. Das Gupta, B.A. (Oxon), and adopted unanimously:—"The Executive Committee of the Calcutta University Institute have heard with much regret of Mr. Fletcher Williams' serious illness. They wish to express to him their grateful sense of the value of the help he has given at many times and in various ways to the work of the Institute."

CHRISTIANITY, THE RELIGION OF THE INCARNATION.

II.—Critical.

In the earlier part of this paper an attempt has been made to show why the doctrine of the Incarnation should be regarded as the central one of Christianity, and in what sense that doctrine was to be understood; it remains in the following lines to adduce some additional considerations, and to meet certain objections both to the doctrine itself and to the particular term by which it has been designated.

To begin with the less important point. In one sense, names matter so little as to be indifferent, or nearly so, *per se*. What the discoverer of a new island, or a new planetoid, or a new chemical element, chooses to call his discovery, is a matter for his individual fancy to settle; he may, if he pleases, bestow his own name upon it, and nobody will object. But in another sense names matter a great deal—namely, when they have been habitually associated with certain things or ideas, when a whole mass of associations clusters round them; they then cease to be indifferent, and may neither be employed nor rejected without careful consideration.

If, then, it could be proved that in the present instance a totally fresh doctrinal departure had been made, one that could not be regarded as a legitimate *development* from the accepted doctrine of Christendom, it would be manifestly inexpedient to suggest a non-existent connection between the one and the other by the use of one and the same for both. To speak of God, *e.g.*, as "incarnate" in the whole Universe, inanimate and animate alike, seems defensible only by an appeal to poetic licence. But in the case before us no absolutely fresh departure has been taken; the same doctrine of the Incarnation has actually been taught in the Church, centuries ago, by some who are regarded as masters of religious thought—Eckhart, Tauler, and the glorious author of the *Theologia Germanica*, a work of which so orthodox a man as Luther said that he owed to it more than to any other book, saving the Bible and St. Augustine; moreover, the same term has been used, in the same broad and spiritual sense, by acknowledged and revered teachers in our own communion. Whether it is admissible for an ordained member of an *orthodox* Church in the present day to give this or any other private interpretation to a doctrine the purport of which the formularies of that Church define in a certain way, is a question of interest to those whom it may concern; it does *not* concern those who have subscribed to no formularies, and who consider it the special prerogative of the liberal faith to disentangle what is true from what seems otherwise in the current creed, to sift the permanent from the temporary, to retain the kernel while rejecting the husk. We claim that the meaning in which we have used the term "Incarnation" is its *essential* meaning—namely, that the Divine Spirit which in varying degrees dwells in all God's children, dwelt in a supreme degree in Jesus Christ, who is therefore its chiefest revealer.

The word, then, while it is of course not indispensable, or a shibboleth, is one which we are not disposed to surrender; and our disinclination to part with it is increased by the observation that a simultaneous movement is in progress in many quarters, towards the very theory of the Incarnation which we are advocating. The term links us in a legitimate way with historical Christianity; it has the sanction of our own great teachers; and to repudiate it just as there seems a prospect of a reasonable and spiritual interpretation of it gaining ground in other Churches, likely to afford a common central idea, a bond of union, for Catholic and Protestant, Trinitarian and Unitarian alike, would be a disastrous mistake of the first magnitude.

What we need to be on our guard against—and not in this connection alone—is the temper which loves to emphasise differences, and would, for sheer delight in doing so, widen the gulf between ourselves and the rest of Christendom. To complain, in the present case, of the changing meaning in which terms are employed, is sheer literalism, and should be impossible to a student either of history or of evolution; such changes are inevitable, and the very word "God," used by all men in all ages, has probably in no two ages—possibly to no two men—covered and conveyed quite identical meanings.

But there is a special reason—the legitimacy of the *term* being now assumed—why we as a body should lay renewed and redoubled stress upon the *doctrine* of the Incarnation. The reason itself is patent, but to state it is by no means easy without unintentionally wounding some sensibilities, however one may strive to avoid doing this; nevertheless, it is time that the facts of the case, or what appear to be the facts, should be plainly set forth.

The position is briefly this, that with our changed conceptions of the Universe and of natural law our conceptions of God have been changing, and the naïve deism which consciously or unconsciously looked upon Him as a magnified Man is to us possible no longer. We feel with painful acuteness our inability to conceive of Him, and—in a less acute manner—the danger we are in of letting His reality slip away from our grasp; His unknowableness comes home to us with a novel force, and the result is bewilderment and spiritual dearth. The old arguments from design in Nature and so forth, which once were satisfying to the intellect at least, are so no more to the same extent; and with every wish that it were otherwise, it is impossible not to feel that in the case of many the former certainties have faded, or are in process of fading, the door being opened wide to agnosticism, ethical culture, and such like substitutes for religion. Without saying that our body of churches suffers more from this tendency of the times than others, it is not difficult to see why we should be specially open to its effects. We have no external authority to invoke; the mere circumstance that such and such a belief is taught by Scripture or enjoined by a church, impresses us little; what we are to believe, our conscience must approve, our reason acquiesce in. For this cause alone, those intellectual currents which have caused so much perplexity in other quarters of the religious world, were certainly not likely to leave ours untouched.

Let it, however, be admitted that all the questionings of our day can be satisfactorily answered by a true philosophy,—yet there is still all the difference between a philosophy and a religion; and the former cannot take the place of the latter. An intellectual creed, however faultlessly argued, is bound to lack vitality and motive power, for it makes religion "the acceptance of a proposition that is proved, instead of the consciousness of living relations to a living God personally recognised."—(Thom.) But without pursuing this line of thought, we come back to the fact that men are conscious to-day of greater difficulties in the way of "natural religion" than at one time; they "know that they cannot know" immediately, by the exercise of their faculties, an Infinite, Timeless, Unconditioned, Omnipotent, Omniscient, Omnipresent Being.

Now we are, as a religious communion, in this peculiar position—speaking of a very generally prevailing temper—that we have undertaken to show the possibility of such immediate, soul-satisfying knowledge of God as our faculties render impossible. We have in large numbers rejected the idea of a *mediation* of such knowledge, from a notion that to accept it would be somehow derogatory to our faculties. In other words, we have vastly over-estimated our powers; and by an irony of fate we have been encouraged in this over-estimate by some exceptional and prophetic souls among us who, having a clearer and less intermittent vision of God than the overwhelming majority of their fellow-men, generously credited the latter with their own capacities. But the average mortal is neither a Wordsworth nor an Isaiah, and neither in the domain of Nature nor in that of aspiration is He whom the heaven of heavens cannot contain, fully enough revealed to him. And thus it is to be feared that our claim—which the rest of Christendom has never credited—as to our ability to gain perfect access to God directly and immediately, has been in too many cases, not to say in all but exceptional cases, considerably in excess of the facts. We have proclaimed ourselves capable of breathing the highly-rarefied air of a highly-abstract theism—but the world professes to discover in us symptoms of spiritual dyspnœa; we have vaunted the sustaining qualities of the religious food on which we found it possible to subsist and flourish—only to have it hinted that our state exhibits the marks of spiritual inanition.

We have, in short—or many amongst us have—attempted an impossibility, and there is no dishonour in owning it; above all, there is no dishonour in reconsidering our position and trying to emerge from the barrenness, or what one of our writers has recently called, without encountering reproof, "the doctrinal poverty of liberal theism." If our attempt to transcend the limitations imposed upon us by the constitution of our minds has ended—as such attempts are bound to end—in comparative failure, may it not be our wisdom to abandon our *non possumus* attitude, and to seek for a means of fuller and readier access to God than is offered, *e.g.*, in the ministry of Nature, or in what Martineau called "the faint oracles of our better selves"? May it not be possible that the collective Christian consciousness has *not* been utterly mistaken in finding that supreme means of approach to God, that supreme revelation of God, in the person of Jesus Christ?

The millions of Christendom testify with one voice that that revelation grows immeasurably clearer in his person than in aught or anyone besides—that no other

kind of revelation, nor all of them together, suffice to give them that certain knowledge of God which they require for their souls' health. We, on the other hand, or a large proportion of us, seem to be merely bent on demonstrating the contrary—namely, that it is as easy to come into communion with God apart from Christ as through him, and we persist in the effort, in spite of the answer of results writ so large that he who runs may read them. Is it to be wondered at, if in circles outside our own the suspicion finds occasional expression that there must be just a touch of obstinacy in this immovable refusal to recognise that of all the channels to God Jesus Christ is the most direct, the most natural, the one that bears the most unmistakable marks of being providentially opened to us?

The recognition of this fact does not involve the denial of the existence of other channels, other means of revelation, though it involves their subordination to this one. To vary the metaphor, no one denies the illuminating power of a candle by declaring it to be inferior to that of an arc-lamp; while to reject the aid of the latter, and to grope one's way by the former, would hardly be a reasonable proceeding. Now what the Christian Church holds is, that Jesus Christ is the True Light, at whose appearance all others pale their ineffectual fires—even as moon and stars vanish when the sun rises in the Eastern sky. By the ascription to him of that exalted office and position, Jesus is not necessarily assigned an isolated place, or put into a category by himself; the difference between him and us is still one of degree, not of kind. On the other hand, his supremacy is certainly asserted, nor is it easy to understand how anyone claiming the name of Christian can call that in question. And this office and position of Revealer and Mediator Jesus can only hold by reason of the Divine Spirit dwelling in him in supreme measure—by reason of his being the supreme type of the Incarnation.

But is it true? The question is inevitable. "How do we know that the Spirit of God dwelt in this man in a unique degree? What are the evidences offered? What verification is there forthcoming for all this?" Two quotations, the one from Mr. Armstrong's "God and the Soul," the other from Mr. Thom's "Christ the Revealer," will answer these interrogations better than could be done in any other way.

We must give up the idea that we are to decide whether to believe a thing by considering whether it can be proved or not. For no truth whatever can be proved except by first making assumptions which cannot be proved. But we are not left without practical tests of truth which serve our purpose. What are these practical tests? The chief of them is: "Does it work?" . . . Suppose a man says that the granite road is solid; every step he makes upon it day after day, and year after year, more and more confirms his conviction. The doctrine works: and in the long run that will be the surest ground of his belief.—("God and the Soul," p. 51.)

What are the evidences of Religion when Jesus Christ shows us the Father? There are no evidences but a spiritual apprehension of the human Image of God's Goodness, and if we have no eyes to see *that*, testimony, miracles witnessed or miracles reported, will no more convince or convert us, than they converted the Jews who knew not the Father nor him, who could not see the Divine lineaments in the form of a Servant: it is not logical inference, but spiritual manifestation, the shining in our hearts, as the Apostle says, of the light of the knowledge of the glory of God in the face of His Son. And thus all that can with truth be called Religious Evidences are our spiritual experiences themselves, which are either the direct action of God's Spirit upon ours, or the action of His Spirit upon us through the medium of the universe which is His mirror, or through the mediation of one of His children who is in fuller communion with Him than we are, and therefore manifests Him more mightily than we do—until the manifestation reaches its height in that Son of God and Son of Man in whom was the fulness of the prophetic spirit and the filial life. It is true that history has *preserved* for us the mightiest of these manifestations: we owe it to testimony that we are now in possession of the Life of Christ; but it is not within the province of testimony to prove that Life to be divine. . . . Our Lord, as of old, receives no testimony from man in this sense—God Himself is his witness when He finds for Himself a new access to each man's soul through His Image in His Son.—("Christ the Revealer," pp. 111, 112.)

The credentials of Christ are not of a nature to be established or affected by historical and textual criticism—they are neither confirmed nor invalidated by theories regarding the origin and date of the Gospels; he makes his appeal to our spiritual nature, not to our argumentative capacity, or to our faculty of settling thorny problems in history. Moreover, it cannot be too earnestly urged that there is a higher than merely historical truth—the "truth" of the shorthand report and the photograph. What makes the Fourth Gospel *truer* than the Synoptic records is not its quality, or lack, of accuracy, but the fact that it offers a spiritual *interpretation* of the life and personality of Christ, which the world has not yet outgrown. He may or may not have uttered the sayings "I and my Father are one" and "He that hath seen me, hath seen the Father"; but whether he did so or not becomes frankly immaterial, by the side of the much more important question, whether these assertions are true in themselves, *i.e.*, true as statements of the relation of Jesus to God and man.

We have already admitted—we would even insist—that that question is not to be answered by appeals to external evidence: the consciousness of Christendom has answered it for itself, and it is not our wisest moods which will light-heartedly challenge that verdict. We refuse utterly to believe that it is a blind and clumsy accident of history which has singled out this man rather than any other to stand in the position of God's chief Revealer to His children; we find it easier and more rational to believe that mankind, in gladly acknowledging the supremacy and mediatorship of Christ and holding his name above every other, has obeyed a profound instinct, more powerful than logic, which teaches the soul to turn to where it will find fit sustenance. To-day, as nineteen centuries ago, men are touchingly eager to "see Jesus," because they divine his unique power to "show them the Father." That power was his because he was "full of the Holy Spirit"; and the religion which his personality initiated must remain for evermore the Religion of the Incarnation.

Clifton. J. WARSCHAUER.

LITERATURE.

THE APOSTLE PAUL.*

THIS is a painstaking and scholarly study of the life and teachings of the Apostle Paul. The biographers of Paul may be divided into three classes. The largest class consists of those who believe, or think they believe, what Paul believed: they write as disciples and followers. The next class consists of those who disbelieve, or think they disbelieve, in what Paul believed: they write as critics, and may be subdivided into the friendly and the unfriendly critic. The third class consists of those who, while disbelieving in Paul's form of doctrine, believe in the spirit of it: they write as friends, loving the man, confident of the inner truth of his teaching, and their aim is to reinterpret his doctrines in terms of modern thought.

In former days the first class had it all their own way. Paul was treated by Trinitarians as a Trinitarian and by Unitarians as a Unitarian. He was shown to have meant whatever his biographer believed. Then followed the historic school; the aim of that school was to be unprejudiced, to see things in white light, to be unmoved by liking or dislike. They wished to leave themselves and modern thought entirely out of account; their business was to see Paul and his times and to state what they saw. They felt the duty laid upon them to "nothing extenuate, nor set down aught in malice." Whether it was the life of Paul or Confucius or Socrates, emotion must be suppressed: there must be no attempt to improve the occasion and to use Paul or Socrates as arguments in doctrinal controversy to-day. We have to understand them as they were, and we cannot do this unless we are unselfish: there must be no attempt to make denominational capital out of them: the desire for sectarian aggrandisement has been the besetting sin of ecclesiastical biography. This self-less school has done a great work, and was a witness to the majesty of truth. It set before itself a very unpopular task. We are not attracted by the cold unimpassioned seeker after historic fact: he received little encouragement except from his own conscience. It needed a patience and a self-repression, and a resolution to write books which would not sell, that amounted often to heroism. That school was stronger twenty or thirty years ago than it is to-day. It was part of that scientific love of seeing facts for their own sake, and of following truth for its own sake, which led to great results in many directions. I am afraid it has to be admitted that men cared more then for seeing the thing as it is, the thought as it was, than they do now. The love of truth in this sense was more generally felt. At the same time this kind of truth-loving seems to us to have something materialistic in it. The scientific man was concerned with reading the story of Nature, and with explaining how one part of the story depended on, and arose out of, the next. He wanted to see each part as it was, and its relation to other parts; but he did not concern himself with it as an expression of the thoughts of God. The ecclesiastical historian of this school was concerned with reading the

* "Paul, the Man, the Missionary, and the Teacher." By Orello Cone. London: A. and C. Black. 1900. 10s. 6d.

story of Christianity; he wanted to see and to describe what Paul thought, what John thought, and how Christian thought developed. But the question what was true in Paul's teaching or John's teaching did not concern him. He did not think of Paul and John so much as great human souls expressing under God's influence their highest thought and with a message for to-day: he looked at them as necessary links in an evolution of ideas.

Now to the third class of biographer, Paul is, first of all, a great personality, a great religious genius. To understand the form of his thought, you have to study him in relation to his times and as a link in a chain. But above all he is an impassioned human soul, expressing in his own way—a very different way from ours—feelings and thoughts which are permanently true. Behind changed methods of expression, behind the process of development, this biographer sees the common human soul, with the same needs, the same love, the same faith.

There is a good deal in Dr. Cone's book which is sympathetic as well as scholarly, but on the whole he must be placed amongst the friendly critics. He devotes long chapters to Paul's doctrines of the person of Christ, of Sin, of the Atonement, of Faith, and other things. These chapters are marked by great care and industry. He brings together Paul's various statements about sin or the atonement; he shows their logical connection, he shows their relation to Judaic thought, he quotes and discusses the opinions of other critics upon various points.

It is all very painstaking, very impartial, and very dull. We do not feel any sense of sin in ourselves as we read about it: we marvel how great men like Paul could have had such antiquated views: no doubt it is quite true that he had them, but then he had something infinitely more as well. We want a treatment of Paul's doctrine of sin and the atonement which, while it does not conceal Paul's mistakes or bigotries, makes us feel that here was a man like ourselves, only a great deal better and wiser: we want to see in his doctrine of the atonement something more than an interesting development of thought under Jewish influence: we want to see something in it which we can believe, something which is eternally true. Unless there is something human and divine about it, not merely Jewish or Greek, there is an end of all interest in such studies except for scholars. If the atonement meant something for Paul the man, not merely for Paul the Jew, it must mean something for us to-day. It is entirely right that a biographer should describe to us accurately, even at the risk of being dull, the system through which he expressed his thought. It is right that we should have Paul the Jew, the Pharisee, the Scholastic brought before us; but we want to see more of the man. No doubt there is a danger that in efforts to reinterpret doctrines like the Pauline Atonement or the Johannine Incarnation, we may misinterpret and put our own thoughts into them. Nevertheless, there is something to be interpreted. The position that completely false doctrines cannot work good, and that at the heart of the doctrines of all great good men, some permanent truth is to be found, this position seem to us irrefragable. We may be a long way yet from fully realising the eternal significance of the orthodox doctrines of the Incarnation or the Atonement; but we are upon the road if we feel that there really is some significance about them.

HENRY GOW.

ARTICLES IN THE REVIEWS.

THE *Monthly Review* contains an article by the author of "Pro Christo et Ecclesia" on "The Protestantism of Christ," which in a thoughtful study is described as the type to which all earnest religious reformers must conform. The protest of Jesus, it is said, was "The pushing of the large divine goodness against the narrowness of man's religion."

The existing church said, "Obey the letter." He replied, by precept and life, "The letter killeth"; and this phrase really sums up the whole of his opposition. But the Protestantism of Jesus was only a small, though essential, part of his message. The larger share of his time was given to preaching that "the Spirit giveth life," and the effect of his Protestantism can only be fully understood when considered as a part of the total effect of his whole teaching, as in the case of any other reformer. Two things only as regards this completer view can here be noted—that the extreme temperance of his Protestantism left the more room for his constructive work, and that the substance of that constructive work consisted in truths which, although they must eventually break up a dead letter, were on such a different level that they did not obviously clash with it. He hid in the heart of Judaism a life principle which must ultimately break the shell, not only of its formulae, but of all successive formulae as they are outgrown.

The test of this ideal is then applied to the Protestantism of Luther, and of the Oxford Movement and its Evangelical opposite, and the conclusion is:—

> The true heirs of Luther's gospel are those who look to the future rather than to the past for the perfect creed; who are able to work intensely, by prayer and by such form of expression as is given to them, to show forth the inexorable quality of love which will have nothing less, as the final word from any man, than holiness. Such men are, indeed, the true successors of the Jewish prophets, of every true reformer within the Church of Rome or in the ranks of historic Protestantism. They approach the example of Jesus. That example would seem to have little place in the hearts of men who make contradiction an abiding element in their religious zeal, and direct their chief efforts against things external which cannot defile.

Enthusiastic followers of Tolstoy will perhaps find a wholesome discipline in reading the article entitled "The Wrong Tolstoi," which contrasts the novelist's extreme theories with his own practice and declares:

> Tolstoi is not a Tolstoyite: he is an amiable character who has somehow strayed out of real life from the pages of "Tristram Shandy" or "The Caxtons."

The article is somewhat contemptuously written, but its criticisms ought to be faced. There is also a very sympathetic study of Charlotte Yonge, and an interesting article on Lady Hesketh and "Johnny of Norfolk," the cousin who took such devoted care of Cowper during the last years of his life. The illustrated article is by Professor Waldstein on "Recently discovered Greek Masterpieces," telling especially of the bronze "Hermes" recently found off the island of Cerigo, after an immersion of probably 2,000 years under the sea. Lovers of Greek art should by all means read this article.

To the *Contemporary* Dr. E. J. Dillon contributes a trenchant article on "Micawberism in Manchuria," describing but not explaining the puzzle of British policy in the Far East, and expressing his own view in these words:—"The partition of China, whether it takes the form of an annexation or of 'spheres of influence,' seems, so far as one can now judge, a measure fraught with disaster to all concerned. To qualify it from the ethical point of view is, of course, superfluous." Mrs. Bernard Bosanquet writes on "Cheap Literature," of the cheapest and most primitive sort, with sympathy for the readers, of whom the girls seem to have better matter provided for them than the boys, and with a wistful looking forward to something better. Other interesting articles are M. Jules Legrand's on "Church and State in France," and Mr. Richard Heath's study of "Christianity and the Democratic Ideal." The following striking passage is near the conclusion of this latter article:—

> Do the poor suffer simply for their own sins? Are they not rather the vicarious sufferers for the sins of society? So *the Poor Man* died because of the universal iniquity. Men were so bad, injustice so deeply rooted in human society, the canker so deep and far-reaching that a being like Jesus coming into the world must inevitably become its victim. He died for the sin of the world.
>
> The darkest hour is just before dawn, and so, notwithstanding the widespread oblivion of this fundamental truth, never for ages have men been so near the true appreciation of this aspect of Christ's death, and that because they are just beginning to understand the Democratic Ideal. That ideal involves human solidarity, and it is human solidarity that renders vicarious suffering able to heal and cleanse the wounds and sins of Humanity.

In view of the present education crisis the article on "The Education Muddle—and the Way out," by Mr. T. J. Macnamara, M.P., in the *New Liberal Review*, will be read with interest. It describes the effect of the Cockerton judgment, and shows how for years the Education Department had itself encouraged Higher-grade education, which is now declared to be beyond the province of the School Board. As to the need for a stronger public opinion in the matter of education in this country Mr. Macnamara says:—

> I see Great Britain floundering along, spilling her blood simply to open up new markets for her more highly equipped antagonists. I see nothing but failure for the future unless we promptly realise that nowadays the battle is not to the strong, but to the best educated.

The *Fortnightly*, also, has an article on the same subject, "A National System of Education," by Cloudesley Brereton, who pleads for the County Council as the best education authority. Other noteworthy articles are "Charlotte Mary Yonge," by E. N. Cooper; "Mr. George Murray Smith and the Dictionary of National Biography," by W. E. Garrett Fisher; "Newman and Sabatier," by Wilfrid Ward, calling attention to the striking parallel between Newman's "Development of Christian Doctrine" and Sabatier's treatment of dogma in his *Esquisse d'une Philosophie de la Religion*. The first article is by Sir Robert Hart on "China,

Reform and the Powers," which, as we stated last week, also appears in French in the *Revue de Paris*.

AMONG THE MAGAZINES.

This month's *Cornhill* opens fitly with a tribute to the memory of the late Mr. George M. Smith, for so many years the head of the firm of Smith, Elder and Co., and the founder of the magazine, of which Thackeray was the first editor. Mr. Leslie Stephen, also a former editor, writes the tribute, speaking very highly of the distinguished publisher's great business faculty and true chivalry, which made co-operation with him so thoroughly satisfactory. Mr. Stephen knew him first when he was launching the *Pall Mall Gazette*, and looks back upon years of the most cordial friendship. A publisher is surely to be remembered with honour who enjoyed the unbroken friendship of Thackeray and his daughters, Browning, Millais, Matthew Arnold, and other distinguished authors. What Charlotte Brontë thought of him in his younger days not only her Life but her picture of Dr. John in "Villette" bears witness. He is remembered as a gallant English gentleman, a contemner of foppery and humbug, the ready champion of the weak, full of generous sympathy and the most sound-hearted affections. The great "Dictionary of National Biography," so admirably carried out and with such wonderful precision in the publication of its many volumes, will remain a monument of Mr. George Smith's honourable ambition and generous enthusiasm as publisher. Of this Mr. Leslie Stephen, who was the editor of the earlier volumes, writes:—

> Both the *Cornhill* and the *Pall Mall Gazette* brought him into connection with the ablest writers of the time, and provided for many of them an opportunity of gaining a wide audience. The most conspicuous proof, however, of a disinterested love of culture was given by the "Dictionary of National Biography." The first suggestion was entirely due to Smith himself; although his original plan (for a universal biographical dictionary) was too magnificent to be carried out. His part in the work was also the essential one. There would have been no difficulty in finding editors by the dozen; but if Smith had not been ready to incur a vast expenditure, and to take for remuneration only the credit of a good piece of work, another publisher could hardly have been found to take his place. Smith had shown that he could be a lavishly generous publisher in his dealings with Thackeray and George Eliot. In such cases, though a mean nature does not see it, generosity may also be the best policy; but in the case of the dictionary, the generosity was its own reward.

In the *Sunday Strand* will be found illustrated articles on the Royal Mausoleum at Frogmore and the new Bishop of London. The modern fiction in this magazine, we confess, seems to us much more useful and wholesome than the fiction Mrs. L. T. Meade is making out of the old Bible stories.

The *Woman at Home* opens with a first chapter on "Our popular Queen Consort," by Mrs. Sarah A. Tooley, author of the "Personal Life of Queen Victoria," and in the same number Miss Stoddart continues her "Chapters from the Life of Mr. Chamberlain," in which she has now reached the year 1885, giving this month a number of amusing portraits and a picture of an orchid-house at Highbury.

The *Strand* publishes an interesting letter of Lewis Carroll's, written in May, 1859, telling of a visit to the Tennysons at Farringford. In the evening, smoking in Tennyson's den, they got upon the subject of clerical duty, and he said, "he thought clergymen as a body didn't do half the good they might if they were less stuck up and showed a little more sympathy with their people. 'What they want,' he said, 'is force and geniality—geniality without force will of course do no good, but force without geniality will do very little.' All very sound theology, to my thinking." The proof sheets of the "Idyls" were lying on the table, but Tennyson would not let Mr. Dodgson look at them. There is also a short article on "A Cure for the Drink and Drug Crave," with a portrait of the late Dr. Keeley, the American surgeon who discovered the "Keeley Cure," and an account of his work. After twenty years' experience it is claimed that this system of treatment by regular hypodermic injections, and the taking of medicine for some four weeks, is an almost unfailing permanent cure for the deadly craving, and that it has in fact cured thousands of cases in America. For about nine years an institute has been at work in London, watched with the deepest interest by temperance reformers, and particularly by a committee, of which Canon Fleming is the chairman. Their verdict is that "success has been the rule and failure the exception."

LIFE'S PATHWAY.

Like a street of many turnings, so is Life;
Each turn bringing something new amid the strife
In life's busy thoroughfare.
Joy rubs shoulders with dull care,
Hope cheers hearts in deep despair
All the way.

In the morning, when the dawning opens bright,
And the gladness leaves the sadness of the night,
There are hearts that wildly beat
To the sound of many feet,
As they hurry in the street
All the way.

There is business to be done, there are battles to be won,
Ere the toilers seek their rest with the setting of the sun;
Yet the ever-trusting soul
Marches on towards the goal,
Though the clouds in tempest roll
All the way.

There is triumph in their song, as they bravely march along,
With the flag of common friendship floating o'er the mighty throng;
They are victors in the fight,
Though it ended with the night,
Yet their faith was for the right
All the way.

For bright hope is ever nigh, and truth can never die
While the star of glory glitters like a beacon in the sky;
Shining clearer, ever clearer,
Binding loving hearts still dearer—
Drawing men for ever nearer
All the way.

T. W. Farmer.

OBITUARY.

WILLIAM LOBLEY.

We regret to record the death of Mr. William Lobley, of Bradford, which occurred at his residence at Shipley on May 9. Mr. Lobley, who was in his seventy-first year, was a native of Horsforth. In 1860 he purchased a printing business, which is still carried on under the style of "W. Lobley and Sons," at Queen's-gate. As a young man he was very active, and took an intelligent interest in Liberal politics and other reforming movements. His political and municipal interest commenced nearly half-a-century ago, and practically up to the time of his death he was ever to the fore in all the public life of his party. Twenty-three years ago, after he had served for eight years as hon. secretary to the Liberal Association, he was appointed paid secretary and registration agent, arrangements being made by which he could continue at the head of his own business at the same time. Mr. Lobley held this important political appointment continuously, to the great advantage of local Liberalism in all times and circumstances, until, feeling the advance of age, he retired about a year ago. Upon the occasion of his retirement his political friends made notable recognition of the services which he had rendered to them—at a not inconsiderable sacrifice of personal interests—by presenting him with an illuminated address and a gift of £1,000. In 1876 Mr. Lobley entered the Town Council, and served successively as Councillor and Alderman until 1895. He left the Council with a record of municipal work which was quite in keeping with the high reputation which he had acquired as a political organiser. Mr. Lobley was a Unitarian by religious conviction, and attended Chapel-lane Chapel. He was one of the oldest of the local members of the Manchester Unity of Odd Fellows, the oldest Past Grand Master of the district, and a trustee, and probably the oldest member of the Commercial Lodge. He was one of the founders, and was for many years on the Committee of the Bradford Friendly Societies' Medical Aid Association. Mr. Lobley's death was due to an attack of acute pneumonia. If he had lived a few days longer he would have celebrated his golden wedding. The funeral took place on Monday at the Undercliffe Cemetery. A short service was conducted at the house by the Rev. E. Ceredig Jones, who also officiated at the cemetery. In the course of a brief address at the graveside he said those who were most intimately acquainted with their departed friend would recall his many amiable qualities and sterling virtues. He was a man of strict integrity, one who had a very high sense of his duty, and, as such, he would be gratefully remembered by a very large circle of acquaintances. He was a man of many gifts, some of which he had carefully cultivated in spite of all hindrances. As a youth he availed himself of every opportunity of self-improvement within his reach, and thus he qualified himself for useful citizenship. Whatever his hand found to do he did it with his might. This was especially the case with his work in connection with the great party to which he belonged. To him the principles which he professed were matters of profound conviction, and he advocated

them with a consistency and devotion which were beautiful to witness. He was often called upon to do work of great difficulty, but all parties would agree that he attended to the duties of his office with clean hands and a pure heart. He was a good citizen, a true patriot, and a faithful friend. Might it be their earnest prayer that the rising generation would have the grace to imitate his love of truth and justice and his devotion to the public good.

MRS. E. HARROWIN.

By the death of Mrs. E. Harrowin, which took place on Saturday last, the congregation of the New Gravel Pit Church, Hackney, have lost another of their old and valued members. In her youth Miss Johnson, as she then was, was intimately associated with the day-school for girls connected with the church. She is well remembered as its zealous and devoted teacher, whose gentle and refining influence was deeply felt by all who came in contact with her. In the year 1864 she left England to be married, and the twenty-two years of her married life were spent in Australia—at Melbourne. After the death of her husband in 1886 she returned to Hackney to keep house for her widowed brother, the late Mr. H. Johnson, and then took her place as one of the active workers of the congregation, and was ever to be found where sympathy and kindness were needed. She may be said to have conducted the mothers' meetings to the end, for within a few days of her death she wrote a letter to the mothers, and on the very day she died she had made arrangements for a tea to be given them. In a modest and retiring manner she helped and comforted many who will sorely miss her brave spirit from among them, and her purse was always open to the poorer members of the Friendly Society, who frequently mistook her private charity for benefits conferred by the society. Mrs. Harrowin had no children. Her loss is mourned by two nephews, Messrs. Henry and Alfred Johnson, and by all who had the privilege of being admitted to her staunch and genuine friendship.

EDMUND MILLS.

THE death took place at his residence, Whalley-road, Accrington, on May 8, of Mr. Edmund Mills, Chairman of the Unitarian congregation in that town. He was born at Bury, and brought up as an Independent. He removed in early manhood to Accrington. There he became a Unitarian, and in company with a few others helped to gather a Unitarian congregation together in the face of many difficulties. He was a trustee of the building, and a representative of the congregation on the Committee of the North and East Lancashire Unitarian Mission. For many years he rendered excellent service in the Sunday-school. He retired some five years ago from the responsible post that he had held in the district, and it was hoped the church might have had the advantage of his wise counsel for many years, but an unexpected affection of the heart caused his sudden decease. Mr. Mills was much respected in the town, and was a trustee of the Mechanics Institution. He leaves a widow, three daughters, and three sons, of whom the Rev. Herbert V. Mills, of Kendal, is well known. The interment took place on Monday, the Rev. Walter H. Burgess officiating.

THE CHILDREN'S COLUMN.

"Love Your Enemies."

I THINK it would be difficult for most of you to find your enemies—real enemies, I mean. Certainly, if you are happy and good-natured at this moment, it would be impossible. Indeed, I don't believe that you have any. So how can you love them?

All the same, there are times when you *think* you have enemies, and it is about these imaginary enemies I want to say something. Our enemies, of course, are those who wish or do us harm. And we do sometimes imagine this of other people, and they seem to us our enemies.

First of all, there are the older people who won't let us do what we have set our hearts on doing at this moment. "No," mother says, "I can't let you play with Percy this afternoon," or "I can't take you to the Hippodrome on Saturday," or "I don't want you to go to the river to swim." How trying that is! Mother has really the best of reasons. She is thinking of your good all the time. But you are angry, and you say, "Mother never lets me do what I like. She doesn't want me to have any fun. I wish I hadn't any mother." For the moment mother seems your "enemy."

Then there are the other people who insist on our doing what we don't want to do. The teacher who gives us such hard lessons, and will have the exercise-book written neatly, and makes us stay after school hours when our work isn't done properly. What a disagreeable person he is! He is our enemy surely. We know he isn't so hard on any one else. He is always on the look out to catch us. It must be that he dislikes us, and does all this on purpose to vex us. Or perhaps it is the master who is trying to train us to do our work thoroughly and well. It is very unpleasant to have so much fault found with us. We don't see any need for being so particular. The master must have a spite against us, must dislike us. He is our enemy. And already dislike to him springs up in our minds.

Another kind of enemy is sometimes found among our schoolmates or playmates. It is the one who succeeds better than we do, the one who takes the prizes we hoped to win, or the one whom everyone is praising and holding up as our example—for being so pleasant-tempered, or bright, or industrious, or orderly; or who is so popular with the other children, and whose very presence makes us feel small, and dull, and left out. All this painful feeling we carry over to this other boy or girl who is the occasion of it, and it seems to us that he enjoys humiliating us and making us feel inferior to him, that he does it on purpose, and we begin to dislike him and think he dislikes us and is "our enemy."

Then—and this is, perhaps, commonest of all—there is the somebody we don't like, we don't know why, but we have to find some excuse for it, and the readiest one is, that he doesn't like us. And we really make ourselves believe it. Perhaps we are conscious of having said something unkind about him, or done some unkind thing to him. Perhaps we only want an excuse for doing one. Then we say to ourselves that he is "our enemy," and this seems to justify us in doing him some harm. It seems to justify us in seeing a bad motive in everything he does, and the worse we can imagine him to be the more justified we seem to be in hurting or vexing him.

I read the other day about a little boy who came crying to his mother because Johnny had hit him. "Well," said his mother, "did you hit back?" "Yes," said the little boy, "I did hit him back first."

I am afraid we often do the hitting back first. We begin, and when the return blow comes, we say, "Oh, what an enemy! What an offensive, hostile, resentful person this is! Unless I get rid of him there will be no living in peace for me." And it is we ourselves who have made this enemy.

If we notice who it is that we call "our enemy," every now and then, and for the time feel to be our enemy, we shall find he is, generally, one or the other of these three kinds—some one who won't let us do what we like; some one who gets ahead of us; some one whom we don't like, or have injured in some way.

Now there is one comfort in children's enmities: they are very short-lived, and he who is the "enemy" of to-day may be the friend of to-morrow. But while they last they make us unhappy, and sometimes ill-natured, perverse, and wretched.

And though the enemies we have been thinking of are imaginary enemies, the best way to vanquish them is Jesus' way—by loving them. The heart full of love, which will dissolve real enmities, will dissolve these fancied ones. In thinking kindly of people, we are sure to think more justly of them. All this imagined offence melts away. We see they are *not* trying to harm us. We see that they are *not* so exacting and unreasonable, and are *not* doing things on purpose to vex us. We see that the one who gets ahead of us often does not do so out of spite. We see that the person who now feels unkindly to us became so through our fault. And then the anger and sullenness and ill-will melt out of our hearts as a fogbank does when the sun shines through it. And our enemies?—why we see that there are none.

A poor insane woman came to me the other day and told me about her enemies. Her whole family were her enemies, and her old friends. Everybody was her enemy. And it was terribly sad to see a life thus darkened—living in a world of "enemies." But everyone could see that this poor woman was under illusions, and pitied her. To be insane is simply to be under illusions, and to think everyone one's enemy must surely be the worst of all illusions. We go a little way in that direction when we let ourselves think of others as our enemies. To think it leads us to believe it. To believe it leads us to act on it. To act on it may make them so. Try to think of others as your friends. Try to believe them so. And, acting on that belief, you will make them so. "Love your enemies." C. A. F.

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LONDON, MAY 18, 1901.

MINISTRY TO THE POOR.

THE annual meeting of the London Domestic Mission, of which we published a report last week, called attention to a religious work of the very highest kind, which commands the devoted service, not only of the men whose whole life is given up to ministry among the neglected poor, but in greater or less degree of a large number of our people who help in the manifold activities which centre in the Missions.

The Domestic Mission Society, established in London sixty-six years ago, has at present charge of three stations—the George's-row Mission, in the East, under the care of the Rev. F. SUMMERS; the Bell-street Mission, Edgware-road, under the Rev. B. KIRKMAN GRAY; and the Rhyl-street Mission, Kentish Town, under the Rev. W. WILSON. Similar work is done at the Mansford-street Church and Mission, Bethnal Green, under the Rev. W. G. CADMAN; at the Blackfriars Mission and Stamford-street Chapel, under the Rev. FREDERIC ALLEN; and at Durning Hall, Limehouse, under the Rev. JOHN TOYE; and now we are told that this is the work which must be done also at Bermondsey, unless that post of duty is to be abandoned.

If any of our readers doubt the value of such work, or the urgency of its claim upon their practical sympathy and support, we ask them to procure a copy of the last annual report of the Domestic Mission Society, which may be had at Essex Hall, and to read the reports of the three missionaries. They will then see how much is being done to carry the influences of earnest religious faith and human sympathy to the poor in the most needy quarters of the city, to bring some touch of brightness into dreary lives, to ease heavy burdens, to give fresh strength and courage to those who are baffled in what too often seems a hopeless fight, to train the children and young people in useful knowledge, in pleasant occupations, and to afford wholesome recreation and helpful companionship to young and old alike. They will then see also how great is the variety of activity centred in the Missions and in how many ways people of ordinary capacity, if only they have hearty good-will and a little self-devotion, that will bend itself to humble tasks, can lend a helping hand.

The constant cry of our Missionaries is for more helpers, to extend the beneficent influence which the Missions are so well able to exert; and this year there is a special appeal for more recruits to throw in their lot as friends among the poor, to strengthen the humanising forces, which *simply by being there* must defeat the brutalising influences of dreary city life. Thus Mr. SUMMERS deplores the increase of Hooliganism in his district, and tells of his efforts to counteract it by means of the gymnasium; and Mr. KIRKMAN GRAY has a similar lament to make, as will be seen from the following passage in his report :—

> My work as a religious teacher has been rendered more difficult this year by the working of an evil influence in English society from which we have not escaped. There are different judgments on the policy of the South African war; but the bad temper it has let loose at home is only too obvious. There has been an increase of rowdiness in the streets; a craving for excitement and tales of carnage in literature and on the stage; a disinclination for serious interests or even quiet enjoyment; a carnival of the unruly elements in human nature. The evil has been accentuated in this district by its proximity to the route of the various military processions. This unhealthy excitement has affected us in spite of the fact that opinion in the district has been largely opposed to the war. But the influence I speak of is more subtle than opinion, and has worked as a bad leaven in many against their own judgment. It is hard for the Christian spirit to penetrate where this violent spirit is prevalent. But the increased need has been an added incentive to preach the spiritual service of God, which must be in gentleness, without self-seeking; and which demands a personal consecration of the individual life to the Prince of Peace. This is the message I have tried, with however little success, to deliver and explain.

Mr. GRAY at the annual meeting made a very earnest appeal for help in the work of his Boys' Club. The Men's Club, as will be seen from his report, is now well established, and he has also formed a club for lads of from fifteen to eighteen, in which, at that most critical period of their growing life, there is an opportunity for young men of character and education to do inestimable good, by joining them in frank companionship, as friends and elder brothers, to share the interests of their reading and their games, to enlarge their range of thought and sympathy, and to give out of their own store, chiefly in unconscious influence, what will help to build up honourable and true men. Then in addition to the work of the club, Mr. GRAY stated that he could not at present do anything for these lads on Sunday, unless another teacher would volunteer, since at present he was occupied with a class of somewhat younger lads. One other need he mentioned, the easiest of all to be supplied, for the lads' club, and that was £10 to £15, to secure for them a proper cricket ground for the summer.

We have referred to this special need and opportunity, as a typical instance out of many. It is the same appeal as was made by Mr. CLASSON DRUMMOND at the Mansford-street annual meeting for his Boys' Club there, and we doubt not that it may be applied in Liverpool and Manchester and Birmingham, and wherever in our large towns such work among the poor is being carried on. Would that in every such instance this appeal might reach one or two of our young men, and persuade them to give up perhaps one evening in the week to this work, which is such a straightforward kind of unselfish service, and in a way so easy, simply to go down and be friends with those who are in such need of friends.

Others, who might be persuaded to choose for themselves the great happiness to be found in such genuine helpfulness, but do not feel that the Boys' Club is exactly their place, if they will consider the reports, will see that no one is left out, and that their own work is certainly waiting for them. And for the rest, to them comes the one constant appeal for more funds, an appeal not to be answered grudgingly, or as though it were for want of anything better to give, but as Mr. WICKSTEED so well said at the annual meeting, with a thankful sense of the good work which money so given must represent. But the gifts must be abundant, and very largely increased above the measure of former years, if this great work is to be adequately maintained. It goes to the heart of our religion, it tests the sincerity of our faith and our self-sacrifice. In London it is now asked, must Bermondsey be abandoned for the lack of £1,000, and an additional income of £300? And for the continuance in full efficiency of the established missions the same appeal needs to be pressed home. We are unwilling to believe that for such religious work, up to the measure now set before our community, funds cannot be secured, or that if the matter is clearly put and the appeal rightly made there will not be such a response as will make retreat impossible, and retrenchment needless, because the flood-tide of generous and unselfish giving will carry forward the work of our ministry among the poor to a position of security and effectiveness hitherto unattained.

A SUMMER PLEA.

"WHEN thou makest a feast, call not thy rich neighbours, but bid the poor," said Jesus. Oft heard, not often heeded, the behest becomes imperative sometimes to those who are brought into close contact with poverty, and see for themselves its worst wants. And since much good is left undone, no less than evil wrought, "for want of thought," and much benevolence waits only for the practicable way, it is for those who see the need to make it known. Coming from stifling streets after a warm summer noon to cool rooms and shady gardens, one cannot help thinking what possibilities of kindness lie open to the owners of them—only neglected, perhaps, because unthought of.

There are generous men among the rich, who

> Give up their parks some dozen times a year
> To let the people breathe.

And summer outings and treats are important items in the annual programme of every charitable institution; but these holidays come seldom, and then do not always fall to those who need them most, nor do they always achieve the results desired. Gathered by the score or the hundred from neighbouring streets, and packed for transport like a freight of cattle, the guests carry with them all too home-like an atmosphere. And we want to give them change of thought as well as change of scene. Many are toiling, week after week, month after month, from morning till night, in the same small dingy room, always at the same monotonous task, thinking the same thoughts every day, or not thinking at all, their minds inevitably narrowing for lack of larger interests and more beautiful surroundings. Is an annual outing the most that we can give them of the bountiful summer? Does a crowd of neighbours enhance their enjoyment of fragrant meadows and blossoming hedgerows?

Take them into an ordinary suburban garden, two or three only at a time, and let them rest in the shade of the trees for awhile, breathing the fragrance of blowing roses, and watching the birds flitting about in the branches overhead. They need no entertainment. "It is like Paradise!" they will tell you, just to be delivered for a few hours from the noisy street, the heated atmosphere, the sordid sights of the city, and transported to this cool lawn. They appreciate everything: the glint of blue sky through leafy branches, the daisied grass, the sweet air, and no less the luxury of garden chairs, the novel daintiness of china teacups, and the flavour of good tea: above all, the courtesy of the hostess who serves them herself will hearten and cheer them and win their ready gratitude. And through many a weary month to come, they will cherish the memory of that summer day and its quiet joys. School treats and outings, at the best, cannot be frequent. They involve considerable expense and trouble of organisation, which is usually borne by a few. But this modest hospitality is possible to the majority of suburban householders, and, surely, to some who would willingly make trial of it. "Hospitality is good," said William Penn, "if the poorer sort are the Subjects of our Bounty: else too near a Superfluity." In the relation of host and guest, moreover, rich and poor come together in free and friendly intercourse—to their mutual advantage. Poverty has its own graces, as the cold Alpine snow its flowers.

> A patience learned of being poor:
> Courage, if sorrow come, to bear it:
> A fellow-feeling that is sure
> To make the outcast bless his door.

In these things the poor are richer than those of ample means, and set an example. And to these bondservants of society how cheering is the friendly converse with one of gentler manners and more cultured mind, one whose influence brings something fresh and pure into their lives, one who is neither too high to sympathise with them, nor too low to help. Such friendship wins their confidence and gratitude, as almsgiving can never do: it satisfies a deeper need: to retain it they will try to do and be their best. Is not this the truest charity?—

> Not what we give, but what we share,
> For the gift without the giver is bare.

Many benevolent people, we are told, only reluctantly withhold their gifts because warned of the evils of almsgiving, and unable themselves to go on errands of mercy among the poor. Has it ever occurred to such that they might sometimes open their own bright homes and gardens to the guests that Christ commended to their care? Not indiscriminately: not to beggars from the street: but to those whom every city missionary and visitor would know to send. We are always visiting their homes: why should they not sometimes see ours? This, too, were a domestic mission, and those who try the experiment will not regret it, but find an added brightness in the summer days, and an ever-widening sphere of quiet service. K. M. W.

ST. ANTONY OF PADUA.

A TRAVELLED friend last summer, returning from a sojourn of some months in France, reported among other interesting observations the great development (the "boom" he called it) of the worship of St. Antony of Padua. The saint was in particular the restorer of lost property. An American lady, staying in the same *pension* with my friend near Lyons, missed some money. She was a Protestant, but a Catholic resident in the same house induced her to consult St. Antony. "Go to such and such a chapel, say this prayer, and put something in the box" (in this case, two francs). The next day a servant in the house confessed the theft, and the lady was on the high road to conversion.

It was with this story in my mind that I entered, one Saturday evening, the great church at Padua where the saint lies buried. Italian Gothic presents many unusual features to the eye accustomed to the cathedrals of France or England, the influence of classical forms being never far away. But here was a quite fresh combination of Oriental elements. Over nave and transepts and choir rose a startling group of domes, and the usual campanile was replaced by a pair of lovely minarets appropriately guarding the eastern end. The north transept was converted into the chapel of the saint. Costly marbles, richly sculptured reliefs illustrating his life, votive offerings, superbly wrought vessels for the altar service, magnificently chased lamps, everything that art and affection could suggest, were there. And all around was a kneeling throng, while behind the shrine the crowd pressed slowly in with passionate devotion to kiss the spot that was nearest to the holy bones. A fortnight of special pilgrimage, promising peculiar graces to those who undertook it, was nearing its close, and the multitudes were increasing every day. They kneeled that evening in all the chapels of the great church; they patiently waited in rows beside the confessional boxes; they bought "sacred objects" in the main cloister, or subscribed to *St. Antony's Messenger*, a little monthly journal dedicated to this special cult; while in an inner and smaller cloister sat the "Pilgrimage Committee" dealing with every sort of difficulty or need.

Who was Saint Antony? I found his story in a little popular life prepared a few years ago for the seventh centenary of his birth at Lisbon in 1195. He was of Portuguese family, his real name being Ferdinand Bulham (*sic*) or Bulhrens, which enabled his enthusiastic biographer to connect him with the famous crusading knight Godfrey of Bouillon (about as reasonably as I might derive the name of the beloved Bristol surgeon which I happen to bear from the tyrant Ezzelino to be hereafter mentioned). It was the custom for the boys of noble Portuguese families to be educated under the care of monks, and the young Ferdinand manifested such early piety that by 1207 he was already destined for the priesthood, and allowed to wear the habit of the Augustinians in the monastery of St. Vincent near Lisbon. From St. Vincent he was transferred to the famous monastery of the Holy Cross at Coimbra, and there his first miracle took place in the cure of a young brother who was possessed by a demon. Days of ardent zeal were devoted to study and meditation, until his enthusiasm was eagerly kindled by the news of the martyr deaths of some of the missionaries sent to Morocco by Francis of Assisi. Near to Coimbra was a convent of the Frati Minori dedicated to St. Antony; Ferdinand was permitted to join it and assume the religious name of its patron; and in December, 1220, he was allowed to set out for Africa. His sufferings from fever led his superiors to send him back to Europe. Shipwrecked in Sicily on the way, he started for Assisi to present himself before the founder of the Order, and thus attended the famous Chapter held in 1221, at which further missions were arranged. Then followed a long period of austerity till he was summoned to a provincial chapter of the Order held at Forli in Lent, 1222. A number of Dominicans were present as guests, and the Superior entreated one of them to preach. But they all refused, and the young Antony was suddenly bidden to the task. At first he modestly sought to excuse himself, but at length, in deference to his vow of obedience, he began to speak.

His success marked out his future course. First in the Romagna, afterwards in Provence, he preached from city to city, converting the indifferent and hostile, winning back the sinner, and lifting up the down-trodden and oppressed. Driven out by the heretics of Rimini, he went down to the shore and summoned the fishes to listen to him, and, lo! they gathered at his call to praise their Creator, formed a semi-circle round him with the small ones in front, and the rest in increasing stature behind, and rendered

him the hearing which men had denied. A certain Bonvillo mockingly said that he would believe if his mule, after three days' fast, would do reverence to the consecrated Host instead of attending to a bundle of fodder. Needless to say that when Antony produced the holy wafer the obedient animal dropped upon its knees, and the furious Patarine was converted into a fervent Catholic.

After the death of Francis in October, 1226, Antony returned from Provence to attend the Chapter at which a new head for the Order was appointed, and in the next year betook himself to Padua, then "dominated by the Patarine heresy." There his preaching produced the same results. Well might it, for as the saint was seen praying in solitude, rays of heavenly light enveloped him and shone all around; and lo, the Holy Child threw his arms around his neck, and embraced him tenderly. Supported with these heavenly aids, he did not shrink from presenting himself before Ezzelino, who had laid waste and plundered the fair lands of Padua, and rebuked him severely for his cruelties; then, essaying to overcome him with humility, he sought to comfort him in his sins and persuade him to lead a new life, till the proud noble—to the amazement of his courtiers—threw himself at the friar's feet, beseeching him to intercede for his pardon with God. "I saw such a light come forth from him," he said afterwards, "that whatever he had commanded me I would have done it." But the moment passed, and the heavenly light was seen by Ezzelino no more. Yet such remembrance had he of the saint, that when in 1237 he captured the city, and (as an inscription on the spot relates) doffed his helmet and in a transport of triumph kissed the gate now humbly opened to him, he had respect to the dead teacher, and allowed the Frati to proceed undisturbed with the vast shrine which they were already rearing over his bones. For the intensity of his toil soon wore out the earthly tabernacle, and on June 13, 1231, Antony followed his beloved leader into the higher life. The brethren laid him in the little Franciscan church of Santa Maria. A vast concourse—nobles, clergy, and people—marched bare-footed after the bier. The cripples who touched the marble sarcophagus which received the remains, arose and walked; the blind saw, and the deaf heard. The Church was not slow to recognise such merits, and in less than twelve months Antony was duly canonised by Gregory IX. The Frati soon took steps to rebuild their church on a larger scale; and in the mingled forms of its architecture, the soaring domes and aspiring minarets, the chaplet of chapels around the eastern end, they unconsciously blended the oriental and trans-Alpine interests of their saint.

And to-day the cultus of the saint is very much alive indeed. Early on the last Sunday in April the streets were crowded. In Padua it is enough to put up at the corners "Al Santo"—to the saint; no further direction is needed. Two thousand more pilgrims had come in during the night, and multitudes were flocking to the church. The men were mostly dressed in stout peasants' cloth; the women wore shawls or lace over their heads; the richer had coral necklaces, reminding one that the Adriatic was not far off. The men all carried large umbrellas; so did many of the women, and little bundles tied up in handkerchiefs. They hurried past the massive sarcophagus of Antenor, son of Priam of Troy, founder of Padua, under its Gothic canopy: what was Antenor to them or to their saint? The huge church was thronged from end to end. Its noble monuments looked down on innumerable village groups, easily marked by small peculiarities of headdress or costume. Six different masses were being said at once. The great nave, the aisles, the chapels, were crowded with kneeling worshippers. The bare white-washed spaces of the cathedral were deserted. In the long aisle-less nave of the Eremitani a preacher roared his sonorous platitudes to a scattered handful of listeners. Even the magnificent sanctuary of St. Justina, "the fifth biggest church in Italy" (as the custodian of the Observatory proudly remarked to me in the afternoon), was almost empty, though one transept holds the sarcophagus of St. Matthew and the other that of St. Luke, to say nothing of St. Justina herself and her fellow-martyrs. A few of the more cultivated pilgrims looked in at the little chapel in the arena of the ancient amphitheatre where Giotto's frescoes still silently teach the exquisite purity and simplicity of early Italian art; they glanced around, and departed. Not there were the precious influences which they sought. Alone, probably, of all the multitude, I went up into the Hall of the brotherhood or guild of St. Antony, where Titian had not disdained to paint the wonder of an infant suddenly endowed with speech by the saint to convince a father suspicious of his wife's fidelity, or that other wonder of the restoration of the foot which a penitent youth cut off in too literal obedience to the Gospel-word. These marvels were no modern creation, but their artistic display had ceased to interest or quicken. What was alive in this cultus came through the Church. Busy priests moved to and fro among their flocks; they came with them and went away with them (not always, however—I saw one, stout and genial, arrive breathless the next morning at the station just as a whole trainful was steaming out. "E partito," cried the porter, and asked for his blessing), and the whole proceedings were evidently part of a kind of revival in the districts from which the pilgrims were drawn. But who could see those silent groups waiting to confess, who could look upon the kneeling crowds, and think of the sorrows and joys, the sins and endeavours, locked up in each memory, without feeling that there was more here than any priests could compass? Deep beneath the whole, dim and inarticulate, beat that mighty life to which the Catholic Church has known so well how to give expression. How will the religion of the future provide for this? It is easier to ask the question than to answer it. The one thing which we may not do is to dismiss the whole as foolish credulity or juggling superstition.

J. ESTLIN CARPENTER.

To conquer any evil desire or tendency, we need to cultivate a noble one. We bring light into a room not by closing the blinds to the darkness, but by letting the light in. He who is consecrated to lofty aims and is untiring in the pursuit of them, is little tempted by the painted dust and ashes of the apples of Sodom.—

E. H. Griggs.

THE REV. CHARLES W. WENDTÉ.

WE published last week a sketch of the Rev. S. M. Crothers, D.D., one of the delegates of the American Unitarian Association to the New Century and International meetings in Whit-week; and we are glad now to be able to add an account of the other delegate of the American Association, the Rev. Charles W. Wendté, who comes to us as an old friend, and bearing a double responsibility, as he is also secretary of the International Council.

Mr. Wendté is a native of Boston, Mass., where he was born in 1844, two years after Channing's death, and the year before Theodore Parker began to preach in Boston. His parents were German emigrants from Hanover (so that the name is to be pronounced as two syllables, and the W as V). The father died early, and the mother, a woman of unusual energy and talent, supported herself and her two boys, of whom Charles was the elder, by teaching her native language. Among her pupils were Theodore Parker, O. B. Frothingham, C. T. Brooks, George Ticknor, and J. L. Motley, and Prescott's daughters.

Young Wendté, at the end of his school days in Boston, studied for a year at Hanover, and thus early made his first voyage to Europe. Then unwilling to be any longer dependent on his mother for support, he gave up his hopes of entering Harvard College, and became a clerk in a wholesale woollen house in Boston.

At the end of three years his health suffered, and his mother, alarmed, with her customary decision of character, moved with her sons to California, arriving in San Francisco, *viâ* Panama, in May, 1861. There Thomas Starr King was at the height of his influence as a Unitarian minister and a patriotic citizen of the Union. Through his interest, Charles Wendté was appointed by the new Governor Secretary to the Board of Port Wardens, and he subsequently became a teller in the newly-established Bank of California. The friendship and example of Starr King had a profound influence on his character, and finally determined him to devote his life to the ministry. The early death of his friend and inspirer added a new consecration to his purpose, and in 1866, with health re-established by five years in California, he returned to the East and entered the Harvard Divinity School, graduating in 1869. During his years of study he supported himself mainly by acting as German tutor under the University professors.

On the completion of his course he went, at the instance of Robert Collyer and others to Chicago, to undertake a missionary movement in that city, which is now represented by All Souls' Church. The great fire of 1871 happily left Wendté's home untouched, and he was able to offer an asylum to the Collyers and other sufferers, and in the trying winter which followed he was untiring in his efforts for the relief of the distress.

In 1876 the inclemency of the Chicago climate led to his removal to Cincinnati, where for seven years he exercised a prosperous and influential ministry. In addition to his church work, he established in 1880 the People's Sunday Afternoon Lectures in Pike's Opera House, which, with their great audiences, have been ever since a wholesome influence in the life of the city. Wendté threw himself eagerly

into charitable work, helping to organise the Associated Charities of Cincinnati; he became a member of the School Board and a trustee of Antioch College, and was widely known as a lecturer.

In 1883 he accepted the pastorate of the newly-erected Channing Memorial Church at Newport, R.I., whence three years later he went again to California as Missionary Superintendent, appointed by the American Unitarian Association. There, with amazing energy and enthusiasm, and great organising ability, he accomplished so much that in four years instead of six there were twenty Unitarian churches on the Pacific coast, and in Oakland, which he made his headquarters, a specially fine church was built, thoroughly organised, not only as a religious home, but a hive of week-day industries for the public welfare. Eleven years of these incessant labours again told upon Mr. Wendté's health, and hoping for relief from the strain he first accepted a pastorate at Los Angeles, but was soon obliged to relinquish the charge, and in 1898 he again came to Europe for change and rest.

Mr. Wendté is now settled at Newton Centre, Mass., a suburb of Boston, and last year took a prominent part in organising the International Council of Unitarian and other Liberal Religious Thinkers and Workers, of which he became the secretary.

In this country Mr. Wendté has hitherto, perhaps, been best known as the editor of popular hymn and tune books, to which he has made original contributions both of music and verse. "The Sunny Side: A Book of Religious Songs for the Sunday-school and the Home," was first published in 1875, while Mr. Wendté was still at Chicago. Of this popular book he was the chief editor, and it has been very widely used. His residence at Newport gave leisure for a larger and more independent work, and in 1886 he published "The Carol: A Book of Religious Songs for the Sunday-school and the Home," which includes also services for Sunday-school worship and the Festivals of the Church. Last year Mr. Wendté added to his services in this direction by the publication of "Jubilate Deo: A Book of Hymns and Tunes for Young and Old" (G. H. Ellis, 272, Congress-street, Boston). This book was brought out under the auspices of the Young People's Religious Union, and contains a concluding section of "Songs of Joy and Social Duty." While its first aim was to meet the needs of young people, it is also adapted to congregational use, and hopes for a welcome in the home circle, and in connection with outdoor meetings and mission and reform work in general. It contains many fine modern hymns. As an example of Mr. Wendté's own verses we may quote here his "Patriot's Prayer":—

O Lord, our God! thy mercy led our fathers,
Pilgrims of faith across the wintry sea,
Here in the wilderness to raise thine altars,
In simple truth to serve and worship Thee.
Hear us, their children, at thine altar kneeling,
Almighty God, stretch forth Thy powerful hand;
O, like our fathers, still to Thee appealing,
Grant us true freedom! Protect our native land!

When, in past days, uprose our sires heroic,
Whose spirit brave no tyrant could appal,
'Twas in Thy name they fought to found the nation
On freedom, justice, equal rights for all.
Hear us, their children, at thine altar kneeling,
Almighty God, stretch forth Thy powerful hand;
O, like our fathers, still to Thee appealing,
Save the Republic! Protect our native land!

Lo, once again Thy spirit roused the nation,
To rise in might th' imperilled land to save;
Marshalled in arms the patriot hosts of freedom,
And struck the shackles from the cow'ring slave.
Hear us, their children, at thine altar kneeling,
Almighty God, stretch forth Thy powerful hand;
O, like our fathers, still to Thee appealing,
God save the Union! Protect our native land!

Still, still, around us giant ills are threatening,
And slaves to passion, ignorance, and fear
Ask our redemption, while, the battle waging,
We fight for virtue, home, and country dear.
Hear us, we pray, before Thine altar kneeling,
Almighty God, stretch forth Thy powerful hand;
O, like our fathers, still to Thee appealing,
Help us to conquer! Redeem our native land!

Mr. Wendté is to preach in Little Portland-street Chapel on Whit Sunday morning, and at Higate in the evening. Dr. Crothers will preach at Little Portland-street on the following Sunday morning, June 2, at Wandsworth in the evening, and in Manchester College Chapel, Oxford, on June 9.

Mr. Wendté and Dr. Crothers were to sail last Saturday by the Leyland s.s. *Castrian*, due in Liverpool on the 20th inst. After the Whit-week Meetings Mr. Wendté is to visit the Continent in the interest of the International Council.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

BERMONDSEY.

SIR,—May I call the attention of your readers to an advertisement which appears in your columns foreshadowing the immediate closing of this chapel?

The trustees, on whose behalf the notice is given, are entitled to sympathy in regard to the awkward position in which they are placed by circumstances. The congregation, after a long struggle with adversity, is no longer organised; though the services, attended by a few faithful people, have hitherto been regularly continued. No funds are raised on the spot, except the modest weekly offering; and the London District Unitarian Society, after a good deal of experience, has decided that, as a self-supporting church apparently cannot be raised in this neighbourhood, it would be improper to expend its slender resources here any longer. This decision, which carries with it the withdrawal of a grant from the British and Foreign Unitarian Association, leaves the work at Bermondsey wholly unsupported, except so far as it derives personal aid at this juncture from the Rev. T. E. M. Edwards, the minister-at-large of the South-Eastern Province. There is no endowment, and the trustees are left without means to meet the expenses of keeping the church open. Hence their notice of motion.

Now Mr. Edwards reports that, notwithstanding the meagre attendances at the services, there is much good work being done in Bermondsey in connection, namely, with the following institutions:—(1) The Sunday-school, attended by over 100 scholars; (2) the Band of Hope, also well-attended; and (3) the Boys' Club, with an average attendance of fifty youths of between the ages of thirteen and twenty-one. No one who knows the London streets will fail to see the significance of these statements, especially that respecting the Boys' Club. All three agencies are ably officered by earnest volunteers who are willing, and indeed most desirous, to continue their work amongst these young people.

Is it to be endured that such work should be allowed to cease for want of the funds required for working expenses? If there were ready to hand any practicable scheme for utilising the proceeds of a sale in any other part of London, we might accept the extinction of these institutions as a painful necessity; but, so far as I know, no such scheme exists. The difficulties of employing to the full the valuable premises in Fort-road are no doubt very great; and yet it must be wiser to use them for a small, if for a really beneficial, result, rather than not at all.

I feel sure that the churches on the roll of the Provincial Assembly will not only deplore the loss of one of their number, should this resolution to close be carried into effect, but they will throw some part of the responsibility on their own executive, and will severely criticise them if by any neglect or supineness they allow all this good work among the young people of Bermondsey to lapse. Nor will these feelings be confined to our local friends, for all who have had experience know how hard it is to create such work anew, and how necessary it is to preserve every agency for good.

I have good hope, therefore, that—at least temporarily—the trustees will stay their hand, and that Mr. Edwards will be allowed to make arrangements for continuing and, if possible, increasing our religious activities at this centre. Surely there are those among us who will assist him personally, and as surely the congregations at large will gladly supply the additional income required by the Assembly's treasurer to meet the increased liability, which need not (I estimate) be much more than £50 during the next twelvemonth. At the end of that period, or before, a more permanent settlement might be devised. But, at present, let there be no closing, please.

W. G. TARRANT.

May 13.

SUNDAY SCHOOL ASSOCIATION.

BREAKFAST AND ANNUAL MEETING.

SIR,—I shall be obliged by your granting me space to appeal to ministers and delegates who have received complimentary tickets for the breakfast, and who are unable to make use of them, to return the same to the Rev. W. Copeland Bowie at Essex Hall without delay. By doing so they will make it easier to provide properly for the guests and others who wish to be at the breakfast.

ION PRITCHARD, Hon. Sec. S.S.A.

Essex Hall, May 15.

LONDON SUNDAY-SCHOOL SOCIETY.

SIR,—May I be allowed to call the attention of your readers to the services to be held on Whit-Sunday, under the direction of the London Sunday-school Society. A scholars' service will take place at Essex Hall at 3.30, to be conducted by the Rev. Page Hopps. To this are invited the scholars over fourteen years of age attending our Sunday-schools, accompanied by their teachers. The Society will be glad to see our country visitors at the service.

In the evening at seven a teachers' and Church-workers' service will be held at Little Portland-street Chapel, when the Rev. J. N. Blatchford will officiate. We shall be glad to see a full muster, and as many of our country visitors as can attend.

Will our London ministers and Sunday-school superintendents kindly make themselves known?

Tea will be provided at Essex Hall for those desirous of attending both services.

HOWARD YOUNG,
President London Sunday-school.

May 15.

THE WHIT-WEEK MEETINGS.

DELEGATES AND MINISTERS.

SIR,—May I be allowed to say that the delegates of congregations and Sunday-schools, whose names and addresses were returned on the form sent to the secretaries, have now had their complimentary tickets and invitations forwarded to them by post. Ministers who returned their special forms before April 30 have been provided with hospitality at private houses or at hotels, and tickets and invitations have also been forwarded to them. Several secretaries of congregations and some ministers have not returned the forms, and in these cases no tickets or invitations have been sent out. Every care has been taken in the office to avoid mistakes, but if any have happened, I shall be glad to be informed at once.

W. COPELAND BOWIE.

Essex Hall, May 16.

ANOTHER WHITSUNTIDE MEETING.

PROTEST AGAINST AGGRESSION AN MILITARISM IN SOUTH AFRICA.

SIR,—May we be allowed to draw the attention of your readers to a meeting which is to be held in London in Whit-week to give opportunity to Unitarians and other Liberal Christians to express their disapproval of the aggressive and military action of the present Government, more particularly as regards South Africa.

It is hoped that this meeting will afford an opportunity of welcoming Mr. Saur (if he has returned to London) and of expressing sympathy with him and with his Dutch fellow-patriots.

The meeting at Clifford's-inn convened last Whitsuntide to protest against the suppression of free speech in England, and the annexation of the two South African Republics, evoked such warm expressions of sympathy and approval that it makes us feel it to be a duty, not to enter on the new century, without giving our co-religionists an opportunity of expressing their opinion on these grave, national, and international questions.

Full particulars will be advertised in the papers next week.

(Signed) G. H. CHANCELLOR, L. K. GARRETT, FLORENCE HILL, F. LAWSON DODD, J. R. MACDONALD, CHAS. WEISS.

AN EXPLANATION.

SIR,—Mr. Armstrong's fairness and generosity to opponents are so well known that, on reading his comments in your current issue, I am forced to the hypothesis that a misunderstanding has occurred somewhere.

I declined to reply to a certain recent letter, because it appeared to me to contain a personal attack, impugning my veracity and honesty, and because I deemed such a temper as the letter in question seemed to display specially unprofitable for the discussion of spiritual things.

After carefully re-reading the letter, I am reluctantly compelled to adhere to my interpretation of it; but it is evident that Mr. Armstrong views it in a different light, as he is the last one to approve of personalities as controversial weapons.

J. WARSCHAUER.

[This personal matter must now be left to the judgment of our readers.—ED. INQ.]

THE annual meeting of the Northumberland and Durham Unitarian Christian Association was held at Stockton on Monday. Representatives from Newcastle, Gateshead, Sunderland, Shields, Carlisle, Middlesboro', Darlington and Thornaby were present, and Mr. Cox Walker, of Darlington, presided over an unusually large meeting. A paper was read by Mr. W. J. Watson, of Thornaby, on "The Essentials of a Practical and Popular Scheme of Reorganisation for the Northern Unitarian Association." An animated discussion followed, in which Alderman Baxter Ellis, J.P., of Newcastle, the Rev. C. Roper, of Manchester, and others took part. What the tenor of the paper was, and of the subsequent discussion, we have not heard. After tea a public meeting was held, Alderman Baxter Ellis, J.P., in the chair, when addresses were given by the Revs. C. Roper, A. Harvie, C. Travers and F. Wood. On the previous Sunday the Rev. C. Roper had preached in connection with the 213th anniversary of the Stockton congregation. The *Northern Echo* reports that the Unitarians of the district propose to make a pilgrimage on Saturday, June 22, to Catterick, in Yorkshire, of which Theophilus Lindsey was vicar, when in 1773, as a Unitarian confessor, he resigned his living in the Church, and founded the Essex Chapel in London, which is now Essex Hall.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. John Harrison, £2 2s.; Mr. and Mrs. Bromley, £1 1s.; Mrs. Holt, £2; Mrs. Collier, £1 1s.; Mr. P. M. Martineau, £1 1s.; Mrs. Robinson, £5 5s.; Mr. Pallister Young, 10s. 6d.; Mrs. Aspland, £1 1s.; Mrs. Temple, £1 1s.; Mrs. A. Lawrence, £2 2s.

OUR "DOUBLE" IN SCOTLAND.

THOUGH Emerson stated the fact of heredity so strongly as to make it almost fatalistic, he was obliged to declare that "men resemble their contemporaries even more than their progenitors." The reason assigned by him for the resemblance is that the "ideas of the time are in the air and infect all who breathe it." A remarkable illustration of Emerson's declaration was given (undesigned) in the address of the chairman of the Scottish Congregational Union (Mr. John Leith, of Aberdeen) at the recent annual meeting at Glasgow. His address disclosed a striking resemblance between Unitarians and Congregationalists. He declared that all his life he had been "devoid of reverence for that which is old and effete or cumbrous and slow." He affirmed his belief in breadth and, in the truest sense, in a "liberal theology." Speaking for the Congregational Union, he said: "There is room for all varieties of opinion and belief that do not conflict with the eternal verities—the central truths of our Christian faith. We impose no creed; we demand no conformity to standards; we demand no uniformity of Christian experience; we impose no particular methods of Christian action; we leave to each the liberty of thought and service with which Christ makes his people free."

These expressions are so like those usually uttered at our annual meetings that, on reading them as spoken at a Congregational Assembly, we wonder why Unitarian and Congregational Churches in Scotland are so severely separate.

The words uttered by Mr. Leith fit the position of our churches accurately. Our list and interpretation of the "eternal verities" may not be precisely the same as theirs, but what of that? Variety is not excluded, but is authorised by liberty.

Recently, the Editor of the *Scottish Congregational Magazine* published a discourse on the "Genius of Congregationalism," in which he emphasised its freedom from dogmatic bonds. It practically permits of utterances by such preachers as Dr. Anderson, of Dundee, and Dr. Hunter, of Glasgow, that are not in any respect different from those of our most advanced men. Would the Scottish Congregational Union admit us? We have carried liberty of thought further *up* and *in* than some Congregationalists, but we have not broken with any of the "eternal verities." Why should that advance be deemed a bar to fraternity?

But, after all, the resemblance may be superficial only. Does Congregationalism stand for some conception of God or of Christ which it virtually holds as a dogma? If so, does it not violate its own principle? Are the hands those of Esau, while the voice is Jacob's?

The traditions of Scottish Congregationalism are Calvinistic, but its actual faith is not that of Calvin.

It recently absorbed an Arminian body, and the preachers named are certainly nearer to Martineau than to Wardlaw: should it absorb the Scottish Unitarians next? An overture to the Union is not suggested on our part, but it is worth our while to take note of a resemblance which points a moral. ALEX. WEBSTER.

Aberdeen, May 13.

WELSH MUSICAL FESTIVAL.

THE annual festival of the Glamorgan Unitarian Musical Association was held on Monday last at the "Gnol"—English Congregational Chapel, Neath—kindly lent for the occasion. No more central meeting-place, or more suitable for the contingents from our various churches, was possible—spacious enough for comfort, restful to the feelings, and acoustically perfect for musical purposes. The chair was occupied in the afternoon by Councillor Hopkin Morgan, a deacon of the church, whose easy flow of English and Welsh helped to make him a most efficient chairman, while his introductory address on the value of these festivals, which he described as a source of innocent enjoyment, of personal spiritual help and of strength to our public worship, was much appreciated. It was estimated that the number of singers present could not have been much under 350, while the audience counted nearly as many. The singers nearly filled the galleries, and the audience occupied the floor. The leader (or precentor) this year was the Rev. David Evans, Cwmbach, and the organist Mr. Morgan Morgan, of Aberdare.

The leader explained that the singers had not practised together before, and that the afternoon performance must be considered simply as a kind of rehearsal; but he promised that the evening performance would be better, and so it was. That of the afternoon was full of promise, while that of the evening was grand, much of it overwhelming in its power, sweeping over the audience and compelling the sensitive Celtic portion of it to join in. The evening service was presided over by our young friend, Mr. Louis Cobden Thomas, solicitor, this year Mayor of Neath, who comes of a good old Unitarian stock, and is still faithful to the old flag. Most of the local ministers were present and took part; Messrs. Phillips (of Nottage) and Jenkins (of Gellionen) respectively led in prayer. During the various intervals—necessary as breathing space to those taking part—several speeches were given, the most noteworthy, perhaps, being that of the Rev. Tudor Jones (of Swansea) and of Miss Rowlands (of Froodvale, Neath), both bearing on singing and its relation to public worship. Miss Rowlands, who can boast of a Nonconformist ancestry extending over 200 years, being descended from Matthew Henry, by her ready sympathy and help contributed materially to make these meetings a success.

During the usual formalities at the close, the minister of the church, responding on behalf of himself and the Baptist brethren who had lent their spacious hall for the afternoon tea, said they were delighted to have the opportunity to help the Unitarians, who had always been faithful to liberty of thought, and had always clung to their faith, however unpopular it might sometimes be.

The day was delightfully fine, and all things worked together towards a successful issue. May the great labour expended be blessed to the strengthening of our churches and the spiritual edification of all who engaged therein!

R. J. J.

WE need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word.—*Emerson.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEAL.

London: Stratford, E.—The teachers of the Sunday-school make their customary appeal for help towards the expense of the scholars' annual summer excursion. Contributions will be thankfully received by Mr. W. J. Noel (treasurer), Briarwood, Grove-hill, S. Woodford, Essex, or Mr. George Shute (secretary), 53A, Romford-road, Stratford, Essex.

Dewsbury.—On Sunday evening last the Rev. J. Morgan Whiteman preached in Unity Church a special sermon on "The New Old Book," the occasion being the installation of a new pulpit Bible (Revised Version).

Framlingham.—The many friends of this ancient congregation will be glad to hear that progress is being made with the restoration of the old Manse. Mr. Frank Brown, of Ipswich, the architect, in a recent report to the trustees, tells of an interesting piece of old work above the entrance door which has been discovered, and which he is anxious to preserve *in situ*. The entrance door proves to have been reduced in height, a moulded oak-head having been inserted 220 years ago. An inscription is visible, consisting of the date 1681, and the letters G. over R. B. The original oak moulded frame of the doorway still remains, and it is interesting to speculate how much older it is than the year named, very possibly stretching back two centuries more. It will be interesting for some one acquainted with the ancient history of the Manse to identify the occasion of the alteration. There is reason to know that the Manse was for some time an inn.

Halifax.—The Sunday-school anniversary services were held at Northgate-end Chapel on Sunday last, when the Rev. C. H. Wellbeloved, of Southport, preached eminently suitable and helpful sermons morning and evening; the morning sermon contained a very interesting reference to the beginning of Sunday-schools in the North of England and at York. The Song Service, "The Story of Theodore Parker," was given in the afternoon, Mr. S. G. Foster being the reader. The music at all the services was under the direction of Mr. A. Wilson, and scholars, choir, and organist filled their parts well. The collections for the Sunday-school were over £25. In connection with the anniversary, a lecture is to be given on the 20th inst. by the Rev. Edgar I. Fripp on "The Historical and Literary Value of the Book Genesis."

Halstead.—The annual flower service was conducted on Sunday, 12th inst., by Mr. C. F. Dear, of Southend, who discoursed on "The Lesson of Flowers." A large congregation filled the chapel, which was tastefully decorated with flowers. The well-known string band, under the leadership of Mr. Finch, rendered several selections during the evening, which added to the charm of the service. The congregation mourns the loss of Mrs. Mallett, one of its members, who has just passed away at a ripe old age; the funeral service was conducted on Wednesday last by Mr. Dear.

London: Forest Gate.—An entertainment, consisting of a Floral Play—adapted from one of Mrs. Gatty's "Parables from Nature"—musical drill, and selections, vocal and instrumental, all rendered by the Upton-lane Sunday scholars and teachers, has just been most successfully given. The Misses Wilson, Miss Tolmie, and Miss Unett share the credit of this happy effort.

London: Limehouse.—On Thursday, May 9, the teachers, workers, and friends of the Durning Hall Mission gave the minister and his wife a very pleasant surprise. An evening concert had been arranged for that date, and in the interval Councillor G. T. Smith, who occupied the chair, said he had been entrusted with a very pleasant duty, and he also believed he had a secret to divulge, for the teachers and friends wished to mark the twenty-fifth year of Mr. and Mrs. Toye's wedded life with a token of their esteem and good wishes, by presenting them with two electro-plated baskets and a biscuit jar. He was pleased to be present for more reasons than one, in the first place to add to the testimony of good feeling that existed between Mr. and Mrs. Toye and their band of workers, and in the second place to wish his manager, Mr. Axe, many happy returns of the day. He was glad that this event happened on the same day, because he knew how much interest Mr. Axe had always taken in Durning Hall during the years he had been one of the Sunday-school teachers, and thought that it added greatly to the confidence that existed between master and man. It made each feel that the other was doing his part as a citizen, for the betterment of the locality in which they resided. Mr. Toye, responding, said among other things that the twenty-five years of a peaceful happy married life had been much intensified by twenty-five years connection with religious work in East London, and he was pleased to see so many friends present, some of whom had been connected with the work from childhood. The intrinsic worth of the presentation was much enhanced by the kindly thought and feeling expressed by one and all. The proceedings closed with a hearty vote of thanks to the chairman, proposed by Mr. Segust and seconded by Mr. Axe.

London: Stepney.—The annual meeting of the congregation was held on May 9 Dr. Herbert Smith presided. Although the Finance Committee was not able to bring over a large credit balance, the report was considered very satisfactory. Deep appreciation was expressed of the faithful work of the Rev. Lucking Tavener, and then the members gave a hearty welcome to Mr. P. W. Ames, who had undertaken the work. Mr. Ames has had a large experience in organising and teaching, and he comes to Stepney full of enthusiasm and vigour to do his best in promoting the cause of free religion at College Chapel. Votes of thanks to Miss Florence Hill and Dr. Herbert Smith concluded the meeting.

Macclesfield.—The congregation of King Edward-street Chapel met on Wednesday evening the 8th inst, to bid farewell to their minister, the Rev. A. Leslie Smith. After speeches from the Rev. Joseph Freeston, Major Coppock, the Rev. Adam Rushton, Mrs. Russell, and Mr. W. H. Mason (secretary), a handsome clock and two vases were presented to Mr. Smith on behalf of the congregation as a mark of their esteem and good wishes. He acknowledged their useful and artistic present, and their kind words in appreciation of his work.

Maidstone.—The annual meeting of the Earl-street congregation took place in the Mechanics' Room on Wednesday evening, May 8. After tea the chair was taken by Major W. Haynes, J.P., who, with a few appropriate remarks, called on Mr. F. W. Ruck (the hon. secretary) to read the annual statement of accounts. This showed that the chapel, both financially and numerically, was in a better position than in the previous year. He said that the committee and congregation were very much indebted to the ladies who formed the Sewing Circle (of which Mrs. M. A. Ruck is president), which had been a great financial help, and especially to Miss Ellis and Miss White (hon. treasurer and hon. secretary respectively), who had worked hard to bring about so good a result. The Sunday-school report was very satisfactory, and Miss Ellis (superintendent) and the staff of teachers were deserving of the highest praise for their efforts in this direction, while the Rev. S. S. Brettell, M.A., had taken an active part in assisting the teachers. The Chapel Committees having been appointed, Mr. F. W. Ruck was re-elected hon. secretary and Mr. E. Weeks collector, and both were thanked for their services. The Rev. W. G. Tarrant, B.A., President of the Provincial Assembly, gave an eloquent address, and the meeting was also addressed by Mr. Haynes, Mr. A. J. Ellis, and the Rev. S. S. Brettell. During the evening a programme of music and recitations was carried out.

Malton (Appointment).—The Rev. W. Rodger Smyth has accepted an invitation to the Wheelgate Chapel pulpit, and begins his new duties in June.

Mottram.—On Sunday last the Rev. J. A. Pearson, of Oldham, preached Sunday-school anniversary sermons. Fine weather brought many welcome visitors from neighbouring congregations, and the services and sermons were much appreciated. The collections amounted to a little over £22.

Poole.—On Sunday, May 5, at the afternoon discussion-class an address on "Liberal Religious Life in Russia" was given by Mr. V. Tchertkoff, a friend and co-worker with Count Tolstoy. Mr. Tchertkoff gave a most interesting account of modern religious movements in Russia, and especially that with which Count Tolstoy is identified. The action of the State Church in countenancing the many persecutions of all forms of dissent was severely condemned. A discussion followed, and a hearty vote of thanks from the large congregation, which included representatives from nearly all the churches in the town, brought a very enjoyable evening to a close.

South Cheshire and District Association and Sunday School Union.—The eleventh annual meeting of this Union took place at Shrewsbury on Wednesday, May 8, when representatives were present from Nantwich, Crewe, Knutsford, Chester, and Newcastle-under-Lyne. A committee meeting was held at 2.30, and was followed by the annual business meeting and conference. The report, showing an increase in average attendance

over the previous year, and balance-sheet, which was also considered most satisfactory, were adopted, and the officers were elected for the ensuing year, with Mr. R. Mansell as President (for a second year of office), Mr. A. Orrett (treasurer), and the Rev. H. Haycock (secretary). A hearty welcome was given to the Rev. T. P. Spedding, representing the Manchester District Sunday School Association, and to the Rev. E. W. Lummis, M.A., and both gentlemen responded. After tea a service was conducted in the chapel, when the Rev. E. W. Lummis preached to a fairly large congregation.

THERE will come another era when it shall be light, and man will awaken from his lofty dreams and find—his dreams still there, and nothing is gone but his sleep.—*J. P. Richter.*

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BIRTHS.

PRICE—On the 9th May, at Hinckley, to the Rev. W. G. and Mrs. Price, a son.

MARRIAGES.

EVANS—COOPER—On the 9th May, at the Great Meeting, Leicester, by the Rev. C. C. Coe, F.R.G.S., uncle of the bride, and the Rev. Henry Gow, B.A., Robert, youngest son of Mr. William Evans, 6, St. Martin's, Leicester, to Nora, fourth daughter of Mr. E. Franklin Cooper, Sunnyside, New Walk, Leicester.

DEATHS.

SCHOLEY—On the 12th May, at her residence, The Oaks, Nightingale-lane, Clapham Common, in her 98th year, Margaret M., widow of John Bailey Scholey.

SHARPE—On the 15th May, at The Grove, Hampstead, Eliza, widow of the late Henry Sharpe, aged 90. No flowers.

WATSON—On the 4th May, at Oakley Grange, Shrewsbury, Richard Watson, formerly of Kidderminster, in his 83rd year.

OUR CALENDAR.

SUNDAY, May 19.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Morning, "Inter Amicos." Evening, "The Gift of Rest." Half-Yearly Collections.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, and 7 P.M.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Gashmer," and 7 P.M., "Strength in Weakness." 12.30, Children's Class.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. H. WELLBELOVED.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "What is Goodness?" Evening, "Consider the Lilies."

Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. T. E. M. EDWARDS.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., and and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. T. ELLIOT, and 6.30 P.M., Rev. J. E. STRONGE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel Blackfriars, 11 A.M., Rev. JAMES HARWOOD.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Religious Significance of Modern Social Activities."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. WILFRED HARRIS, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, and 7 P.M Rev. G. HAMILTON VANCE, B.A.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 19th, at 11.15 A.M., JOHN M. ROBERTSON, "The Nineteenth Century: International Politics."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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THE OPEN BROTHERHOOD.

The Concluding Sentences of Dr. EDWIN HATCH'S LECTURES *on the Influence of Greek Ideas and Usages upon the Christian Church.*—(Hibbert Trust, Williams and Norgate, London, 1890.)

I HAVE now brought these Lectures to a close. The net result is the introduction into Christianity of the three chief products of the Greek mind—Rhetoric, Logic, and Metaphysics. I venture to claim to have shown that a large part of what are sometimes called Christian doctrines, and many usages which have prevailed and continue to prevail in the Christian Church, are in reality Greek theories and Greek usages changed in form and colour by the influence of primitive Christianity, but in their essence Greek still. Greece lives; not only its dying life in the lecture-rooms of Universities, but also with a more vigorous growth in the Christian Churches. It lives there, not by virtue of the survival within them of this or that fragment of ancient teaching and this or that fragment of an ancient usage, but by the continuance in them of great modes and phases of thought, of great drifts and tendencies, of large assumptions. Its ethics of right and duty, rather than of love and self-sacrifice; its theology, whose God is more metaphysical than spiritual—whose essence it is important to define; its creation of a class of men whose main duty in life is that of moral exhortation, and whose utterances are not the spontaneous outflow of a prophet's soul, but the artistic periods of a rhetorician; its religious ceremonial, with the darkness and the light, the initiation and the solemn enactment of a symbolic drama; its conception of intellectual assent rather than of moral earnestness as the basis of religious society—in all these, and the ideas that underlie them, Greece lives.

It is an argument for the divine life of Christianity that it has been able to assimilate so much that was at first alien to it. It is an argument for the truth of much of that which has been assimilated, that it has been strong enough to oust many of the earlier elements. But the question which forces itself upon our attention as the phenomena pass before us in review, is the question of the relation of these Greek elements in Christianity to the nature of Christianity itself. The question is vital. Its importance can hardly be over-estimated. It claims a foremost place in the consideration of earnest men. The theories which rise out of it are two in number. *It is possible to urge, on the one hand, that Christianity which began without them—which grew on a soil whereon metaphysics never throve—which won its first victories over the world by the simple moral force of the Sermon on the Mount, and by the sublime influence of the life and death of Jesus Christ, may throw off Hellenism and be none the loser, but rather stand out again before the world in the uncoloured majesty of the Gospels. It is possible to urge that what was absent from the early form cannot be essential, and that the Sermon on the Mount is not an outlying part of the Gospel, but its sum.* It is possible to urge, on the other hand, that the tree of life, which was planted by the hand of God Himself in the soil of human society, was intended from the first to grow by assimilating to itself whatever elements it found there. It is possible to maintain that Christianity was intended to be a development, and that its successive growths are for the time at which they exist integral and essential. It is possible to hold that it is the duty of each succeeding age at once to accept the developments of the past, and to do its part in bringing on the developments of the future.

Between these two main views it does not seem possible to find a logical basis for a third. The one or the other must be accepted, with the consequences which it involves. *But whether we accept the one or the other, it seems clear that much of the Greek element may be abandoned. On the former hypothesis, it is not essential; on the latter, it is an incomplete development and has no claim to permanence.* I believe the consideration of this question, and practical action on the determination of it, to be the work that lies before the theologians of our generation. I claim for the subject which we have been considering an exceptional importance, because it will enable us, if on the one hand we accept the theory that the primitive should be permanent, to disentangle the primitive from the later elements, and to trace the assumptions on which these later elements are based; and if on the other hand we adopt the theory of development, it will enable us, by tracing the lines of development, to weld the new thoughts of our time with the old by that historical continuity which in human societies is the condition of permanence. I am not unaware that there are many who deprecate the analysis of Christian history, and are content to accept the deposit. There has been a similar timidity in regard to the Bible. It seemed a generation ago as though the whole fabric of belief depended on the acceptance of the belief that Genesis is the work of a single author. The timidity has virtually ceased. The recognition of the fact that the Book of Genesis was not made, but grew, so far from having been a danger to religion, has become a new support of the faith. *So it will be with the analysis of Christian doctrine and of Christian history; and therefore I am earnest in urging its study. For though the Lectures are ended, the study of the subject has only begun. I have ventured as a pioneer into comparatively unexplored ground: I feel that I shall no doubt be found to have made the mistakes of a pioneer; but I feel also the certainty of a pioneer—who after wandering by devious paths through the forest and the morass, looks out from the height which he has reached upon the fair landscape—and speaking as one who has so stood and so looked, I am sure that you will find the country to be in the main what I have described it to be, and that you will find also that it is but the entrance to a still fairer landscape beyond.* FOR THOUGH YOU MAY BELIEVE THAT I AM BUT A DREAMER OF DREAMS, I SEEM TO SEE, THOUGH IT BE ON THE FAR HORIZON—THE HORIZON BEYOND THE FIELDS WHICH EITHER WE OR OUR CHILDREN WILL TREAD—A CHRISTIANITY WHICH IS NOT NEW BUT OLD, WHICH IS NOT OLD BUT NEW, A CHRISTIANITY IN WHICH THE MORAL AND SPIRITUAL ELEMENTS WILL AGAIN HOLD THEIR PLACE, IN WHICH MEN WILL BE BOUND TOGETHER BY THE BOND OF MUTUAL SERVICE, WHICH IS THE BOND OF THE SONS OF GOD, A CHRISTIANITY WHICH WILL ACTUALLY REALIZE THE BROTHERHOOD OF MEN, THE IDEAL OF ITS FIRST COMMUNITIES.

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The New Century Unitarian Meetings.

LONDON, MAY 25th to 31st, 1901.

IMPORTANT NOTICE.

The Railway Companies will issue **Return Tickets** to all persons attending the Unitarian Meetings in London for a **fare and a quarter,** available any day from May 24th to 31st, to return any day up to and including June 1st. Send a stamped and addressed envelope to Essex Hall for a Certificate.

Tickets for the Sunday School Association **Breakfast** at Holborn (price 2s. 6d.), and the British and Foreign Unitarian Association **Conversazione** at Piccadilly (price 1s.), should be ordered without delay; the price will be increased on May 25th.

Reserved Seat Tickets for the **Service at St. James's Hall** and the **Public Meeting at Westminster Town Hall,** will be forwarded to Subscribers to the British and Foreign Unitarian Association and the Sunday School Association, and to others, in the order of application.

A very hearty invitation is extended to every Congregation, Sunday School, and Choir in the United Kingdom, to be represented at these great and interesting gatherings. Tickets have been issued to all Delegates and Ministers.

Hotels and Lodgings should be secured at once. Every help will be rendered by the Committee at Essex Hall.

The List of **Excursions** is now ready. Send to Essex Hall for a copy, enclosing ½d. stamp.

W. COPELAND BOWIE, Secretary.

Essex Hall Temperance Association.

THE EIGHTH ANNUAL MEETING
of Members and Friends
will be held at ESSEX HALL, ESSEX-ST., W.C.,
on WHIT MONDAY, May 27th, 1901.

Chair to be taken at 7 P.M. by the Rev. PHILIP H. WICKSTEED, M.A.

The following Speakers are expected:—Revs. R. A. Armstrong, B.A., W. C. Bowie, C. W. Wendté (of Boston, U.S.A.); Mrs. Shaen Solly, Mr. T. Pallister Young, LL.B., Mr. Duncan S. Miller, and others.

Vocal and Instrumental Music during the Evening.

Admission free. All are welcome.

MINISTERS' SUPERANNUATION FUND.

A PUBLIC MEETING will be held at ESSEX HALL on TUESDAY, May 28th, 1901, at 3.30 P.M., to receive the Report of the Committee on this subject appointed at the Leicester Conference.

LONDON SUNDAY SCHOOL SOCIETY.

In connection with the NEW CENTURY MEETINGS in WHIT-WEEK, a RELIGIOUS SERVICE for ELDER SCHOLARS will be held at ESSEX HALL on WHIT SUNDAY, May 26, from 3.30 to 4.30 P.M.

The Rev. J. PAGE HOPPS will conduct the Service and give an Address. Subject, "The King's Son in Egypt." A Parable.

TEA will be provided for Teachers and their Friends from 5 to 6 P.M., and at 7 P.M. a SERVICE for TEACHERS and CHURCH WORKERS will be held at LITTLE PORTLAND-STREET CHAPEL, when the Rev. A. N. BLATCHFORD will deliver an Address.

All Friends and Country Visitors are cordially invited to attend these Meetings, and it is hoped that both Essex Hall and Little Portland-street Chapel will be well filled.

A. BARNES, Hon. Sec.

NEW GRAVEL PIT CHURCH, HACKNEY.

FLOWER SERVICE and SUNDAY SCHOOL ANNIVERSARY, WHIT SUNDAY, May 26, at 11 A.M., Rev. R. H. U. BLOOR, "The Mystery of Life," and 7 P.M., "The Byways." Special Musical Service.

HORSHAM. — WHIT SUNDAY ANNIVERSARY.

Morning Service, 11 A.M., followed by the usual open Communion Service; Evening, 6.15 P.M. Preacher, Rev. S. G. PRESTON. Afternoon Meeting, 3.15 P.M.

N.B.—Lunch at 1 o'clock (1s. each). Tea at 5 o'clock (6d. each).

A hearty welcome to all friends.

Collections Morning and Evening in aid of the British and Foreign Unitarian Association and the Provincial Assembly.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BLACKPOOL.—Atherton House, 28, Pleasant-street, North Shore. Five minutes from Talbot-road Station; one minute from sea. Piano.—Mrs. ALLDRED (late of Atherton).

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CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING, ESSEX HALL, TUESDAY, May 28th, at 2.30 o'clock, Miss TAGART in the chair, supported by the Rev. R. A. Armstrong, Rev. E. Daplyn, Miss Van Eck (of Leiden), Miss Lucas, and others.

Friends and supporters are cordially invited.

NEW PUBLICATION.

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BY

JOHN FRETWELL.

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Offices: 62, Strand, London.

EXPERIMENTS ON MONKEYS.

A recent writer on this subject says:—"That the most infamous atrocities are practised at the present moment, upon these, the nearest to us in structure and intelligence of all our 'lesser brethren,' the Medical Journals show. The number of the *Journal of Pathology* for December, 1900, contains accounts of protracted torture of these sensitive beings which make the blood boil and the heart sicken. The article is named 'Further Observations and Experiments on the Thyroid and Parathyroid'; and the writer speaks as coolly of cutting out nerves from the living flesh and of removing portions of a frame as ready to quiver with anguish as his own, as if he talked of scooping out the core of an apple or depriving an orange of its pips. No mention is made of anæsthetics throughout this fearful paper, nor could any such things have alleviated the sufferings of the monkeys during the days, weeks, and months of their slow martyrdom."

The Society appeals to the Public for aid.

E. M. WRIGHT, Secretary.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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ANNIVERSARY HYMN.

O LIFE that makest all things new,
The blooming earth, the thoughts of men,
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows,
The lovers of the Light are one.

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God,—

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,—
The Life that maketh all things new!

SAMUEL LONGFELLOW.

NOTES OF THE WEEK.

WELCOME to our guests from far and near, for a week of crowded interests and happy fellowship! What we are to do as humble chronicler of this week, who will say? What? Report, report—all those meetings, that turmoil of excursions and sociabilities, that thronging of friends new and old? And if we attempted it, and offered at once a full report of all that will be said and all that happens, where would the paper come from to hold it all, and who would read it—and who would pay for it? No. We shall not attempt the impossible, and waste our own and our readers' strength and patience by a vain and unprofitable undertaking.

WHAT will happen, so far as next week's INQUIRER is concerned, Friday morning will show. Unless all hopes are vain, we shall then be able at least to offer to our readers Mr. Stopford Brooke's sermon and Mr. Carpenter's address as President of the International Council, and some account of the progress of the week up to Thursday afternoon. What else there may be we will not forecast, knowing the ugly fate that often lies in wait to trip a hapless editor at the last moment to a disastrous fall. But that should be enough for one week, and our purpose is that other important utterances shall be reported as fully as possible during the following weeks.

As to the International Council, it will be seen that there are more papers promised than can possibly be read in the time available; but unless again that same fate should unexpectedly intervene, we shall publish one or two of these papers regularly, from week to week, until the whole series is placed in the hands of our readers. There is one disappointment which we know already that we must bear in connection with the International Council. One of the guests whom we should have most delighted to honour, Professor Pfleiderer, of Berlin, cannot come. Much to his own disappointment, and to our great loss, he is kept by pressing University and other duties at home, and his paper on "The Social Activities of the Age and their Religious Significance" will be read by the President. The writers of other papers we have known from the first could not be here, but if we have our way we shall in time print them all!

IN this week's Provincial Letter Mr. Tarrant tells of the prospect of the meetings, and we would add here one or two more warnings and beseechings. Whoever has any tickets for the service in St. James's Hall, or for any other of the meetings, and does not mean to use them, please return them *at once* to Essex Hall; and if there is anyone who has still any questions to ask, let him write by return of post or else refrain from asking. Some hundreds of letters of inquiry have come in, greatly adding to the burden of work laid on the secretary and his staff, which might have been answered by a more careful reading of the full programme. Letters which arrive at Essex Hall later than the first post on Monday, might well, we should say, be left unopened until the end of the week.

As to the meetings, we understand that almost every available ticket for the Sunday-school breakfast has long since been taken up, and no one will have a chance of paying double price for one. It has been necessary to refuse hundreds of applications for invitations to the Mansion House Reception, and large numbers for the most popular of the excursions. For the public meeting in the Westminster Town Hall it has been necessary to engage the Council Chamber (which holds about 500) for an overflow meeting, so that altogether the promise is of a thoroughly good time. But let no one ask an unnecessary question, and let everyone bear any inevitable disappointments as all good people do!

THE Chairman of the General Arrangements Committee desires us to say that it will add to the interest and enjoyment of visitors attending the Whit-week meetings if those staying at the same hotels or boarding-houses will make themselves known to each other. It is particularly requested that delegates should introduce themselves to the Chairman or some member of the Committee at the afternoon teas, the conversazione, and the receptions. It is hoped that all will contribute towards making the meetings memorable for their sociability.

ON Wednesday, Thursday, and Friday, each morning will begin with a brief devotional service in Essex Hall at 9.30. After that time until the service is concluded no one will be permitted to enter the Hall or to approach the doors on the upper floor, so that the service may not be disturbed by talking outside. Friends will therefore be wise to take their places in good time.

VISITORS to Essex Hall next week will find in the book-room a large number of books, new and old, English and American, to many of which we should have been glad to call their special attention; but in the throng of other interests we have not found it possible. We hope, however, that many of our friends will pick up the May number of the *Mill Hill Pulpit*, which contains Mr. Hargrove's "Sermon of May Flowers," and also the new number of *Present Day Papers*, which contains an article by Dr. Rendel Harris on "The Elements of a Progressive Church," and the fourth of Mr. Henry Binns's "Studies of the Social Ideal," which treats of "The Chinese Peasant," and contains lessons we shall all do well to take to heart.

IN addition to the names of the foreign delegates which appear in our time-table, representatives from the following countries will be present, and several of them will take part in the proceedings:—America—the Rev. W. H. Fish (Colorado Springs), Mr. John Fretwell (Providence), the Rev. L. G. and Mrs. Wilson (Hopedale); Australia—Mr. J. M. Alexander (Melbourne), Mr. W. Simpson (Adelaide); Cape Town — Mr. W. S. Woodhead; France—Madame Fontanes, Madame and and Mdlle. Reville (Paris); Germany—Dr. C. Lempfuhl (Berlin); Holland—the Rev. P. H. Hugenholtz (Amsterdam); Iceland—Dr. Jan Stephansson; India—Dr. J. C. and Mrs. Bose (Calcutta), Mr. and Mrs. Ghosh; Italy—Signor Bracciforti (Milan); Jutland—Mrs. Sass.

MISS HONOR BROOKE gave a recital of *Macbeth* on May 18 at the Spa Hall, Clifton, in aid of the Lewin's Mead Domestic Mission. There was a large and most appreciative audience, which followed Miss Brooke's masterly rendering of Shakespeare's great tragedy with every sign of deep and sustained interest. Not only did the gifted reciter prove herself fully equal to the great physical strain involved in such a reading, showing no sign of fatigue as the evening wore on, but she succeeded in a remarkable degree both in individualising the widely varying characters of the play and in bringing out the marvellous poetic beauty of the lines. Where all was on such a high level of excellence, the sleep-walking scene must yet be specially mentioned as affording the finest illustration of Miss Brooke's dramatic power and skill in the use of voice and gesture alike. Next to Miss Brooke herself, the thanks of all who are interested in the Mission are due to the Misses Worsley, who had made and supervised the arrangements for the recital, from first to last.

THE *Auckland Star* of March 29, which has just reached us, reports the annual meeting of the Auckland Unitarian Church, which was held in the Cook-street Hall on the previous Wednesday evening. A satisfactory financial statement was presented, and the report showed that during the year the number of members had been doubled. A resolution of gratitude for the aid of the British and Foreign Unitarian Association was unanimously passed.

THE April number of the *Australian Herald*, Dr. Charles Strong's monthly, refers to a wish expressed according to the *Australian Christian World* by Dr. Marshall of the Scot's Church, Melbourne, that the new century might see a federation of the Protestant Churches of Australia, and goes on to ask whether Dr. Marshall is really prepared to carry out the Protestant principle of Christian Freedom to its full length, and to unite with his fellow-Protestants on a broad, spiritual, catholic basis.

Is he prepared *practically* to recognise that to be a religious man in the sense of Christ is not necessarily to hold the dogmas of the Westminster Confession, or to think as Presbyterians, Anglicans, Baptists, or any other sect, have thought *about* God, Christ, Religion? Is he prepared to *practically* recognise that the Catholic Church of God is far wider than the ecclesiastical systems of any of the Churches, and than any "orders," Presbyterian or Anglican? Is he prepared to change the present immoral system of subscription to a creed no longer believed, even at the risk of losing church property? We hope he is.

What is wanted to-day is a Free, Catholic Church of the Spirit. Logically, there is for Protestants no midway house. They have long enough halted between two opinions, and their insane divisions, so well-pleasing to their enemies, must cease. These divisions rest on conceptions of the Bible and of Christianity which wider experience, study of the Bible, and critical knowledge of the history of Christianity and the Church have exploded. It is only ignorance, prejudice, pride, and love of money and lands, that now stand in the way of a Free Catholic Church.

THE scandal of the Royal Buckhounds is at last at an end. The Chancellor of the Exchequer, in laying before Parliament the Government's proposals for the new Civil List, stated that the buckhounds were to be abolished, an announcement which will be received with the utmost satisfaction by all friends of the tame stag and of manly sport. It has since been reported that the King is distributing the hounds, and that some of them are to go out to a new life in South Africa.

WANDERINGS.

WHERE have I been?—O happy words! the key
That straight unlocks the picture gallery
Where memory treasures countless lovely sights,
With blessed thoughts and silent pure delights.
Where have I been?—The question is a charm
That stills the present pain, the present harm,
And leads me into quiet haunts of peace
'Neath moonlit skies, by shining summer seas,
O'er heathery moorlands, and through meadows, gay
With buttercups, and fragrant with the "may."
Swift as the light I travel! free as air!
For now I gaze on Edinburgh fair;
Then, in a trice, I've crossed the seas and dwell
On Erin's farthest shores, and hear the swell
And roar of the Atlantic, and behold
Its waves flash into fairy phosphorescent gold.
Eastward I turn, and, in a magic boat,
Along the Rhine's romantic stream I float,
While from its vine-clad slopes and ruined heights
Come songs and legends old—of valiant knights,
Dragons and hapless maids! Southward I go,
Where the sweet pine-wood airs about me blow,
And in the starry summer night look down
On Heidelberg—its castle, tower, and town,
And Neckar's rushing stream. I turn the page
And see that moment in my pilgrimage
When first—at dawn, dreamlike, in rosy light,
Far, far away, a heavenly vision bright—
Before my awe-filled heart and glad eyes rose
A range of Alps, white with eternal snows.

Pleasant it is through foreign lands to range,
Yet for their treasures all I would not change
Our dear familiar spot of English ground,
Which doth embrace within its sea-girt bound
More various beauties than are elsewhere seen
In the same narrow space the wide world round I ween.
It is a classic land! The famous past
Its glamour o'er the present scene doth cast.
About these walls stories of olden time
Close as their green protecting ivies twine.
Pageants were here and royal festivals,
And, last, a day of strife, when all the halls
With cries and groans and battle din were filled.
The fighters fight no more, the noise is stilled;
And see, beneath the baron's sculptured crest
Bright birdling eyes peep from a tiny nest,
While, from the neighbouring grove, a cooing dove
Fills the soft sunshine with his notes of love.
Here martyrs entered Heaven through gates of flame;
Here freemen fought in Freedom's holy name.
Within this fane, dear to all England's race,
The sad have solace found and sinners grace,
While, through long centuries, the changing hours
Have cast their lights and shadows round its towers.
To country pleasures turn I—feel the charm
Of homely beauties—hear about the farm
The peaceful farmyard sounds—the crowing cock,
The ringing flail, the bleatings of the flock.
Young creatures sport upon the daisied lea,
Larks, lost in light, rain down their melody;
The common is ablaze with golden broom,
And primrose stars the leafy woods illume.

. . . . .

My verse would never end if I should tell
The pictures all that in my palace dwell;
The countless sacred memories of joy
That life can never lose nor death destroy.
Each spot, each season, aye, each passing hour,
Has of earth's loveliness its special dower
Wherever we may roam, the bending skies
Touch and enwrap us with their mysteries,
And fairest days are those when we no end
To the green earth behold, but see its margin blend
With rainbow hues of air: so even here
Immortal spirits breathe Heaven's atmosphere,
And walk with angels, and, on sea and land,
Discern with joy the workings of God's hand.

E. G.

THE world exists in order to grow souls. —*J. Brierley.*

LITERATURE.

PHILLIPS BROOKS.*

The author of this voluminous work tell us that when Phillips Brooks came to Boston in 1869 many attempts were made, but all in vain, to classify him among the preachers, theologians, and teachers of the day. The truth is that Phillips Brooks was a universal man combining in himself most of the vital elements which in their distribution give significance to the various classes of the great. So all attempts to put a label on him proved futile, and the critical and classifying faculty for which, in its application to varieties of men, Boston is famous was effectually baulked. And we to-day after reading Mr. Allen's biography, wherein no pains are spared to tell us everything, confess that even with this great mass of information before us we are unable to characterise Phillips Brooks. To what school did he belong? What was his theology? Was he in his place in the Episcopal Church? Did not his views bear a stronger likeness to those of the Unitarians than to the views of any recognised school in his own Church? Did he believe in the Atonement, and, if so, in what sense? And further, what was the secret of his power? Did it lie in the intellect or the affections? How came he to be a preacher of the Gospel, and wherein does the development of his prophetic gift differ from the more common types of growth? To all these questions, in spite of Mr. Allen's great labours, it is difficult to avoid saying "we do not know." But in regard to most of the questions we make haste to add "it does not matter." The subject of Mr. Allen's biography is a Man and not a mouthpiece. The Eternal Life which is One in all souls gathers to a focus of peculiar intensity in a particular point of space and time; and that concentration is Phillips Brooks. To all minor characteristics we can afford to be blind. To discuss the question of Phillips Brooks's theology is like asking of what was the chisel made wherewith Phidias carved his Zeus. All views, doctrines, and distinctions of thought were but instruments, or perhaps channels, through which the amazing vitality of this man's spirit made itself felt by the world. We, being Unitarians, often feel that Phillips Brooks might have made a better selection of his tools. We could supply him out of our own workshop with steel of finer edge, and with measures of subtler exactitude. But the spiritual passion of which these things are the servants is not among the wares which schools of thought have to offer. It was a divine and original power in Phillips Brooks, and though it often sought expression in language which to us is obsolete, we quarrel not with the result.

Broadly speaking, there are two modes of writing a great man's life. We may compare his life to a river whose course we have to master from fountain-head to sea. In the first place we ascend some lofty peak, or a succession of such, and track the windings in long reaches, noting the plains which are watered and the valleys from which tributaries are drawn. In the second we take boat on the river at the highest point of navigable water, and, descending thence with the current, take soundings of every deep and shallow, draw careful outlines of the receding banks, note the vegetation which finds sustenance in the surrounding soil, and make a daily halt to explore the watershed, converse with its inhabitants, and gather the folk-lore of the countryside.

The demand in this country for a Life of Phillips Brooks would probably have been met had his biographer chosen the first of these methods. His occasional visits to our shores, his published sermons, and the reports which reached us of the impression he was making on the religious life of America had given him an acknowledged place in the roll of the prophets; but, after all, we know him only from afar, and cannot help a feeling that something less than sixteen hundred pages would have been enough for our satisfaction and perhaps also for our enlightenment. But Mr. Allen has written the Life on the second of the methods above described, and the fact that he has done so helps us to measure anew the large place which Phillips Brooks held in the affection of Americans as well as the power he exercised over their lives. Mr. Allen has traced every step in his hero's development, has described him from every point of view, has analysed him on every principle, and, not content with his own estimate, has gathered together the opinions of others as recorded in the Press, the admiring voice of the public, the loving tribute of the friend, and the pondered verdict of the expert. The result is a noble, but a colossal, monument to the memory of Phillips Brooks. If the memory of every great person is to be similarly treated, the world will in course of time become filled with mausoleums, and men will be so preoccupied in reading the lives of the great as to have no time left to live their own. It is to the credit of our American brethren that when they get a hero they make the most of him. But we confess that in this particular instance the length and the minuteness of the biography are somewhat suggestive of the irony of fate. Phillips Brooks, we are told again and again, was the most reserved of men; only in public was he able to give himself away in a free expression; in private intercourse clouds and darkness were round about him and none by searching could find him out. The thoroughness of reserve in which Phillips Brooks hid himself, has for its sequel the thoroughness of investigation by which Mr. Allen has revealed him. Great men should learn from this a lesson in the futility of reserve. They may be forgiven, at least the reserved among them may be, if henceforth "the dread of something after death" is mainly concerned with a vision of their private correspondence printed in small type. But let us not be misunderstood. In all the records of Phillips Brooks' private life, published by Mr. Allen, we cannot charge him with an indiscretion; nor can we say that he has introduced any matter irrelevant to his purpose, which is, first and last, to exhibit the essential greatness of a great man's soul. We think that less material might have served the purpose, but we do not say that any of the material is unfit. Nor have we found one of the sixteen hundred pages uninteresting or dull. Had the author perpetrated dulness, the art of skipping might save the reader from loss of time. Our complaint against Mr. Allen lies rather in this—that he has so fixed our attention by the importance of his matter, and so charmed us by his style, and so won us by the beautiful spirit which animates both style and matter, that he has chained us to his book, and all our other reading has fallen into arrear. By being attractive through sixteen hundred pages Mr. Allen has robbed other authors of their rights.

The book is obviously a labour of love, perhaps of discipleship, and as such it could have no offence even in the eyes of him whose veil of reserve is here so reverently but so thoroughly lifted off. In the love and the reverence which inspire them lie at once the weakness and the strength of Mr. Allen's labours. We may here repeat what has been said in reviewing another notable biography in these columns. To see a great man truly we need to have two "Lives" of him; one written by a friend, the other by an enemy. To that a condition must be added: the name of the friend may be St. John, but the name of the enemy must not be Judas.

In dealing with a book of such magnitude, and of such varied interest, the reviewer may be forgiven if he finds the task of selection impossible. We will, therefore, meet Mr. Allen on the ground of what, as was said above, we understand to be the controlling purpose of his book—namely, the presentation of Phillips Brooks as a living soul in the act of manifesting itself to the world, and will write down, as well as we can, our impression of the man as we have gathered it from these pages.

The keynote of the power of Phillips Brooks is no doubt contained in the word "personality." He was a Churchman, a scholar, a theologian; but none of these terms gives the essence of the matter. Primarily he was a preacher, and his Churchmanship, his scholarship, his theology were but the accessories of the preaching instinct, or rather the tools of the preaching function. Early in life there arose within him that mysterious impulse which urges a man to communicate himself to men, and simultaneously with this the fountains of the great deep within the soul were opened and streams of ideas and of language wherewith to clothe them poured forth in uncontrollable affluence. Out of reservoirs, fed for generations by the invisible streams of heredity, and now full, there burst forth at the early age of twenty-two the living waters of articulate thought. With a splendid precocity Phillips Brooks, scarce emerged from boyhood, was speaking a wisdom from beyond himself, understanding, as we surmise, neither the force of his own thoughts nor the origin of his own powers to express them. For aught we know, for aught Mr. Allen proves to the contrary, Phillips Brooks at this time had no theology, no reasoned convictions concerning God, the Universe, or the Soul. Reasoned convictions, born in other men's souls, or derived, it may be, from the Platonic Heaven, had, however, taken possession of his. This stage of development reached, the career of a preacher became irrevocably *his* career. Choice was made for him and he became unconsciously a dedicated spirit. Mr. Allen labours to make it plain to the reader why his hero chose the preacher's calling, and, we think somewhat needlessly, would have us believe that he passed

*"Life and Letters of Phillips Brooks." By Alexander V. G. Allen. 2 vols. London: Macmillan and Co. 30s. net.

through a process of conversion. That seems to us a superfluous concession to accepted phraseology; nor is it in accord with the evidence Mr. Allen himself adduces. Phillips Brooks did not choose his calling, neither did he slide into it as lesser men have done, but he was carried into it by the whirlwinds of God. Like Abram of old, Phillips Brooks went forth into the future of his profession "not knowing whither he went"—ignorant of his destination, but confident he was on the right track. It is an especially interesting case, for it inverts the psychological order of events which the preacher's entry on his calling is supposed to follow. We are too wont to imagine that a man first thinks out a theology and then, feeling the value of his conclusions, resolves to go forth and preach them to mankind. Great preachers, no doubt, have arisen in that way, but not the greatest. With Phillips Brooks the impulse to self-communication through preaching came first; it came the more strongly because of his inability to communicate himself in other ways; and it came with its own instruments already forged. And here we may observe the difference between the problem which Phillips Brooks thenceforth had to solve, and the problem with which the average preacher is confronted at the same period of his career. The average man committed to the preacher's calling must satisfy himself as to the reasonableness of his beliefs, must adjust them to what he knows of Pure Reason and her demands. With Phillips Brooks and with others like him the problem is to find not the most rational belief but the most adequate vehicle for the expression of his own personality; he finally rests, therefore, in the form of theology which gives freest scope to that impulse of self-communication which, like some resistless destiny, urges him on.

The form of theology so reached is seldom the most rational, though from the nature of the case the claims of reason will not be quite forgotten; but it serves a purpose, which a purely rational theology might not serve, in providing a verbal outfit by which the life passion of that particular soul attains its easiest utterance. Of such nature we are persuaded was the theology of Phillips Brooks. It was the theology of a preacher, not of a theologian. "Why was not Phillips Brooks a Unitarian?" people were always asking. Logically, no doubt, he ought to have been one. But had Fate decreed that he should walk the world clothed in garments of the Unitarian cut we question whether there would have been the same freedom in his movement, the same largeness in his carriage, the same vigour in his stride; we doubt if it would have been so hard to say where the man ended and the clothes began. In a church named after the Holy Trinity he breathed his native atmosphere. That the fire might catch hold of his musings it was needful to wrap them in the name of Christ; and of that sacred material must he weave the bridge by which the flaming messengers had quickest transit between his soul and the souls of the thousands who hung upon his word. We confess, therefore, to feeling that in the style of his theology—we will call it Liberal Orthodoxy for want of a better name—Phillips Brooks had found the readiest means of making his life available for regenerating the lives of other men. But let each man wear his own clothes! Whosoever the preacher be that thinks to win success by the same means let him remember that the secret lay not with the theology but with the man.

In the conception which Phillips Brooks formed of the Christian ministry the aim of self-communication was paramount. And this view had its deeper source in his conception of the Christian Religion itself. "Christianity," he said, "is not a problem but a message." In the history of the Christian Church throughout the centuries he saw but one vital fact—the communication of a Life to other lives. The business of the preacher was to carry on the process, and this is what he meant by preaching Christ both as he practised it himself and as he recommended it to others. The critical reader of these memoirs will often ask in vain for some more exact definition of this idea. It is evident that to preach Christ as a fact external to himself was not the attempt of Phillips Brooks. The Christ whom he preached was indistinguishable from some element resident with himself. How far that element was some power other than his own, at what point of thought the distinction could be drawn between Phillips Brooks the preacher and the Christ whom he preached are questions which elude our analysis. Like others who follow his way of thought, he is never tired of using the name of Christ, and each time he uses it we on our part are forced to ask "What does he mean?" We are only sure of what he does not mean—and that is the human figure painted by history and known by historical evidence as it walked the fields of Palestine. At least Phillips Brooks does not mean only that. Equally certain are we that he does not mean the Christ of the Nicene Creed. What, then, can it be? We strongly suspect that the name is but a hypostasized form of the abstract idea of inspired Personality. If as a key to the preaching of this prophet we take the idea that the true Saviour of the world is Man in the highest expression of manhood much becomes intelligible that is else obscure. What the world wants is Life, and Life in ever greater abundance; and Life is given by the action of personality upon personality. This action is carried on in public by the agency of preaching; and that is the business of the Christian minister—the preacher of Christ. What other conclusion can we draw from the "Lectures on Preaching"—what other conclusion from Mr. Allen's picture of the man? Let us say that on the ground of its inner truth the conclusion carries our entire assent. But we cannot but dissent from the use thus made of the name of Christ. "The principle of Christianity is that God was in Christ." "Not a revelation by a Book but by a Being." True, but what Being? Shall we say the historical Christ of the Gospel? But of him all we know is contained in a book—or have we some intuitional knowledge of Christ by accordance with which the truth of the book is guaranteed? He is a bold man who affirms the latter position. But, failing such affirmation, how stands the matter? First, the Being guarantees the Book, and then it turns out that apart from the Book the Being is unknown. Thus the Being both guarantees and in turn is guaranteed by the Book. So long as great personalities find a vehicle of expressions in these fluid conceptions of Christ they can be made to pass current: bring them to a logical test and they vanish away.

We heartily commend the reading of these memoirs to all ministers of religion, especially to those who are of the household of faith. They will be delighted, amused, instructed and inspired. Most of their own history they will find written in the history of Phillips Brooks. We heartily thank Mr. Allen for a biography which reveals this great man in the common aspects shared by all—the labour and the battle, and in the rarer close to which all aspire—the victory and the crown of life. L. P. Jacks.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

The Root of the Evil. By Leo Tolstoy. 3d. (Free Age Press, Christchurch, Hants.)

Infoldings and Unfoldings. By John Pulsford, D.D. 1s. 6d. (James Clarke and Co.)

Francis and Dominic and The Mendicant Orders. By Professor J. Herkless, D.D. 3s. (T. and T. Clark.)

The Meaning of Life. By Leo Tolstoy. 3d. (Free Age Press.)

As the Chinese See Us. By T. G. Selby. 6s. (Fisher Unwin.)

Before the Great Pillage. By Augustus Jessopp, D.D. 7s. 6d. (Fisher Unwin.)

The Last Step to Religious Equality. By E. K. Blyth. 6d. (Fisher Unwin.)

Master and Slave. By A. T. Story. 2s. (Brimley Johnson.)

The Corrections of Mark. By Edwin A. Abbott. 15s. (A. and C. Black.)

Witnesses to Christ. By W. Clark, M.A., LL.D. 4s. (T. and T. Clark.)

The Principles of Morality and the Departments of the Moral Life. By W. Wundt. Translated by Margaret F. Washburn, Ph.D. 7s. 6d. (Swan Sonnenschein.)

The Christian in Hungarian Romance. By John Fretwell. 3s. (Philip Green.)

A Defence of the King's Protestant Declaration. By Walter Walsh. 1s. (Sonnenschein and Co.)

The Writings of the Apostle Paul with Notes, Critical and Explanatory. By the late John Tindall Harris. 6s. (Headley Brothers.)

Rabbi Ben Ezra. By Robert Browning. 2s. 6d. (George Bell and Sons.)

The Memoirs of Arthur Laurenson. By Catherine S. Spence. 7s. 6d. (Fisher Unwin.)

The Maid of Maiden-lane. By Amelia E. Barr. 6s. (Fisher Unwin.)

The Letters of Her Mother to Elizabeth. 2s. (Fisher Unwin.)

The Doctrine of the Church of England on Infant Baptism and Baptismal Regeneration. By the Rev. J. Foster Lepine. 2d. (Elliot Stock.)

A Letter of Enquiry Addressed to Missionaries. By Townsend Storrs, M.A. 3d. (Elliot Stock.)

A "Festus" Treasury. By Philip J. Bailey. 3d. (A. Broadbent, 19, Oxford-street, Manchester.)

Review of Reviews, Woman at Home, Young Days.

THE EDUCATION BILL.

THE Committee of the National Education Association, at a meeting on May 14, after considerable discussion upon the Education Bill, adopted a lengthy report for publication. The report first examines the Bill in detail, stating that by repealing the Technical Instruction Acts it abolishes all Technical Instruction Committees, and by accepting the Cockerton Judgment it ousts School Boards from an important part of the work they have hitherto performed. The large field of National Education which is thus cleared from existing methods of public control, is placed under new authorities not constituted by Parliament. These authorities will be under no statutory obligation to do anything at all. Their powers extend over a wide field, but are studiously vague and undefined, whilst existing safeguards for educational progress are abolished. The report goes on to point out that the new Education Committees have no control over any funds whatever. They administer no Government grants and only receive subsidies from the rating authorities at the pleasure of those bodies, and the rate is strictly limited in amount. There are no provisions in the Bill, such as are in previous Acts, to secure suitability of the educational provision as regards fees, staff, curriculum, and other matters; whilst the arrangements for repairing the disastrous Cockerton Judgment are most inadequate and unsatisfactory. The report ends with the following conclusions:—

CONCLUSIONS.

Parliament must Prescribe the Constitution.

That these proposals are not only inadequate, but most reactionary, may be seen by comparing them with the principles of local self-government already established by Parliament.

There is no need for the separate treatment of each locality by schemes. In regard to all the most important public local authorities (from Parish Councils upwards) Parliament has had no serious difficulty in prescribing a uniform system with sufficient elasticity in minor details to cover all variations of local conditions. There is no reason for Parliament to be compelled to debate separately different schemes for hundreds of separate localities.

Popular Control Essential.

Both the Technical Education Committees and the School Boards owe their effectiveness to the measure in which they are under the influence of the electorate which has to gain or suffer by their work. The new authorities foreshadowed in the Bill are removed as far as possible from the influence of general public opinion. A majority which may be a bare majority of gentlemen already serving on bodies popularly elected for other purposes, and not even necessarily nominated by those bodies, is not sufficient to secure that the authority to which they are nominated will either elicit popular interest or be responsive to the popular will. The new authorities in their relation to Municipal Councils resemble nothing so much as those Boards of Governors of charities and endowed schools upon which it is customary to place a few members of the municipality, but over which the municipality, and still less the electorate, has no effective control.

Adequate Funds Required.

The statutory limit upon the rate now proposed, and the need to appeal to another authority for every penny of income, must be disastrously restrictive. Apart from the question of future developments, the amount available under the Act would, in some cases, be insufficient for existing needs.

An Imperative Mandate Required.

The School Boards have been effective agents for educational progress, because they are placed under the strongest statutory compulsion to provide sufficient school accommodation and efficient and suitable instruction for every available scholar who is not otherwise provided for. There is no hint of such statutory compulsion being applied to these new authorities.

Public Schools under Public Management Essential.

Whatever there is of efficiency, suitability and adaptability in the education provided under the School Board system, is largely due to the fact that there is a statutory prohibition against the Boards spending public money upon schools which are not absolutely under their own management. The system of subsidising schools which are under private or sectarian management, which it is now proposed to revive and extend, has always proved to be most costly and ineffective, and productive of religious grievances. The Bill, at the same time, would introduce into County Councils the element of sectarian strife from which they have been, fortunately, free.

Better Provision for Elementary Education.

The Bill fails to provide any effective local authority for elementary education in those parts of the country which are still outside the School Board system. In this Bill the School Board system, providing elementary education, is the basis of the whole scheme of higher authorities. In order to make the foundation complete, the long delayed establishment of a School Board for every district in the country should be part of the Bill and should indeed precede any attempt to create new authorities for higher education.

The Bill should be Rejected.

The Bill in its whole scope and in detail offers but little hope for progress or efficiency. From beginning to end—in framing the constitution of the authority: in endowing it with an income: in the providing of schools: or increasing the efficiency of education—all the initiatory and compelling forces which make for progress in local self-government are absent or restricted, and the last word is in all cases left with whatever obstructive forces may arise. Under these circumstances we suggest that Parliament should be urged not to allow such proposals to become law.

Surrey House,
Victoria Embankment,
London, W.C., May 14, 1901.

THE MANCHESTER AND SALFORD LADIES' PUBLIC HEALTH SOCIETY.

THE society which, after some changes of title, is now known as the Ladies' Public Health Society has been in existence for many years. Its original object, to bring sanitary knowledge into the houses of the poorest, is still its primary object; but the scope of its work has of late years been greatly enlarged, owing to its being directly connected with the Sanitary Committees of the City Council of Manchester, and the Town Council of Salford, and the Medical Officers. A band of small cottage property extends almost without a break between the central business part of the town and the suburbs. This is roughly divided into districts containing each 1,000 to 2,000 cottages, and each district has a lady superintendent and a so-called health-visitor, who lives and works in the district. The health-visitor is a working woman, who knows the life of the poor from experience; she visits all the cottages in the district, makes friends with the people, gives them hints and advice on all sorts of subjects, and has her eyes open for defects of drainage, overcrowding, sickness, &c., all of which she reports on a form which is posted daily to the Medical Officer. She pays special attention to infants, and always carries about a leaflet on infant feeding, which she does not simply hand over to an ignorant young mother, who would probably throw it in the fire; instead of that she reads it for the woman, explains it to her, and, perhaps, nails it up behind the door for reference on a subsequent visit. There is no limit to the ignorance of practical things of a young woman who has spent all her unmarried life in a factory, and innumerable young mothers, who are genuinely fond and proud of their first baby, bring the poor little wretch to a speedy end by incredibly improper feeding. To many of these mothers the visits of the health-visitor are of boundless advantage, and they are grateful for her help and teaching; older women, who, perhaps, have "buried fourteen of 'em," naturally consider themselves above advice. The Medical Officer considers the work done in this matter of infant feeding of the greatest value to the community.

The health-visitor has lime brushes for lending, and is the means of getting a great deal of lime-washing done; and she is often instrumental in persuading families to exchange a small and unsanitary cottage for something better as the children grow up and need more accommodation; as a rule she can recommend a house, a caretaker, a charwoman, or whatever else may be needed to meet the wants of each case; and she can show how to make a bed, wash a baby, apply a poultice, cut out a garment, &c. The health-visitors have no special training, but the Society has been fortunate in finding women of strong character and sound practical experience, and in most cases with an almost passionate enthusiasm for their work. Their hours of work are nominally limited, but they are liable to be called on for assistance in any hour of the twenty-four, and their time and trouble are most ungrudgingly given. The lady superintendent is a sort of power behind the health-visitor; she can supply the theory on which her practice is founded; she is there to be consulted in any difficulty which arises, and she takes the whole financial responsibility. She also holds a weekly meeting in the district for purposes of "general civilisation," where by dint of constant repetition a large body of women become acquainted with the ordinary laws of health, while they in turn influence their neighbours. These meetings become a sort of meeting-place for the women of the neighbourhood, and the members habitually introduce newcomers whom they consider suitable.

The Manchester health-visitors have for nearly two years been systematically visiting and reporting on consumption cases for the Medical Officer, and the meetings are a useful opportunity of spreading a knowledge of the true nature of consumption and the means for preventing the spread of it.

The whole strength of the Society lies

in the systematic endeavour to bring a knowledge of the art of decent living as now understood by the middle classes, into the homes of the poor, where, as a rule, sheer ignorance is at least as great a cause of evil, as either lack of will or lack of means, especially on the part of mothers of families; there is plenty of pure water within reach of all, but few rightly appreciate the use of it; pure air is not to be had, but in the majority of town cottages the air is far fouler than it need be; food is the largest item in the family budget, but a great deal of it is wasted by bad cooking; many children go about in rags, less from poverty than because their mother can neither make nor mend. On such items of daily life, and many more, the Ladies' Public Health Society is striving day by day to bring light into dark places.

THE CROWNING DAY.

The morning hangs its signal
Upon the mountain's crest,
While all the sleeping valleys
In silent darkness rest;
From peak to peak it flashes,
It laughs along the sky,
That the crowning day is coming by and by.

Oh, the crowning day is coming,
Is coming by and by;
We can see the rose of morning,
A glory in the sky.
And that splendour on the hill-tops,
O'er all the land shall lie,
In the crowning day that's coming by and by.

Above the generations
The lonely prophets rise—
The truth flings dawn and day-star
Within their glowing eyes;
From heart to heart it brightens,
It draweth ever nigh,
Till it crowneth all men thinking by and by.

Oh, the crowning day, &c.

The soul hath lifted moments
Above the drift of days;
When life's great meaning breaketh
In sunrise on our ways;
From hour to hour it haunts us,
The vision draweth nigh,
Till it crowneth living, dying, by and by.

Oh, the crowning day, &c.

And in the sunrise standing,
Our kindling hearts confess,
That no good thing is failure,
No evil thing success.
From age to age it groweth,
That radiant Faith so high,
And its crowning day is coming by and by.

Oh, the crowning day, &c.

William C. Gannett.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. Chitty, £1; Miss Stambank, 10s. 6d.; Mr. and Mrs. Frank Preston, £1 1s.; Mrs. Blake, £2; Miss Mary Martineau, £1 1s.; Mrs. Alfred Hopps, £2; Sir J. R. Robinson, £2 2s.; Miss Wrigley, £1; Miss Dora Lawrence, 10s.; Lieut.-Colonel Trevelyan, £1; Mr. R. T. Heape, £1 1s.

OBITUARY.

MISS J. DURNING SMITH.

The news of the death last Tuesday of Miss J. Durning Smith, at her residence, King's Ride, Ascot, will have brought a personal sorrow to many of our readers, and keen regret to a much wider circle, not in this country alone, to whom her deep interest in all good causes and her great benevolence have long been known.

Miss Durning Smith, who at the time of her death was fifty-seven years of age, was the elder daughter of the late Mr. Benjamin Smith, who was for many years member for Stockport, and one of those who worked with Cobden and Bright for the repeal of the Corn Laws. She was from earliest childhood an invalid, cut off from many of the pursuits of active life, but hers was the victory of a brave and cheerful spirit, keenly alive to the deeper interests of the world, eager to use every power that was given her, and blessed abundantly with the means of doing good.

If we should begin to recount her generous gifts for many years past, in support of religious and charitable work, and especially in the interest of Unitarian Christianity, to which she was ardently attached, it would be difficult to set a limit to the record. She was a great ally of the late Rev. Robert Spears in his many good works, of which the beautiful quarto edition of Channing's works was one characteristic example. She was the sole founder and supporter of the Limehouse mission at Durning Hall; and from Manchester College to the humblest country chapel it would be hard to find an institution connected with our religious community which has asked for help and has not received a prompt and kindly gift from her. By our brethren in India the news of her death will be received with sorrow, for she it was who made the first and most generous response to the appeal for the sufferers from last year's famine.

Of such a life there is little to be told, and it would wrong her memory to make any parade of the good use to which she put her abundant wealth. In her Master's spirit, with a gracious humility and abounding love, which is the greatest gift, she lived her life, bearing her own burden, and as few others, she knew the blessedness of giving. Now, assuredly, there are many who with full heart, rejoicing for her, sorrowing for others, will rise up and call her blessed.

After her parents' death Miss Durning Smith's home was with her sister and brother-in-law, Sir Edwin Durning-Lawrence. The sorrow of her departure necessarily makes some alteration in the hospitable arrangements for next week, and as to this a letter from the Rev. J. Harwood will be found in another column.

The funeral is to be to-day (Saturday) at noon at Kensal Green.

JAMES HOLME NICHOLSON.

Mr. J. Holme Nicholson, M.A., formerly librarian and registrar of Owens College, died on 17th inst. at his residence, Ellerhow, Wilmslow. He was a native of Westmorland, and received his education at the Lancaster Grammar School. The following account of Mr. Nicholson's connection with Owens College and the Antiquarian Society appeared in the *Manchester Guardian*:—

"His long and honourable official connection with Owens College began on Nov. 15, 1853, when the college was only two years old. He was then appointed clerk and librarian. Early in 1867, on the death of Mr. J. P. Aston, who had been secretary to the Owens Trustees from the beginning, Mr. Nicholson became secretary, and in 1870 the title was changed to registrar. He resigned the librarianship in 1871, when the work in connection with the extension of the college had increased his work as chief executive officer of the college in a remarkable degree; and he relinquished his duties as registrar in the year 1884, his resignation being accepted by the Council with regret and with a deep sense of the loss which it entailed on the college and on each of its members. Mr. Nicholson was an ideal registrar, punctiliously exact in all business matters, and a courteous, kindly, and cultivated gentleman. All the students who passed through the college during the period of thirty-one years came into contact, but not into conflict, with him, and one and all will hear of his death with regret. By the governing body of the college he was held in the highest esteem. This regard was appropriately testified in 1882, when the first honorary degree of Master of Arts given by the Victoria University was bestowed on him, Dr. Ward, in presenting Mr. Nicholson to the Vice-Chancellor, said:—'Our Court has felt that the name of Mr. James Holme Nicholson—who spared no exertions for our young University in its earliest days, and who, so long as a twofold service was possible, zealously and successfully acted as its Registrar—should not be absent from the roll of its members. Nor will that name inappropriately head the list of Masters of Arts in the future registers of this University. It belongs to one, the leisure of whose vacations—when he allows himself vacations—is largely devoted to the scholarly study of antiquity; but more than this, it belongs to one in whom long and intimate experience has taught many of those who hear me to recognise qualities essential to true academic citizenship. For what is truly academic, if not a single-minded and disinterested devotion to duty—a courtesy which refines the business of life—and, in the service gladly rendered to the common cause of learning and education, a liberal willingness which scorns to measure its efforts by the rule of a nicely-calculated less or more.'

"Mr. Nicholson was a keen and discriminating archæologist, with a competent knowledge of the Roman architectural and heraldic antiquities of the country, especially of the northern counties. When the Lancashire and Cheshire Antiquarian Society was formed in 1883 he was placed on its council, and became one of its most active and valuable members. In 1898 he was elected President of the Society. Among the papers which he contributed to its transactions the following may be mentioned:—'On Winwick Cross,' 'Wilmslow Church and its Monuments,' 'The Sculptured Stones at Heysham,' 'The Ancient Presbyterian Chapel at Dean-row, Cheshire,' and 'On Pedigree Hunting.' He was also a member of the Cumberland and Westmorland Antiquarian Society, the Chetham Society (of which he was auditor), the Archæological Institute, and the Manchester Literary Club. His interest in antiquarian and literary matters was further shown by his occasional contribu-

tions to the 'Palatine Note-Book,' edited by his friend, the late Mr. J. E. Bailey, and to other journals."

Mr. Nicholson by birth and education was an Evangelical Churchman. When he came to Manchester, however, he joined the congregation at Upper Brook-street, in the last years of the ministry of the Rev. J. J. Tayler. He became a staunch Unitarian in personal conviction, but ever loved the traditions and principles of the Free Churches, more especially those of the old Protestant Dissent. He subsequently joined the congregation at Platt Chapel, and became the secretary, and during his connection with the chapel the congregation grew and prospered.

New schools were built, and a British Day School and Sunday-school formed. Platt Chapel was practically rebuilt, and a new organ erected; and so again when Mr. Nicholson on retiring from the Registrarship of Owens College went to reside at Wilmslow, he at once rendered invaluable aid to the congregation at Dean Row, and became one of the pillars of the little community and secretary. For Mr. Nicholson had the rare gift, not only of doing all to which he devoted himself with marked ability and zeal, he enabled all who were co-operating with him to do their best work also. He was the most loyal of friends, for his own perfect integrity of character gave him the true wisdom of life. He ever discerned what was of real and abiding worth, and helped all who sought his counsel how to discern the true proportion of means to end. "In quietness and confidence shall be thy strength." It was the true secret of his life. And therefore it is a fragrant memory which he leaves behind as a noble legacy to all who knew and loved him. "Blessed are the peacemakers: for they shall be called sons of God."

The funeral, after cremation, was at Dean-row on Tuesday, the service being conducted by the Revs. C. T. Poynting and E. L. H. Thomas. Owen's College was represented by the Principal and others; Manchester College, Oxford, of whose committee Mr. Nicholson was a member, was represented by Messrs. Harry Rawson, J. H. Brooks and H. P. Greg.

THOMAS SHELMERDINE.

The village of Heyrod, half-way between Stalybridge and Mossley, has just lost one of its most useful and respected inhabitants. Mr. Shelmerdine had for some time suffered from a lingering and painful disease, and after a severe operation, he died, on 15th inst., at the age of sixty. All his life he was connected with the Union Sunday-school at Heyrod, conducted by Unitarians, Methodists, and members of other denominations. He became a scholar in the school in 1845, when he would be a mere child. He joined the Burial Society in 1846, and in succession became teacher, committee-man, auditor, secretary, treasurer, superintendent, and trustee and manager of the day-school. He held some of these offices at the time of his death. He worked in the one employ for forty years. Mr. Shelmerdine was a well-informed man, very modest and retiring. He was greatly respected in his native village, and at Stalybridge and Mossley. He and his family were members of the Stalybridge congregation.

The funeral took place last Saturday, the memorial service, conducted by the Rev. W. Harrison, being held in the Heyrod schoolroom. The room was crowded by Mr. Shelmerdine's friends and neighbours, and signs of mourning were visible throughout the village, every blind being drawn. The remains were afterwards buried at St. Paul's Church, Stalybridge, Mr. Harrison conducting the service at the graveside. W. H.

THE CHILDREN'S COLUMN.

Whitsuntide.

I wonder whether all the children who are going to read this column have seen a water-mill. I want to tell you about one that, sixty years ago, ground the corn for the people who lived in the village of West Roxbury in the United States. But, first of all, you must hear about the village. It was such a quiet, pretty, country place. Lanes led from one farm or cottage to another, and round the village, and between the houses, were meadows where the village children used to play in summer-time.

There was a little church, too, where on sunny Sundays the shadows of the trees which surrounded it made leafy pictures on the walls inside, and sweet country scents were wafted in through the open windows.

But, perhaps, what was really the nicest point about West Roxbury was that stream which flowed down from the hills, breaking into little falls over the cliff that stood in its way, and rushing down its steep rocky bed with such force that by the time it reached the great mill-wheel it had power to turn it slowly round. The face of the old mill, to which the wheel was fastened, was quite green with beautiful mosses and ferns that grew in the chinks between its stones; for they were always kept damp by the spray from the wheel. Then when the mill was passed the stream flowed on quietly through the fields, and the prettiest flowers were always to be found upon its banks. So I fancy the children of West Roxbury had many favourite play-places near their beautiful stream; and when one Sunday morning, the minister, whom they all knew so well, began to speak in his sermon about the mill-wheel and the water from the hill that turned it round and round, they were eager to hear what he was going to say.

And this was something like what he told them, in such simple words that even the little ones among them could understand—that as the stream for ever flowing down from the hill-top gave the mill-wheel power to grind the corn inside the mill, so, to the soul of every person who asked Him for it, God's strength would flow and help him to do his daily work and live the beautiful, useful helping life He wishes us all to lead.

Now you see this simple little sermon about the mill-wheel which the children could understand so well was really a sermon about the most mighty, wonderful influence there is—about the inspiration of God, by which we mean the breathing of His Holy Spirit into our souls; the whispers and the messages from Him which all of us, who watch for them, receive.

Inspiration is a long word, and there have been pages on pages written about it, for it is a great subject; but, for all that, it has a very simple meaning. Some one said once: "*We* speak to God—that is prayer; *God* speaks to us—that is inspiration." So inspiration means just the help our spirits have from God. And think how often this help comes to us every day—how often God breathes His spirit into us, and in how many ways. Perhaps we are tempted to do or say something wrong, and the voice within seems to whisper "Don't"—*there* is a message from God to us. We hear of a noble deed done, perhaps, and we long to follow the grand example and be noble and true ourselves. That longing and high resolve are breathed into us by God; they are inspirations from Him which we must obey if we would make our lives good and faithful to the right. See how many helps and encouragements come to us each day—how the words of friends help us, and the books we read, and how good thoughts come to us, we know not whence. All these are messages from God, inspirations from His Spirit to our own; and if we listen to them and do as they tell us, they will come to us oftener and oftener.

Whitsuntide is close at hand, and on Whit Sunday you will very likely hear read the story from the Book of Acts which tells us how 1800 years ago God sent His Holy Spirit—an inspiration—to the Apostles as they sat together in sadness, after the death of Christ, waiting in Jerusalem to receive the strength from God which would make their fearful hearts brave and strong. We read of the cloven tongues of fire and the mighty rushing wind with which the Spirit came to them, and the words seem strange to us; for we know that to us God's messages come silently into our waiting souls. But at all events we learn from the story, and this is what matters most to us, that those poor, ignorant, down-hearted fishermen knew that the Spirit of God was working in their hearts; and with this knowledge they went out into the world, ready even to die if they could best serve God in that way.

And so we keep Whitsuntide as a festival in memory of the wonderful outpouring of the Holy Spirit which made that little band of men so brave and true.

Think, too, of all the great men and women who have helped the world so much by the lives they led and the grand characters they built up within themselves. It was by the Spirit of God, by His inspirations, that they became what they were. Do you not like the story of brave William Lloyd Garrison, of America, who had neither friends nor money to help him, and found the world was against him when he set himself to free the slaves and put an end to the great wrong of slavery? "One with God is a majority," he said to himself; and by this he meant that if the right was on his side he was so sure of God's help that he was certain to succeed. And the great work he set himself to do by God's help was done.

For us, even if we are children just beginning life, there are inspirations and helps from God, whispers which warn us not to do wrong, and longings within us to reach up to what is beautiful and true and good.

Let us trust them all, and obey every "little whisper of the soul," and keep in our memories all the year round the thoughts that Whitsuntide brings to us.

Frances E. Cooke.

The Inquirer.

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LONDON, MAY 25, 1901.

OUR WHIT-WEEK FESTIVAL.

IT is a happy fortune that gives us Whit-week for our New Century meetings. This festival of the Church Universal is the most fitting for the purpose that is to bring our people together from near and far, and to bring to us honoured and welcome guests from many lands. In one spirit we desire to be together, consecrated anew to better service, with clearer vision of truth, a quicker sense of duty, and a stronger hold on righteousness, a larger charity in judging of the thought and the action of others, and a more perfect love in which to be devoted to our work, to minister to the needs of our fellow-men. In one spirit—and that is the Spirit of the Eternal, who is Truth and Righteousness and Love; of whose hidden presence in the heart of JESUS and in the lives of the first disciples came all that was pure and good in that distant age and the victorious uprising of the Christian Church; of whom has been every new baptism of the Spirit since then, which has come for the cleansing and uplifting of mankind, the wakening of the people to a better manhood and a humbler trust in the living GOD. Whitsuntide is the great festival of gladness which marks the faith of the Christian world in that holy presence of the Spirit, the divine power of renewal and fresh inspiration, and the gift of better life which is not denied to "humble men of heart."

It is a happy fortune that makes it possible for us to meet together at this time; and if we dare to make this festival our own, as indeed we do, it is because we earnestly desire those better gifts, because we know that there is none other to whom we can look, and that our strength must be in GOD alone. What may be given to us at this time we cannot tell, but we know that there is no other source of life and inspiration, and we know the spirit in which we must come together, to be prepared and wait for gifts from the Most High. We know that there is a unity of the Spirit in the bond of peace; and the witness of the Spirit we rejoice to find universal as our common humanity. Most richly known to us in the mind of Christ, it extends even beyond the dominion of his gracious influence, and with wholehearted brotherly love we can welcome our kindred from the distant East, whose home has not been as ours in the Christian community, and those of our own land whose loyalty has not yet been won to the discipleship which is so much to us, who yet desire to be with us as worshippers of the living GOD.

The fruits of the Spirit we were taught of old, and each generation has proved it true, are love, joy, and peace. We therefore come together to seek these things, and at the beginning of a new century desire that they may be given to us abundantly. The week's festival unites many interests in one common purpose. Fitly the first gatherings will be of the teachers of the young, with whom is the promise of the future. Among them the spirit of rejoicing and of hope is most habitual, and that will strike the right keynote for all the week. Then come meetings the interest of which centres in the welfare of our Free Churches, seeking for a new power of ministry and closer bonds of brotherly fellowship in a common work. And lastly, the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, whose object is "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them," and of whom it has been declared that they, of whatever name or fellowship, "desire to work together in the spirit of freedom and the love of truth, for the religious enlightenment and uplifting of the world."

At each step the outlook widens, and the conviction grows deeper that it must all be in the one Spirit—whether in the home gathering or in school for the children, leading them through the discipline of duty and the touch of sympathy to a knowledge of goodness and of the FATHER'S love; whether in the church in the communion of worship and thanksgiving and ministering to the needs of man, or bearing testimony to the world of divine truth, seeking a larger brotherhood and the dawning of a better day—there is One in whom alone all our works can prosper, with whom alone can be that true freedom which is of the Spirit, from whom alone can come to us the light and the more abundant life for which we hope and pray. Thus it is that we may find the secret of true gladness in our festival, because it is in humility and trustfulness and hope that we shall come together, because however various our posts of duty, our one prayer shall be that not our will, but the FATHER'S will, may be done.

THE NEW CENTURY MEETINGS.

TIME TABLE.

SATURDAY, May 25.

3. 0 P.M. Hospitality and Excursions Committee.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Miss M. Pritchard.

SUNDAY, May 26.

11.15 A.M. Service, Little Portland-street Chapel: Preacher, Rev. C. W. Wendté. Richmond: Rev. S. M. Crothers, D.D.
3.30 P.M. Service for Elder Scholars, Essex Hall: Preacher, Rev. J. Page Hopps.
5. 0 P.M. Afternoon Tea for Teachers: Hostess, Miss M. Tayler.
7. 0 P.M. Service for Teachers and Workers, Little Portland-street Chapel: Preacher, Rev. A. N. Blatchford.

MONDAY, May 27.

10. 0 A.M. Conducted Parties and Excursions: Hon. Sec., Mr. Ion Pritchard.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Mrs. J. Bredall.
7. 0 P.M. Annual Meeting, Temperance Association: Chairman, Rev. P. H. Wicksteed.

TUESDAY, May 28.

9. 0 A.M. Sunday-school Breakfast, King's Hall, Holborn Restaurant.
10. 0 A.M. Business Meeting, Sunday-school Association.
12. 0. Addresses on "Retrospect" and "Outlook," by Rev. H. Enfield Dowson, Rev. C. J. Street, and Miss Marian Pritchard.
2.30 P.M. Annual Meeting, Postal Mission: President, Miss Tagart. Conducted Parties to Dr. Williams's Library, &c., Excursions to Richmond Park, Ham House, Kew, &c.
3.30 P.M. Meeting to consider Scheme for the Superannuation of Ministers.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostesses, Misses Kearne.
6.45 P.M. Communion Service, Little Portland-street Chapel: Minister, Rev. Charles Hargrove.
8. 0 P.M. Religious Service, St. James's Hall: Preacher, Rev. Stopford A. Brooke.

WEDNESDAY, May 29.

9.30 A.M. Devotional Service, Essex Hall: Minister, Rev. E. W. Lummis.
10 0 A.M. Annual Meeting B. and F.U.A. President, Sir John T. Brunner., Bart., M.P.
1.30 P.M. Luncheon, Holborn Restaurant, Officers of District Associations and B. and F.U.A. Committee.

2.30 P.M. Conducted Parties and Excursions.
4. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Miss L. Martineau.
8. 0 P.M. Conversazione, Royal Institute of Painters in Water Colours, Piccadilly.

THURSDAY, May 30.

9.30 A.M. Devotional Service, Essex Hall: Minister, Rev. F. K. Freeston.
10. 0 A.M. International Council: Address by Rev. J. Estlin Carpenter.
10.45 A.M. Welcome to Foreign Delegates: Presented by Rev. James Harwood.
12. 0. "The Sympathy of Religions": Rev. S. M. Crothers, D.D. (Cambridge, U.S.A.)
12.30. P.M. "Religion and Empire": Graham Wallas, Esq., M.A. (London).
1. 0 P.M. Adjournment for Luncheon.
2.15 P.M. Brief Report by the Secretary: Rev. C. W. Wendté (Boston, U.S.A.)
2.30 P.M. "The Contribution of France to Religious Progress": Rev. Ernest Fontanes (Paris).
3. 0 P.M. "The Struggle with Catholicism in Belgium": Rev. James Hocart (Brussels).
3.20 P.M. "The Liberal Mennonites of Holland": Rev. F. C. Fleischer (Broek op Langendijk).
3.40. P.M. "The Thoughts and Experiences of a Liberal Religious Thinker and Worker in Russia": Mr. Vladimir Tchertkoff (Tolstoy's friend).
4. 0 P.M. "Our People and the Revelalation of her Soul in Folk-lore and Poetry": Rev. Nicholas Jozan (Budapest).

Meetings of Other Societies.

1.15 P.M. Luncheon to Delegates of District and Local Sunday-school Societies, Salisbury Hotel: President, Rev. H. E. Dowson.
2.30 P.M. Inaugural Meeting, National Conference Guilds' Union at Little Portland-street Chapel: Secretary, Rev. John Ellis (Sheffield).
4. 0 P.M. Afternoon Tea at Essex Hall: Hostess, Miss C. A. Lawrence.
4.30 P.M. Conference of Unitarian Ministers: Paper by the Rev. C. W. Wendté, "Art in the Service of Religion."
8. 0 P.M. Public Meeting, Westminster Town Hall: Speakers, Dr, Drummond, Prof. Réville, Dr. Crothers, Rev. Joseph Wood, Rev. C. W. Wendté, and Rev. W. Copeland Bowie.

FRIDAY, May 31.

9:30 A.M. Devotional Service, Essex Hall: Minister, Rev. L. P. Jacks.
10. 0 A.M. "Religious Thought in England at the Close of the Nineteenth Century": Rev. R. A. Armstrong, B.A. (Liverpool).
10.30 A.M. "Liberal Religious Thought within the Dutch Reformed Church": Prof. B. D. Eerdmans, D.D. (Leiden).
11. 0 A.M. "Switzerland Three Centuries after Calvin": Prof. Edouard Montet, D.D. (Geneva).
11.30 A.M. "The Preservation of the Christian Ideal amid Changing Forms of Thought": Mrs. Humphry Ward.
12. 0 "The Social Activities of the Age and their Religious Significance": Prof. Otto Pfleiderer, D.D. (Berlin).
12.30 P.M. "Wordsworth's Ideals and the Nineteenth Century": Rev. P. H. Wicksteed, M.A.
1. 0 P.M. Adjournment for Luncheon.
2. 0 P.M. "The Liberal Movement in Religion in Italy": Rev. Tony André (Florence).
2.20 P.M. "The State Church and Liberalism in Denmark": Miss Westenholz (Copenhagen).
2.40 P.M. "The Free Religious Communities of Germany": Dr. C. Schieler (Koenigsberg).
3. 0 P.M. "Church and State in America": Rev. C. W. Wendté (Boston, U.S.A.).
3.30 P.M. Adjournment. Reception at the Mansion House, 4 to 6. Joint Reception at the Grafton Galleries, 8 to 11, by Sir Edwin and Lady Durning-Lawrence and Sir John and Lady Brunner.

Papers are also promised by Prof. Bonet-Maury, D.D. (Paris); Mr. Kristofer Janson (Christiania), "Liberal Religion in Scandinavia"; by Prof. G. Boros, D.D. (Kolozsvar), "Present-day Religious Problems in Hungary"; by Mr. Hem Chandra Sarkar (Calcutta), "Theism in India"; Prof. Jitzumen (Tokio), "The Progress of Religious Liberalism in Japan."

The Meetings are open to the public; but in the event of Essex Hall being crowded, preference will be given to those holding Delegates' Cards. Receptions by personal invitation only.

SATURDAY, June 1.

Home-going of country ministers and delegates.

SUNDAY SERVICES, June 2.

11.15 A.M. Little Portland-street Chapel: Preacher, Rev. S. M. Crothers, D.D.
11. 0 A.M. Highgate Unitarian Church: Preacher, Rev. C. W. Wendté.
11.15 A.M. Rosslyn Hill, Hampstead: Preacher, Rev. L. G. Wilson.
7. 0 P.M. Wandsworth Unitarian Church: Preacher, Rev. S. M. Crothers, D.D.

MONDAY, June 3.

Foreign delegates will visit Manchester College, Oxford. Reception by the Principal.

OUR GUESTS.

At the first session of the International Council on Thursday morning, after the President's opening address, the first business will be to offer a very cordial welcome to the foreign delegates present. Some of these, our expected guests, are already old friends; others, before Thursday is here, we shall doubtless feel to have been always our friends.

Of Mr. Wendté, the Secretary of the International Council, we published last week a biographical sketch, and here only remind our readers again that on Sunday morning they will have the first opportunity of hearing him in Little Portland-street Chapel.

Of Dr. Crothers we published an account in the previous number, and have since been reading his volume of six sermons, "Members of One Body," published in 1892, sermons which take Roman Catholicism, Calvinism, Methodism, Ritualism and Mysticism in turn, not so much to criticise as to draw out the best that is in them, and finally to show what must be the true Unity of Christendom. We commend also to our readers a striking essay by Dr. Crothers, "The Faith of a Free Church," which will be found in the Book Room at Essex Hall.

M. Jean Réville does not contribute a paper to this Conference, but is to be one of the speakers at the meeting at Westminster Town Hall. He bears a name long honoured in Liberal Religious circles, and comes to us now doubly welcome, as the son of Albert Réville, and as himself a leader of liberal Protestantism in Paris and a scholar of achieved distinction. M. Albert Réville will perhaps be best known to our readers as the author of "A Life of Theodore Parker," and the little book on "The History of the Dogma of the Deity of Christ," and as Hibbert Lecturer in 1884 on "The Religions of Mexico and Peru." M. Jean Réville, who was born at Rotterdam in 1854, has been for nearly twenty years settled in Paris, where, following in the line of his distinguished father's special studies, he is now Professor of the History of Religions.

Among our other guests from Paris are M. Ernest Fontanes, who is to read the paper on "The Contribution of France to Religious Progress," and Professor Bonet-Maury, to whom we are so greatly indebted for his masterly work on "Early Sources of English Unitarianism."

The Rev. James Hocart has long been a familiar and welcome presence at our anniversary meetings, and his brave and patient work at Brussels is well known. Concerning the Rev. F. C. Fleischer, and the most interesting body of liberal Mennonites in Holland, we have already published a brief note, and look forward with the utmost interest to hearing more from him of the religious movement he represents.

From Holland come also Dr. B. D. Eerdmans, who now holds Kuenen's chair as Professor of Old Testament and the History of the Religion of Israel at Leiden, and the Rev. P. H. Hugenholtz, of Amsterdam, who is the official representative of the Protestanten Bond.

Mr. Vladimir Tchertkoff is a Russian exile, and a friend of Tolstoy's. His presence at our meetings will be welcomed with the keenest sympathy. He was largely instrumental in making known the condition of the persecuted Doukhobors in Russia, and enlisting the sympathy and generous help especially of the Society of Friends, by which the emigration of the sufferers to Canada has now been happily accomplished. We commend to our readers the new edition of Mr. Tchertkoff's "Christian Martyrdom in Russia" (1s.), which contains the story of the deliverance. This and a number of booklets by Tolstoy are issued from the Free Age Press, now removed from Malden, in Essex, to Christchurch, Hants, where Mr. Tchertkoff is now established. Mr. Tchertkoff is greatly interested in

Unitarian literature, and with the co-operation of the B. and F.U.A. is at present engaged in translating some popular leaflets into Russian.

The Unitarians of Hungary will be represented by the Rev. N. Jozan, minister of the Church at Budapest, who from 1892 to 1895 was a student at Manchester College, Oxford. Our old friend and correspondent, Dr. George Boros, of Kolozsvar, to his and our very great regret, is after all unable to come.

The Rev. Professor Edouard Montet, D.D., will represent the liberal Protestantism of Switzerland. Dr. Montet is Dean of the Faculty of Theology in the University of Geneva, and THE INQUIRER would offer him a welcome of special cordiality as editor of *Le Progrès Religieux*, a fortnightly journal, with the motto, "Gospel and Liberty," established three years ago. Dr. Montet is also the author of an admirably illustrated manual of the "History of the People of Israel according to the Old Testament," a little book which has run through several editions, and has been translated into German. It is designed as a basis of religious instruction in elementary schools. We understand that Dr. Montet is to attend the tercentenary celebrations of the Protestant Theological School of Montauban in the week after next, and to our regret will not be able to join our other foreign friends in their visit to Oxford.

There are other of our guests from Germany, Italy, Denmark, &c., of whom, had time and space permitted, we should have been glad to add some notes; for some of these we may refer our readers to the special number of the *New Kingdom*, noticed last week, where also a number of portraits will be found.

SABBATH IN MAY.

SABBATH is on the world, and I
Lay down my toil. A stillness holds
The air, the trees against the sky—
And all the Eternal Arm enfolds.

Sweet is the incense of the pines,
And upward from the broken clod,
Cloven in brown and fertile lines,
The earth exhales the breath of God.

The suppliant earth entreats the sky,
The drenching clouds fulfil the prayer;
The suppliant heart puts forth its cry,
And peace and gratitude are there.

The wind is loosened in the West
And gently floods the upper skies;
The sun uplifts his golden crest;
Warm in his beams the woodland lies.

Alternate is the sunshine brought
Where shadows on the hills reclined,
While shades of drifting clouds of thought
Pass o'er the meadows of the mind.

With music slumbering in their bells,
Slow, up the slope the flock is driven;
On hills of hope the spirit dwells,
Forgiving all, of God forgiven.

Sabbath is on the world. To greet
In love, and bless the day's release,
Slowly along the village street
Go listeners for the word of peace.

H. M. LIVENS.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

WHIT-WEEK RECEPTIONS.

SIR,—The present number of THE INQUIRER contains the sad tidings of the death of our excellent and generous friend, Miss J. Durning Smith, and I am sure the heartfelt sympathy of all who had the privilege of knowing her will be with Sir Edwin and Lady Durning-Lawrence in their sad bereavement.

It will be obvious that this must affect the arrangements for next week. But with their characteristic consideration Sir Edwin and Lady Durning-Lawrence are unwilling to cause disappointment. Sir John and Lady Brunner, also with great kindness, have wished to facilitate the change of plans, which is this:—That instead of separate receptions at Carlton-house-terrace and Ennismore-gardens from 9 to 11.30, there will now be a united reception at the Grafton Galleries (off Bond-street, Piccadilly) from 8 to 11 o'clock.

Those who have already accepted invitations are requested on their arrival in London to call at Essex Hall, and exchange their cards for new ones, which contain the necessary particulars.

JAMES HARWOOD,
Chairman of the General Arrangements Committee.

THE NATIONAL CONFERENCE GUILDS' UNION.

SIR,—Mr. Bowie writes me that in consequence of pressure at Essex Hall, the meeting to inaugurate the National Conference Guilds' Union must be held elsewhere. Delegates and others interested will please notice that the meeting will be held at Little Portland-street Chapel, on Thursday, May 30, at 2.30 P.M. I sincerely hope that the object of this very important gathering will not suffer from this necessary alteration of plan.

May I take this opportunity of stating that the objects of the proposed Union are:—

"1. To promote the formation of Guilds in connection with the churches on the roll of the National Conference, which should aim at uniting the young people, together with the various workers of our congregations and schools, into a league of fellowship to (*a*) foster religious life, and (*b*) inspire personal service.

"2. To promote the efficiency of Guilds as factors in religious work and worship by means of a common manual, literature, meetings, conferences, and any other methods which from time to time may be adopted."

All interested in these objects are cordially invited to the meeting.

JOHN ELLIS.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

SIR,—Since my last letter concerning the co-operative tour to Transylvania I have received, through Mr. Boros, a most kind invitation offering free quarters in Kolozsvár to the whole party.

A Hungarian gentleman will meet the party in Vienna and arrange the tour so as to include as many points of interest as possible in the time.

Further details will be announced, and a welcome offered by one of the Hungarian delegates at the Central Postal Mission Public Meeting at Essex Hall at 2.30 on Tuesday next, May 28.

On Whit-Sunday afternoon, May 26, the President and Secretary will be "at home" to any friends or delegates who may like to come to Manor Lodge from 2.30 to 7. M. L. TAGART.

Manor Lodge, Frognal-lane, Hampstead, N.W.

"JOHN POUND'S HOME."

SIR,—May I ask through your paper if the friends, who have so kindly helped the "John Pound's Home" in times past, will help us in our present need?

The assistance given to young girls through the home since its opening is sufficient proof of its value.

Many of our girls come to us from rough homes, ragged and dirty, through no fault of theirs, often through no fault of their parents. If no one helps them they can only obtain the roughest places, where they are often over-worked and treated as young charwomen. Under such circumstances it is not astonishing that they are disheartened and will do anything rather than remain in service.

We are trying to help a few of these girls to become pure, useful women, by giving them a short training in the home, then putting them out into carefully-chosen places where they can get a general knowledge of service. If they continue satisfactory, after a year or so, we hope to find them higher posts.

Friends will help us greatly by sending us left-off garments, old table linen, bedding, &c. We should be very grateful to any ladies who would like to help us with the outfitting of the girls by promising us one or more garments a year, such as underclothing, morning and afternoon aprons, &c., and thus form a "John Pound's Needlework Guild." By this means the "many hands" will not only make our work lighter, but our burden also. MARY H. G. LEE, Matron.

"John Pound's Home," 79, St. Thomas-street, Portsmouth.

THE FRAMLINGHAM MANSE.

SIR,—The following may be interesting. I am not yet able to identify the occasion of the alteration of 1681, but hope to succeed.

A MS. account of Framlingham Manor, date 1724, states that "Richard Clark holdeth one Burgeus, and a quarter of a Burgeus which was Thomas Clark's 1659 by the annual rent of 6*d*."

Loder's "History of Framlingham," published 1798, also contains this information, and a copy that I have seen to-day has a note in the margin—"Toms next the Old Meeting House" (Samuel Say Toms was minister from 1773 to 1829). This property was purchased about 1756 "by the leading members of the congregation for the residence of their minister."

In "The Meeting House Book A" (1730–1835) are the following entries:—"1763, Note that £20 given in Mr. Wright's will, to the Meeting at Framlingham, together with £10 out of Mrs. Sarah Green's legacy is appropriated to

the payment of £30 borrowed of Mr. Freeman towards the purchase of Minister's house." "1767, Mr. Stuck to have £— and Parsonage" (Rev. W. Stuck was minister from 1767 to 1769). There is every reason for believing that the building dates back quite two centuries beyond 1681. But that it was at one time an inn is very doubtful. I have made careful investigation, and so far, have found no evidence.

May 21. ALFRED AMEY.

MANCHESTER DISTRICT.

SIR,—In my recent Provincial Letter I briefly described the changed conditions in the ministerial arrangements at Heaton Moor and Urmston. May I state a little more fully how matters really stand. The Rev. Priestley Prime was appointed Superintendent Missionary of the Association over two years ago, to have charge of both Heaton Moor and Urmston. During this period he has discharged the duties of his office with zeal and ability; but the time has now come when it is felt that instead of one Superintendent Missionary for both places, there should be a settled minister at each place, owing to the increase of work and the growing needs of churches with buildings of their own. As a consequence the Rev. Priestley Prime's engagement terminates at the end of June next. Up to the present, however, no fresh appointments have been made. The two churches will now make their own appointments, and not the Association as heretofore, subject only to the usual conditions laid down in connection with grant-aided churches.

CHARLES ROPER.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—Referring to my letter as to the Whit-Sunday services at Essex Hall (at 3.30) for scholars and at Little Portland-street chapel (at 7) for teachers and churchworkers, I am made by an amusing piece of "printer's devilry" to ask London ministers and Sunday-school superintendents to "make themselves known." This is highly desirable, but I meant by my hieroglyphics to ask the ministers and superintendents to "make these services known." May I now make the request.

HOWARD YOUNG.

LOST.

SIR,—Kindly help me to recover MS. music of my play *Dick Whittington*, which I lent to some Sunday-school last winter, and which has never been returned. I have, unfortunately, lost the name of the school. I find great carelessness on the part of superintendents with respect to my MSS., and often have to write requesting return. H. W. HAWKES.

8, Alexandra-road, Waterloo, Liverpool.

LET us cultivate the good ordering by the mind; let us be tranquil. Let us live constantly and consciously in the peace that passeth understanding. We can do it and do it now. We need not delay. The power is within each one of us. It only remains for us really to desire it, and then to maintain our position after once taking our stand.—*K. Newcomb.*

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE seventy-sixth Report of the Committee to be presented to the annual meeting of the Association on Wednesday next has been issued to members, and as we shall not have much space next week to devote to the meeting, we propose here to give in advance some account of this most interesting document.

In view of the special interest of the occasion, this first report of the new century appears in a more attractive form, with a new cover, with a reproduction from Emslie's portrait of Dr. Martineau as frontispiece. Under the portrait it is noted that Dr. Martineau was a subscriber to the funds of the Association to the end of his life, and that he twice preached the annual sermon, in 1834 and 1869.

The Report opens as follows:—

For upwards of three-quarters of the nineteenth century, the British and Foreign Unitarian Association has held its place and performed its work; and if the three Societies out of which it was formed in 1825 are taken into account, its operations covered the whole century. Great and numerous changes have occurred in the thought and life of the Unitarian body during this period, but the Association has succeeded in adapting itself to varying and progressive needs. This is largely owing to the enlightened and generous spirit of its early founders. It was no narrow, dogmatic, exclusive, and sectarian purpose which these men had in view. Religion to them consisted of *being* and *doing*, as well as of *knowing*. Truth and love were linked, not separated, in their thought and experience. The first annual report, in referring to a letter from Dr. E. S. Gannett, the Secretary of the American Unitarian Association (founded the day before the British and Foreign Unitarian Association), expresses the hope that both societies may work for truth, freedom, and universal brotherhood; the second report, published in 1827, says that the Association was "for the promotion of pure, unadulterated Christianity, for the diffusion of brotherly love, and for the advancement of the high interests of religious liberty." The late Dr. Martineau, in the sermon which he preached at the annual meeting of the Association in May, 1834, declared that "the triumph of its doctrines would be, not the ascendancy of one sect, but the harmony of all."

The Association is avowedly "Unitarian," but this has never prevented its members and successive committees from entering into hearty sympathy and fellowship, wherever possible, at home or abroad, with all seekers of truth, all doers of right, all lovers of man, all believers in God. Small in numbers, holding an insignificant position compared with the big battalions of "orthodoxy," Unitarians have spoken their word and done their work with the desire of promoting true religion; and not, as some seem to think, for the purpose of offering men a barren and negative theology.

The religious outlook in this country, in America, and on the Continent, at the opening of the new century, so far from showing that there is no longer any need for such an Association, is evidence that the need is in many ways greater than ever. The forces of materialism and indifference to religion are arrayed on one side; on the other, the claims of an aggressive priesthood are being pushed forward with a courage and persistence which fill not a few sober minds with alarm and dread. The kingdom of God, in the world and in the soul of man, is ignored or despised, and "the true problem of life which is to incorporate the ideal in our actual" awaits solution: a reasonable and reverent religion offers the only satisfactory or helpful solution. In our own and in other lands, clericalism remains the open or secret foe of religious freedom, truth, and love; creeds and formularies which have ceased to bear any truthful relation to the facts of the universe, of history, or the experience of man, are publicly recited in churches, and taught in schools, as if they were absolutely true. Individuals in the most creed-bound churches think and act freely, but ecclesiastical systems, whether supported by the State or by a priesthood, seem incapable of progressive growth. A Canon of the Anglican Church may declare that the damnatory clauses of the Athanasian Creed are "cancelled and rejected by the best conscience of our time"; but a Dean of the same Church sorrowfully reminds us that "although as long ago as fifty years the Upper House of Convocation argued that some modification of the Church's rules is needful, we go on as if smitten with apoplexy, and nothing is done." The free position occupied by Unitarians, all through their history, has enabled them to retain and cherish whatever is true and good in the teachings of the past, to welcome whatever is noble and helpful in the teachings of the present, and to keep an open mind for any truer or better revelations which the future may have in store for man.

The Report gives a summary of the work of the past year, a large part of which was embodied in the report to the Council, published in full in THE INQUIRER of April 20. During 1900, grants to the amount of £2,237 were made to sixty-seven churches in England and Wales, and in addition to further special help for buildings in this country, grants were made in aid of the ministry at Auckland (New Zealand), Brussels, Budapest, Copenhagen, Melbourne, and Sydney, while £100 was contributed towards the cost of a new Unitarian church at Ottawa, the capital of Canada. The McQuaker Fund is administered for the benefit of Unitarianism in Scotland, and the Association is now helping to support a McQuaker, a Hungarian, an Indian, and a Japanese student at Manchester College, Oxford. The Report having recorded the publications of the year, gives a full account of the admirable work done by the Rev. S. Fletcher Williams in India from October, 1898, until the present time, when he is on his way home. It then refers to the need of watchfulness in the matter of Civil rights, records the American meetings of last year, and gives a forecast of the coming Whit-week national and international meetings.

After a summary of the year's finance, which shows that the £225 received as legacies has been used to meet current expenses, leaving on a total of £5,006 2s. a balance of £40 7s. 7d. in hand, the Report concludes as follows:—

The funds of the Association are employed for the purpose of establishing, extending, and supporting Unitarian principles and work at home and abroad. Every penny received in subscriptions and donations is expended in grants to churches and ministers. No part of the country is overlooked by the Committee. The smallest struggling congregation receives advice and help; solitary inquirers living in places remote from any Unitarian chapel are provided with theological and devotional literature. The Association, with its record of seventy-six years' arduous and devoted service, merits the continued loyalty and the increased support of Unitarians throughout the length and breadth of the United Kingdom. The Committee appeal with confidence to ministers and laity alike to rally round the Association and give it the sym-

pathy and financial aid required for carrying on and pushing forward its good work. Ecclesiastical authority or controlling functions the Association has neither the desire nor the right to claim over individuals or churches, but it does aspire to render active encouragement and generous assistance to the cause of true religion; and it welcomes the co-operation of all who with clear minds and pure hearts find "their highest enthusiasm in worshipping the Father in spirit and in truth, and their most engrossing exercise in ready strength and eager toil, living and spending themselves for every good work of love and service, alone or in strenuous combination." The Unitarian message is a Catholic and a Christian message. To render assistance in proclaiming this message among men by word and work, as opportunity offers—to encourage men to live by the light of its truth and the warmth of its love, and to render service to others in its spirit of brotherhood—is the task to which the Committee desire to devote their energies.

THE SUNDAY SCHOOL ASSOCIATION.

FOR the same reason as in the case of the B. and F.U.A. we give here a summary of the Report of the Association to be presented to the annual meeting on Tuesday next.

The Report opens with an interesting historical account of the Association, in which we find its origin traced to a meeting held at Coles-street, Aug. 9, 1833, under the presidency of the Rev. R. K. Philp, when the three Sunday-schools at Worship-street, Coles-street, and Spicer-street agreed to form a union for "mutual information, encouragement, and assistance," and to invite other schools to join. The first annual meeting was held at the White Hart, Bishopsgate, in May, 1834, beginning with breakfast at half-past seven, thus establishing a good old custom, to be revived, though not at quite so virtuous an hour, at the meeting next week. At that meeting Dr. Lant Carpenter took the chair, and Dr. Tuckerman, who was on a visit to this country, was among the speakers. Trowbridge and Ditchling and another London school had joined the Union, making six in all. By 1843 there were forty schools included, and the Northern S. S. A. of Ireland led the way as a district union by joining the Association. In 1845 the Manchester District S. S. A. was formed, and in 1848 the Midland District Association, followed a few months later by the London S. S. S. The founding of this latter society was due to the vigorous initiative of Mr. I. M. Wade, to whose fifty years of devoted service our Sunday-schools throughout the country owe so much.

The first publications of the Association were issued in 1837, being three booklets edited by the Rev. W. Vidler, the secretary. In 1839 Miss Emily Taylor's "Old Testament Biography" appeared, and in 1851 what was the most notable early publication, the Rev. Charles Wicksteed's "Commentary of the Gospel of St. Matthew." Twenty years later the Manchester Association issued the first volume of the Rev. P. H. Wicksteed's translation of "The Bible for Young People," a work completed in 1879 by the Central Association. One of the most influential of the books published by the Association is "The First Three Gospels" by the Rev. J. E. Carpenter, which appeared in 1889. These are only a few of a long series of valuable publications, which include Miss F. E. Cooke's delightful biographies, the first volume of which, "Footprints," appeared in 1874, and Dr. Brooke Herford's "Story of Religion in England," published in 1878. The Report also tells of the hymn-books and the magazines and other helps for teachers issued, of which the annual volume of *The Helper* is the last.

There is much else of great interest in this historical sketch, which concludes with a note on the Oxford Summer Sessions for teachers and the representation of the Association at the Imperial Institute and at the Paris Exhibition last year. We strongly urge all who are interested in Sunday-school work to secure a copy of this valuable record.

Turning to the work of the past year, the Report shows a satisfactory financial position, although the expenditure of the special fund of £350 in supplying schools with literature in the previous year naturally led to a falling-off in the book ales. The new and forthcoming publications are noted, which include, we are glad to see, a volume of *The Helper* for 1902, to be edited by the Rev. W. G. Tarrant. The "Code Book for Sunday-school Teachers," edited by the Rev. W. C. Bowie, is an outcome of his lecture at the Summer Session at Oxford last year. Five lectures on "Travel and Life in Palestine" have been prepared by the Rev. J. T. Sunderland, illustrated by a large number of lantern slides, the cost of the whole being over £50, and particulars are given as to the conditions on which the slides can be borrowed.

The Report concludes with some particulars as to the eight District Unions connected with the Association.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIAN AND OTHER FREE CHURCHES.

SUNDAY-SCHOOL CONFERENCE.

ON Saturday, May 18, a conference of teachers and friends was held at Comber, the associated schools being well represented.

After luncheon, hospitably served in the schoolroom, the Conference was constituted in the Meeting House, when the Rev. M. S. Dunbar, the President, took the chair. There were upwards of 190 persons present.

After hymn and prayer offered by the PRESIDENT, the Rev. THOS. DUNKERLEY welcomed the Conference to Comber.

The Rev. W. H. DRUMMOND introduced the subject of "Services for Children," in which he spoke of the necessity of training children to habits of worship, and of making them feel that the church belongs to them as to upgrown people, and urged that the services be such as to appeal to the mind and heart of a child. The idea that the church is a dull place required to be removed from the minds of children. The atmosphere of the church should be such as to conduce to the spirit of worship. He preferred a simple liturgical form of worship for children. Variety was needed. The service should not be long, and children should have some part in it—such as simple responses. Sermons or addresses were not of necessity part of a children's service. Generally, sermons to children consisted of a common-place story with a very obvious moral, in which both story and moral were spoiled. Sermons to children should not exceed ten minutes. There should be no manuscript between speaker and children. He commended the catechetical form of instruction.

In the discussion which followed, the Rev. R. LYTTLE thought the catechetical system not suited to that part of Ireland. Liturgical services, if tried, would appear to be a failure for a time, but would eventually deepen the devotional life of the children.

Rev. J. A. KELLY considered a liturgy not suitable, and advocated shortness in addresses.

Rev. D. WALMSLEY had tried both liturgical and other forms of service, and thought liturgical services tended to too great familiarity and consequent want of reverence. Of all things, the story and moral was the most pestilential.

Miss MALCOLM felt the desirability of having children's services, and approved a liturgical form, if it embodied variety.

Miss LINDSAY said her ideal service for children was that they should go with their parents to the ordinary services. The habit of attention, quietude, and reverence would grow. Children often understood as much as an ordinary minister was able to give.

Miss DAVIDSON urged regular children's services.

REV. W. J. DAVIES spoke of a Welsh custom of services conducted entirely by the laity, and the musical recitation of verses from the Bible. He advocated prize-giving to scholars to encourage attendance at church services.

Mrs. ORMISTON CHANT said there was no objection to children getting accustomed to a particular form of prayer. Rather teach prayer in a mechanical form than let a child grow up without prayer. Mothers taught children one very familiar simple prayer. In addresses there should be a for ever bubbling up fountain of interest. A march round to a lively tune was training into discipline.

Other speeches followed, and Mr. DRUMMOND, in responding to a vote of thanks, said as to liturgical services becoming too familiar and leading to listlessness all depended upon the spirit in which we entered worship. Rhythmic movement might be made an agency of spiritual teaching, and a processional hymn would be good for children.

After the Conference as the day was delightfully fine tea was served in the grounds about the Meeting House and Manse, and votes of thanks concluded a meeting which was unanimously voted a conspicuous success in every way.

THERE is nothing we cannot overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The great Eternal Will: that, too, is thine
Inheritance—strong, beautiful, divine,
Sure lever of success for one who tries.

—*Anon.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—J. C. C.; R. C. D.; W. H. D.; A. H.; C. E. P.; P. P.: F. T. R.; E. W. S.; J. C. S.; A. D. T.; B. T.; R. W.

PROVINCIAL LETTER.

LONDON.

During the past weeks and months of organising and preparation, those who were busiest in the work were most confident that the New Century meetings would be, at least numerically, a great success. Writing on the eve of the feast, it is no question of confidence. The invitation to attend has been so numerously accepted that the only ground of apprehension is whether the rooms engaged will be large enough for the several assemblies. When we hear that the Secretary has signed and forwarded upwards of a thousand railway forms to friends at a distance, and remember that a host of friends in and about London are supplementary to these travellers from afar, it is evident that no ordinary provision would suffice. The provision, therefore, will be extraordinary; and it is hoped that, with the courteous consideration of our guests, we in London may not unworthily bear the duties of hospitality which devolve upon us.

Setting aside, as well as we may, our Martha-like cares and anxieties, it will possibly help some and interest others if a note or two is offered, chiefly by way of hints to visitors. The neat and handy guide issued by the Committee of General Arrangements contains a very full programme, but, once analysed, the scheme as a whole can be easily borne in mind.

First, it will be observed that the Sunday-school takes the precedence in time, if not also in importance. The London schools (elder scholars) will assemble on Sunday afternoon at Essex Hall, when the Rev. J. Page Hopps will tell the story of "The King's Son in Egypt." In the evening the Rev. A. N. Blatchford will hold a service for teachers and others at Little Portland-street Chapel. On the morrow comes Bank Holiday, and "personally conducted tours" to places of interest in the city and district will be the order of the day—for those who wish to avail themselves of the kind services of a score or more conductors, and of the generous hospitality of numerous hosts. It may be well to warn strangers to London that a good many of the ordinary restaurants are closed on Whit-Monday, so that they had better keep an eye on their commissariat for that day. We believe it is not all *avec intention* that the Temperance Association is to meet in the evening of a day when the evidence of a ready supply of one class of refreshment is only too easily met in the streets. On Tuesday the Sunday School Association meets and for this occasion revives its ancient and laudable custom of "breakfast" before business. The resources of the providers are happily ample enough to meet the requirements of the huge company expected; and the feast of reason and flow of soul will not, we trust, suffer by comparison.

The Sunday-school having thus had its turn, there are fitted in on Tuesday afternoon a couple of interesting and important meetings—namely, that of the Central Postal Mission, and a public meeting to receive a report from the Superannuation Committee appointed at the Leicester Conference.

The evening of Tuesday is to unite all friends of all the societies, schools, churches, councils, guilds, associations, and "whomsoever will" besides, in a religious service at St. James's Hall, preceded by communion service at Little Portland-street. Mr. John Harrison, of Brixton, who will act as organist, will have a large choir of volunteers from many churches near and remote; and Mr. Mackie, of Islington, will have a large staff of stewards to assist ticket-holders to their seats, and as far as possible to attend to the needs of others present. Remembering the attractiveness of the preacher, the Rev. Stopford A. Brooke, for a large circle in London not otherwise closely connected with our churches, it will be well for all intending worshippers to *be in time.*

The same advice may be respectfully offered to friends who have marked Wednesday morning's meeting—the annual meeting of the B. and F.U.A.—as one of their engagements. This meeting will be preceded by a Devotional Service, as will be the meetings on Thursday and Friday also. The B. and F.U.A. may be said to claim Wednesday as it own, there being a Conference in the afternoon and the popular *conversazione* in the evening.

On Thursday and Friday the International Council of Unitarians and others will hold its meetings, and its programme is undeniably full enough for the whole two days to itself. But in the afternoon of Thursday three other meetings are to be held—namely, a Sunday-school Societies' Delegates' meeting, a Ministerial Conference, and the Inaugural Meeting of the Guilds' Union which has been organised by the Committee of the National Conference. Friends of the last-named movement must carefully observe that, owing to the number of meetings being held at the time in Essex Hall, this meeting will he held, *not* at that hall, as originally announced, but at Little Portland-street. In the evening the public meeting will be held, at Westminster Town Hall; and here, it should be said, arrangements have been made for an "overflow meeting" which is pretty certain to take place. It may interest some to know beforehand that one of the "Internationals" will probably address this meeting in his own language—which is not English, nor "American," but *French.* Friday's meetings belong to the International Council only, but guests are not likely to forget the "receptions" arranged for the afternoon and evening.

A word or two as to the special programme of the International Council. On Thursday morning, after the Presidential Address (Professor Carpenter) and welcome to delegates, two papers on subjects of widely inclusive interest will be read. In the afternoon the papers will be of a sectional character, dealing respectively with religious life in France, Belgium, Holland, Russia, and Hungary ("Folk-lore"); and a glance at the time-table shows that these are to be brief statements rather than full descriptions.

On Friday *afternoon* again a similar series is arranged to include reference to Italy, Hungary ("Religious Problems"), Germany, and the United States. The *morning* programme includes what will no doubt be thought some of the most important subjects, and the names of the readers need no emphasis here. All we can say is "Be in time."

Yes, we can say one more thing, and that will be welcomed alike by those who are so unfortunate as to be crowded out at any of these meetings of the Council, and by those who cannot attend at all. The papers, read or unread (for it is clear that time will not allow all the promised papers to be read), will surely all be published in due course, whether in these columns or in some other form.

And what else? Only a printed record and nothing more? Surely not. "Why this waste," indeed (some one might say), if it were so—waste of time, energy, unstinted money, much thought. The opportunity is a great one; it would be a pity not to make the most of it. We have been warned against the seductive temptations of puffing ourselves up—"megalomania" is the learned name for it—an evil against which our circumstances usually protect us sufficiently. But if the result next week is a true building-up, and not puffing-up merely; if lonely hearts are gladdened by these hours of fellowship, and mutual counsel, and worshipping together; if old friendships are strengthened and new ones are born; if individual aims are merged into one sacred purpose, and *that* the bringing in of the good time that ought to be coming; and if the great Life of all lifts our lives upward and fills them with more of its own truth and love—then it will be good for us hosts and guests, brothers and sisters from far and near to meet thus for this once, to see each other's faces and hear each other's voices before we go away again to our work. So be it.

W. G. Tarrant.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Boston.—As the old chapel in Spain-lane, after having been closed so long, is in great need of repair, it has been resolved by the ladies of the congregation to hold a bazaar next year. The sum of £200 at least is needed for the various necessary repairs. A new organ and new pews are urgently required, and if funds were forthcoming new windows and a vestry might be well added. At present a square pew curtained off has to do service for the minister's vestry. The ladies are entering earnestly into this enterprise, and they will be glad of any outside help either in the shape of money contributions or articles for the bazaar, which may be sent to Mrs. Stoddart, 41, Tunnard-street.

Bristol: Lewin's Mead Domestic Mission.—On Monday evening, May 20, a meeting of the members of the various clubs and societies connected with the Mission was held in the large hall. The chair was taken by Mr. H. Grice, a member of the Mission Committee. The object of the meeting was to express to the Rev. A. Lancaster the deep regrets of the people of the Mission at the conclusion of his ministry amongst them at the end of the present month. The Chairman voiced the feelings of the meeting by saying that Mr. Lancaster had won their respect and esteem, and that just as they had begun to know him intimately they found to their sorrow that his connection with the Mission was to be broken. He would, however, carry with him the affection of those for whom he had worked so hard, as well as their best wishes for the success and happiness of himself and Mrs. Lancaster in their new sphere of labour at Moretonhampstead. In the name of over fifty subscribers he then presented Mr. Lancaster with a handsome travelling and dressing case as a small token of their esteem and affection. Mr. Lancaster acknowledged the gift and the expressions which accompanied it with much feeling, and said it was a grief to him that he had so soon to separate himself from work which he had loved. He hoped the work would continue successfully under the direction of his successor, whoever he might be, and thanked them sincerely for their hearty good wishes for his future labours. A short time ago Mr. Lancaster was also the recipient of a beautiful edition of the Revised Version of the Bible from the members of the mothers' meeting.

Chatham (Presentation).—The Unitarian Language, Science, and Philosophy Classes have

combined and presented to their lecturer, the Rev. G. S. Hitchcock, a set of volumes, including Ladd's "Physiological Pyschology," Wallace on Aristotle's Philosophy, Caird's "Critical Philosophy of Kant," Wallace's "Gifford Lectures," and Sidgwick's "Politics."

Horwich.—On Sunday, May 12, the Sunday-school sermons were preached by the Rev. T. B. Evans, M.A., in the afternoon and evening. In the morning an address to scholars and friends was given by Mr. Isaac Barrow. All the services were well attended, in the evening the chapel being quite filled. Special music was rendered by the children, the choir, and friends. Collections over £11.

London: Mansford-street Church and Mission.—The Rev. W. G. Cadman begs to acknowledge, with thanks, receipt of an anonymous donation of £3 from "Restitution—Spicer-street," which has been placed to the Poor's Purse Account, or other Funds.

London: Peckham (Presentation).—An evening party, given by the Rev. G. and Mrs. Carter on Tuesday last, in the Avondale-road Church school-room, was made the occasion of expressing the great esteem in which Mr. and Mrs. Bredall are held by friends from whom they will shortly be parted by removal from the neighbourhood. The token took the form of a silver fruit and flower epergne, suitably inscribed, and was presented on behalf of the subscribers by the minister of the church. Mr. Bredall, who was for some moments overcome by the surprise, said that the twenty-four years' connection with the church of his wife and himself had been the happiest period of their lives, and though distance might preclude fellowship in worship, membership of the church would be maintained. Later on in the evening Mrs. Bredall also expressed her sense of the loving spirit that had prompted the testimonial. About 100 guests were present on the occasion.

Long Sutton.—On Sunday and Monday, May 12 and 13, the 201st anniversary of this venerable Lincolnshire place of worship was celebrated, and the tenth anniversary of the Rev. W. J. Pond's settlement. The Rev. A. J. Marchant was the preacher on Sunday, and among those who took part in Monday's meeting were Mr. Marchant and the Rev. A. C. Batts, of the local Baptist Church. The presence of visitors from King's Lynn was also much appreciated.

Moretonhampstead (Appointment). — The Rev. A. Lancaster, of Lewin's Mead Domestic Mission, Bristol, has received and accepted a unanimous invitation to become the minister of Cross Chapel, and will enter upon his duties on June 2.

Norwich.—An inspiring and impressive Service of Dedication was held at the Octagon on Sunday evening, May 19, when eleven young men and fourteen young women, between the ages of sixteen and twenty-one, were received by the minister, the Rev. Alfred Hall, M.A., into the fellowship of the church. The service was the outcome of certain classes for the study of religion which had been held by the minister during the winter on alternate Tuesday evenings and on the previous Sunday afternoons. The sermon was based on the text, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," and appropriate hymns, including Frances Havergal's "Take my life and let it be consecrated, Lord, to Thee" and Gill's "Lord, in the fulness of my might I would for thee be strong," were sung. Afterwards the greater part of the congregation assembled below in the body of the chapel for the communion. The minister delivered a short address to the young people and then welcomed them into the church with the words, "Since you have resolved to live noble lives and to follow to the best of your ability in the footsteps of our Master, Jesus Christ, I welcome you into the fellowship of this church, which is devoted to the worship of Almighty God and the service of man. Receive my right hand in token of that fellowship." After a short lesson from Paul's Epistle to the Ephesians and prayer, the bread and wine were distributed by the minister, Messrs. James Mottram, A. M. Stevens, C. E. Stevens, and W. Finch.

Sunderland.—The chapel anniversary was held on Sunday, May 19, when Miss Lucas, of Harrogate (formerly of Sunderland), preached bright and helpful sermons morning and evening. In the morning there was a large gathering, when the subject was "For Conscience Sake." In the evening the congregation was especially good, and all listened with interest to a discourse on "The Writing on the Wall." Special music was rendered at both services. On Monday, May 20, the annual tea and meeting was held in the chapel. Alderman J. Baxter Ellis, J.P., of Newcastle, presided over a good gathering of members and friends, including visitors from neighbouring chapels. Miss Lucas and the Revs. W. H. Lambelle, A. Harvie, and T. Paxton were among the speakers, and the Rev. F. Wood gave an account of the year's work, in which progress had been shown.

The Scottish Unitarian Sunday School Union.—The first annual meeting was held in South St. Mungo-street Church, Glasgow, on Saturday, May 18. There were present the Revs. R. B. Drummond, B.A., James Forrest, M.A., Henry Williamson, and about forty-five others. After tea the president, Mr. James Graham, took the chair, and in welcoming those present, said he was glad to see such a good meeting. He urged the necessity of spreading our distinctive principles, and argued therefrom the good to be obtained from such a Union as that, which promoted and encouraged co-operation among the teachers, and thereby enabled them to be better fitted to instruct the young. The minutes of the last general meeting, and the secretary's and treasurer's reports, were read and adopted. The secretary was appointed visitor for the year, to visit all the schools affiliated to the Union. The Rev. J. Forrest then read a paper, in which he urged the necessity of having a definite scheme of lessons graduated to suit the different classes in the school. He said that at present there was a great lack of system, which resulted in haphazard teaching, which robbed the children of the good they would otherwise get. It was of great importance that their young people should have clear religious convictions and a rational conception of the Bible. The basis of their scheme of instruction must consist of four things—namely, Religion, Bible, Jesus, and Unitarianism. The history and morality of each were the chief subdivisions under which the various subjects should be taught. It was easy to avoid dogmatism, and there was room for preference and aptitude on the part of the teacher. Having drawn attention to some of the text-books which would be useful to the teachers, he concluded by pointing out the advantage to be derived from the holding of regular children's services. It was agreed to have a scheme drawn up on the lines suggested by Mr. Forrest and sent to the various schools. A resolution of regret at the loss to the Union, caused by the removal of the Rev. A. Ernest Parry from Kirkcaldy to Liscard, coupled with thanks for the work which he did for the Union at its inception, was carried unanimously. A comprehensive vote of thanks was carried with acclamation, and the meeting concluded with hymn and benediction.

Torquay.—Mr. E. B. Russell conducted the service at Unity Hall last Sunday morning, and preached a sermon on "The Foolishness of Preaching," which was well reported in the local *Directory*.

Wolverhampton.—A successful meeting was held in the Co-operative Hall on Monday evening, May 20, to offer a welcome to the recently-appointed minister to the Unitarian congregation, the Rev. J. Bellamy Higham, B.A. After tea the chair was taken by Mr. H.E. Perry, chairman of the Church Committee, and among the speakers who joined in the welcome to Mr. Higham were the Revs. Dendy Agate, A. A. Charlesworth, and J. C. Street, and Mr. Grosvenor Lee representing the British and Foreign Unitarian Association. Mr. Higham, in acknowledging the welcome, described how he came to leave the Church of England, and said that after holding an unsectarian appointment for five or six years under the Birmingham Corporation among the workpeople at their waterworks in Wales, he had now decided to continue his labours amongst Unitarians.

ABERYSTWYTH

("The Biarritz of Wales")

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OUR CALENDAR.

SUNDAY, May 26.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, "Our Mission in the World." Evening, "Pentecostal Thoughts."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "The Gift of the Spirit," and 7 P.M., "The Doctrine of the Holy Ghost."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. TRAVERS HERFORD, B.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Is Religion Necessary?" Evening, "Spiritual Things."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. C. W. WENDTÉ, of Boston, and 7 P.M., Rev. H. S. PERRIS, M.A., and Rev. A. N. BLATCHFORD, B.A., of Bristol.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. J. W. BROWN.

Peckham, Avondale-road 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. Dr. CROTHERS, and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. E. DURANT CECIL.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A. 3 P.M., Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The New Century Meetings of Unitarians in London."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. J. J. SHAW.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 26th, at 11.15 A.M., HERBERT BURROWS, "The Nineteenth Century: Historiography after Gibbon.',

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

EXPERIENCED MISSIONARY desires APPOINTMENT. Full Charge or Assistant.—Address, C., INQUIRER Office, Essex-street, Strand, London, W.C.

DICK WHITTINGTON.—Rev. H. W. HAWKES lent MS. music for above months ago. Has lost name of Sunday School. Requests prompt return.

BIRTHS.

ROWLANDS—On the 1st May, at 15, Hope-place, Liverpool, to Mr. and Mrs. L. V. Rowlands, a son.

GOLDEN WEDDING.

BROTHERS—CHAPLIN—On the 19th May, 1851, at the Parish Church, Northiam, Sussex, by the Rev. Astley Roberts, George Brothers (now of Canterbury), to Sarah Webb Chaplin, second daughter of the late Thomas Pepperill Chaplin, of Maidstone.

DEATHS.

NICHOLSON—On the 17th May, at his residence, Ellerhow, Wilmslow, James Holme Nicholson, M.A., aged 76.

SMITH—On the 21st May, at King's Ride, Ascot, Berks, Jemina Durning Smith, elder daughter of the late John Benjamin Smith, aged 57. Funeral at Kensal Green at noon on Saturday. No flowers.

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We wish to acknowledge, with thanks, the following further subscriptions and donations :—

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The New Century Unitarian Meetings.

LONDON, MAY 25th to 31st, 1901.

FINAL NOTICE.

The Railway Companies will issue **Return Tickets** to all persons attending the Unitarian Meetings in London for a **fare and a quarter,** available any day from May 24th to 31st, to return any day up to and including June 1st. Send a stamped and addressed envelope to Essex Hall for a Certificate. *A separate one is required for each person.*

Tickets for the Sunday School Association **Breakfast** at Holborn (price 3s. 6d.), and the British and Foreign Unitarian Association **Conversazione** at Piccadilly (price 2s.).

Reserved Seat Tickets for the **Service at St. James's Hall** and the **Public Meeting at Westminster Town Hall,** will be forwarded in the order of application, but there are only a few left.

Cards for the Reception at the Mansion House are all disposed of. Cards for the Reception at the Grafton Galleries on Friday, May 31st, 8 to 11, will be exchanged at Essex Hall for those issued to Carlton House-terrace and Ennismore-gardens.

W. COPELAND BOWIE, Secretary.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING, ESSEX HALL, TUESDAY, May 28th, at 2.30 o'clock, Miss TAGART in the chair, supported by the Rev. R. A. Armstrong, Rev. E. Daplyn, Lady Wilson, Miss Van Eck (of Leiden), Miss Lucas, and others.

Friends and supporters are cordially invited.

MEETING

CLIFFORD'S INN HALL

(Clifford's Inn Passage, Fleet-street),

TUESDAY, MAY 28th, AT 5 O'CLOCK,

To consider the grave evils entailed by the aggressive and military action of the Government, more particularly as concerns S. Africa, and to pass certain resolutions thereon.

This Meeting has been organised to give Unitarians and others the opportunity of expressing their opinions on these grave national questions.

The Rev. P. H. WICKSTEED in the Chair.

The Rev. J. Page Hopps, Rev. George Critchley, F. Lawson Dodd, F. W. Lawrence, J. R. Macdonald, L. J. Hammond, and others will address the Meeting.

No ticket of admission necessary.

Collection for the S. African Women and Children's Distress Fund.

MINISTERS' SUPERANNUATION FUND.

A PUBLIC MEETING will be held at ESSEX HALL on TUESDAY, May 28th, 1901, at 3.30 P.M., to receive the Report of the Committee on this subject appointed at the Leicester Conference.

NATIONAL CONFERENCE OF UNITARIAN AND FREE CHRISTIAN CONGREGATIONS.

A MEETING will be held to inaugurate the NATIONAL CONFERENCE GUILDS' UNION at LITTLE PORTLAND-STREET CHAPEL, on THURSDAY, May 30th, at 2.30 P.M.

Speakers: Revs. Joseph Wood, C. Hargrove, J. J. Wright, H. Gow, C. W. Wendté, W. H. Fish, and R. S. Loring.

RIVINGTON CHAPEL.

The ANNUAL SERMONS on behalf of the SUNDAY SCHOOL will be Preached on SUNDAY, June 2nd, by the Rev. F. A. HOMER, of West Bromwich. Afternoon, 3 o'clock; Evening, 6.30. Tea in Schoolroom between Services, 6d. each.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3075. NEW SERIES, No. 179.] LONDON, SATURDAY, JUNE 1, 1901. [ONE PENNY.

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THE NEW CENTURY MEETINGS.

THE hopes with which the meetings of this week were planned have been more than realised. Writing in the midst of the week, during the first session of the International Council, it is impossible to say more than a few words, but there is a sense of happy achievement, and the promise of great good which must grow out of such gatherings.

Both the British and Foreign Unitarian Association and the Sunday-school Association are to be congratulated on the spirit which lifted their annual meetings far above the level of mere routine business and left an impression of strength, of courage, and of a forward look, auguring well for the work of the new century; while no one could be present at the crowded meeting on Thursday morning, when the first session of the International Council of Unitarian and other Liberal Religious Thinkers and Workers was held, and the delegates from other countries were welcomed, without feeling how rich in blessing, in mutual understanding and the deepening of spiritual sympathies, are the opportunities which the Council brings to us.

We have heard words of inspiration, such as we looked for in Mr. STOPFORD BROOKE'S sermon, and were not disappointed; such as we found also in the address by Dr. CROTHERS on Thursday morning, on "The Sympathy of Religions." We will not attempt here any description of its argument, for we hope next week to publish it in full; but it is not often that we experience so keen a spiritual delight as we found in listening to his words, and we count this first meeting of the International Council happy indeed to have brought us such a visitant.

Our readers will see that we have not this year followed the custom of previous years in Whit-week, but have kept to an ordinary issue of our paper, holding the promise of many good things to come; in this way, apart from other reasons, we hope to ensure more attention to a series of remarkable and helpful utterances, and will add here only one word of the warmest gratitude for what this week has brought us.

CHRONICLE OF THE WEEK.

THE week of meetings to be briefly chronicled here began on Saturday, May 25. It will be a week of eight days, high days of festival for many members of our Unitarian Societies and their friends and for members of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. The Chronicle must be completed next week, and even when the eight days are done, the golden week will be loath to come to an end and there may be more days to add, and echoes of meetings to continue for some time to come.

The week began with sunshine, and although we heard of storms in the North, our first rain in London came on Wednesday night, after the soirée, most welcome to the thirsty earth, to be followed by another fine morning for the first day of the International Council meetings. The first day was simply for arrivals, and pleasant greetings at Essex Hall. On that afternoon a goodly number of guests had already entered their names in the book which recorded the arrivals (not far from 200), including the Rev. C. W. Wendté, Secretary of the International Council, and two or three happy parsons who, without crossing the Atlantic, had secured a Sunday's rest.

A campaign of afternoon teas—most merciful of institutions—was agreeably opened, the thick of the fight coming later in the week, but always welcome.

The Excursions Bureau, in Mr. Ion Pritchard's charge, was kept busily at work, and here it may be said once for all that this section of the week's festival has been most successfully carried out. There were, of course, some disappointments, but we have reason to believe that the various excursions and visits to places of interest were greatly enjoyed by a large number of our guests and those who undertook the conduct of the parties, so much so that several were repeated, and more than one party was considerably enlarged from the numbers originally planned. This was especially the case with the Richmond excursion, which included a visit to Pembroke Lodge. It happened that Tuesday, the day chosen for this visit, was the anniversary of Earl Russell's death, and Lady Agatha Russell said that no small part of her pleasure in receiving her guests consisted in the thought of the pleasure it would have been to her father to receive such a party in his much-loved home.

On Saturday the first of the foreign visitors of the International Council also arrived—Professor Montet of Geneva, the Rev. Tony André of Florence, Professor Eerdmans of Leiden, and the Rev. N. Jozan of Budapest; also the visitors who had had the longest journey, but are no foreigners, Mr. Wendté and Dr. and Mrs. Crothers from New England. The greater number of the International guests were entertained at the St. Ermin's Hotel, Westminster, where the Rev. J. Harwood, Chairman of the Hospitality Committee, acted as host. If the languages were mixed, it was for the better understanding of the delightful harmony of International friendship, and the interests and sympathies of such intercourse which deepened as the week advanced.

SUNDAY, MARCH 26.

Saturday was only the prelude; on Whit-Sunday came the services, which were the first actual gatherings of the New Century meetings.

At the morning service in Little Portland-street Chapel, the Rev. C. W. Wendté preached from the text "With thee is the fountain of life, in thy light shall we see light"—a sermon on the "Universality, Power and Permanence of Religious Inspiration," laying a fit foundation for the thoughts of the whole week. At Richmond Dr. Crothers preached in the morning, and the Rev. N. Jozan at night. Dr. Eerdmans preached at the Dutch Church in Austin Friars, while Dr. Montet and Mr. André visited the Swiss Church in Endell-street, where the minister is an old pupil of the former at Geneva. Mr. André is also a pupil of Dr. Montet's, and they two at the conclusion of the service administered the Communion to the congregation.

On Sunday afternoon was the annual gathering of the elder scholars and teachers of the London Sunday-schools in Essex Hall. Fourteen schools were represented, and over 200 scholars besides a large number of visitors were present. The hymns were *sung*, and the service was conducted by the Rev. J. Page Hopps, of whose address on "The King's Son in Egypt" an account will be found in this week's "Children's Column."

Then in the evening came the special service for Teachers and Church Workers, at Little Portland-street Chapel, when

the Rev. A. N. Blatchford was the preacher. The renovated chapel looks specially bright in its new and cheerful decoration when lighted up at night, and the body was filled with a large and earnest congregation. The first part of the service was conducted by the Rev. H. S. Perris, minister of the chapel, and the spirit of the gathering was at once felt in the singing of the hymns. It is only workers, whose heart is in their work, who have gathered for sincere worship, seeking a fresh consecration, who sing as they sang that night. The first hymn was

> Now thank we all our God
> With heart and hands and voices.

And specially delightful was the singing of T. H. Gill's hymn, "We came unto our father's God," with the verse,

> Their joy unto their Lord we bring;
> Their song to us descendeth;
> The Spirit who in them did sing
> To us his music lendeth.
> His song in them, in us, is one;
> We raise it high, we send it on,
> The song that never endeth.

And last of all came the hymn from Milton, as arranged by Dr. Martineau, "The Lord will come, and not be slow."

Mr. Blatchford took for text the verse from Numbers xiii. 30, "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it (the promised land) for we are well able to overcome," and drew a vivid picture of the two determined men amid the hesitating, nerveless people who shrank from the dangers they had to face, and longed to be back in Egypt. To Caleb and Joshua the forward path of duty and sacrifice was the one that could and therefore must be tried. Through the courage and devotion of a true man, a great calm fell upon the panic-stricken crowd. Out of his dauntless spirit came the triumph of the people and the preservation of their faith. That was the ideal which the preacher held up before the workers and teachers to whom he spoke. He recalled the memory of many devoted predecessors, and from such a lesson gathered an impulse of hope and determination for the glorious work to which they were called, into the promised land of child-life into which they were to enter.

MONDAY, MAY 27.

Whit-Monday was devoted chiefly to its great holiday purpose, and a glorious day of summer warmth and light it was. From all parts of the country our people came up to their great gathering, until for the evening meeting of the friends of Temperance at Essex Hall, the pleasure and encouragement of a record attendance was provided.

THE ESSEX HALL TEMPERANCE ASSOCIATION (RE-CHRISTENED).

The meeting of this Association was divided into two parts, first coming the regular business, with a number of extremely interesting and helpful speeches, and at the end a resolution, of which notice had been given in the Committee's Report, and which as amended was passed by an overwhelming majority, declaring that in future the Association shall be known as "The National Unitarian Temperance Association." Of this meeting we must reserve our report for a later issue.

TUESDAY, MAY 28.

The Sunday-school Breakfast on Tuesday morning was the revival of an ancient glory, which surpassed in brightness all the breakfasts of which we have any remembrance. True, the meeting was not at half-past seven, as on the occasion of the foundation of the Institution; but at nine o'clock the King's Hall, adjoining the Holborn Restaurant, which was the happy scene of the London Unitarian Bazaar, was filled with a company of about 400, who enjoyed the morning hour as only those who attend a Sunday-school breakfast can enjoy, and then the annual meeting of the Association followed, at which many more besides the breakfasters were present. The meeting opening with the singing of Mr. Tarrant's "Labourers' Hymn," which is in this year's *Helper*, the Rev. H. Enfield Dowson, the President, being in the chair. We cannot attempt a report of the meeting this week, and will only mention here that the publication of two new books on that day was announced, one of them being Mr. Bowie's "Code-book," which will be found of great interest and use to teachers. Of the Committee's report we published an abstract last week, and hope soon to publish a full report of the admirable addresses delivered at the meeting. During the meeting a telegram of greeting was sent to that old friend of Sunday-schools, the veteran of the Association, Mr. I. M. Wade, of Norwich, who sent a response saying he had been with them "all along in thought and heart."

Before leaving the King's Hall we must record a pleasant and innocent piece of gossip, which we met floating about in that region. It is said that when the representatives of the Association went to the Hall to arrange for the meeting they were met with a cordiality they did not at first understand; but then they found that the Unitarian Bazaar had made a great impression on the attendants connected with the Hall. Why, it was said, these Unitarians, in all their week's business, *were never seen to quarrel*, and the constable at the door had not once to be called in to quiet any disturbance, a thing unprecedented in his experience of such charitable and religious carnivals! So the S.S.A. reaped the benefit of the big bazaar's reputation for good humour! Such was the gossip; and knowing Unitarians as we do, we have not the least doubt of its accurate truth.

Tuesday afternoon brought the annual meeting of the Central Postal Mission at Essex Hall, to be reported later, and the excursions, including that to Richmond, of which we have already spoken. Later there was a meeting in connection with the scheme of the National Conference Committee for the Superannuation of Unitarian Ministers, as to which an important resolution, moved by Sir John Brunner, and supported by Mr. William Colfox, Mr. William Long, and others, was passed. Of this more will shortly be heard.

In the evening a well-attended Communion service was held in Little Portland-street Chapel, conducted by the Rev. Charles Hargrove, assisted by the Revs. Dr. Brooke Herford, W. Napier, R. J. Jones, H. S. Solly, T. P. Spedding, J. E. Stronge, and H. S. Perris. Dr. Herford gave out the last hymn and pronounced the Benediction.

This was followed at eight o'clock by the annual service of the B. and F.U.A. in St. James's Hall, which was filled with a congregation of at least 2,000 people. The singing of the hymns was glorious, first "O worship the King," then Watts's "O God, our help in ages past," of which a writer in the *Daily News* said that he had never heard it so sung. Before the sermon came Frothingham's one great hymn, "Thou Lord of Hosts, whose guiding hand," and at the end, "Pour, blessed Gospel, glorious news to man."

The large choir, gathered from all parts of the country, also rendered the anthem, "Thine, O Lord, is the greatness," beautifully, Mr. John Harrison being the honorary organist. The service was conducted by the Rev. V. D. Davis, and the annual sermon, full of inspiration (printed in full in our present issue), was preached by the Rev. Stopford A. Brooke.

The collection in the Hall amounted to about £80, and has since, we believe, been augmented. It would have been more in the hall but for a curious occurrence, in consequence of which we add this piece of advice to the innocent. If you have to leave before the collection is taken, and a respectable individual standing by the door, in the stress of the moment having no collection plate within reach, holds out his two hands, in the form of an ecclesiastical receptacle, even if he has a pious face do not fill his hands with money; because afterwards he goes his own way, and the money goes too, but not the way of the righteous!

WEDNESDAY, MAY 29.

The annual meeting of the B. and F.U.A., which was preceded by a devotional service conducted by the Rev. E. W. Lummis, of Warrington, is reported in another column.

Mid-day on Wednesday the representatives of District Associations, Societies and Unions, together with the members of the B. and F.U.A. Committee were entertained by the President at a luncheon at the Holborn Restaurant, after which an informal conference on methods of mission work took place.

In the evening the annual *conversazione* took place at the Royal Institute of Painters in Water Colours, Piccadilly, the guests being received by Sir John Brunner, the President. There was a very large attendance, and in spite of the great heat, a very enjoyable evening was spent.

THURSDAY, MAY 30.

THE INTERNATIONAL COUNCIL OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.

Thursday morning brought us to the first Session of the International Council. The large hall was crowded to the doors, and the flags of the nations were appropriately draped along the front of the gallery. As to the origin and purpose of this Council, an interesting account will be found in the report of the General Secretary, the Rev. C. W. Wendté, printed in another column, while the inward spirit which gives it life, found noble expression in the opening address of the President, the Rev. J. Estlin Carpenter, also printed in full in our present issue.

The half-hour before the opening of the Council was spent in a devotional service, conducted by the Rev. F. K. Freeston, which began very appropriately with Samuel Longfellow's hymn,

> One holy church of God appears,
> Through every age and race,
> Unwasted by the lapse of years,
> Unchanged by changing place.

After which the leading members of the Council present took their places on the platform.

Among those who surrounded the President and Secretary were Miss Westenholz (of Copenhagen), Professors Bonet-Maury and Jean Réville and the Rev. Ernest Fontanes (of Paris), the Rev. J. Hocart (of Brussels), Professor Eerdmans and the Revs. P. H. Hugenholtz and F. C. Fleischer (of Holland), Dr. C. Schieler (of Königsberg (Germany), Dr. E. Montet (of Geneva), Signor Bracciforti (of Milan), and the Rev. Tony André (of Florence, Italy), and the Rev. N. Jozan (Budapest), Dr. Stefansson (of Iceland), Mr. Ghosh (of Calcutta), and Mr. Vladimir Tchertkoff (a Russian exile and Tolstoy's friend). It was hoped that Mr. Woodhead (of Capetown) and Mr. Alexander (of Melbourne) would be also present. It was announced that on Saturday morning, at ten o'clock, a business meeting of the Council would be held, at which the presence of all friends interested in the movement was invited.

Welcome to Delegates from other Countries.

After the President had delivered his address, which was very warmly received, the Rev. James Harwood, as Chairman of the Hospitality Committee, introduced the delegates present from other countries, and they were in turn welcomed by the President, and a representative of each country made reply.

Mr. Harwood's introductions were made in the happiest spirit, with genial and appropriate references to each country and their distinguished representatives. Speaking first of France, he pointed to the portrait of Dr. Martineau over the platform, reminding the company of what England had received from France in her Huguenots. Professor Bonet-Maury, replying for MM. Réville and Fontanes and himself, spoke of England as for three and a-half centuries the refuge of the persecuted Protestants of the Continent, the land where freedom of conscience was most completely to be found, so that the imperial City of London was the best place for the first meeting of that Council. He recognised the common aim of pure religion and perfect liberty in which they were all united.

Dr. Schieler spoke of the conditions of liberal religious thought in Germany, and said that it must not be supposed that because he was the one representative from Germany their liberal thinkers were few in number. Very many theologians were entirely with them in thought and had the warmest good wishes for the Council, but did not dare to confess it publicly for fear of trouble at home. But when the invitation came to his Free Congregation at Königsberg, they felt at once that they must be represented at the meeting, since their avowed position was identical with that of the Council. Dr. Schieler spoke in German, with some English phrases interpolated, and apologised for so doing, but justified himself by the reminder that they were met in an International Council, and that it was the season of Pentecost. He promised, however, that his paper on the following day should be in English.

The Rev. James Hocart, of Brussels, was next greeted as an old friend, and then the representatives from Holland for whom the Rev. P. H. Hugenholz, of Amsterdam, replied. He brought, he said, the best wishes of fellow-workers in Holland, and especially the greetings of the Protestantenbond. He spoke of Holland as the cradle of liberty of religion and conscience, which had been the refuge of many heretics from other countries. The *Protestantenbond*, like the kindred *Protestantenverein* of Germany, aimed at promoting the free growth of religious life both within and without the Church. With its 9,000 members the Association was a power in the country which the orthodox could no longer ignore. Both that Society and his own Free Religious Congregation set the highest value on free and practical piety, and offered the best wishes to the International Council.

Next came Dr. Stefansson from Iceland, bringing greetings from the poet Matthias Jochumsson, who would most gladly have been present had it been possible, and sent a message of sympathy and brotherly regard. In Iceland he thought there was great scope for the spread of Unitarian thought.

Miss Westenholz, of Copenhagen, greeted as the representative of the new liberal religious movement in Denmark, spoke with a beautiful simplicity and grace in response. She represented, she said, their youngest brother, the little Danish Unitarian Congregation which had only recently accomplished the first year of its existence, and she remembered that the little children should be seen and not heard. The longing for sympathy had tempted her to tell the history of their little community to the Council, but she refrained, and only offered the loving greetings of their little congregation, and thanks for the sympathy and help they had received. She asked that they might be received to march on with the greater body, to a higher knowledge of truth and a purer, stronger faith.

The Rev. N. Jozan brought a greeting, signed by John Kovacs, from Torda, the town where in 1557 freedom of conscience was first proclaimed, where the Unitarian religion was legally recognised, and where in 1868 the late John James Tayler was present at their Tercentenary celebrations. He himself, Mr. Jozan said, came from the same town around which the memories of his childhood and of the hopes and struggles of manhood were gathered. He delivered the warm greetings of their Right Rev. Bishop Ferencz, of his own church at Budapest and of their other churches in Hungary. In their hopes and aspirations they were one with the Council.

Dr. Montet, of Geneva, speaking in French, then acknowledged the warm reception he had received as representing the liberal Protestant churches of Switzerland, and expressed his gratitude for the helpfulness of their magnificent and cordial gathering, and the service the Council would render in deepening the spiritual communion which drew them together.

Signor Bracciforti, in a fervent speech, spoke for Italy, declaring his faith in the progress and unity of his country, grounded on his faith in God.

At this point the President told how he had heard from Signor Bracciforti a touching account of the veneration of the Queen of Italy for the writings of Channing and Martineau, which he had been able to introduce to her notice, and how, in the time of her terrible trial last year, when the King was murdered, the faith she had learnt from them found expression in a prayer which the Church indeed condemned, but which the people had taken to their hearts—a prayer which poured out the confidence of her soul in the Father, and asked forgiveness for the murderer.

Mr. Vladimir Tchertkoff was the next to be greeted, and his mention of Tolstoy's name was met by a storm of long-continued applause. It was a happiness to him, he said, to find that his friend's teaching met with such warm response in this country. He himself, and Tolstoy, also, belonged to no religious community, but they were in close sympathy with Unitarian teaching. He himself had found it very helpful, and he believed it would be of great service in Russia. He was therefore taking steps to translate some Unitarian literature into his own language.

India was to have been represented by Dr. J. C. Bose, but he unfortunately was prevented by illness from being present, and his place was admirably taken by Mr. Ghosh, of Calcutta, who spoke of Mr. Mozoomdar as his godfather, and referred to the teaching of the Brahmo Somaj and the "New Dispensation" of Keshub Chunder Sen as foreshadowing the ideal of that Council.

The last to be greeted, but not as foreigners, were our brethren from America, for whom Dr. Crothers spoke, with inimitable charm, delivering the greetings of the President and members of the American Unitarian Association, and the Unitarian Churches of that country.

At the conclusion of these delightful greetings the crowded meeting paused for a moment, to be still more densely packed, and then at noon Dr. Crothers gave an address on "The Sympathy of Religions," followed by Mr. Graham Wallas on "Religion and Empire"; and at this point the Chronicle must be suspended until next week. The public meeting of Thursday evening we hope then fully to report, and to print also Dr. Crothers' address in full, and possibly some other of the papers, as well as telling the rest of the story of the week.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

Savonarola. By George McHardy, D.D. 3s. (T. and T. Clark.)

Rhoda Fleming. By George Meredith. 6d. (Constable and Co.)

Harry Richmond. By George Meredith. 6d. (Constable and Co.)

The Soul's Desires. By G. Washington Moon. 1s. 6d. (Longmans, Green and Co.)

Eating the Bread of Life. By W. H. K. Soames, M.A. 2s. 6d. (Elliot Stock.)

The Story of the Siege in Peking. By S. M. Russell, M.A. 1s. 6d. (Elliot Stock.)

Twelve Hymns and Their Writers. By V. D. Davis, B.A. 1s. (Sunday School Association.)

Code Book for Sunday School Teachers. Compiled by W. Copeland Bowie. 6d. (Sunday School Association.)

Cornhill, Monthly Review, Nineteenth Century.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE annual business meeting was held at Essex Hall on Wednesday morning, preceded by a devotional service conducted by the Rev. E. W. Lummis, M.A.

The chair was taken at ten o'clock by the President, Sir J. T. BRUNNER, Bart., M.P., and there was a large attendance of members and friends.

The report of the Committee, of which we published an abstract last week, was presented by the Secretary, the Rev. W. Copeland Bowie.

Mr. OSWALD NETTLEFOLD, in presenting the Treasurer's accounts, pointed to a decrease in the subscription list, and noted that the Association had now £50 less to pay in rent, as Essex Hall had become so much more popular as a place for public meetings. The McQuaker Trust had selected a Scotch student, to whom a bursary was paid, that he might attend Manchester College, Oxford, with a view to ministry in Scotland; that was a new departure in the administration of the trust. With regard to the Indian Fund, Mr. Fletcher Williams was on his way home, and there would be no immediate call for any further great expenditure, but when the hour had come and the man had been found who might be sent on a further mission to India, he was confident that the additional funds which would be required would be forthcoming. They were sometimes told their work was done, and certainly great changes had been effected in the doctrinal teaching of the churches; but their greatest work had still to be done, and it would have to be on the lines of Mr. Stopford Brooke's sermon on the previous evening. He quoted the saying of S. A. Eliot's, printed on a page of the report, as to Unitarianism: "It is the movement away from dogmatic Christianity towards spiritual Christianity." That must be their aim, and he urged them especially to enlist their young people in support of the work of the Association.

The PRESIDENT then moved the adoption of the report. He congratulated the members on the very pleasant conditions under which the meetings were held, and referring to the report noted with satisfaction that the Unitarian movement in Japan had now been taken entirely into the hands of native workers. He referred to Mr. Stopford Brooke's brilliant sermon, and said that if the Association had done nothing more than secure the services of such a preacher for the country, and such lectures as those of Mr. Carpenter, which he recognised as the best kind of University extension lectures, it would be justified. He would gladly appeal to friends outside to declare their agreement with members in matters of religion. He constantly met men in public life, who told him in private that they were practically Unitarians, but who hesitated to declare themselves. Their fellow-countrymen in the last two years had exhibited in the field of battle a courage that had been the admiration of the world. He wished they would show the same courage in the moral and spiritual world. If they could show that higher courage, he should feel satisfied that public questions would be dealt with in a far higher spirit than at present. For if a man would only display the courage required in declaring himself a Liberal Christian, he would obtain the necessary courage to deal with public affairs. He has recently been asked to join in a memorial signed by distinguished men, among whom were two bishops and a dean, aiming to deal with the condition of the streets, which was a shame not only to their Christianity but to their humanity. He had been unable to sign, because he hated the system which harried the victims and left the tempter alone. He should consider himself a coward if he signed that petition. In conclusion, he said he was giving up that day the office of President, which he had not felt as a burden, but as an honour. He had given to it his widow's mite of time, all that he could give. He felt it an honour to be placed in that position by the people whom of all others he respected most highly, and it was a pleasure to him to think that he was to be succeeded by so admirable a President as Dr. Blake Odgers. He offered his sincere and hearty good wishes for the success of the Association.

The Rev. J. C. STREET, in seconding the resolution, said it was forty-two years since he had first attended a meeting of that Association, and, except for necessary absences when he had been out of the country, he had attended regularly ever since, and had heard or read all the reports. He had seen and honoured the succession of men who had charge of its affairs, and now could form some judgment of what the Association had represented and striven to do and of its present position. During those forty-two years more than 100 new churches had been established in the United Kingdom representing their principles; that did not look like stagnation or going backward, it meant life and progress. Not all those churches were founded by the Association, though many were, but all had received generous and consistent support. They had had many contests with strong convictions on both sides; but now, while convictions were as strong as ever, they had been brought nearer and nearer together, more conscious of the supreme essence of that in which they were all concerned, with mutual understanding, seeing the same motive and purpose in all and desiring the same end. In the formation and support of churches the Association had sailed with an even keel. Formerly it might have seemed that it would identify itself with one form of thought, but of recent years it had known nothing of parties, but its resources had been administered and its help given to churches and people without distinction of school of thought, giving them the happy condition they at present enjoyed. The Association, as the report stated, neither desired nor had the right to claim ecclesiastical authority or controlling functions over individuals or churches. In former years many had wished to make the Association representative of the churches, but happily that controversy was over, and now they had an organisation representative of the churches, while that was an Association of individuals banded together for the proclamation of great principles. There did not seem to be any necessary connection between their name as Unitarians and their name as members of the great Universal Church of God. But no word had broadened so much as the word Unitarian. They read into it more and more breadth and catholicity, brotherhood, and unity. It was no longer a mere flag of defiance, but of leadership and progress, representing men and women striving to be in the van of progress of the Church of God. Their Association had been wonderfully conducted and directed. He recalled the earnest leadership and catholicity of successive presidents and secretaries of the Association, of whom the first he remembered was Robert Brook Aspland. Of him, of Robert Spears and Henry Ierson he spoke with warm appreciation of their several gifts, and finally of Mr. Bowie, the present secretary, to whose genial presence, patience, earnest and enthusiastic work, not in London alone, but throughout the country, the Association owed so much. The present happy condition of their church life was largely due to his work and influence. He was happy to be there to second the report, which was unanimously adopted.

Mr. WILLIAM LONG moved, and Mr. GROSVENOR TALBOT seconded, a resolution of thanks to the officers and Committee and the appointments for the ensuing year, with Dr. Blake Odgers as president. Both speakers joined in the warm praises of the officers, and augured well for the Association during the new President's term of office.

The PRESIDENT then moved:—

That the hearty welcome of this meeting be given to the representatives of affiliated and kindred Associations and Societies, with an expression of its sympathy with the good work which they are severally doing for the maintenance and extension of the principles of Unitarian Christianity:—East Cheshire Union, Rev. B. C. Constable; Eastern Union, Rev. Alfred Hall, M.A.; Irish Non-Subscribing Association, Rev. James Kennedy; Liverpool District Association, Mr. B. P. Burroughs; London District Society, Mr. G. H. Clennell; London and S.E.C. Provincial Assembly, Rev. W. G. Tarrant, B.A.; Manchester District Association, Rev. Charles Roper, B.A.; Midland Christian Union, Rev. A. A. Charlesworth; North-Midland Association, Rev. Henry Gow, B.A.; Northumberland and Durham Association, Mr. J. Baxter Ellis, J.P.; Scottish Unitarian Churches, Mr. James Graham; South Wales Association, Mr. Lewis N. Williams; South East Wales Society, Rev. D. J. Williams; Southern Unitarian Association, Mr. J. Cogan Conway; Western Union, Rev. A. N. Blatchford, B.A.; Yorkshire Unitarian Union, Mr. E. B. Lupton, LL.M.

Dr. BLAKE ODGERS, in seconding, acknowledged the honour of his election as President, and spoke of the great value of the work done by the District Associations, to whom their Central Committee always applied in the first instance when any question arose in connection with the churches they were called upon to assist.

The resolution was acknowledged by four representatives—from Ireland, Scotland, Wales, and England, respectively.

The Rev. J. KENNEDY, of Larne, spoke for Ireland, referring to the history of their Non-subscribing Associations, and strongly urging the necessity of holding to distinctively Christian teaching as declared in Mr. Stopford Brooke's sermon.

Mr. JAMES GRAHAM, of Glasgow, spoke for Scotland, telling of the great encouragement they, in their isolated efforts, found in coming into the midst of such large gatherings where they found their own principles so largely held and powerfully stated. Such witnesses made them

realise that their principles were grounded in the spirit of truth.

Mr. LEWIS WILLIAMS, of Aberdare, spoke for Wales, and referred to the new energy and hope which had of recent years been brought into the life of their Welsh Unitarian churches, notably by their united musical festivals.

The Rev. C. ROPER, of Manchester, spoke for England, and urged the need of greater courage in those who held liberal views of religion when they had converted the minds of people, there was often need to put some moral back-bone into them. A Unitarian worthy of the name was the truest Christian in the world, thoroughly unselfish, feeling that as he had a good thing he must share it with others, and if he could not do practical missionary work himself, then giving liberally in its support.

The Rev. A. N. BLATCHFORD moved a resolution of gratitude for the progress of civil and religious liberty in the past and of renewed consecration for the new century. He pointed to the progress marked by the presence of Manchester College at Oxford, of Essays and Reviews, and the courage of Colenso in the old days, and of the Revised Version of the Bible which made so strongly for the Unitarian position. They could not insist too strongly on the fact that they were pledged to progress. There could be no self-assertion and no dogmatism in their Association. Doctrine they had, but what doctrine? That of Aspland and Madge, that of Martineau and John James Tayler, and of Channing, and the principles of Theodore Parker with his passionate love of the man Christ Jesus. His name connected together the principles of civil and religious liberty. Theirs could be no narrow doctrinal association; it was pledged to those great principles.

Mr. CHARLES W. JONES seconded the resolution, and pointed out how long they had been familiar with the teaching now found in such a work as the "Encyclopædia Biblica." When people asked whether the work of Unitarianism was not done, he replied, yes, it was done, and very well done; but it was not half finished. As to the future and its consecration, of which the resolution spoke, they must simply go on doing patiently and steadily what they had been doing, and then the time would come when the whole lump would be leavened, and the happy consummation would be achieved, when the essence of religion would be felt to be not correctness of views but sincerity.

The PRESIDENT then moved the following resolution on the Education Question:—

This meeting is opposed to the expenditure of public money upon schools which are under private or sectarian management, and declares that no amendment or reconstruction of the Education Acts can be just or satisfactory which fails to provide for an effective elective control in the management of schools and in the appointment of teachers; and provision should be made for securing that no disability shall be imposed upon teachers or scholars, managers or parents, on account of their religious beliefs in any school supported by rates or taxes.

This meeting deplores the attempts to cripple the Higher Grade Schools, and in other ways to check the natural expansion of education, and affirms that the maintenance and extension of such schools are imperatively necessary for the industrial and commercial interests of the country, and for the development of the intelligence and character of the people.

This meeting is further of opinion that the present system of Denominational Training Colleges is injurious to education and unjust to teachers, and that the time has arrived when powers should be given to Educational Authorities, singly or in combination, to establish training colleges under public management; and free from all ecclesiastical or theological tests.

His views on education, the President said, were well known, and he should not enlarge on the subject of the resolution. They all, who were outside the Church of England, had the right to claim a share in the management of schools carried on by means of national money. So they claimed efficient popular control of all elementary schools, the right to share in the appointment of teachers by means of public representation on the management of each individual school. When that change was made, the children would receive greater justice and kindness. Irresponsible power was good for no one. If they took away such power from the clergy in the 8,000 parishes where there was only one school, they might be sure it would be no injury to them, and a great benefit to the people of the villages.

Lady O'HAGAN seconded the resolution, and insisted very earnestly on the importance of agitating throughout the country on the subject of the Bill before Parliament, an undefined skeleton of a Bill, which, if public opinion was not roused to the importance of the issue, would be passed in such a form as to do great injury to the best interests of the country as a whole. With great regret she found that not only Conservatives, but many Liberals, failed to realise the greatness of the issues at stake, and were inclined to let the matter pass from mere apathy. When she had recently gone to the Duke of Devonshire and Sir John Gorst with the deputation of the Associated School Boards and other public bodies, Sir John Gorst had made a very specious, high-sounding plea. The deputation complained that the action of the Bill would be to take away technical education and the advancement of the primary schools, to the injury of the working people; but Sir John Gorst replied that he never advocated schools for the people, people's schools; all schools, were alike, and they did not want to make any difference; which would be a magnificent sentiment when he had given equality of opportunity to all. As to training colleges, there was no provision in the Bill to secure liberty of conscience to teachers; the colleges might be absolutely denominational. On these and other points it was necessary to insist, and the people must not be allowed to go to sleep on the subject.

A resolution of thanks to the President, to Mr. Brooke for his sermon, to the congregation of Little Portland-street and many friends in London for their hospitality, moved by the Rev. J. E. MANNING, and seconded by Mr. FRANKLIN WINSER, brought the meeting to a close.

OH joy supreme! I know the Voice,
Like none beside on earth or sea;
Yea, more, oh soul of mine, rejoice,
By all that He requires of me
I know what God Himself must be.—
Whittier.

DR. BROOKE HERFORD.

AMONG the portraits, whose quiet presence on the wall above the platform at Essex Hall reminded us during this week's meetings of friends and teachers, of those already past away, but still the inspiration of our best life, and others happily still with us, very many must have looked with keenest sympathy and affectionate regret on the face of Dr. Brooke Herford, so long a familiar presence, full of hearty stimulus and happy sunshine, at the gatherings of our people. The regret was keen because we know so well how he would have delighted to be with us. The sympathy was heartfelt, from the thought of his recent sorrow, and the fact that the condition of his own health rendered it impossible to take his wonted part in what was going on.

Dr. Herford was present and took part in the Communion service at Little Portland-street Chapel on Tuesday evening, giving out the last hymn, and pronouncing the Benediction, but from the greater and more crowded meetings he was obliged to abstain.

It will be already known to many of our readers that Dr. Herford has resigned the pulpit of Rosslyn Hill Chapel, Hampstead, and now in the year of jubilee of his service as a minister of religion retires from active duty. Many friends in England and America, not only those connected with his old congregations at Todmorden, Sheffield, Manchester, and Hampstead, and Chicago and Boston in America, but many others throughout the whole range of the two religious communities with which he has been so long and so closely associated, follow him into his retirement with thoughts of gratitude and warm affection and heartfelt good wishes, and the natural desire to mark this feeling in some tangible way is finding practical expression.

A Committee has been formed, of which Sir John Brunner is the chairman and Mr. Macrae Moir (52, New Broad-street, London, E.C.), the secretary, with the intention of offering to Dr. Herford some mark of the warm appreciation of his life-long services which so widely prevails. Friends who have not heard further particulars, and who desire to have a share in this, should communicate with the Hon. Secretary at the above address.

WHEN the body is weakened by pain, the thoughts are confused and the spirits sunk, we are apt to think it is no time to aim at perfection, and that we are incapable of making any effort towards it; yet, even here, we should remember that the perfection required of us consists in exerting to the utmost those powers which we possess, however small they may be. In such a state we cannot, indeed, act as we would have done in the days of health and strength, but we can still constantly and sincerely endeavour to do our best. —*Jane Bowdler.*

GOD hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—*Robert Collyer.*

THE KINGDOM OF GOD WITHIN.

BY THE REV. STOPFORD A. BROOKE, M.A., LL.D.*

"*The Kingdom of God is within you.*"—*Luke xvii.* 21.

NEARLY forty-five years have passed away since I was first permitted to speak in London of the Gospel of Jesus Christ; and when I look back to 1857, and think of the progress made since then in Liberal Theology, I am full of astonishment at the swiftness of the progress, and of thankfulness to God that, in the swiftness, we who are met here to-night, and those who in the churches and other Nonconformist bodies than our own have fought in the same cause, have been so led by the great Guide that neither by reaction, nor by over-excitement into extremes, have we lost the deep-holding anchors of the Faith delivered to us by our Master Jesus.

Many new religions and philosophies, the common property of which is the exclusion of the spiritual world in which a divine Father comes into the direct contact of love with man, His child, have been offered to our acceptance. We have taken what was good in them and true; we have not abused or decried them, but we have clung fast to that which they ignored or denied, and claimed for it supremacy. We have kept the Faith through a long and arduous battle. The little stream of Liberal Theology which had risen, almost unnoticed, about 1832, high on the mountain-side, and had made its way over rocks and shallows, and among storms, with a joyous life in its increasing waters, had in the years between 1850 and 1870 reached the most rugged and difficult part of its descent. It had to make its way and keep its faith against the steady attacks of the Evangelical and High Church parties; who, themselves opposed to one another, united against its progress. It had to accept the proved truths of science and historical criticism, and yet not surrender, as the devotees of science and criticism too often did, the root ideas of the Christian Faith. It was not unfaithful, at any point, to physical, intellectual, or moral truth, But it maintained, beyond all the conclusions of science, criticism, or ethics, that there was a spiritual world, in which God and man met together as Father and child, and whose truths were more vital to the welfare of humanity than anything else in the universe. Thus, while accepting the lower truths, it maintained the higher. This is the battle it fought, and the stream, to which I have likened it, had for many years a broken, tormented, and contending life. Those days are all but passed away. Its waters have now emerged from the foot-hills, and we stand beside them in comparative peace. The turbulent stream has become a full-fed and quiet river, running swiftly, it is true, and now and then disturbed, but destined to greater peace, and widening into deeper channels day by day, fit before long to have the cities of a nobler religion than England has yet known built upon its banks; and desiring to meet with a joyous welcome, in the ocean of God's love into which it will finally flow, its brother rivers from all lands.

Its former enemies come now to drink of its waters. Science and criticism have begun to feel the extremes into which they have driven their opposition to the spiritual, and are drawing near to a religion which does not deny what is proved to be true by them, but which asserts truths beyond the spheres of their activity. They feel necessities of the soul which their special work does not touch or satisfy.

The orthodox have not only modified their opposition, they have yielded at many points. The evangelical has become as liberal as the man he attacked with virulence in 1860. The High Churchman has published books on Inspiration which would have earned him from his brethren a summons before the Courts of Law forty years ago. What ancient history, what a dream, it must seem to the orthodox Nonconformist and Churchman, when they think of the prosecution set on foot, after the "Essays and Reviews," against the assumed denial of Eternal Punishment! What a vast difference there is everywhere, save in a few fossil remnants of the past, between the moral idea of God's nature and His love, in 1860 and that held in the first year of this century! In that, more than in all else, Christianity has approached more nearly to the Gospel of Christ. Yes, religious men have all drawn together; but they have drawn together towards Liberal Theology, not away from it. We welcome the approach of our opponents, and long for a closer union with them in a simpler Faith. And for ourselves, that is, for all Liberal Theologians, in whatever Church or sect or nation we may be, whatever be our differences of opinion, we look forward to a closer union than we have yet attained. It shall be ours, if only we hold fast to the few spiritual truths which assume as their father-truth that God is, and that He loves all men and women with the love, omnipotent for their salvation, which He revealed and embodied in Jesus Christ. That is the binding, uniting power.

There are many who still limit this love, make it conditional on confession of doctrine or observance of ritual—but we proclaim it without limit and without conditions. It is no less infinite and unconditioned than God Himself. And, year by year, the churches and sects are coming swiftlier—though the movement, through its vastness, seems slow to us—into that one Doctrine, that spaceless and timeless ocean, into which all religions will finally flow with joy, and find peace, at last, peace from their foolish wars with one another, peace from their own fruitless restlessness—"Until we all come into the unity of the faith and of the knowledge of the Son of God, unto the perfect man, to the measure of the stature of the fulness of Christ."

It is for that we wait and pray, in quiet faith and steadfastness, knowing whom we have believed, and that He will not fail His children. Meanwhile, at every point, we proclaim this truth: "The life of God is illimitable Love, and the life of man is only found in union with God, in union with self-forgetful Love. Whatever is not of Love is against God and against Man, and is a part of death." That is the Master Truth and Law of the spiritual universe.

All beliefs in church or sect which explicitly or implicitly contradict that are doomed to perish. All religious ritual which, explicitly or implicitly, contradicts it shall also pass away. All the future doctrines and practice of a universal religion will logically and spiritually be contained in it. And all the daily life of man, in the golden time to which, in spite of a thousand failures, men still aspire, will be ruled only by that law.

Far, far away its brightness shines. Face to face with the sin and suffering of humanity we are sometimes ready to disbelieve in Love. But the sin and suffering are the proof, and not the contradiction, of the law. That law is as universal, as firm-seated as any natural law, and its sanctions are as sure.

If we violate the laws of the physical universe, we do wrong; we suffer for it, and we make others suffer. These results do not contradict, but affirm the laws. And if we violate the Law of Love by living for ourselves rather than for others, we sin against the first principle of the spiritual universe; we suffer for it, and, worst of all, we make others suffer; and the sin and the suffering are the proof and not the contradiction of the Law of Love. There is nothing more inevitable than that man must himself suffer, and cause suffering to others, until he places his life on the side of the first Law of the spiritual universe; that is, until he lives in the Love of God and man in daily self-forgetfulness. Moreover, till we learn and obey this Law, it is absolutely right that we should suffer, and make others suffer.

O learn the Law, and do its will. Live outside yourself in Love. This is the foremost lesson of private life; the foremost need of public life; the ground of all union with God and with mankind; the uprooting of evil, the rooting of good; the source of all national and international progress; the hope, the inspiration and the goal of righteous human happiness. This is our main faith, and it was the faith of Christ. It is laid down by him in mystic words men never can forget: "Whosoever saveth his life shall lose it, and whosoever loseth his life, the same shall find it."

I The first stream of thought which flows from this main doctrine is the intimate union of God through love with the soul of every man. His connection with us is an individual connection, and is one of love. Even though God is more than personal, He becomes personal to us. He is our nearest relation—our Father, as Christ declared. To believe this, and to live by it, and in its duties, is salvation, and, now or hereafter, we shall all come to that condition. We shall all be mastered by the Love of God. But as long as we disbelieve it, and refuse the duties which the Love of God imposes, we are sure to wander into wrongdoing, to be conscious of sin, to have no home beyond this world, above all, to be for ever restless, disquieted, unsatisfied. For when we do not live in the love of God and of man, we are sure to live in love of self, and that, being the antithesis of Love, makes us, in the lonely world of the soul, out of gear with God and man, with all the universe. At last, in utter weariness and sickness, we arise to go to our Father, and then we know that He is ours, and we are His. The soul knows its Master, and in that knowledge knows itself. The kingdom of God is realised as in us. It is the consciousness of a personal union between God and us, between the Father and the child, the bond of which is self-forgetful love, and the duties of which are the duties

* The sermon preached in St. James's Hall, London, on Tuesday evening, May 28, at the annual service of the British and Foreign Unitarian Association, and in connection with the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.

of love. So we are not lost in the multitudinous host of spirits, a mere atom in the whirl! Distinct and clear being is ours; we are separate for ever in the mind of God from all others—in the inner life isolated with God our Father.

This is the securing of everlasting individuality, that indelible desire of mankind, which all the humanitarian philosophies never can destroy, and which they so vainly call selfish. A personality, held in God alone, held in union with Eternal Love, cannot, by the very hypothesis, be selfish. It is personal union with infinite Love, and all its outgoings must be loving.

Since that is true, it naturally secures our immortality. If a soul, bound up in this personal relation to God, were to cease to be conscious of itself and God, a part of God would perish. If there be a God, and if His relation to us be what Jesus declared it to be, immortality is no longer a perhaps, it is a certainty. It is only at times, when we have slipped aside from love, when we are glooming round our self, when we have forgotten to forget ourselves, that our faith in eternal life wavers or passes away. The moment we return into the atmosphere of love; the moment we, in the vision of God in us, are borne beyond our self, our faith in that everlasting continuance returns, and with it, joy and power. God in us, and we in God for ever—what a faith is that! What unwearied life is in it—what activity, what joy! And how, in its reality, the little trouble of our seventy years, which yet seems, when we do not love enough, so heavy, how it disappears! The pain and fret and fume of earth fades like an unsubstantial vision.

This then is the truth we have to teach—"Each soul is in God, and God is in each soul, for ever." It was the truth Christ taught. It is the root of Christianity. It was by proclaiming that, and dying for it, that Christ saved the world. By proclaiming it and dying for it, we, with him, save his brothers and our own. Men bow before its power as the summer wheat bows before the summer wind. To get men to believe it is to release them from sin, to bring them into righteousness, to heal their sorrows, to quiet their restlessness, to give them victory over death. Tell it forth among all men, unconditionally, with no limits attached to it, as Christ told it; without argument, without analysis, soul speaking to soul in the name of God—and you will sow the kingdom of God, like corn, upon the earth, and leave behind you an unhoped-for harvest. For God gives a hundred-fold increase to the sowing of this truth. The message which the Father has given to us—shall we not proclaim it?

This is the Gospel we Christians are to deliver. But it is also the thing we are to feel, to know, and to live by, in our secret soul. There is a whole world within us, the world of personality, made within during years of silent life, of which no one knows but God, the life of which is lived with Him alone.

It is a sorrowful and restless life when it is lived in opposition to Him. We try to persuade ourselves that He has nothing to do with it, but in the hours when the soul is true it knows by its restlessness that God is with it, and that He makes it restless till it confesses Him.

It is a happy and a quiet life, when the soul knows that it is at one with God, when it has yielded itself to union with its Father. Then we live in His love, and the love of pure goodness makes us grow in inward righteousness. Then, because we are leaving sin behind day by day, we know we are forgiven, that is, we know we are loved by God. Then, if temptation come, we conquer it; then, if sorrow and pain beset our hidden life, they are endured, for we know they are the source of strength and joy; then fear of death and that which is beyond death—the fear which is our deadliest curse—passes away from our lonely hours, and is succeeded by celestial joy; and with the joy is so great a sense of power that all the force by which the world seeks to tempt or to subdue our character to its wicked will is counted as contemptible. Then loving God, we love all that comes from God. All outward nature flows into us and fills us with beauty and delight. All human nature, even in its sorrows and wrong, is dear to us, for it also is held in God; and then, beyond both Nature and Human Nature, we feel at one with the whole universe of Spirits, whom we know not, but whom we believe are in the mightier worlds beyond our world, creatures who move and have their being in God; our brothers, with whom we may be, even now, invisibly concerned, and with whom we shall certainly act and live hereafter. These things fill the soul with infinite delights and hopes and loves, till that little kingdom swells into harmony with the boundless universe. This is our individual life—the hidden, solitary result of God in the soul, and the soul in God.

II. A selfish life? Yes, if that were all. But it is a life whose foundation is Love, and the first property of Love is to expend itself on all it touches. We are men, and we touch Humanity. The Love of God within us cannot rest a moment without expansion. It is impassioned to act and live for those we know now to be our brothers, since they are God's children. To help, to heal, to comfort, to exalt them; to seek and save those of them who are lost; to live for the great ideas and causes which advance and strengthen mankind; to lose our self-desires and self-thought in love of them; to forget the claims of personality in them—that is the outward result in life which follows directly and inevitably on our consciousness of being at one with God our Father in an inward personal relation of love. Love, conscious of itself in God, realises instantly that it can only continue to live in God by expending itself in action among men who are His children.

There are uncounted proofs of the truth of that in the lives of Christian men. Christ himself is its first proof. No one was ever more alone with his Father than Jesus Christ. No one, more than he, felt his separate personality with God. In God he claimed and realised his individuality. This leaps to light in half the things he said and did. Yet, this very sense of separate life in love with God drove him forth into the world of man to be there the greatest and most impassioned Collectivist than ever lived. For the love the Father felt for him and he for the Father, came, charged with the imperative message to save men, women and children from sin and sorrow. That he declared in his first sermon; that he lived throughout his ministry; that he died for. And that is our life, our work among men. Personal to God, we are to be, as it were, impersonal to man. Finding our being in inner union with absolute Love, we are to lose our selfish life by giving it up for our fellow men. Wealth, luxury, money-getting, evil force and power, injurious fame, the world that passes away and the lust thereof—all that does the slightest wrong to men, the falsehood and fraud which, at others' disadvantage, wins our advantage, whether these be personal or national—are to be counted vile, degrading and ruinous in our eyes. They are sins against Love, and in them we lose our union with God and our communion with Man. O, "what doth it profit a man if he gain the whole world and lose his soul? What shall a man give in exchange for his soul?" And his soul, his actual life, is in personal union with the Eternal Love, and in the incessant outpouring of the love he has gained from God into the lives of the children of God.

This is the life Christianity demands that we should live towards all mankind, and it is the life which Jesus lived among us—the life which takes all the pain and wrong of humanity into itself, and gives all it has to heal the pain and redeem the wrong; which lives for all the great truths by which man advances, and dies to confirm them against their enemies. And there is nothing in high Utilitarianism, or in modern philosophies of ethics and humanity, which is uncontained in this aspect of Christianity. It covers all our civic, social, national and domestic duties. It covers all collectivism. The cry, "One for all, and all for one," comes straight out of the life of Christ.

Only, he did not leave that cry alone. Collectivism tends to ignore the natural passion for individuality which no theory will ever eradicate from man; nor does it, when it puts God and the soul aside, supply any means for the just nourishing of a noble individuality which cannot end in selfishness. But the doctrine of Christ does. It demands collectivism in all our relations to man. But it preserves our individuality in our secret relation to God, in the lonely union of the soul to its Father. And as that union is union with absolute Love, it is impossible that selfishness should belong to it. The touch of self weakens it, the dominance of self while it lasts dissolves it. There is no other religion, save this of Christ, which satisfies man's desire for a personality which shall not be selfish; and which, through the very ground of that personality—that is, through absolute love—sends him forth to lose all selfishness in living and dying for his brothers in the Father.

Christianity is then all that humanitarian ethics demand, and more. As the result of the soul's personal union with God in love is inward righteousness in thought and feeling, the daily conquest of sin, the daily growth in goodness, so the result of the soul's union with man in love is outward righteousness, the doing of justice and love in all the relations of life, the battling for truth, for pity, for honesty, the giving of comfort, help, and joy, the keeping of all the moral law as it is expanded in self-sacrifice. Christ himself contrasted his enlargement of ethics with the outward ethics of his time. The doing of right must come from the heart, must flow from love, must be done inwardly in feeling before outwardly in practice; and all the modern enlargements of ethics have not gone beyond his enlarge-

ment. To follow his method—from within to without, from life to form—to secure righteousness and love within, and therefore inevitably, righteousness and love without—is to grasp the whole of morality.

III. But though pure morality is a necessary part of religion, it is not enough to satisfy human nature. It leaves unsatisfied, unfed, that passion in us which seeks the infinite, which desires always to exceed attainment, which aspires to perfection. It leaves the imagination cold; it has no nourishment for those thoughts which wander through eternity; it leaves love without means to excel its past, and to claim its illimitable heritage of action. It binds us down to this world alone. "Here and only here lies our duty and our effort."

It is the essential difference of Christianity that it speaks primarily to these spiritual and imaginative passions in man; to the desire for the ideal, the perfect, the infinite; to that in us which knits us closest to Him who is infinite and perfect. It speaks to love, not to law; to love which is never satisfied with what it does, not to law which is satisfied with its own obedience. It knows that love of absolute goodness always excels that which the law demands, that it fulfils in its stride the law. It holds, while it secures morality, that morality is insufficient for a high human religion. And Jesus knew that well. He began with the morality of John the Baptist, "Repent for the Kingdom of Heaven is at hand." But he soon left that formula behind; and it was succeeded by "Be ye perfect, perfect in love, even as your Father in Heaven is perfect." "When ye have done all, say that ye are unprofitable servants—we have done only what it is our duty to do." That is, he laid before us the infinite, the unattainable, the perfection of God Himself, the illimitable effort of love to express itself for ever, as the goal of the human soul, as the refreshment of the ever-climbing imagination, as the external aspiration of the spirit. This is that which separates Christianity from all other religions. It is not ethics, though it includes them. It is love of infinite goodness; always acting, but making every act the stepping-stone to a higher act; always fulfilling, but from every fulfilment seeing a new horizon. Only eternity can be its home, only in the boundlessness of love is its satisfaction. Oh, well did Jesus know the deep things of the human heart when he opened to it the regions beyond morality; when he called on our love to expand for ever; when he bade us pursue the infinity of righteousness; when he disclosed to the imagination the absolute beauty; when he said, "Your Father is perfect, be satisfied with nothing less than His perfection."

There is no finality in such a religion. It provides for endless development. Nearer and dearer, because of this ideality in it, it will become to the heart of man. We have had enough of materialisms of late, enough of the ethics which bind us only to this earth, to the visible, to a race which we are to serve while it perishes for ever; to duties done without passion and reckoned up at the close of the day! We have had enough of a world which has put aside imagination for analysis and claimed the logical understanding as the only master of life, which has denied the invisible and the eternal as objects of thought, exiled Faith from its home in the heart, and, while it asserted man, denied God. We had to go through this, but it has been a pitiable business, and the results on society have not been enchanting. But now I seem to see that things are beginning to change. Love and imagination are again awakening. Men are tending to believe in and desire the invisible, the unattainable, the spiritual. They wish for conduct, but they long for perfection. They cannot live any longer without God the Father, nor do their work in the world without the love of Jesus Christ. Faith is readmitted to the heart, half-shamefully indeed, but yet with an inward joy; and this living part of Christianity on which I have dwelt—infinite Love, not finite Law, as the root of life; endless pursuit, in thought and feeling, of the perfection of God, and imaginative joy in the pursuit; union and communion with nothing less than the divinity of absolute love—this is again becoming more and more an impelling power and life in humanity.

It has a hard battle before it, for its enemies are strong and many; but it is set in array. See that you do your best in that struggle. It will be the struggle of this century to replace the finite and dividing self-interests of society by the infinite and uniting ideals of Love to God and Man; and, in all the practice of religion, to lift the dry barrenness of ethics into the warm fruitfulness of the Gospel of Love; and the limiting selfishness of the practical into the illimitable aspirations of the spiritual imagination, filled with the Love of God.

These three things of which I have spoken are the main elements of the Gospel of Christ, detached from the doctrines and observances woven round them afterwards by the pride of intellect and the desire of power. They are the fountains of that religion of the future in which the churches may merge their differences, which will return to Christ and Christ alone. And they are sufficient, by themselves, for the spirit of man, for his life and death and eternal progress after death; enough, as in the ancient story, for the wise men from the East and the silly shepherds on the hills of Bethlehem—and for all classes between these extremes of knowledge and society. For their region is the soul. And the soul feels what it is to love God and be loved by Him; to love man as God loves him, and die for his cause as Christ died; and, when it loves, to see no end to love, or the life that love first creates and then secures.

IV. It remains for me, in closing this sermon, to speak of the Teacher of these truths, of Jesus Christ. A Christianity without him seems the aspiration of some. A theism without him, yet inevitably infiltrated by him, seems the aspiration of others. These are positions which even those who profess no belief in God do not take up; for while they deny God, they confess the mastery of Jesus. For my part, a Christianity which ignores or depreciates its founder, or a religion which excludes or decries that Master Spirit, is running to its decay and death. The heart of man will not endure the forgetfulness of Jesus. The love of the founder is needful for the religion which he founded. It is its driving power; and all the more now, when the spiritual development of man is forcing us out of what the churches and sects have made of him to what he was himself, and to God as revealed by him. It is through man that God has always revealed Himself. All we know of God we know through man; and it was fitting, if God loved us, that mankind, in the midst of imperfect revelations, should have at least one perfect disclosure of His character and of His love to us—one of us who could say with full conviction, "The works I do, the words I speak, are the Father's works and words; I and my Father are one"; so that we, his brothers, should come, in his following, to speak the speech and do the deeds of God; to say, at last, with him, we and the Father are one. This is the destiny of man, and it is Christ's most blessed revelation.

Well, he came to us. We saw the character and the will of God to us in a life so lived that it has earned the undying love of the world. Jesus was supreme, pure Love, and never, while the heart of man remains, will it forget to answer that love with love. If the future religion of the world is rooted in the simple truths he taught concerning God and the soul of man, the propagation, the inspiration, the driving power of that doctrine is rooted in a personal love of Jesus Christ, such as filled the heart of St. Paul. Only we must clear his image; we must see him as he is.

There is no need to attack or to argue against the images made of him by the theologians who limit his gospel, or bind their creeds like chains around him. Leave them alone. Touch them not; why trouble about them? Our best refutation of them is to disclose him as he really is, to listen to his voice in Palestine, to stand beside his cross, to talk to him as man to man. Then our heart will burn within us and we shall know his power. We shall love him as our Master, love his message, and the Father to whom he leads us, and the human race for which he lived and died and rose again. This is the Love which will give movement and passion and fire to the universal Church. We are men, women, and children, not angels or strong spirits; and we need, to impassionate us, love for a human leader, as well as love for the divine spirit he disclosed to us so fully. And God our Father knew this well, and sent us Christ to love. Centuries of theology, working not in the spiritual but in the intellectual sphere, have thrown veil after veil of mist over his words, his work, his life, over the real personality of the man who walked in the fields of Galilee and taught in the temple of Jerusalem. It will be our best and noblest work in this century, it may even be the creation of a universal religion, to lift the veils, and to ask the world to see him as he is, and love and follow what we see.

1. These, then, are the great, the eternal truths. What more do you want for life and death and the world to come? God in us through love of us; we in God through love of Him; the character of God interwoven for ever with our character; our personal life eternal in Him. That is our inward Being.

2. That inner love streaming forth in love to our brothers who are children of the Love of God, for whom we are bound to forget ourselves, for whom we are called to live and die, who are at one with us for ever in God; whose service is God's service. This is our outward Being.

3. And for our deepest life, the pursuit of perfection, of the unreached ideal of the infinite love, beauty, and truth of God; the uplifting of all morality into love that

never knows content; the heightening of laborious perseverance into the easy creativeness of passionate activity; the opening out from the world of the senses and the understanding, of the illimitable regions where God unveils, in joyous eternities, the inexhaustible riches of His Being to the spiritual imagination; the cry which rings like a silver trumpet in the heart—"Be ye perfect as your Father in Heaven is perfect." This is the Being that we shall be.

4. And lastly, with these Truths, the deep impassioned, human love of their Doer and Revealer.

This is the high, serene hill-top of the religion of Christ, full of green pastures and sweet waters where the Good Shepherd feeds his sheep; in the sunshine and fresh airs of God. Below, in the misty plains, men who might be there and who, in the life of the soul, visit this blest region of peace, are fighting phantom wars about the questions with which the analysing understanding has overladen religion—of creeds and ritual and church government, of the sacraments, of the limits of inspiration or of salvation, of the nature of an atonement, of the Unity or Trinity in God, of the Nature of Christ. What are all these questions to us, if we live in the Spirit? They are such stuff as dreams are made of. "Come out of them, my People," saith your God; "live with me in the simplicity of Light and Love. Turn to my Son, in whom I lived for you, and say: 'Lord, to whom shall we go? Thou hast the words of Eternal Life.'"

DIEPPE FISHING BOATS GOING OUT TO SEA.

SLIPPING into the dying glow
Of the eventide,
Solemn and slow,
The fishing boats go,
Past the form of the crucified:
"Kyrie Eleison, Christe Eleison"—
Into the distance they have gone.
Bless them sweet saints, every one!
Bring them home to mother and wife!
Bring them home to daughter and son!
O, the pathos of human life!
Meetings, and partings, laughter and tears:
Labour and sorrow, and hopes and fears,
And peace, deep peace after strife.

C. E. PIKE.

OUR London readers will see from the Sunday Calendar that three of our American guests are to preach to-morrow, the Rev. C. W. Wendté, morning and evening, at Highgate; the Rev. L. G. Wilson, at Rosslyn Hill Chapel, Hampstead; and Dr. Crothers, at Little Portland-street Chapel in the morning and at Wandsworth in the evening. Dr. Crothers is to preach on the following Sunday morning in Manchester College Chapel, at Oxford, and we trust that the fact may be made known in the University. We can only urge our friends by no means to miss the rare opportunities thus offered to them.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—The Misses Meyer, £3 3s.; Miss Cornish, £1; Mrs. Smithells, £2.

INTERNATIONAL COUNCIL OF UNITARIAN & OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.

THE inaugural meetings of this Council were held at Essex Hall on Thursday and Friday, May 30 and 31, under the presidency of the Rev. J. ESTLIN CARPENTER, M.A., of Oxford. We published last week a full programme of the proceedings, and we hope from week to week to print the whole series of valuable papers contributed to these meetings of the Council. This week we can only give the President's address, delivered on Thursday morning, and the report of the General Secretary, the Rev. C. W. Wendté, read at the Thursday afternoon session, which contains a record of the steps taken in the formation of the Council.

THE PRESIDENT'S ADDRESS,

BY THE REV. J. ESTLIN CARPENTER, M.A., OF OXFORD.

Brethren of the Liberal Faith, the "International Council of Unitarian and other Liberal Thinkers," which holds its first meeting to-day, was called into being a year ago at Boston, Massachusetts. My first duty is to express to its founders my gratitude for the high honour conferred upon me by appointment to this presidential chair; my next, to offer the sincerest welcome of English friends to the many distinguished representatives who have gathered from East and West, from North and South, to give us the benefit of their counsel, and to strengthen us by their sympathy.

We meet in the infancy of a new century, whose untrodden ways lie open before us, asking ourselves towards what goal we shape our course, and taking account of the difficulties and helps that may await us on the road. The movement of the last generations has carried to further issues the work which was but half effected by the Reformation four hundred years ago, and has disengaged into clear contrast the opposing principles sometimes designated as Authority and Reason, or picturesquely embodied as the Church and the Revolution. The most cursory observation at once reveals the variety of influences which have contributed to this end. Science has ranged freely through the universe, declaring its right to challenge every faith in the name of fact, and demanding (I do not stop to inquire how far justly) that all beliefs shall submit themselves to proof. Philosophy has sought to penetrate into the inmost recesses of human thought, and by interpreting man to himself has striven to fix his relation also to the world around him, and to God in whom he lives and moves and has his being. The study of history pursued by the same method of ordered inquiry has disentangled the rise and growth of doctrines, tested the claims of sacred institutions, and pushed its way back through great ecclesiastical creations to the birth-hour of churches, and the cradle not only of sects but of religions. Moreover, with constantly widening range, it has travelled round the globe; it has dug up the buried monuments of vanished millenniums; it has deciphered the hymns and prayers of civilisations already hoary with antiquity ere the garden was planted in Eden and the first man was moulded from the clod; it has brought into the light of common day yet older secrets of ethnic affinity and religious faith enshrined in language; and it has shown that the treasure of Christendom, a sacred book, is no exclusive possession after all, as the vast collections of the East, embracing law, morals, philosophy, and religion, have slowly been unfolded to our view.

The total effect of discovery along so many different lines must needs take long to realise, and to work out their results will be the age-long task of human thought. But it is the first principle of the Liberal Faith to admit that these inquiries are all legitimate, to contemplate their advance without fear, and to insist that they shall have the freest opportunity and an unembarrassed way. The process which I have briefly signalised is not confined to any one people, it is not limited to any one church, it is broader even than any one religion. But its influence so far has been most conspicuously seen in Christianity, for this has spread itself all round the globe, has commanded the allegiance of the most progressive races, and is the most powerfully organised alike for social and national aims as well as for missionary endeavour. And within its compass is to be found almost every shade of thought and feeling from repressive distrust (such as would exile a Tolstoi) and unquiet apprehension on the one side to unconditional welcome on the other, as the believer confronts its multitudinous phases, and trembles at their bewildering variety, or exults at the courage of the human spirit which dares to assert such audacious claims and attempt such strenuous tasks.

But the position of the devout truth-seeker is complicated again and again by conditions which limit his freedom and circumscribe his possibilities of action. The great historic churches of Christendom early found it necessary to protect themselves by various safeguards from deviations which threatened to break up their existence altogether. They have adopted creeds, they have prescribed confessions, they have devised methods of Government and forms of worship. They have secured coherence, they have achieved continuity, they have made ritual stately and administration firm; but (to speak broadly) they have shut the door on truth. They offer a rest to the weary, a shelter to the storm-tossed; they possess vast resources—often most nobly used—for the promotion of their own ritual or historic types; and if they have passed through seasons of apathy or somnolence, they have shared in the great quickening of our age; they have called forth an enthusiastic devotion and enlisted a triumphal army of workers, as ignorance and want and suffering and wrong have made to them perpetual appeal. By their constitution, however, they can only with difficulty accommodate themselves to progressive change. Some, indeed, present their confessions avowedly only as historic documents, memorials of a venerable past. In other cases a happy accident may have saved them from prohibiting the movement of a later day, as the Anglican Church finds its formularies fortunately silent on the historical origin and authenticity of its Scriptures. Yet the liberty that is thus secured, is after all but partial. It may be well to curb a too rampant individualism within the bounds

of an elaborate church-order; it may be well even for a nation to express through the organisation of centuries its collective adhesion to the forms and offices of religion; it may be well to preserve the ancient pieties and carry them in the name of the state to every city and village in the land. Yet this can only be done at a great price. In the last resort when the limits of compromise have been reached, and the possibilities of divergent interpretation exhausted, it may involve the sacrifice of freedom and truth. And whatever be the gain in other directions, there is an increasing number among every Christian people for whom that price is more than dear, it is impossible.

Must those, then, who find themselves compelled by the need of veracity in worship to stand outside, or those who—accepting the same general presuppositions—are yet able to remain undisturbed within their national communions, abide unfriended and alone? Must they be content with their isolation, and cherish in solitude or in small and scattered groups the convictions which have cost so much? Better so, indeed, than palter with their integrity, or be unfaithful to the light that is in them. But though that position may have been inevitable in the past, it is not necessary now. Among the achievements which make the nineteenth century memorable are those material aids for travel and exchange of thought which have knit the whole earth into a unity undreamed before. It becomes possible, therefore, to gather occasionally for friendly colloquy, for the survey of mutual difficulties, progress, and resource, for the institution of those personal relations which quicken sympathy and sustain lonely effort. Out of such a desire has sprung the Council which meets here to-day. It is first of all a Council of Unitarians, for it owes its inception to them and finds most of its friends within their ranks. But it is in truth of no denomination. It opens its meetings to all who share the Liberal Faith the wide world over, in whatever communion, by whatever name. It offers to them a temporary meeting-place, the opportunity of refreshment and conference in their common cause, the recognition due from sincere workers to sincere workers for the great aims of truth, of liberty, and of religion.

For the field is large and the labour stern. Around us are the struggles of empires and the clash of rival interests, and the huge forces of the world against whose deadening materialism all churches are bound to give untiring battle. Our special share in this great conflict is the promotion of religious truth. To this high goal, indeed, the access has not been made easy, yet the difficulty of the task is the measure of the Father's purpose for us, of His confidence in us, as He calls on us to take our part in the mighty process long ago conceived as the education of humanity into the light, the love, the freedom, of children of God. And the Liberal Faith, if I rightly interpret it, has realised anew the fundamental truth of all religion that "God is spirit." Again and again in the long development of the past has this truth been proclaimed; and again and again even those who saw it most clearly failed to hold it fast, and suffered some lower condition to obscure or distort it. Ancient Israel, soaring to the topmost height of prophecy and psalm, sounded the call to worship for all nations. But the worship was centralised at Jerusalem, and no single house of prayer, even though it were at the mid-point of the earth, could satisfy the universal need. The author of the Fourth Gospel makes, by the mouth of Jesus, the imperishable declaration that the only true worship is in spirit and in truth; it has no local base; it is an act of mind, and knits the soul and God into immediate relations, to which place is indifferent. Yet even he concentrates the "light that lighteth every man" into a single person, and in his name asserts that "no man cometh unto the Father but by me." I will not now ask whether this is intended as the utterance of the ideal and all pervading Word or the actual Jesus. The contrast must suffice to point my argument that no single historic religion can in reality become universal. In other words, the Liberal Faith of the future will be no longer dependent on a book, even though that book be the New Testament; still less on a priesthood, whatever force a temporary revival of sacerdotalism may here or there display.

The survey of the progress of religions shows clearly enough what part these agencies may play in specific stages of their development. It is a stage which lasts long, and plants deep in the heart of entire races an almost immovable intensity of faith, for it gathers up their holiest experience, and enshrines their most precious hope. Yet the religious condition of Europe, to say nothing of the spiritual lethargy of the East, is a sufficient warning against the dangers of sacerdotal ascendancy. We have seen it in our own day range itself on the basis of Vatican decrees as the uncompromising foe of independence of thought, the untiring opponent of human activity beyond the narrow limits which it chooses to prescribe. We have seen it intriguing in politics, hand in hand with falsehood, the brutal instigator of race-hatred, in the selfish pursuit of its own ends. Not all the glories of its past, not the long roll of its martyrs and its saints, not the triumphs of its art, not the fervour and often the purity of its devotion, not the variety of its services to human need, can blind us to the fact that the great Church of Rome, though it send out its priests to every country of the globe, still bears within it a prophecy of doom, as the human spirit claims the freedom which is its inalienable right. But the strife with an organisation so vast, so closely knit, so full of resource, so varied in its power to minister to many of man's deepest yearnings, is full of pain. Those of us who have been nourished in liberties won centuries ago, can hardly realise the strain which it imposes on solitary combatants, the difficulty and the weariness of the fight. To all such brave champions, and some of them are among us to-day, from Central and Southern Europe, we offer our respectful sympathy; and we beg of them to accept the support of our conviction that the first principle of the Liberal Faith is the right of the soul to an open way to God; no church can limit it to chartered channels; always and everywhere God's grace is freely given; always and everywhere the Father's welcome is ready for the children who seek Him in trust, humility, and love. This is the truth which we have learnt from Jesus. This is the Gospel we have to carry through the world.

The claims of the religion of the spirit, however, do not encounter their only obstacles in the priesthoods of the great Catholic Churches, whether Greek, Roman, or Anglican. The doctrine of the infallibility of the Bible has been tacitly abandoned by almost all responsible theologians; yet there are many signs—such as the struggle for the control of education in this country, the pressure exerted on teachers, the language of popular hymns, it must even be added the occasional silence and evasion of Biblical commentators—that doctrines once based on the literal truth of the Bible still cast a baleful shadow over the thought and life of the masses, and expose those who have abandoned them to social mistrust, amounting sometimes almost to persecution. Confident in the progress of truth, assured of the abiding roots of religion within the mind, the conscience, the heart, we have sometimes smiled at the petty acts of ungenerous superstition. But there are those who carry the flag of freedom almost alone; they are confronted by influences which are the more difficult to combat because they sometimes decline definite issues and refuse honest intellectual trial. Immense as have been the modifications of the old orthodoxy, those who are best acquainted with the average thought of Protestant Christianity warn us how much of the old leaven of dogmatism and exclusiveness still remains; and isolated sentinels at distant outposts bid us remember that the field is yet by no means won. Even among the most cultivated affection still invests the founder of Christianity with an ideal significance which the record, it is admitted, does not justify; and claims for his religion some kind of final or "absolute" character. But the modern study of the New Testament has shown us how mingled are its universal elements with the accidents of time and country, of local circumstance and frustrated expectation. To understand it aright requires, as we now know, an education of the historic and religious imagination, which is indeed one of the noblest exercises of the human mind, but which cannot be everywhere demanded or pursued. And for this reason alone it does not seem likely that any single or specific faith can ever absorb all others into one world-wide Church. We are learning slowly how closely dependent is any one generation on those which preceded it, and we cannot divest ourselves of our inheritance. No nation can transfer to another its own past. Contact and sympathy may slowly modify the old instincts or gradually create new social ideals. But the days of religious conquest by authority have gone by. The "people of the book," as Islam calls the Christians, will use it no longer as having dominion over their faith, but as the Apostle Paul wished to be to his converts, the helper of their joy.

And yet the aspiration after unity will not be repressed. In divers ways it is already at work, drawing together churches that were once divided, creating larger groups with broader liberties, breaking down barriers of suspicion or reserve by the discovery of common sympathies and the hope of common ends. In such tentative movements let us heartily rejoice, even though they are not yet strong enough to include us all. Beyond their scope, however, lies a great

spiritual ideal still wider and more comprehensive. The Christian finds it in what he believes to have been the fundamental conceptions of his Master, disentangled from their temporary envelopments, and translated into the larger knowledge of our time. The clearer perception of this ideal, the endeavour to realise it, the strength and support for action derives from it, are, indeed, among the most hopeful features of our age. The passionate conviction that it pervades the universe and links all history into one mighty whole, has received fresh support along many lines of thought, and is the deepest note of poetry, of philosophy, and science. To disengage its great underlying ideas, to give noble form to the emotions it excites, to bring them into relation with the loftiest historic ideals, and make them potent in the conduct of life—this must be the task of the preachers of the Liberal Faith. For three mighty objects are always before us—the world, man, and God. The ordered interpretation of Nature is indeed the most significant triumph of an age that has perhaps added more to the content of human knowledge than all the preceding efforts of the race. In different forms the eager pursuers found themselves challenged by theology, till they in their turn took the offensive, and were not slow to proclaim in the name of truth a holy war. But the conflict, though echoes of it are still occasionally heard, is practically over. For the closer analysis of the fundamental conceptions of science has shown that in the last resort they transcend experience as much as do those of religion. The fearless investigator is, after all, a devout believer in the ultimate unity of the physical energies acting through the modes of motion which alone are manifest to sense. He is, moreover, convinced that the further he advances the less and less likely is it that his quest will be put to intellectual confusion, the more and more certain is he that the world will respond to his inquiries and in some form or other will answer to his thought. Mysteries there may be, passing his undertanding, but mystery is not disorder, and is the home and not the obstacle of faith. The Power which works through the Great Order is intrinsically one and everlasting; and the whole universe is woven out of a tissue of relations which human reason slowly unravels, so that external things perpetually justify the processes and action of intelligence. Nay, their final constituents, which science can reckon up though it cannot display them to sight or touch, are in a sense the creations of our thought. Yet they did not wait for us to appear upon the scene. The thought which they express was there before us; and so the world wears the aspect of one phase or manifestation of the Infinite Mind, and science thinks the thoughts of God after him. And the Liberal Faith, as I understand it, adopts this position without reserve. It no longer regards science as something to be reconciled; still less as something to be dreaded or evaded; it accepts it with whole-hearted loyalty, and insists on applying its canons through the whole field of Nature and History. It plants life firmly and faithfully on the world's steadfastness. In its joy and beauty it finds the sympathy of the Eternal touching with its own grace all seasonal vicissitude. And even in its suffering and grief it learns to say "Bless the Lord, O my soul," for it is conscious that it can still rely upon the order and welfare of the whole, and in this faith wounded affection finds healing, and is supported in sacrifice even unto death. For harmony with the everlasting Will alone is peace.

But within the world stands man. It might be thought that after the uncounted millenniums since he first appeared upon this planet, it is somewhat late in the day to claim that he is only now beginning to understand himself. Yet the last century has, for the first time, laid the foundations of a true study in opening up the real story of his past. It has shown us how to trace the origins of his physical frame, to note the rude commencements of his thought, to find in primitive usage the germs of the mighty structures of law and government, of the lofty achievements of art, philosophy, and religion. The newly-founded science of anthropology is indeed conceived at present on a somewhat narrow scale, but it will gradually become more and more clear that in man, his history and power, his thoughts and aspirations, his conscience, affections, will, lies the clue to the interpretation of his place in the world, and the ultimate source and seat of all religion. And as such *nil humani* can be indifferent to us. But for this end not all experience is of equal value. From a very early stage in man's progress faith and morals have stood out in decisive prominence among the forces of his advance, and have lived under some form of close alliance. The investigation of the nature of conscience and the discovery that from land to land and creed to creed the contents of the moral ideal in its higher developments have shown frequent resemblance, if not positive identity, have undermined the doctrine of man's total depravity. Morality is no longer conceived as dependent on positive commands of Heaven, revealed in supernatural law or by a supernatural person; it is discerned as a part of the social order because involved in the constitution of humanity itself. And there the unique character of man's moral judgments has been clearly disengaged as the very centre and essence of his life; they cannot be reduced into any other terms of quantity or kind; and that good which he recognises as having authority over him, as claiming his service and demanding the consecration of his will, is seen to be no other than the reflection in his own soul of the infinite purpose which enspheres all our being. The Liberal Faith, therefore, will be above all things ethical; it will demand the highest in personal character; it will palter with no favourite sins; and the mighty causes of social justice and international right, of popular welfare, temperance, purity, must ever engage its unfaltering support. It is possible, indeed, that our analysis of the moral life may hereafter go deeper than has hitherto seemed possible. Thus far, the chief subject of examination has been the soul, considered as the seat of individual experience. But new vistas of inquiry are now opening out into the structure of society, the ties that link men each to each, the subtle bonds, but dimly recognised in our common life, which unite the human units into communities, and through the family expand into the State. May it not be that here we shall ultimately find the moral analogue in the experience of the race to that reason which gives man kinship with the world? And shall we not thus learn that, in some way beyond our power now to apprehend, each separate historic development has its place in the vast whole, where God's providence perpetually transmutes the lower elements into the higher, and out of primeval struggle brings forth great ideals of righteousness. In the universe there is order, in humanity is life, and that life is something more than the sum of all the individual persons which may at any moment be reckoned by a census embracing the whole globe. It is the sum of all their connexions and successions, which are not self-made but follow hidden laws, so that the mighty web of conscious thought and feeling and endeavour rests on a deep underlying unity, the mind of God revealing itself through the generations of our experience, and folding all our separate purposes within the scope of his Almighty will.

The faith which thus reposes on God as the Author and Upholder of the world, the Creator, Sustainer, Guide, Inspirer of man, will draw unfailing guidance from the great historic religions. It will find in them the highest organised expressions, under the forms of race and time and country, of man's enduring relation to the Eternal. It will recognise with undying gratitude its debt to those prophet souls who have flashed light into dark places so that all might see, and given personal shape to the highest spiritual truths. But it will not insist that Christ shall be its centre any more than Plato. Religion can have but one object, the everlasting God; one centre on which it rests immovable, the infinite Spirit in which we live and move and have our being. Let us indeed join willing hands with those who may firmly maintain their own communion with their risen Lord, but can yet recognise that for other souls there are divers ways within the Father's grace. Must it not, however, be said that the function of Christianity conceived internationally among the races of the world is not to conquer and subdue, but to inspire, to infuse its own ideals and impart some of its own life, and in its turn perhaps to realise with quickening sense of brotherhood the unity of mankind, in that "God hath made of one every nation of men to dwell on all the face of the earth," and so win new confidence in its central truths? For this great end may this Council do its modest work. All gifts of thought and love, of faithful labour and lowly worship, can be laid upon this altar without fear or reserve. All service for human welfare finds here its consecration and support. Difficulties there are; they exist only to be overcome. Hazards there will be; they call for great ventures of trust. Let us find our sufficiency where prophets and saints have found it before us, a sufficiency that will not fail us though we be not worthy to unloose the latchet of their shoes, and can do no more than give a cup of cold water to some thirsting brother on the way. Before us is the boundless future, and the vast processions of our race are already marshalling themselves to take their places when we are here no more. What preparation shall we have made for them? When creeds decay and churches totter, shall they be left without a faith? Be it ours to open some blind eyes to discern

the sanctuary not made with hands, to unstop some deaf ears to the voice of the Spirit heard more and more clearly within the heart of purity and reverence and love. Our stay and strength, our source and goal is God,

One God, who ever lives and loves,
One God, one law, one element,
And one far off divine event,
Towards which the whole creation moves.

THE REPORT OF THE GENERAL SECRETARY,

BY THE REV. CHARLES W. WENDTÉ.

Representatives of many nationalities and Churches, we are met here in friendly conference at the invitation of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.

This Council was organised on May 25, 1900, at Boston, in the United States, by foreign Delegates and others in attendance on the seventy-fifth anniversary of the founding of the American Unitarian Association.

The mutual interchange of liberal ideas and friendly sentiments among the free-thinking men and women of diverse nationalities and religious antecedents who had been brought together, created among them a general desire for more frequent reunion of like nature, and a continuance of the fraternal and inspiring relations so auspiciously begun. It was agreed that a permanent organisation should be effected to bring into closer union, for exchange of ideas, mutual service and the promotion of their common aims, the scattered liberal congregations and isolated Thinkers and Workers for Religious Freedom in many lands.

At a meeting called in Channing Hall, Boston, by the Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, addresses favouring the formation of an International Association of Religious Liberals were made by Protap Chunder Mozoomdar, of India; Rev. Clay Maccauley, of Japan; Professor George Boros, of Hungary; Rev. W. Copeland Bowie, of England; Rev. James Hocart, of Belgium; Rev. George Batchelor, Revs. Merle C. Wright and Charles W. Wendté, of the United States, and others.

A Committee, consisting of Messrs. Wendté, Bowie, Boros, Hocart, Mozoomdar and Batchelor, was appointed to prepare a plan of organisation.

This Committee reported the following day, May 25, to the reassembled Delegates, their recommendations as follows:—

First.—That the proposed Association be called "The International Council of Unitarian and other Liberal Religious Thinkers and Workers."

Second.—That the object of this Council shall be to open communication with those in all lands who are striving to unite pure Religion and perfect Liberty, and to increase fellowship and co-operation among them.

Third.—That as this purpose demands neither a fixed constitution nor elaborate official organisation, these two provisions be the only stated Articles of the Association, and that all questions concerning the best method to be employed in the conduct of the interests committed to said Council be left to the future to determine as experience, opportunity, correspondence and conference shall disclose the scope and possibilities of its work.

Fourth.—That the officers of the Council consist of a President and a General Secretary, who, together with an Executive Committee, shall be chosen at each meeting to carry out its objects.

Finally, the Committee on organisation recommended that the first general meeting of the Council be held in London, in May, 1901, and thereafter every two or three years, and so far as possible, in different countries.

The Executive Committee later completed the organisation of the Council by the choice of Professor J. Estlin Carpenter as Chairman and the Rev. Charles W. Wendté as General Secretary.

The British and Foreign Unitarian Association having extended a hospitable invitation to the Council to hold its forthcoming meeting in London under their auspices, a local London Committee was appointed, of which Rev. James Harwood, B.A., is Chairman, Miss E. M. Lawrence and Mr. Ion Pritchard, Treasurers, and the Rev. W. Copeland Bowie, Secretary.

It is simple justice to say that the labour of arranging for the present meeting, preparing its programmes, and providing for the entertainment of its Delegates, has fallen almost entirely on the local London Committee. The Council owes it a debt of gratitude which can only be repaid by a large and earnest participation in the meetings for which it has made such wise and generous provision.

At an early session of the American section of the Executive Committee, the General Secretary was instructed to extend his correspondence with Religious Liberals throughout the world, and to invite their co-operation with the Council. In accordance with this instruction, letters were addressed by the Secretary to a large number of individuals in various countries, who were known to be prominently identified with Liberal Religion.

These communications set forth the nature and aims of the Council, and solicited their interest in it. Later in the year, as the correspondence increased, a circular letter was prepared and sent to many additional addresses.

The response to our invitation has been general and cordial, and more than equalled our expectations. Here and there a person addressed, from timidity or indifference perhaps, failed to acknowledge our communication, but for the most part the answers returned were full of sympathy with our purpose, and conveyed to us the assurance of personal goodwill and co-operation. Many of the letters received disclose the loneliness and hardships borne by isolated liberal thinkers and congregations throughout the world, their heroic witness for Truth and Freedom, and their joy at the opportunity presented them by this Council to come into fraternal relations with their fellow Liberals in Europe and America.

Among others the following representatives of advanced religious opinion have indicated to us their sympathy with our movement, and many of them are here in person to take part in the proceedings of the Council:—

Professor Jean Réville, of the College of France.
Rev. E. Fontanés, Paris.
Rev. Etienne Coquerel, Editor of *Le Protestant*, of Paris.
Count Goblet D'Alviella, of Brussels, Belgium.
Rev. J. Hocart, Brussels, Belgium.
Professor Otto Pfleiderer, of the University of Berlin.
Professor J. Oppert, of the University of Berlin.
Professor H. Holtzmann, of the University of Strasburg.
Professor F. Nippold, of the University of Jena.
Rev. Dr. Veeck, Editor of *Das Protestanten-Blatt*, of Bremen.
Rev. H. Lehmpfuhl, of Berlin.
Rev. Dr. Schieler, of Koenigsberg, Prussia.
Dr. J. C. and Mr. A. M. Bose, of Calcutta.
Protap Chunder Mozoomdar, of Calcutta.
Rev. Dr. E. Montet, Dean of the Theological Faculty, Geneva, Switzerland.
Professor Dr. George Lunge, of Zurich, Switzerland.
Mr. Stefanson, of Iceland.
Professor B. D. Eerdmans, University of Leiden, Holland.
Rev. C. G. Chavannes, French Walloon Pastor, Leiden.
Rev. F. C. Fleischer, Mennonite Pastor of Broek en Langendjck, Holland.
Rev. P. H. Hugenholz, Amsterdam, Holland.
Bjoernstjerene Bjoernsen, of Norway.
Rev. Kristofer Jansen, of Norway.
Mr. V. Tchertkoff (Tolstoy's friend), of Russia.
Miss M. Westenholz, of Denmark.
Rev. Tony André, Protestant Pastor, of Florence, Italy.
Professor G. Bonet-Maury, of the Theological Faculty of Paris.
Professor Nobuta Kishimoto, of the Imperial Normal School of Tokio, Japan.
Don Luis Mariano Soares, Nestorian Metropolitan of India.
His Excellency Wu Ting Fang, Chinese Minister at Washington.
Sir Edwin Durning-Lawrence, Bart., M.P.
Sir John T. Brunner, Bart., M.P., President of the British and Foreign Unitarian Association.
Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association.
Professor Felix Adler, President of the Congress of Ethical Societies.
Mrs. Humphry Ward, London.
Professor Joseph Le Conte, University of California.
Rev. M. J. Savage, of New York.
Rev. Robert Collyer, of New York.
Rev. Edward Everett Hale, D.D., of Boston, U.S.A.
Professor J. Estlin Carpenter, M.A., Oxford.
Rev. Dr. Drummond, Oxford.
Rev. W. Copeland Bowie, of London.
Rev. P. H. Wicksteed, M.A., London.
Professor B. Chatterjee, Allahabad, India.
Bishop Joseph Ferencz, of the Unitarian Churches of Hungary.
Professor G. Boros, Hungary.
Rev. N. Jozan, Hungary.

With so large and widespread a response, it has become more and more apparent to us during the year, that the formation of this Council was timely and needed, and that we are inaugurating a movement of profound significance and great promise of usefulness in behalf of Liberal Religion. The remarkable advance in civilisation during the past century has brought the nations of the earth into closer and more complex relations, and made them conscious, as never before, of their independence and mutual obligations. The ultimate "Federation of the World" for ideal and fraternal ends is no longer merely a poet's dream; it is an axiom of sound political ethics. The organisation of international effort, which has already accomplished so much in the interests of industry and commerce, learned scholarship, scientific research and political action, should, with even greater reason, be extended to the field of re-

ligion. It should be recognised more universally, that nativity and language and religious antecedents form no insurmountable barrier to an International union of hearts and hands for the religious enlightenment and emancipation of mankind.

Already this conviction has led to great International Assemblies of Orthodox Christian Believers in the interest of their particular church or sect. Thus, in 1867, the Pan-Anglican Synod of Protestant Episcopal Bishops met at Lambeth by invitation of the Archbishop of Canterbury, and has met thrice since.

In 1877 the Pan-Presbyterian Alliance held its first Session at Edinburgh. Forty-nine separate churches, twenty-five different countries, and 20,000 congregations were represented at this gathering, which has since been repeated at Philadelphia and Belfast.

A Pan-Methodist Conference was held in 1881 in London, at which 400 delegates represented twenty-eight branches of Methodism and 6,000,000 of communicants. In 1891 a second Ecumenical Methodist Conference was held in Washington, which represented 20,000,000 of people worshipping in that communion.

Still more notable in its scope and influence was the Parliament of Religions at the World's Fair in Chicago in 1893, which lasted seventeen days, and was participated in by a large number of delegates—Protestants, Roman Catholic and Greek Catholics, as well as Non-Christian Believers.

The same conviction and fraternal impulse have led to the organisation of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. It is believed that its Sessions, held every two or three years in different countries, will attract public attention and lend influence to its united testimony for advanced religious and ethical ideas. It is believed furthermore, that it will strengthen the hearts and hands of lonely workers for religious truth and freedom in many lands, and that the religious bodies who may unite with it will feel themselves growing in power and influence by the consciousness of larger fraternal relations and a broader organic life. In this good hope we meet to-day under these happy auspices to inaugurate what we trust will become a permanent and widely influential movement for the union in all lands and among all peoples of pure Religion and perfect Liberty.

THE annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at the Sunday-school Union House, 56, Old Bailey, May 28. The chair was taken by Philip Cadby, Esq. The report shows that during the year £837 were distributed among seventy aged and infirm ministers, a decrease of twelve grants as compared with the number reported for the previous year, this being due chiefly to an exceptionally large number of deaths among the beneficiaries. Numerous applications are, however, already coming in, and the claims on the Society for the ensuing year promise to be large. Contributions in aid of its funds will be thankfully received by the treasurer, Philip Cadby, Esq., 24, St. Peter's-square, Hammersmith, W., or by the Rev. P. G. Scorey, secretary, Gibbons House, Billingshurst, Sussex.

THE CHILDREN'S COLUMN.

The King's Son in Egypt.

AT the service for teachers and elder scholars at Essex Hall, on Whit-Sunday afternoon, Mr. Page Hopps read an old poem, translated from the Syriac, containing a curious and beautiful parable of human life. The poem is found in the Syriac version of the book known as the "Acts of St. Thomas," and it is supposed to have been written not more than 300 years after the time of Christ, by a member of one of the Gnostic sects.

Mr. Hopps took for text a verse from the book of the prophet Jeremiah (iii. 19), "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of the nations? and I said, Thou shalt call me Father, and shalt not turn away from me." He explained that the parable showed how the human soul was sent into the world, to fight its own battle, and gain the great treasure of *character*, that it might then return to the Father in heaven and enter upon the heavenly life.

The soul is pictured as a King's son, who has already lived in the heavenly land. He is sent by his Father to the land of Egypt (the world), first laying aside the heavenly robe that he had worn, to fetch the one pearl (like the pearl of great price in the Gospel),

> Which is in the midst of the sea
> Hard by the loud-breathing serpent.

That is the pearl of character, which he must wrest from the serpent, the spirit of evil in the world.

But when the King's son came to Egypt he at first lost heart. He waited till the serpent should be asleep that he might take the pearl away, and he clothed himself like the people of that country, being afraid that they would insult him as a stranger, and rouse the serpent against him. But they saw through him, and gave him of their food to eat, till he became worldly like them, and forgot he was a King's son; and he forgot the pearl for which he had been sent, and lay in a deep sleep.

Then his Father sent a letter to rouse him, and remind him of his great purpose, and the glorious robe which he must again be worthy to wear. The letter came to him in the form of an eagle, with fluttering wings, and roused him from his sleep. That was conscience speaking to him again, rousing him from the base slumber of selfishness to the strife with evil by which he would gain his true character. He arose and began to charm the serpent, lulling him to sleep with his Father's name, and the name of Jesus the "next in rank." Then he took the pearl, and laid aside the filthy garb he had worn in Egypt, and turned to go back to his Father's house. As he drew near, messengers met him with his heavenly robe, and he was clothed again as the King's son, and mingled with the nobles and princes of the land, and was joyfully received.

This parable, Mr. Hopps said, was meant for us all. It did not matter whether we said Egypt or London, Syria or Great Britain. It was a parable about every boy and girl, every man or woman, who was sent into the world to fight the good fight of honourable character, to become worthy of the heavenly life. That was the chief thing, about which we had to care more than for anything else in the whole world.

MEETING OF PROTEST ON THE SOUTH AFRICAN WAR.

IN order to provide an opportunity for some collective expression of opinion concerning the present war and its consequences, a meeting in connection with the May Meetings was held at Clifford's Inn Hall on Tuesday, May 28, at five o'clock. The room was filled to its utmost capacity with delegates and ministers attending the National and International Unitarian meetings, and by other friends. The chair was occupied by the Rev. P. H. WICKSTEED, who reported having received sympathetic letters from the Revs. S. A. Steinthal, W. J. Jupp, P. W. Clayden, and Dr. Drummond, Principal of Manchester College, Oxford. The last-mentioned said:—"I am very sorry that I cannot be at the meeting to-morrow, in order to express, at least by my silent presence, my disapproval—I may say, my horror—at the present state of things in South Africa. Whatever view may be taken of the origin of the war, it ought to be clear that what we now require is a wise, generous, and Christian policy, and not one dictated by passion and vindictiveness, and such a policy ought to be initiated by the larger and stronger State. Cry aloud, spare not; lift up thy voice like a trumpet."

The CHAIRMAN said that it was untrue to state that it was too late now to inquire into the origin of the war. Wrong ideas concerning that origin vitiated the arguments of even the wisest, and it was the duty of every one seriously to study the history of the whole matter; we cannot expect to understand the present if we have not some real knowledge of the past. Pentecost was the undoing of the misfortune of the Tower of Babel. The confusion of tongues arises through ambitious schemes of human glorification; the gift of the spirit—the spirit of love—makes men become of one speech, and enables them to understand each other across distances of space and nationality; it was that Pentecostal spirit we needed in the national life.

The Rev. J. PAGE HOPPS, in a stirring and characteristic speech, moved the following resolution:—

> This meeting protests against the annexation of the South African republics as morally and politically wrong.

During a political life of forty years, he said, he had never known England so humiliated, so disgraced, and so disliked abroad. The very methods of conducting the war were such as to gain us universal opprobrium. It had come to his knowledge that people in Capetown had offered to receive women and children into their houses in order to protect them from the fate of the refuge camps, but the authorities had refused their permission. Many people seemed to work on the assumption that everything that makes for the good of the empire must be morally right. This was neither Christianity nor justice. He did not believe that it was absolutely essential that the British Empire should exist, but it was essential that everywhere justice should be done.

The resolution was seconded by Mr. J. R. MACDONALD, who instanced the case of

Scotland as one that might prove a suggestive parallel. The motion was carried with three dissentients.

Mr. F. W. LAWRENCE then moved:—

That this meeting views with sorrow and shame the events that have taken place in South Africa during the past two years, especially the burning of farms and the treatment of the wives and children of the Boers still fighting for their independence.

In the course of an earnest plea for more humane methods, he said that our concern was with wrong ideas, and it was against them we had to fight. We were told that all that was now happening in South Africa was a necessary accompaniment of war, that this was the most humane war ever waged; we really never had had an opportunity of seeing plainly what war meant until the present time, but this everyone knew: that war means the killing of men and not the harassing of women and children and the depriving them of the comforts and even necessaries of life. On the admission of Government reports farms had been burned for no sufficient reason. He calculated that at least 60,000 women and children were herded in the refuge camps; that represented nearly the whole dependant population of the two Republics. Speaking from experience, he said that some camps were well managed and well supplied with food, but those were close to Cape Colony; the same could not be said of a large number to be found at different places in the Free State. Children were starved to death because food suitable for them had not been obtained. The death-rate of children was 250 per 1,000, a rate which simply spells murder. No matter what our creed or politics or belief about the right or wrong of the war, we must all unite in denouncing this new murder of the innocents that is being carried out in our name.

The resolution was seconded by Mr. J. L. HAMMOND, of the *Speaker*, supported by the Revs. E. W. LUMMIS and C. D. BADLAND, and carried unanimously.

A resolution in favour of International Arbitration was moved by Mr. HODGSON PRATT, seconded by Dr. LAWSON DODD, and also carried unanimously.

At the close of the meeting a collection of over £24 was made for the Boer Women and Children's Distress Fund.

THE sun will shine and the clouds will lift;
The snow will melt though high it drift;
Across the ocean there is a shore—
Must we learn the lesson o'er and o'er?

To know there is sun when the clouds
droop low,
To believe in the violets under the snow,
To watch on the bows for the land that
shall rise—
This is victory in disguise.—*Anon.*

SOME psychologists declare that after a person's habits are fixed, say at the age of twenty-five or thirty, very little—if any—change can be made in the disposition. But what a dreary prospect! Such statements are of slight consequence in the light of our modern belief that the spirit can triumph over the flesh. A man can change a habit in a few days, sometimes in one day, if he puts his mind fixedly upon it. In fact, all our thinking tends to establish habits; it is a matter for the will to decide whether or not our ideas shall become fixed,—*Dresser.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast: York-street.—On Sunday, May 26, special services were held to celebrate the tenth anniversary of the opening of the new buildings. Care was taken to extend an invitation to these services to all who have been in any way connected with the congregation for the last twelve years, and members of neighbouring churches were also invited to take the opportunity of showing sympathy with the work carried on by minister and congregation under exceptional difficulties. The response thereto was as satisfactory as could be expected, as the services were held at a great holiday time (Whit-Sunday). Some unable to attend sent contributions to the offertory, with friendly greetings and good wishes. The Rev. M. S. Dunbar, M.A., conducted the morning service, the Rev. W. H. Drummond, M.A., that in the afternoon, and the Rev. A. Turner that in the evening. At evening service Sir James Haslett, M.P. for North Belfast, though a leading Presbyterian, was present to show his appreciation of the minister's work, and at one or other of the services it was pleasant to see members from all our Belfast churches taking round the collection plates. The organist and choir of All Souls' conducted the music of the afternoon service, and special solos were sung at morning and evening services by members of York-street choir.

Ipswich.—The Rev. Lucking Tavener, just before the sermon on Sunday evening, paid a passing tribute to the many qualities possessed by the late Miss Durning Smith, and in a few touching sentences expressed the sorrow and loss which would be felt by all members of the Unitarian church both at home and abroad. At the conclusion of the service the organist, Miss Poole, played in a most sympathetic manner the "Dead March in *Saul*," the congregation meanwhile standing in their pews. The organ, a splendidly-toned instrument, was only presented to the chapel a few months ago by the late Miss Durning Smith, who, at the time of presenting it, characteristically wished her gift to be anonymous.

Killinchy.—Mrs. Ormiston Chant conducted special services on May 19, when nearly £60 was raised for the new organ fund.

London: Bermondsey.—The service on Sunday last was conducted by the Rev. G. Carter, who, in his address, said he had feared, till a few days since, that he, the first minister of the church, would have the sad duty of conducting its closing service; but he was glad to be able to announce that worship would be continued under the direction of the Provincial Assembly, and he trusted that the happy augury of Whit Sunday would be realised in a Pentecostal infusion of enthusiasm; and that though there might never be a great multitude gathered together in that place, there would be an increase in the comfort of God's Holy Spirit to all who did attend. The time of opening service in the future would, he said, revert to seven o'clock in the evening.

Pudsey.—In the advertisement of donations received, in last week's INQUIRER, for John Okerfoot, read John O. Kerfoot.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

JOSHUA OR JESUS.

By Rev. W. HARRISON, Stalybridge.

Post free, 1½d.

WANTED, in about a fortnight, HOUSEMAID-WAITRESS by an invalid lady. Good references required.—Apply, Mrs. R. NICHOLSON, Barrington-road, Altrincham, Cheshire.

YOUNG Danish lady desires engagement as LADY HELP in a small family. Housekeeping; experienced teacher to young children.—For references, please address the Rev. W. G. TARRANT, B.A., 4, Geraldine-road, Wandsworth, London, S.W.

RESPECTABLE young woman (19), skilled in Type-writing and Phonography, needs a SITUATION.—Unit, INQUIRER Office, 3, Essex-street, W.C.

OUR CALENDAR.

SUNDAY, June 2.

☞ **It is requested that notice of any alteratio in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys Own Brigade, "Faithful and Sure," and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road 11 A.M., Rev. T. LLOYD JONES, and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. L. G. WILSON.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. W. WENDTÉ, of Boston.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. S. M. CROTHERS, D.D., and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. T. SHAKSPEARE.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. P. W. AMES, and 7 P.M., Rev. W. H. LAMBELLE, "The Spirit of the Christian Life."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. R. CHAMBERLAIN.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. S. M. CROTHERS, D.D.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. C. A. GREAVES, D.C.L.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The New Century Meetings of Unitarians in London."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE at COLLEGE CHAPEL, STEPNEY-GREEN, E., SUNDAY, June 2nd, at Five o'clock. Subject, "The Basis of Christian Brotherhood." Opened by Rev. W. H. LAMBELLE.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY. — The Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

EXPERIENCED MISSIONARY desires APPOINTMENT. Full Charge or Assistant.—Address, C., INQUIRER Office, Essex-street, Strand, London, W.C.

HIGHGATE HILL UNITARIAN CHRISTIAN CHURCH.

The Rev. C. W. WENDTÉ, Boston, U.S.A., will preach, Morning and Evening, SUNDAY, June 2.
Services at 11 A.M. and 7 P.M.

RIVINGTON CHAPEL.

The ANNUAL SERMONS on behalf of the SUNDAY SCHOOL will be Preached on SUNDAY, June 2nd, by the Rev. F. A. HOMER, of West Bromwich. Afternoon, 3 o'clock; Evening, 6.30. Tea in Schoolroom between Services, 6d. each.

MARRIAGES.

WIGLEY—PHILLIPS—On the 23rd May, at St. George's Church, Penang, Straits Settlements, by the Colonial Chaplain, Arthur Wigley, of Singapore, only son of J. Wigley, Esq., of Manchester, to Edith Mary, second daughter of F. S. Phillips, Esq., J.P., of Manchester.

DEATHS.

ELLIS—On the 26th May, at Hare-hill, Chertsey, Kathleen, wife of Leon Ellis, and youngest daughter of the late Robert and Matilda Rowland, of Heath m, aged 35 years.

KIRKCALDY UNITARIAN CHURCH.

This Church was opened on 25th March, 1899, on which date the last appeal for assistance was advertised in this paper. The Congregation have hesitated to ask for Donations again, partly because the public have had so many calls upon them in the last two years, and partly for the reason that they have already been handsomely helped by many good friends. But now that their Minister, the Rev. A. Ernest Parry, has settled at Liscard, they are anxious to clear off the adverse balance of about £120 before the appointment of a successor, and therefore venture to appeal once more.

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Amount advertised March, 1899 ...1021	6	5	
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Per Mr. J. K. Melville, do.	0	9	6
Councillor Black, do.	0	8	6
Mr. G. B. Kinlay, do.	0	5	0
Mr. J. Wilson, do.	0	2	0
Per Church Treasurer, do.	0	17	6
Collecting Box in Church, do.	2	9	11
Grant from Scottish Unitarian Association	10	0	0
Arnold S. Tayler, Esq., London ...	10	0	0
Lady O'Hagan, Burnley...	2	0	0
The late Rev. W. Binns, Blackpool ...	1	1	0
Robert Affleck, Esq., Newcastle-on-Tyne	1	0	0
Sir John Gilmour, Bart., Montrave, Fife	1	0	0
Thomas Scott, Esq., Carlisle	0	10	0
J. D. Donald, Esq., Newcastle-on-Tyne.	0	8	0
	£1,130	12	4

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A Valedictory Religious Service will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 20th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. L. P. JACKS, M.A.

The Rev. S. ALFRED STEINTHAL will deliver the Address to the Students on FRIDAY, at 12 o'clock noon.

The ANNUAL MEETING of TRUSTEES will be held on FRIDAY, June 21st, at 2 o'clock P.M., for the usual business.

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The Assembly will meet at OLDHAM on THURSDAY, June 13th.

The RELIGIOUS SERVICE will be held in the LORD-STREET CHURCH at 11 A.M.; the Devotional part being conducted by the Rev. H. S. TAYLER, M.A., and the Sermon being preached by the Rev. R. T. HERFORD, B.A.

LUNCH will be provided at the School, at 12.30 P.M., at a charge of One Shilling.

The MEETING for BUSINESS will be held in the Chapel, at 2 P.M., at which the President, JOHN DENDY, Esq., will take the Chair.

A SUBSTANTIAL TEA will be provided at the School, at 5 P.M., at a charge of One Shilling; after which a MEETING will be held in the TOWN HALL, at 6.30 P.M.—W. H. KENWORTHY, Esq., in the Chair—when Addresses will be delivered by C. W. Jones, Esq., on "Is any change in our methods required;" Rev. R. A. Armstrong, B.A., on "Spiritual Religion," and Rev. Dendy Agate, B.A., on "Sundays."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3076. NEW SERIES, No. 180.] LONDON, SATURDAY, JUNE 8, 1901. [ONE PENNY.

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CHRONICLE OF THE WEEK.

II.

THE week, which we began in our last issue briefly to chronicle, has run its course, ending, perhaps we must acknowledge, on the tenth day, although it seems still to be lingering with us in the pleasantest of recollections, and we shall not quite believe that it is over until its story is completely told. Here we must go back to the first day of the International Council, and the rest of the chronicle is, in fact, concerned almost entirely with that new and most fruitful interest.

THURSDAY, MAY 30.

(*Continued.*)

The programme of the first session of the International Council, after the welcome to the Foreign Delegates, which we recorded last week, announced a paper by the Rev. S. M. Crothers, D.D., on "The Sympathy of Religions"; but it was, in fact, an address spoken entirely without notes, and made a deep impression on the crowded audience. We publish this week what aimed at being a verbatim report of this address. It has been revised by Dr. Crothers, and yet we cannot hope that it is a perfect reproduction of his words, nor can any report reproduce the tones of a speaker to whom it was a delight to listen or the spirit of the occasion, when he made his appeal for the true Catholic ideal. The address by Mr. Graham Wallas on "Religion and Empire" was also spoken and not read, and made an impression in its own way no less searching and effective than that by Dr. Crothers.

After luncheon came the report by the Secretary, the Rev. C. W. Wendté, which we published last week, and four papers — "The Contribution of France to Religious Progress," by the Rev. E. Fontanès, of Paris (spoken in French); "The Struggle with Catholicism in Belgium," by the Rev. J. Hocart, of Brussels; "The Liberal Mennonites of Holland," by the Rev. F. C. Fleischer; and "The Thoughts and Experiences of a Liberal Religious Thinker and Worker in Russia," by Vladimir Tchertkoff. Mr. Jozan's paper, which followed on the programme, had to be postponed to the following day. The striking personality of Mr. Tchertkoff, and the largely autobiographical character of his paper, gave it a peculiar interest, and no utterance during the whole course of the meetings was more keenly followed or with deeper sympathy than his. This paper we hope to publish in full next week.

Other Meetings.

That same afternoon, after a luncheon to Delegates of District and Local Sunday-school Societies at the Salisbury Hotel, under the presidency of the Rev. H. E. Dowson, the inaugural meeting of the National Conference Guilds' Union was held at Little Portland-street Chapel—a meeting which we report this week in another column. Later in the afternoon the Rev. C. W. Wendté read a paper on "Art in the Service of Religion" to a conference of ministers, held at Essex Hall on the invitation of the London Unitarian Ministers' Meeting.

THE PUBLIC MEETING.

At eight o'clock a public meeting was held in Westminster Town Hall, when the large hall was completely filled, and an overflow meeting was held in the Council Chamber. Those who filled the large hall, both floor and galleries had compensation for the crowd and heat in some pleasant music before the meeting began, but the audience in the Council Chamber had a decided advantage in atmosphere and the comfort of their seats. The same speakers addressed both meetings, Dr. Blake Odgers presiding over the chief meeting, and Mr. Oswald Nettlefold in the Council Chamber. Hymns were sung, and the concluding benediction was pronounced by the Rev. S. A. Steinthal.

It was originally intended that Sir John Brunner, as President of the B. and F.U.A., should take the chair, but he was prevented by another important engagement from being present, and when the recent bereavement in his family prevented Sir Edwin Durning-Lawrence also from coming, Dr. Odgers, as President-Elect of the B. and F.U.A., undertook the duty. In his opening address he referred to their position as Unitarians, and to the character of the trusts on which most of their places of worship were held, dedicated simply to the worship of God, thus leaving them open to the new light of truth, from whatever quarter it might come.

The speeches of Dr. Drummond, Professor Réville, and Dr. Crothers, which followed, are printed in full elsewhere in our present issue. The Rev. Joseph Wood then spoke on "The Opportunities of the Young in the New Century," claiming for many elder men that they were young in spirit, as Channing was "always young for liberty," and making an earnest and eloquent appeal to the young people to realise that the new century was their opportunity for service, and to remember that above all things it was men of character that were needed for the salvation of their country.

The Rev. C. W. Wendté followed with on address on "The True Basis of Religious Unity," in which he pointed to the great claims of the Roman Catholic Church, which history had never justified, and after pointing to the divisions of Protestantism, affirmed that unity could not be achieved by the way of intellectual agreement, but only through union in the spirit of Christ's life. In conclusion, he quoted the basis of Christian union adopted a few years ago by the National Conference of the Unitarian Churches of America:—

> These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.
>
> And we invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims.

Thus, he hoped, if other churches would adopt a similar platform, that they might all come into "the unity of the spirit and the bond of peace."

The last speech was to have been by the Rev. W. Copeland Bowie on "The Religious Outlook in England To-day." This speech, Mr. Bowie said, he had made at the overflow meeting, but time was not left for it in the chief meeting, and after a few words from him of gratitude and confidence for the future, the doxology was sung, and the benediction brought the meeting to a close.

FRIDAY, MAY 31.

Friday brought to us yet another fresh and pleasant morning; in fact, there was not a day without sunshine in the whole week; and if the throng was not so great on Friday as on the previous day, that was due to the fact that some of our visitors had been compelled by other duties to return home, rather than to any abatement of interest in the proceedings of the Council.

The Devotional Service was conducted by the Rev. L. P. Jacks, who spoke of the true inwardness of the Liberal movement in religion, in an address the substance of which we hope before long to be able to offer to our readers. Six papers were

read at the morning session, the first of which, by the Rev. R. A. Armstrong, on "Religious Thought in England at the Close of the Nineteenth Century," we intend to publish next week or in the following week as space permits. He was followed by Professor Eerdmans, of Leiden, on "Liberal Religious Thought within the Dutch Reformed Church," and Professor Montet, of Geneva, who read his paper in French, on "Switzerland Three Centuries after Calvin." Then followed the disappointment, for which we had been prepared, and the President's announcement that Mrs. Humphry Ward had been prevented by illness not only from being present, but from writing her promised paper on "The Preservation of the Christian Ideal amid Changing Forms of Thought." In part of the time allotted to Mrs. Ward in the programme Professor Bonet-Maury was good enough to read the brief paper, which we publish this week as an interesting sequel to Professor Réville's address at the Westminster Town Hall, and then the President read a good part of the paper on "The Social Activities of the Age and their Religious Significance," contributed by Professor Pfleiderer, of Berlin, who, as we have already stated, to his and our great regret was prevented by pressing University duties and other claims from attending the meetings of the Council. The last paper of the morning was by the Rev. P. H. Wicksteed on "Wordsworth's Ideals and the Nineteenth Century," which was a most impressive address, setting Wordsworth before us as the true prophet of his century and of this new time.

After luncheon the Rev. J. Harwood read part of the paper on "The Liberal Movement in Religion in Italy," by the Rev. Tony André, of Florence, who was present, but because of his imperfect command of English modestly shrank from reading it himself. The other papers of the afternoon were as follows:—"Our People and the Revelation of her Soul in Folk-lore and Poetry," by the Rev. N. Jozan, of Budapest; "The Free Religious Communities of Germany," by Dr. Schieler, of Königsberg; "Present-day Religious Problems in Hungary," by Professor George Boros, of Kolozsvar (read, in his regretted absence, by the Rev. C. J. Street); and "Church and State in America," by the Rev. C. W. Wendté. In addition to these there were other papers, which there was no time to read, but which will all be published in due course. The Council adjourned shortly before four o'clock, the President having occupied the chair throughout the two days' meetings.

The Receptions.

On Friday afternoon from 4 to 6 the Right Hon. the Lord Mayor of London gave a reception at the Mansion House, which was attended by the Foreign Delegates and a large number (about 600) of those attending the National and International meetings. In the course of the afternoon the Lord Mayor spoke a few words of very cordial welcome to his guests, after which the Rev. J. E. Carpenter, as President of the International Council, acknowledged the hospitality which had been extended to them. There were, he said, gathered in friendly council, in the body of which he was President, representatives of fifteen nationalities and of eighteen different religious communions, and during the last two days in their sessions there had been not one word of discord or of strife. They were happy to think that the greatest interest of the British Empire, whose centre was in that city, was peace. Such peace they had enjoyed in their religious assembly, and had realised in international and fraternal intercourse. Such peace they trusted would ere long be the happy lot of all the nations of the earth. He offered the warmest thanks for the gracious hospitality offered to them that day.

Dr. Crothers, on behalf of those who came from other lands, added a few words of acknowledgment, and the Lord Mayor responding expressed his great interest in the particulars as to the International Council which he had just heard, and especially in their taking for watchword the name of Peace. He also shared in their aspiration after "goodwill and peace to all."

On Friday evening the social pleasures of the week were delightfully crowned by a reception given at the Grafton Galleries by Sir John and Lady Brunner on their own behalf and that of Sir Edwin and Lady Durning-Lawrence. The reception was very largely attended and greatly enjoyed, the beautiful rooms giving ample space, and the hospitality being unbounded.

SATURDAY, JUNE 1.

INTERNATIONAL COUNCIL BUSINESS MEETING.

Saturday is among Christian folk usually reckoned the end of a week, but this special week of our New Century festival began on a Saturday, and we must add to it at least another Sunday and Monday. Yet this day brought many regretful partings, for those to whom the grace of the railway companies set this limit, and whose duties called them home. But first came one more meeting at Essex Hall, the business meeting of the International Council, at which the Council Room was uncomfortably crowded, but for the sake of which a patient loyalty bore even that close and fervid heat.

At this meeting the chair was taken by the President, the Rev. J. E. Carpenter, at ten o'clock, and the Rev. C. W. Wendté, as Secretary, first read some letters of greeting to the Council, which had been received, and made a statement as to the widespread interest in its aims, shown by correspondents in many lands.

In addition to the greetings personally delivered by delegates from the various countries represented, letters had been received from Bishop Ferencz, on behalf of the Unitarian Churches of Hungary, from the German Protestantenverein, the Dutch Protestantenbond, and a number of individual Liberal leaders, who were unable to be present.

After the meeting the President received a letter from the President of the American Unitarian Association, with personal good wishes, and enclosing the following resolution unanimously passed at their annual meeting held on May 21:—

Resolved that the affectionate greetings of the Association be sent to the International Council about to convene in London, with the hope that the deliberations of the Council will promote sympathy and union among liberal thinkers and workers of diverse inheritance, experience, religious fellowship, and national allegiance.—Samuel A. Eliot, President.

Then followed a resolution, proposed by the President and seconded by the Rev. R. A. Armstrong, offering warmest thanks to the representatives from foreign countries, who in many cases, at great personal inconvenience and sacrifice of time, had come to attend the meetings of the Council, and had so greatly strengthened it by their inspiration and support. Both speakers dwelt upon the unique experience of the week, for the members of our churches in this country in realising how they had part in a great world-wide movement, and on the remarkable unity of spirit which had been manifested.

The resolution was acknowledged by Professor Bonet-Maury, who, on behalf of the Foreign Delegates, very warmly reciprocated the expressions of thankfulness, and said that at Chicago, at the Congress of Religions in 1893, the dream had come to him that such a Pentecostal vision might be renewed, and in those meetings he felt that it had been renewed. To them, as French Huguenots, a minority in France, it was, he said, a great encouragement to be able to feel their unity with so compact and strong a body as the Unitarians of England. He added an expression of their special indebtedness to the President and Mr. Harwood, as representing the Hospitality Committee, who had done so much to ensure the happiness of their visit.

Signor Bracciforti also added a few fervent words expressing his faith in the future of Italy, and his gratitude for the kind and generous hospitality they had received.

A further resolution, moved by the President and seconded by the Rev. P. H. Hugenholtz, expressed the gratitude of the Council for the large attendance of representatives of societies and churches throughout the country, who had contributed so greatly to the success of the meetings. This was acknowledged by Mr. J. H. Brooks, of Wilmslow, who expressed his complete concurrence with what had been said as to the great helpfulness of the meetings, which it had been a great privilege to attend.

The Rev. W. Copeland Bowie then moved a resolution of the warmest acknowledgment and gratitude to all who had helped so earnestly and enthusiastically to prepare for those meetings and carry them through. He could not pretend that he had not worked himself, but often praise was concentrated on the wrong person and others were neglected. For many weeks past diligent hands and heads had been at work, preparing for all that they had now enjoyed. It was impossible to enumerate all who had rendered signal service, but he wished to bear grateful testimony to the unstinted devotion with which his two assistants had worked, rendering cheerful service far beyond what could have been expected of them. Seldom had meetings gone so well, and it was because all the workers, with self-forgetfulness, had aimed only at the best results and happiness for all. The best thanks to them, he was sure, would be the feeling that they had contributed something towards a movement, which would not only leave very pleasant memories, but was full of the truest and deepest inspiration for life and work.

The resolution was very cordially seconded by Professor Montet, of Geneva, and acknowledged by the Rev. J. Harwood, on behalf the Hospitality Com-

mittee and the other workers. The week had been memorable, he said, not only for the addresses which had been given, but for the listening. The earnest spirit which had been manifested by the great gathering in St. James's Hall had continued throughout the week, and looking at the audiences he had been struck by the expression of happiness on the sea of faces, which was most unusual in such gatherings! They had thankfully felt during the week that they still had trusted leaders, and could look forward with hope, feeling that their great work would be carried forward to success.

As to the Future.

Discussion as to the future led to the appointment of the following Executive Committee:—

The Revs. J. Estlin Carpenter, M.A., and W. Copeland Bowie, England.
The Revs. Samuel A. Eliot, D.D., and Charles W. Wendté, America.
Professor Jean Réville, Paris.
Professor E. Montet, D.D., Geneva.
Professor George Boros, D.D., Hungary.
Professor B. D. Eerdmans, D.D., Leiden.

To this Committee, to which Mr. Wendté would act as secretary, was entrusted the duty of arranging for the next meeting of the Council, and of appointing a president, who should belong to the country where the meeting was held. It was agreed that the next meeting should be held in September, 1903, and Holland and Switzerland were mentioned as the two most likely countries where the meeting might be held.

It was stated that on the previous evening Mr. Charles Jones had spoken to the President as to the publication in a volume of the Papers contributed to the present meeting of the Council, and as the difficulty of the expenses was thus overcome, the Revs. J. E. Carpenter, W. C. Bowie and J. Harwood were appointed a special publication Committee.

The subject of an International Review, which it was hoped might be established through the help of the Hibbert Trustees, was also mentioned, regretful reference being made to the cessation of the *New World*, and the following resolution, moved by the President and seconded by Professor Réville, was unanimously adopted:—

That this meeting learns with satisfaction that it is contemplated to establish an International periodical in aid of free Theological science and the principles of the Liberal Churches, and believes that such an organ may be of great service in the cause of truth, of liberty, and of religion.

The Secretary having made an appeal to members to bear the interests of the Council in mind, in the interval between their meetings, and to use every means, and particularly the press, to advance the cause, Professor Réville moved a vote of thanks to the President, which was seconded by Professor Eerdmans, supported by Miss Westenholz, and carried with acclamation. Mr. Carpenter's response brought the meeting and the public proceedings of the first gathering of the International Council to a close.

SUNDAY, JUNE 2.

We would gladly chronicle something of the spirit which we are assured found renewed expression in many services on this second Sunday of our great week, carrying to churches throughout the country a new inspiration of quickened faith and the great gladness which this Whitsuntide has brought to our people; but such a record is not to be put into words; it will grow silently from week to week in the unfolding of a richer ministry and an increasing measure of more faithful and more beneficent work.

Of our guests, it was pleasant to know that the voices of three of our American brethren were heard in London pulpits, Mr. Wendté preaching at Highgate, Mr. Wilson at Hampstead, and Dr. Crothers in the morning at Little Portland-street, and in the evening at Wandsworth. This chronicler, if it had been possible, would have been in three places at once; something of what he did here, to his great happiness and profit, may perhaps before long be offered to readers of THE INQUIRER.

MONDAY, JUNE 3.

The last day, which can be included in our week, on which the welcome hospitality of Manchester College was offered to our Foreign guests, must now be chronicled. The French Professors had already gone down to Oxford for the Sunday; Professor Montet had unfortunately been obliged to leave for the Continent, to attend the tercentenary celebrations at Montauban, on behalf of the University of Geneva; but most of the other guests, accompanied by Messrs. Harwood, Bowie, Tarrant, and another, travelled to Oxford on Monday morning in a special carriage, and thus, under the pleasantest conditions, could enjoy the country of the Thames Valley, which they saw in its early summer glory, while the first approach to the University city was only less beautiful than the last glimpse which the returning visitors had of it in the lovely evening light. The party was met at Oxford by the President of the International Council, and visits were paid before lunch to Christ Church and Merton, and afterwards to Magdalen, Balliol, and other colleges. Later in the afternoon a reception was held in the library of Manchester College by the Principal and lecturers, when among the guests who came to meet our guests were the Master of Balliol, the Principal of Jesus, Canon Cheyne, Canon Driver, Professors Tylor, Dicey, Earle, and Percy Gardner, the Revs. A. J. Carlyle, Buchanan Gray, Vernon Bartlett, and Thatcher, Messrs. F. C. Conybeare, and P. E. Matheson. There could have been no pleasanter conclusion of a most delightful week.

For now we must acknowledge that the week is ended, and we have bidden farewell to our guests, who have become our friends. To France, to Holland, to Germany, to Switzerland, to Italy they have returned, or are on their way. Hungary and Denmark will also soon receive their own again. Mr. Wendté has crossed over to the Continent on international business, and we trust also for some rest and refreshment after his hard work; Dr. Crothers, it will be remembered, is to preach at Oxford in Manchester College Chapel on Sunday morning, and then he too is bound for the Continent, for Italy and Switzerland, until on August 10, he sails by a Leyland boat from Liverpool for Boston. Mr. Wendté will sail from Bremen, and will not return to England on his way home.

Ah, well! the week is ended, and most happily. It has given us new friends, and many treasures of the deeper life. We have still much to look forward to in the rich store of papers which it has left with us, while of its delightful memories and of the good fruits that it must bear we do not fear that there will be any end.

IMPRESSIONS OF WHIT-WEEK.

I.

WITH respect to the series of New Century Meetings recently held, my impression is that—whether considered in regard to the numbers attending, the interest manifested, or the spirit everywhere pervading—they may be accurately described as the most remarkable ever known in this country in connection with our Unitarian form of thought and life.

There appeared to be a general rejoicing at the return to the dear old Sunday-school Breakfast, and the speeches made, as well as the papers read, were of a very high order indeed. The meeting of the Postal Mission was of a quieter kind, but substantial evidence was given of good work being done in a variety of ways, not the least of which, I think, may be said to be what it has done and is doing in the restoration of decaying causes up and down the country.

The Communion service was a fitting preparation for the great service in St. James's Hall; although it was feared by many that it would be too much of a rush from one meeting to the other, the time allowed being so very limited.

The vast congregation that assembled in St. James's Hall—the poetic and spiritual eloquence of the preacher, the grand chorus of praise—made us all feel that it was good to be there, and an uplifting influence to experience the power of our faith when given a rich and full expression.

The annual meeting of the British and Foreign Unitarian Association was of an unusually interesting and practical character, occupying as that body did the chief position in the organisation of the present New Century Meetings, with all their multifarions activities. The speakers were of a representative order, and kept well within reasonable limits in their remarks.

The great work of the Secretary, done in such an admirable way, was enthusiastically honoured as it well deserved to be on such an occasion.

Of the International Meetings I can only say that they seemed a natural continuance of the other gatherings, and of a very delightful coming together of Unitarians and Liberal Religious Thinkers and Workers from all parts of the world.

The speakers for the most part were wise in their use of time, and the papers read were well up-to-date in their matter and spirit.

Perhaps I may say that there appeared to be something wanting in order to complete the provision made for all sorts and conditions of men, and that was a great gathering of our young people, of the "rally" kind found to be so attractive and successful amongst the Christian Endeavour Societies, and other similar institutions in England and America.

But one thing was plainly to be seen in the midst of it all—and that was the seriousness of tone—the spirit of determination to do all that could be done to bring us more into touch with our life and work.

What our churches need in order to make greater progress everywhere is a deepening of the religious life, with a more earnest expression of it—and greater enthusiasm in religious worship and religious work, "the one thing needful" to make our faith a power for good.

The *Christian World* says:—

The sight of the crowded rooms suggests the query whether if Unitarians are so numerous, they might not do more than they seem to do in this busy world.

Much, very much, remains to be done, if we are to take our proper place in the front rank of the life and effort of to-day. And I do hope and believe that these meetings—which have been, in one way or another, an outward and visible sign of happy days and helpful deeds, of earnest talk and quiet thought—will bring about such a result that every one who loves his place of worship, or cares for his religious principles, will do his utmost to help on the greatest possible success.

Derby, June 3. John Birks.

II.

Certainly the Whitsuntide gathering of this year has been remarkable for large attendance and generous hospitality. We have not often been met with the news that "no more tickets can be issued," "the hall is full," "there is standing room only," as on many occasions this Whit-week; and it is not merely the kindness of particularly gracious hostesses during the brief intervals between meetings which makes me record the impression of notable hospitality.

. . . .

It was the assembly of the International Council, however, which made this Whitsuntide memorable to me and many others. To come face to face with men who are leading the way to religious freedom in many lands, from many varying orthodoxies, to hear them speak, sometimes with great command of our own language, sometimes in slightly broken English, sometimes in a tongue more familiar to them than to us, gave a reality of impression which would not be gathered from their writings; and being thus brought together, we realised how much there is in common, how among very varying forms of persecution or difficulty or encouragement, they have had an inward history bringing them towards the same religion of immediate, unconstrained communion with God.

Without disparaging any, recognising that all were useful and many excellent contributions to knowledge and fellowship, I choose out as reaching me with especial force the utterances at the International Council of Tchertkoff, Tolstoy's friend, and Mr. Wicksteed. The acclamation with which Tolstoy's name was received and, subsequently, the deep impression made by his exponent, are to be taken as evidence that Unitarians as well as other people are deeply touched by the Christian message of the greatest known living teacher. The appeal is not to self-interest; it does not make things easy at the outset; but it is effective, for it reaches the deep places of the soul, and is real and spiritual and practical. If we do not agree with everything Tolstoy says, he has got hold of us, and we must, as honest men, reckon with his influence and test its truth, or else as dishonest refuse the light.

More clear insight into the significance of Wordsworth I have never met, than in Mr. Wicksteed's address. There were sentences which went to the heart of the matter, and which to those who knew Wordsworth were keen and vivid with meaning. Could two men be more different in nature, training, and method than Tolstoy and Wordsworth? Yet we see here as elsewhere that all inspiration and sincerity are closely akin, and bring men to the unity which the effort to impose a common name or concurrence of expression retards.

Among much that is encouraging and helpful there is a certain want of faith among us which we share with most religious organisations. We are afraid to take counsel together on the most vital matters of immediate interest in our national affairs. A meeting privately called gave expression to the deep feeling of a large proportion of our people on the subject of the war; but we did not dare to hold conference together as part of our recognised proceedings. We differ; but could we not consider together the application of the acknowledged Christian postulates to our national life and the condition of our people? It was perhaps prudent, or even necessary, to avoid such subjects, lest heat and partisanship should annul the usefulness of our assemblies. But if this be so, it is a serious subject for thought that it should be so. I never cared for scoring points in argument against an opponent even in a debating society, and have long outgrown the overpowering desire to see my side lording it over another; and surely a Christian assembly ought to have outgrown that view of debate. In the presence of grave evils, which surely every religious man or woman must deplore—I dare not summarise them: the agonies of South Africa and of England are too severe to be lightly strung together—whether we judge them inevitable or avoidable, have we no word, dare we not even speak together of these things, lest we quarrel? About the saddest inference to be drawn from our own and other May meetings of this year is that until they are practically agreed, and therefore the usefulness of brotherly discussion is minimised, followers of Christ are afraid to confer on practical questions of national righteousness and duty or the condition of the people who lie under the wheel of progress. This is following Christ afar off. "The servant of the Lord must not strive"; but without personal animosity or party passion, he must seek the truth; and where, if not among those who acknowledge the obligations of the gospel of human and divine love, shall we find those who will take sweet counsel together to lift the fallen, to do justice to all, and to guide the feet of the nations and our own feet into the way of peace and love? Priestley Prime.

III.

"I believe in the Holy Catholic Church." In Dr. Crothers' address our meetings reached their high-water mark, and at these words the crest of the topmost wave broke in light.

I was impressed by the vastness of the gatherings, by their unanimity, by their cordiality which amounted to a positive affection. It was surely not my fault but that of the "common consciousness" that I rushed up to a lady foreign delegate and without any introduction enthusiastically shook hands with her—and she did not seem in the least embarrassed!

For the first time in my life I was impressed by the cohesiveness of our people. It seemed to me that my former notion that we were an agglomeration of irreconcileable units was false and I felt that One Purpose, One Life, and One Spirit breathed through us all fusing our mass into a veritable Catholic Unity. I noticed, too, the silence of the small man. The cranky rebel, who imagines that the only way to vindicate "the right and duty of individual judgment" is to talk nonsense on every occasion and raise a dust, because as a little child—he was seen and not heard. Once, indeed, a gentleman in the audience made heroic efforts to tell us he had visited the colonies—but let that pass!

For this splendid discipline we have to thank the organisers who had laid the rails with astonishing skill and foresight. . . . I also noticed a new and significant element—the unconscious recognition of a true authority. A strong man in the chair and strong men supporting him gave us something solid to lean upon. We trusted in them as in a true "authority"—the authority of science, of scholarship, of an incorruptible integrity of character.

> It fortifies my soul to know
> That though I perish, Truth is so,
> That howsoe'er I stray and range,
> Whate'er I do, Thou dost not change.
> I steadier step when I recall
> That if I slip Thou dost not fall.

No one fussed or fretted. The humble said in his heart "I will keep silence and work, for the far destinies of our movement are safe in the hands of these men. These are my generals, let them command, I will obey." That was a new impression. It amounted to a conviction that Unitarians had finished sowing their wild oats and were steadying down to legitimate agriculture. We felt proud—and in this pride was a true meekness of humility—that we belonged to something larger than distinctive Unitarianism, proud, too, of our possession of great men to whose untiring vigilance we could trust the present and future of the Liberal Faith all the world over.

It is difficult to speak of individual papers when all were good and many excellent, but I think that the two addresses which stand out most conspicuously in my memory are those of Dr. Crothers and Mr. Graham Wallas. During Mr. Vladimir Tchertkoff's address one felt strangely fascinated by the dramatic contrast between the personality and the utterance. To see and hear this man, once a soldier and an Imperial Guardsman, in stature a giant, with a leonine head poised on massive shoulders, a warrior every inch of him, born to govern and command, the mere glance of whose eye might pierce and slay, mildly pleading for the Sermon on the Mount, a Tolstoy and not a Nietzsche, was something never to be forgotten.

It is not possible to sum up the multitudinous complexity of one's impressions, but the greatest and strongest conviction that I carried away with me can be expressed only in that starry sentence with which I began, "I believe in the Holy Catholic Church." With Channing I had long ago agreed, but I now realised with a new solemnity that "there is a

grander church than all particular ones, however extensive—the Church Catholic or Universal, spread over all lands and one with the Church in heaven. . . . No man can be excommunicated from it but by himself, by the death of goodness in his own breast."

Our Cause is destined to a great Future. It is even now numerically stronger than we know: it is still stronger in the men and women who have the honour to work for it: it is strongest of all in its purpose, and in its prophecy for the days to come.

For my part, I felt that the New Reformation long prayed for, long delayed, had at last broken upon the world in the might of a New Pentecost with powerful champions and apostles speeding through all parts of the world—a Reformation sincere even to sternness in the integrity of its ideals, and conscious that the Breath of the Eternal Righteousness inspires it in all its work. I knew that ours is a great Church, the greatest and most glorious of all, a true Catholicism which can seize and possess the imagination, impel and drive the will and even force the whole man upon his knees before God in prayer that He may speed and prosper and bless it with what under His Providence must be a victorious and all-conquering career.

J. M. LLOYD THOMAS.

Nottingham.

MINISTER'S SUPERANNUATION FUND.

ON Tuesday, May 28, 1901, a well-attended meeting was held at Essex Hall, to consider this subject. The meeting had been convened by the Committee appointed at the National Conference at Leicester, 1900, to carry out the scheme adopted on that occasion.

The Rev. J. ESTLIN CARPENTER, President of the Conference, occupied the chair, and called on Mr. J. Cogan Conway, Secretary of the Committee, to read his report embodying a letter recently received from Mr. F. G. P. Neison, the eminent actuarial authority.

Mr. CONWAY'S report explained that the Committee had submitted to Mr. Neison a suggestion that the scheme of assisted insurances in the Equitable Life insurance office (the plan recommended at Leicester) should be set aside, and that the Fund itself should do its own insurance, receiving the premiums and paying the amounts as they fell due, thus taking all the risks involved. Mr. Neison, in reply, had very decidedly deprecated the new suggestion as exposed to considerable danger from the small number of insurers, even if it could be adopted at all under the present laws dealing with the subject. On the other hand, he reported that the terms of insurance suggested by the Equitable Life Assurance Society, which were brought before the Conference at Leicester, were extremely advantageous; while the high character of that office gave the utmost security to insurers. His letter ends:—"In conclusion, after careful consideration of the whole matter, I am firmly of opinion that it would be wiser for your Committee to adhere to the principle of contracting with a Life Office as set out in their report, than to attempt founding an independent organisation for dealing with the risk."

Professor CARPENTER said the report just read implied a history, the details of which were perhaps not fresh in the minds of all present, and he would endeavour briefly to explain the present position. The subject was first brought before the Conference at Sheffield in 1897, where Mr. Conway read a paper on the subject. A Committee was then appointed to consider the matter, and especially to inquire whether there was a need of a new Fund, in view of the existence of the Widows' Fund and the Ministers' Benevolent Society. As regards the former, it was limited to ministers connected with the Provincial Assembly of Lancashire and Cheshire, and it was not able at present to enroll nearly all of them within its benefit. The Ministers' Benevolent Society, on the other hand, had a much wider scope, and its administration at Birmingham was very ably conducted and commanded entire confidence. The Committee had consulted with the directors, and were met with perfect courtesy and goodwill; but the Society was found to be established upon lines which excluded that principle of insurance, conferring a right upon insurers, which was thought to be necessary. Under these circumstances the Committee reported at Leicester in favour of the raising of a new Superannuation Fund. The general plan upon which this fund was to be administered was this: from the resources derived from investments and annual subscriptions *half the premium* required to secure an annuity of £52 at the age of sixty-five would be paid, with this proviso, that not more than £10 annually would be contributed by the Fund toward the premium of any one insurer. That scheme, with several varieties as to additional benefits, had been approved by the Conference, and entrusted to a special Committee separate from the General Committee of the Conference. The first step of this body was to reopen negotiations with the Ministers' Benevolent Society with a view of avoiding any unnecessary multiplying of agencies engaged in similar work. It was of course obvious that the new proposals could in no way infringe upon the trusts under which the existing funds of the Society were so faithfully administered by the Directors. But suppose the Conference could raise the needed amount, would it be possible for the managers of the Benevolent Society to take on the insurance scheme as an independent and separate branch of their good work? For this there was at hand an encouraging analogy. Fifteen years ago a fund was created within the Church of England on lines similar to those of the Ministers' Benevolent Society—*i.e.*, for making grants to disabled clergy. But by degrees, the desirability of an insurance scheme was seen, and in 1892 this was added, by the incorporation of the Clergy Pensions Institute. This Society now has its representatives in every diocese through the country, and has already raised a very large capital. It has two branches, one of ordinary insurance and one of benevolent aid. Under its provisions a clergyman may insure for a pension of fifteen guineas annually, or any multiple of that sum. In the meanwhile, the benevolent wing continues to give charitable help to ministers requiring it. After friendly correspondence on different forms of co-operation in this matter, a deputation from the Conference Committee met the directors of the Ministers' Benevolent Society in Birmingham last December and laid this proposal before them; but after a long and most friendly discussion the directors came to the conclusion that they could not adopt the plan, their own work being so distinctly established on lines of free benevolence, and an insurance scheme not being in the scope of their constitution. The Committee were therefore thrown back on the necessity of creating a fresh administrative body; but here also, as the audience had learned, an alternative had been presented. The Rev. J. C. Street had urged with great ability that the new fund should do its own insurance; and the Committee had submitted his scheme to Mr. Neison with the result which they had already heard. Mr. Carpenter then read a letter from Mr. J. R. Beard in support of the Committee's plan, in which he said: "As one who has some practical knowledge of the principles of assurance, I can agree with almost every line of Mr. Neison's report, and especially in his view that we could not expect a sufficient number of assurers to afford an assurable average, and that the expenses on so small a number of risks would be altogether disproportionate." Although the idea was in many ways very attractive, the Committee had felt it wisest to abandon it. The position therefore was this:—The Conference had emphatically affirmed the necessity for the provision of superannuation pensions for aged ministers; the wisest guidance had been sought in order to avoid multiplying boards and societies; and there was only one clear duty left, and that was to appeal to the congregations of the Conference to give effect to the Conference's decision. He would remind them that the Independents had now a Pastors' Retiring Fund of £135,000. The Clergy Pensions Institute had already accumulated capital which produced an *income* of £40,000. Were we to lag behind? The existing funds could not supply the need. The scheme upon which the Superannuation Fund would be based, would create a claim and confer a right, and by so doing would greatly strengthen the security of the ministry as to their future. It had been thought in some directions that there would not be a sufficiently large number of ministers to render such a scheme necessary; but Mr. David Martineau, to whom the Committee were deeply indebted for his untiring interest and his business skill, had estimated that probably about fifty-seven ministers might join at once; and when the replies to circulars of inquiry came in, affirmative answers were actually received from fifty-six. As time went on, every year would bring more young men into the ministry, and the number would no doubt increase. In conclusion, Professor Carpenter said, the need is a very real and urgent one. As a minister himself, whose life had been freed from that burden which pressed so heavily on others, the burden of anxiety for their own future and that of those whom they loved best, he earnestly commended this cause to the churches. He had seen enough of the strain thus imposed, a strain which inevitably marred the efficiency of a man's work. Often the necessity of getting a living led men to remain in the active ministry when it would be much better for themselves and their congregations that they should retire. This principle was recognised in all Government service, and it was daily winning more and more acceptance. The Committee asked for a capital sum of £20,000, with an

additional income from subscriptions of £300 a year; and if those who could not contribute large sums would contribute their guineas he was confident the whole could be raised. Let it not be said that the sum was too great. It was nineteen years since Conference had asked for similar help, and then a Sustentation Fund of £20,000, with an annual subscription list besides, was given in response. The erection of Manchester College at Oxford had shown the same generous spirit; and at Manchester and London large sums had been raised recently for local church extension. But these last were local efforts; could not the whole country raise what was now being asked for, and could they not secure sufficient resources to enable them to begin operations in January, 1903? The Fund was not only one that was worthy of the support of the churches; he would almost say it was due to the ministers. At the outset of the new century, he believed, there was no enterprise likely to be more invigorating, encouraging, and helpful to ministers, and, through them, more beneficial to the life of the congregations than the creation of a Ministers' Superannuation Fund. (Applause).

Mr. DAVID MARTINEAU gave some particulars of the inquiries on which the estimate of the sums needed was obtained, and of the types of insurance (with or without added bonuses, &c.) which would be available. He said the successful raising of the funds of the Clergy Pension Institute had been accomplished by diligent canvas, not only of Churchmen, but many others. They must go round and whip up their friends, and face the task like men. What Manchester and London had done locally the whole country could more than equal. The eloquent appeal of Professor Carpenter would be felt everywhere, and he trusted it would stimulate a ready response.

Sir JOHN T. BRUNNER (President B. and F.U.A.), after asking some questions on the scheme, moved the following resolution:—

That this meeting, believing that the establishment of a Ministers' Superannuation Fund is a matter of vital importance for the welfare both of ministers and congregations, earnestly commends to the churches constituting the National Conference the scheme now presented by the Committee on the basis adopted at Leicester in April, 1900.

No words of his were required to commend such a scheme. Those who had read the report and Mr. Conway's conference paper on the subject must be fully convinced that for the benefit alike of the congregations, the ministers, and the faith we hold in common, this scheme is of vital importance.

The Rev. S. A. STEINTHAL (President of the Widows' Fund), in seconding the motion, drew special attention to the impossibility of ministers, for the most part, making any provision for their later years; while (he added, amid laughter) it was a fact that our ministers exceed the average ministry in length of years. There was a movement to raise the standard of efficiency in the ministers; it was surely incumbent on them to give them the measure of security and freedom from anxiety which this Fund would impart to those who insured under its provisions and by its help.

Mr. W. LONG (President of the Sustentation Fund) said he felt it was a right to claim an annuity which would be secured by insurance under the new scheme, and that was exactly what the ministers should have. He willingly accepted the result of the Committee's labours, especially as corroborated by a gentleman of such great financial experience as Sir John Brunner, and he should be very glad to assist in his own district in raising contributions to the Fund.

Mr. W. COLFOX (President of Manchester College, Oxford) said they should acknowledge the debt of gratitude due to Mr. Conway for his persistent advocacy of this idea of superannuation. He would only wish to point out that care must be taken not to pledge assistance to a greater number of ministers than the funds would allow. He heartily supported the motion.

Mr. GROSVENOR TALBOT (President of the Yorkshire Union) said the object was in one way a selfish one for the congregations, for the better the minister's work—and it would be better if they were relieved of so large a measure of anxiety—the better would be the condition of the churches. He sincerely commended the project.

A brief conversation followed on the details of the scheme, and the Rev. J. C. STREET took the opportunity to say that, although it was his suggestion that the Fund should be its own insurance office, he fully acknowledged Mr. Neison's authority on the subject, and would for his part loyally support the scheme now before them.

Mr. W. BLAKE ODGERS, K.C., as the son of a minister who never during the first forty years of his ministry had received a stipend approaching to £200 a year, heartily commended the Fund. It was in the nature of "deferred pay" to help these insurances. It was not eleemosynary, nor purely "benevolent." He looked upon the scheme with unqualified approval.

The resolution was then carried unanimously, and the meeting separated.

NATIONAL CONFERENCE GUILDS UNION.

INAUGURAL MEETING.

A MEETING to decide on the constitution to be adopted for the National Conference Guilds Union was held at Little Portland-street Chapel, in the afternoon of Thursday, May 30, the Rev. Joseph Wood, of the Old Meeting, Birmingham, in the chair.

The Rev. JOHN ELLIS (Sheffield) explained that the meeting was the outcome of suggestions made at the Leicester Conference. It was then thought desirable to bring about, if possible, the federation of existing societies as a basis of a National Union of young people's religious organisations. A sub-committee was formed, which drew up a draft constitution, which it was proposed to ask that meeting to sanction. Letters were sent to all the existing Guilds or Unions, asking if they would be willing to join the proposed National Conference Guilds Union, and about thirty had responded. The objects of the Union should be—

(1) To promote the formation of Guilds in connection with the churches on the roll of the National Conference, which shall aim at uniting the young people together with the various workers of our congregations and schools into a League of Fellowship to (*a*) foster the religious life, and (*b*) inspire personal service. (2) To promote the efficiency of Guilds as factors in religious work and worship by means of a common manual, literature, meetings, conferences, and any other methods which from time to time may be adopted.

Mr. Ellis said that the aims and objects of existing societies bearing various names were about the same, and on behalf of the Committee expressed the opinion that it would be good to form a Union of such societies holding close connection with the National Conference, and that the Union when formed should pursue an earnest advocacy of the Guild idea. As the movement spread he looked forward to the formation of local or district Unions, so that all young people over about fifteen might come under the influence of the Guild movement.

The Rev. JOSEPH WOOD, in moving the first resolution, said that the Guild movement in our churches had justified itself by its usefulness and remarkable success, and it had come to stay. Guilds had sprung up, not as the result of concerted action on the part of the central organisation, but because the thing was in the air. It was thought the leakage between the school and the church would be to a great extent stopped by this means. Endless discussions and meetings had taken place in all churches to discover how to remedy this state of affairs. It was significant that about twenty years ago, when the Guild was first started in the Congregational churches in this country, a similar movement was begun in America by the Congregationalists, who formed the Christian Endeavour Society, which had prospered more than any English movement, and had given rise to a large number of societies known as the "Hand in Hand" Societies, "King's Daughters," "King's Sons," &c., all having the same objects. The success of this movement was due to the distinctly religious basis and the scope it gave for the energies of the young people. The Guilds have always contemplated bringing the young folks themselves to share in the management and conduct of the meetings, to make them feel that it was their society, and they were responsible for its welfare and success. They all contemplated two things—the continuation of the religious education of the young and the training of the young in social work, labours of love, and brotherliness. It was said at first they were creating a church within the church, and making the young sacramentarians, if they had Communion services for them; but these objections had melted away before the experience of the good accomplished. It was because of the wide spread of these institutions that they thought the time had come to bring them into closer union for mutual help.

The Rev. H. Gow (Leicester), in seconding the motion, said that it was very necessary that the young people should acquire the habit of expression. They wanted to help them to think and express themselves, so that when necessary they could plainly state their beliefs, and help one another to know what is in their hearts. It was most impressive to hear those young men and women say out, sometimes powerfully and simply exactly what they had been thinking. He had been surprised to hear some of the speeches by Guild members.

After discussion, the draft constitution drawn up by the sub-committee was adopted,

with the exception of clause 8 as to the conditions under which the constitution might be altered. With regard to the suggested age limit of fifteen, which some objected to, it was pointed out that Junior Guilds could be formed for children under that age, but they would be debarred from voting at the annual meeting.

The Rev. C. W. WENDTÉ (Boston, Mass.) gave an interesting account of the movement in America. He said that the organisation of the young people on behalf of the ethical and religious life come from America. In 1881 was formed the first Christian Endeavour Society, and now there are 60,000 societies, with nearly 4,000,000 members. They themselves had about 150 organisations in the United States for religious union of the young people, and he described one of these. The young people come together once a week or so for religious exercises, addresses, and discussions. Occasionally they take the Sunday evening service entirely out of his hands, and he as minister sits in a back seat, taking no part unless specially asked. In addition to this the members go to the slums, bring the children out and give them a day in the country, and have a good social life, often entertaining their elders. In the Sunday-school they are a great force, about two-thirds of the teachers having come out of the Union. The movement gives the young people an opportunity to express their religion in an active way. Mr. Wendté then read the following message from the Religious Union of America, which he had been delegated to convey to that meeting:—

The young people of the Religious Union of America wish to extend to the young people of England, who have just established a National organisation, the best wishes for the success of the new Society, and to offer anything that might help to advance the movement. In America the result of such organisation has been found helpful and encouraging, and it is sincerely hoped in England also the young people will feel their increased usefulness in aiding the religious cause.

On the motion of the CHAIRMAN, it was decided to authorise Mr. Ellis (who sailed for New York last Wednesday) to convey to the Young People's Religious Union of America the heartiest greeting, and thanks for the message to us, and hopes for their success.

The Rev. CHARLES HARGROVE (Leeds) moved, and the Rev. J. J. WRIGHT (Atherton) seconded, the appointment of officers as follows:—

President: the Rev. J. Wood; Vice-President: the Rev. Chas. Hargrove, M.A.; Secretary: the Rev. J. Ellis; Treasurer: Mr. H. P. Greg; Council: the Revs. W. G. Tarrant, B.A., E. D. P. Evans, H. Gow, B.A., J. J. Wright, W. H. Drummond, B.A., Miss Florence Hill, Miss Edith Gittins, Mr. Ion Pritchard, and Mr. F. Talbot, leaving three members to be co-opted by the Council.

The Rev. S. M. CROTHERS, D.D. (Cambridge, Mass.), said he came to that meeting because he had great interest in the work for young people, and believed that the Guild could be of great service. He concluded with the greeting of the American churches, and his appreciation of the religious earnestness he had seen in England.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

You all of you like receiving presents, and you know how glad you are when your father brings you a present home on your birthday. Perhaps he had been thinking over it for a long time, and perhaps he had been saving up so that it might be a good one. But, now think how God is always making us presents. On my table a few weeks ago was a small bunch of beautiful white flowers. They were given me by a young friend, but they were first given by God, and they were also a present from Him. It was He who made them, made them so beautiful to gladden me. And one morning when I looked at them I said: "God has been saving up to make me a present of them." God "saving up"! That is a strange idea. Yes, but God does save up. He is the best "saver-up" in the whole world. He has taken care of the earth in which the little flower grew, and of the little seed from which it sprang. He has protected it from cold by covering it with the snow, refreshed it with the rain, and warmed it into fulness by the sun. And as the result of all this saving up, I had a bunch of snowdrops. It makes me very glad when I think that God has so much love for us and gives us such beautiful gifts.

The earth is God's wonderful treasure-box. In it are many beautiful things for you and me. As the weeks pass you see more and more of them. He brings out of it flowers of all kinds — daisies, geraniums, lilies, and roses. He brings out of it wheat and apples, plums and cherries, pears and strawberries, and many other fruits; and He makes presents of them to us.

And some things He has been saving up for thousands of years to give to us. There was the coal which has warmed us through the long winter, the brick and the stone out of which our houses are made, and the iron out of which our knives are wrought. So you see God saves up in a very wonderful way, and we ought to be very grateful for all that He gives us.

Now, perhaps, you see that God is near to us, and has been thinking of us, and providing for us always—ages before we were born. We ought to love Him in return, and show our love by living good lives. If we could always remember that He is near, seeing what we do and hearing what we say, we should never do or say anything wrong. But we forget about Him, though He never forgets about us. When we are going to do evil He whispers to us, "Do not do that," and when we are prompted to do a kind deed He says, quite plainly, "Do it." And although we hear the voice we do not always remember that it is God's. But when we think about it, we know that it comes from God.

> His that gentle voice we hear
> Soft as breath of even,
> That checks each fault and calms each fear,
> And speaks of heaven.

If then you are tempted to strike another in anger or to do anything that is wrong, recollect that God is near and He sees what you are doing.

We are always glad and free from care when we feel that God is on our side. Many years ago a man preached to the Arabs that there was only one God. The chief people, however, believed that there were many gods, and fell down to worship idols. They, therefore, resolved to put the preacher to death, but he escaped and fled for his life with a friend. Soon these two saw the horsemen pursuing them, and hid in a cave. As the clatter of the horses' hoofs sounded nearer and nearer, the friend became afraid, and said, "If they find us, we are only two against so many." But the preacher answered, "Nay, friend, we are three, for God is with *us*." As the horsemen sped past without noticing them, the friend thought on this saying.

God is with us—always near to us! Perhaps you think He is listening when you say your prayers. But do you ever think that He hears when you utter evil and quarrelsome words? He does. And I think it must pain Him when we thus put our tongues to an evil use. And I am sure when you believe that He loves you as I have told you He does that you would do anything rather than grieve Him. In the New Testament you will read that there is joy in the presence of the angels of God over one sinner that repenteth. And there is also sorrow and sadness in heaven whenever one of God's children goes astray.

As you grow older you will have a great many difficult things to learn and remember. But the most important thing that you will ever have to learn and remember, you can learn now. It is that God is your heavenly Father, that He loves you, sees you and hears you. And it will be your chief duty to live as in His sight. May God help you to do this all your earthly days and at last receive you into His heaven.

ALFRED HALL.

Norwich.

PRAYER AND SONG.

"LORD, we would trust thee, serve thee, unafraid . . ."
And as the preacher pray'd,
A jocund blackbird piped his mellow tune
Full-heartedly, as blackbirds pipe in June;
Till prayer and bird-song, jubilantly blended,
Caught up our souls to heaven.
At last they ended;
And going, full of patience, from the church,
I saw the minstrel on his perch
Amid the elm-boughs. Once again he sang,
And in my heart that wordless music rang,
A pæan of rejoicing life and love.

Such things persuade our thoughts to leap above
The trammels of a worldly sophistry;
And give them scope, and will not let them die.

"Trust thee, serve thee unafraid . . ."
Then as the preacher pray'd,
We heard the blackbird's note
Shrill from its pulsing throat;
And in that minute all we knew
Seem'd nothing, but the Holy Spirit drew
Nigh unto us: and children of the sod,
Earth-beings, limited, had speech with God.

LAURA G. ACKROYD.

THE Rev. John Ellis, of Sheffield, sailed on Wednesday for America, and will be away for two months. During his absence the Rev. J. J. Wright, of Atherton, will be prepared to answer any inquiries as to the National Conference Guilds' Union.

The Inquirer.

ESTABLISHED 1842.

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LONDON, JUNE 8, 1901.

IN ONE SPIRIT.

IN our present issue we have completed the chronicle of Whit-week, which tells of a remarkable series of meetings, and of high hopes more than realised in the first gathering of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.

For ourselves, members of Free Churches in this country, it has been a great delight and stimulus to be together in such numbers, for worship and for counsel, and in the happiest spirit of brotherly fellowship. We have no remembrance of meetings more admirably arranged, more efficiently carried through, so completely filled with what was good and helpful and inspiring, and in which speakers kept so exactly to their allotted time. It was a triumph of good management or of some hidden virtue, which it is astonishing to look back upon, but which adds no little to the full satisfaction and the happy memories of the week.

What must have been very widely felt with regard to the meetings of the International Council was expressed by the PRESIDENT at the closing business meeting on Saturday morning, when he said:—"We have had a week of unique and solemn joy, a week quite without parallel in my experience, in the way it has made us feel that we here in England are in touch with a larger movement of thought and of religion, which in reality is pervading the great civilised nations of the world." We have never before felt in our little country churches, he added, that we belonged to a great current of thought and emotion, which was making itself felt in many lands, expressing itself in all kinds of movements; and it was a happy thing that the International Council was able to gather up those streams of thought, so that we can feel our unity all the world over.

At the same meeting the Rev. R. A. ARMSTRONG also expressed his sense of the depth of the new emotion which the past week had brought, marking an event unique not only in their own experience but in history. They were so often told, he said, that they were outside the great movements of thought and of religious life, but now they found themselves in touch with a world movement of the highest elements of humanity; and this came to them with an emotion of the utmost joy and triumph. What was most remarkable was that without any pre-arrangement representatives of nearly all the civilised nations of the world had given expression to the same sentiments, almost in the same words, with a delightful monotony. They were thinking the same thoughts, worshipping the same God, feeling the pulse of the same humanity.

Later in the same meeting, Mr. J. HOWARD BROOKS, speaking as a layman, bore similar testimony to the inspiration and delight which he had found in the meetings, and recalled a saying of BALDWIN BROWN'S, which he applied to the experience of the past week: "We have toiled in the narrows too long, we must spread our sails and go out into the ocean." That, he said, they were now prepared to do, and must hope that with favouring breezes they would reach the shore for which they were bound.

These are testimonies which might be many times multiplied, to the deep impression made by the meetings of the International Council, and we must record with great thankfulness that our visitors from other countries, both in public and in private, gave very warm expression not only to the pleasure which they had derived from these meetings and the cordial hospitality extended to them, but also to the help and encouragement they had derived from such close and brotherly fellowship with members of other churches, of like mind with their own. We are accustomed to think of our churches as often set in isolated places, at difficult posts of duty; but it seems that our liberal Protestant brethren, especially those whose work lies in Roman Catholic countries feel their isolation as keenly, if not more keenly than we do, and we are happy to think that in this matter we can give as well as receive, for mutual encouragement, for the confirming of faith, the vindication of a true spiritual freedom throughout the world, and the deepening of our common life in the one Spirit.

INTERNATIONAL COUNCIL OF UNITARIAN & OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.

THE SYMPATHY OF RELIGIONS

BY THE REV. S. M. CROTHERS, D.D.*

ONE of the old Roman deities to whom many altars and temples were erected was the god Terminus—the god of boundaries; and it was characteristic of the old thought of the way in which the boundaries between nations and between individuals were established that the god Terminus was pictured as a deity without arms and without feet. There he stood immovable, representing something that could never change. That is the ancient idea of the distinction between races and persons and religions. That is the idea which we have in the old Hebrew Psalms, of the way in which God gave the sea its decree, and said: "Thus far shalt thou go and no further." The ancient idea was of a world of fixed divisions—a finished world for good or for evil.

The world that opens up to the modern man is altogether different from this—not the world of fixed divisions, not the world where the god Terminus stands immovable, but the world of power. Every atom becomes to the modern mind a centre of force. Every creature is pushing out in every direction, full of aspiration, full of desires, with impulses of its own. Everywhere these forces are at work—great material forces building the world and destroying the world; moral forces, spiritual forces, intellectual forces. In the true sense to-day, we must say, as our fathers said: Force rules the world, has ruled it—shall rule it. The fundamental question is not how beautiful a thing is, how rational an arrangement it is, but how forceful it is. The question which comes to us as we look upon the future of civilisation is as to the amount of force which makes for righteousness, which may make for a better civilisation.

Has our religion decayed? Has our civilisation dropped back? Are good men nerveless, or is there a great influx of courage and of faith and aspiration in the world? That is a question which comes to us, and makes all questions of tradition indifferent to us, and it is from that stand-point that I wish to speak to you. It is not an academic question, but one of personal interest to everyone of us. We see everywhere the new power which man has discovered—the mighty force of combination, industrial, social, political, the great new Imperialism. The little things are pushed to the wall; the great strong things are again asserting themselves. The day of petty thought is past, and now we stand as those who love not merely our own nations, or our own churches, but as those who are interested in the welfare of the world. When we are confronted by the mighty combinations of selfishness and greed, when we see what designing men can do by using the great forces of the world for their own selfish ends, we ask if there are spiritual forces equally great,

* An Address given to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Thursday, May 30.

nay greater? Away with our pettiness and our littleness! The great word of religion to-day is the word not of Protestantism, it is the word of Catholicity, a world-wide thing, a mighty triumphant thing; and we as Liberals need to give up once for all the idea that we are standing for "the dissidence of dissent," and to take our place manfully as leaders in that Catholicism, vaster in its sweep and more practical than that what Hildebrand ever dreamt of. The great word of the ancient creed given to us Liberals, and given to us because we are Liberals, is: "We believe in the Holy Catholic Church." We believe in the Church universal, and we work for the Church universal.

Now what does that mean? I was given the title to my address this morning of "The Sympathy of Religions"; but the phrase may be misleading. "The Sympathy of Religions!" As if there were one religion over here, and another religion over there, and that they ought to tolerate one another and sympathise with one another. That is not it. The biologist does not talk of different lives as if they had different laws. What he is interested in is the development of life; one life from the beginning, manifesting itself through a thousand forms, and yet under the control of one law. And what we stand for on this platform, men of different creeds, with different antecedents, is not a mere eclecticism. That is the weakest thing that was ever thought of. Carlyle quotes Novalis, "Every eclectic is at heart a sceptic." A man who does not believe in anything finds it easy to tolerate everything. It is like that which some times passes for cosmopolitanism. A man travels round the world, a good-natured spectator, without any sense of responsibility. That is not cosmopolitanism. Such a man is "a citizen of the world," he is not a citizen of anything. He is not at home anywhere. A true cosmopolitan is a patriot, with his love of country, with his love for home and kindred enlarged and purified. It is because I love my own country that I love England and Italy and Germany. It is because my heart thrills with the story of liberty in my own country that I know that there is the same emotion which men all round the world have felt. And so it is with religion.

In one of the platonic dialogues Socrates asks a man a searching question:—"What is virtue?" And the man begins a rambling talk on the subject, and Socrates says:—"I asked you what virtue is, and you tell me 'Oh, there are a great many different kinds of virtue.'" And so, when I ask a man "What is religion?" and he begins to tell me that there are a great many different kinds of religion, I come to the conclusion that he does not know what any religion is. Religion is something that a man is loyal to; ready to die for and live for; the highest force; the holiest thing he knows; his aspirations after the Infinite and the perfect. Shall we treat religion as a conventional thing; a temporary thing; something which is peculiar to one country—or shall we treat it as a great elemental divine power, the power of God in human life? When we find a person in my country who is a pretty good person, we say that he has a New England conscience. We often imagine that we invented conscience, but we find that your conscience is very much the same kind of conscience that ours is. Now we come back to the fundamental idea of religion, and I think the man who has a religious impulse in himself has the key for the interpretation of the whole history of humanity in all generations. There is nothing foreign, nothing strange. It is simply human nature, weak and imperfect, striving upward, under the circumstances of its own age, with the traditions that happen to be around it, toward the ideal perfection, which is the good of all our endeavour.

Do you ask me whether I understand Buddhism? I do not understand the thing, I do not understand the circumstances of the people, but I begin by taking for granted that a Buddhist is a human being. Do you say, "How strange it is that a person should long for Nirvana—for the cessation of conscious thought? Does that seem to be strange to you? It does not seem to be strange to me, because I have been tired a good many times, and that is the way we all of us feel when we are tired; when we think of the great injustices in the world; when we see the millions around us starving, and see the hopelessness of the struggle through life! If a great weariness were upon us, and we were parched with thirst, and one should come to us, proclaiming in the name of the Eternal—rest and peace, "blessed Master," every one of us would say, "Our Saviour, our Light." Only now and then do we of the Western world feel that, but the only key to it, the only interpretation of it, lies in the religion within us.

Each one of us has some time been young, and we know the impulses which stir in the youthful heart—strong, hopeful. The world is all before us, and the great words then which we emphasise are the words of freedom, independence. It is then joy enough to live our own life, to be free to cut loose from the past. Then the great words from all the ages, of the great strong souls, men of eternal youth and strength, come to us. We know then what Luther meant, what Latimer felt, what the great pioneers meant; we know what Paul meant in his joy in a new life. We rejoice in all these words. Many come from a thousand sources, and from many lands; but they touch us. Then we grow older. We are disappointed. We are sick. We see the dreams of youth perhaps fade away. A great homesickness comes, and we stand afraid of the future, knowing not what it may bring to us. Then the great words of Conservatism come to us. We know then why men build temples to which they may retire; why they set aside in this busy world, some sacred place. We know what Thomas à Kempis meant in "The Imitation of Christ." We know what the old stoics meant when, in an alien world, in a world against which they individually rebelled, they sought calmness and strength, and like strong men armed, kept their houses, not knowing when a stronger than they might come upon them. There are times when everyone of us must know what pessimism means—the great ideal that seems not for us to be realised—a pure soul in an alien world. You go back to the old Persian poet, and you read again and understand:—

Oh Love, could you and I with him conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits, and then
Remould it nearer to our hearts' desire?

There are moods when we know what Agnosticism means. There are times when we are utterly crushed down, and then we understand as never before the words of the ancient Psalmist:—"All thy waves and billows have gone over us." Is there any mood which the human soul has ever felt which does not sometimes thrill the sensitive heart to-day? Then we realise that amid all these outward differences there is unity—one ceaseless aspiration after the perfect, by men who, themselves, are imperfect; a struggle for liberty on the part of men who are only half free.

And now I want to speak of what seems to me is to be the practical thing in this sympathy of religions. It is an easy thing and a cheap thing to sympathise with the religion of people we never meet. I have the greatest ease in sympathising with a Zoroastrian, or an esoteric Buddhist, but when it comes to some little High Church curate, that is a little harder, because there is a good deal of human nature in all of us. The practical outcome of it all is, that we shall indeed sympathise with that High Church curate, and with the Wesleyan evangelist, and even sympathise with people who have a different kind of Unitarianism from our own. We must come to the point where we are habitually emphasising the great things and the true things.

I want to emphasise in what I have to say, that that which seems to me to be one of the keys of the situation, is to give up altogether the idea that long ago religion was being made, that the religion that we have to-day is less vital and less imbued with the primitive instincts and hopes of men than that in some far-off age. As you stand at the base of a mountain you see perhaps a cloud hanging on the summit. It seems to you as if the little cloud has drifted across the sky, and is "shepherded by the slow, unwilling wind." But as you approach you find that the wind is keen, and you see the hurrying particles of the mist. You ask why does not the wind drive the cloud away. Then you come to see that you are in the great laboratory of the sky, where the clouds are being made. From the lowlands the winds are sweeping up, trying to storm the mountains, forcing upward the moisture-laden air. Just as they reach the summit the burden they have carried becomes visible. The wind is ever driving the particles away, the wind ever forming there the cloud. Now so it is with all the heights of human life. They are always shrouded in mystery. The winds do not dissipate it, they create it. Courage, love, devotion are lifted up to the heights. Behold there the ever-present mystery of godliness. All life is touched at last by something which we cannot understand. The whole life of man, all his civilisation, all his knowledge, all his achievements, are borne along by eternal forces and reach at length to that great mystery wherein the thought of that which is highest in man blends insensibly with religion and with worship.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Hollins, 10s. 6d.; Mrs. Hudson, 10s. 6d.; Mrs. Vance Smith, £1 1s.

THE PUBLIC MEETING.

ON Thursday evening, May 30, a public meeting was held in the Westminster Town Hall, with an overflow meeting in the Council Chamber, at both of which speeches were made, as recorded in our "Chronicle." Here we give the complete text of two of the speeches, and a full report of a third.

THE SPIRITUAL FACTOR OF LIFE AND MODERN MATERIALISM.

The Rev. Dr. DRUMMOND spoke as follows:—Materialism, as a philosophical hypothesis, cannot be regarded as a serious force, or one dangerous to religion, at the present day. Some thirty years ago it raised its voice with a triumphant note, and men, who are so often misled by words, forgetting that evolution was a process and not a power, believed that the particles of matter contained in themselves the "promise and potency" of the highest moral and intellectual attainments. But human reason declines to rest in this conception, and to believe that the mere mechanical movement of atoms is the ultimate reality of things. In spite, however, of this recovery of tone there is still an air of sadness breathing through the religion of our time, and faith goes about asking wistfully for a home from which the clouds have been lifted, and where the Spirit shines down with unimpeded and gladdening ray; and this is certainly due in part to the enormous advance which has been made in our knowledge of the material universe.

In the first place, the well-grounded belief that physical law has prevailed through all time, and reaches through all space, at least wherever matter is to be found, produces in many minds a curious illusion of thought. Though it is not sufficient to sustain a reasoned materialism, yet there is an uneasy feeling that law has taken the place of God, and that wherever the man of science can prove the existence of a fixed order of phenomena, there the operation of God can no longer be assumed; and men eagerly grope for some break in the physical chain, where God must demonstrably have interposed with an exercise of miraculous power. But a law, which is only a general statement of a constant order of events, explains nothing; and order is surely a sign of the presence, not of the absence, of mind. The illusion is due partly to the influence of habit, which removes our sense of wonder and mystery in contemplating that which we constantly experience, and partly to the remnants of an imperfect theology, which taught us to look for the signs of God's presence in miracle, and to view the marvellous processes of the natural world as undivine. This shadow will pass away from our minds when we come to regard matter as an expression of spirit, and each beauteous form and ordered sequence as a manifestation of divine thought.

This suggests a second source of the present misgivings. Science and theology have often entered into sharp antagonism; and whenever they have done so, science has come off victorious. Beliefs, which at one time were supposed to rest on the direct testimony of God Himself, have crumbled away, one after another, before the advance of knowledge, and the very basis on which Christian theology was supposed to be founded has been utterly and irretrievably shattered. It is a natural effect on the imagination to conceive of this assault as carried up to the last resorts of faith, and to think of the glorious edifice of worship as sinking into ruins before the batteries of all-conquering intellect. But here, again, we are the victims of illusion. What science has demolished is not the spiritual truth which it is the proper task of theology to interpret, but the imperfect science of early ages which had become attached to theology, but is no part of its permanent structure. Science is supreme in the domain of outward facts, and is perfectly competent to set aside the vague conjectures of primeval man; but it cannot intrude into the unseen temple where the soul holds communion with God, and it will be found, when the scaffolding is pulled down, that that pure temple will stand forth, like some grand cathedral, in all its magnificent proportions, relieved of a frame-work which concealed its beauty, and weakened the power of its impression.

But there is another kind of materialism which is perhaps, at the present day, a far deeper and more potent cause of unbelief—an unbelief which is not theoretical, but practical; I mean the devotion of men's thought and effort to the accumulation of material wealth, which is greatly stimulated by the enormous increase in our power of commanding the resources of Nature. A pulpit platitude! you will exclaim; but platitude or no platitude, it is true, and this worship of worldly riches is one of the most terrible dangers that confront us. It is the canker that has slowly eaten away the heart of mighty nations; and who will say that it has not already laid its blight upon Christendom, teaching men that their life *does* consist in the abundance of the things that they possess, and that the greatness of nations is to be measured by the reach of their grasping avarice, and by their power of destroying, not of helping and ennobling their brethren? Yet it is not wealth, but the idolatry of wealth, that corrodes the heart. Wealth, acquired by honourable and unselfish toil, is a needed basis of civilisation, and may be employed for holy and spiritual ends. But he who is most fully aware of this is also conscious of the subtle danger which riches bring, how they dazzle and flatter whatever is selfish in him, and tempt him to set his heart upon them; and his only resource against these evils is to accept his wealth as a trust from the hand of God, and to use it with a solemn sense of responsibility as the guardian and administrator of a divine gift. Many a grand soul has thus risen upon the tide of fortune, and still remembered that his treasure was not in gold and jewels, but in a spirit linked to the Spirit of God, in lofty and disinterested thought, in spotless honour, and in a lowly and consecrated heart. Society, however, is composed of average people; and can we deny that, when wealth and luxury have come in like a flood, the hearts of many are led astray, false and vulgar ideals obtain a pernicious power, and the banner of faith is draggled in the dust?

If we turn now to the other side of our subject, the spiritual factor of life, our great question is—which is higher, and sees farther into the truth of things, the merely intellectual and prudent man, who deals only with the order of phenomena, and lives only for limited and earthly ends, or the spiritual man, who believes that he is in contact with a transcendent Reality which abides through all changes, and who lives by the light of an ideal holiness?

In answer to this question let us observe, in the first place, that spiritual life is a reality, a formative power dwelling deep within the hearts of saints, and not wholly absent from those who deny its postulates, or even from those who are unconscious of its existence. Even in the lowest and the meanest are there not sparks of heavenly light that flicker across the dark abyss, soft echoes of a diviner world that are sometimes heard when the clamours of earth are still? But in what multitudes has this life within their life been an acknowledged power, a Spirit bearing witness with their spirits that they were children of God, an ideal alluring them to other worlds, a calm upon the restless heart, brooding over it with a sweet purity and love. This life is the life of God in the soul of man; for, if gravitation manifests the ultimate power that underlies the universe, no less certainly holiness, justice, and love manifest, or rather are, the eternal Spirit abiding in us, and revealing themselves as the deep things of God. And if in most of us this life does not dwell with such overpowering fulness, yet, when we see it in others, our hearts bound with affection and reverence, and, while we gratefully lay our garlands at the feet of saints, we recognise in them the true pattern of humanity. And indeed, if we reflect, we shall see that, in spite of all our faults, the spiritual has so interpenetrated our thoughts and ways that it is difficult for us to imagine what life would be if it were wholly withdrawn; if we were tied down to hard material fact; if admiration, reverence, and worship lay dead within us, and the long struggle of mankind for righteousness, for the coming of a Kingdom of God, for the manifestation of His sons, appeared to us only as the mocking dream of fools. Even when we are least spiritual the heavenly voice still speaks to us, when we are most sinful we are conscious of the higher Will whose laws we are transgressing. And if our hearts are too impure to reflect God's perfect image, still His light flashes on their troubled waves, and makes us yearn for holy calm, when all the storms of self will be laid to sleep, and we shall see Him as He is.

It is this hidden life of the soul on which, in modern times, we must place our chief reliance as an evidence of the truths of religion. Formerly there was a tendency among Christian apologists to run down this kind of appeal, and to dwell upon the dark abyss of absurdity in the unassisted human mind, in order to show the necessity for Christ, and, as it was thought, to enhance his glory. Far be it from me to say a word that could diminish the glory of that transcendent soul, whose spirit is so deeply needed to heal the sickness of the world, and to tame the pride, the avarice, and the savagery of nations. But spiritual things *must* be spiritually discerned; and not only has the old apparatus of miracle and testimony lost its power of convincing the intellect, but we have come to see that true religion must rest on far other foundations, and that intellect alone, however complete its proofs, is powerless to

create that faith in which the soul lies open towards God to receive a rill of His infinite life. It is the function of the intellect to interpret, to formulate, to co-ordinate the different realms of knowledge, not to create; and in religion it must draw its data from the deep wells of the spirit. Even to the human Christ we cannot be brought by way of the discursive understanding, however welcome the light which may thus be thrown upon the circumstances of his lot. The inward and essential man cannot be discovered by the shrewdest wit. "The Lord is the Spirit"; and no man can come to him unless the Father draw him. But when, through this divine attraction, we are drawn so near to him that we look with direct gaze upon the glory that encircles him, we ask no other evidence—we believe and know that this is the eternal life, the life which alone redeems men from slavery to the perishing forms of falsehood and sin, and constitutes the true end of their being.

This private experience throws a new light upon the course of history. Instead of seeing a godless mass of blind and stupid heathenism, we perceive that a divine Word has been present through all the world's groaning and travailing, slowly evolving the highest human attributes, drawing men on, through all their devious wanderings, through all their lapses and failures, still ever on towards the consummate perfection of their nature. It was not that the silence of eternity might be startled by a momentary voice from heaven, not that there might be a sudden revelation of that of which philosopher had never thought, or poet dreamed, or prophet spoken, not to make an irruption, as it were, of Deity into an undivine realm, that Christ came, but to fulfil the age-long promise whispered in the heart of man, those vaticinations of a glory to be revealed which have never been silent since first man bent the knee in prayer. And so we listen not only to the private oracles in our own breast, but to a great volume of attestation coming from all climes and ages, proclaiming that the tabernacle of God is with men, and that he has never left himself without a witness.

It is, then, the Divinity within us that draws us to Christ; and unless we believed in God, and believed in Him spiritually, as One in whom we live and move, who speaks to our hearts and answers our prayers, we could not believe in Christ. And nevertheless it is true that, when we believe in him, a flood of light is shed upon many a dim experience from the richness and fulness of that gracious life, and his advent marked a creative epoch in the religion of the world. He was no mere reformer, calling men back to the purity of ancient days, but fused together into a new and living organism the scattered elements of faith, and called on men to rise into that divine sonship which alone could realise the formative thought of God, and give a final answer to the secret aspirations of the human heart. And so it is through fellowship with himself, through the infusion of the same spirit, through our entrance into the same deep, interior life, that he in his turn brings us to the Father who has led us to him, and thereby completely interprets the long divine process which has been educating mankind, and gives us at last perfect rest and peace in the submission of our wills to the Will of God, not through the reluctant obedience of duty, but through the holy self-sacrifice and communion of love.

And now let us ask, in conclusion—If these things are true, what is the proper work of liberal theologians? It is surely something far higher and nobler than promulgating a system of negation. It is, indeed, well to be mighty in pulling down the strongholds of error; but if we could only strew the ground with ruins, ours were a thankless task. It is for us to revive the drooping fires of faith, and, when we have removed the obstructions that have spread themselves between the soul and God, to lead men deeper into that spiritual life which has breathed through all the Christian ages, and found a home in every Christian Church. We need a new reformation—not so much a reconstruction of theology, as a rekindling of religion in its originality and power, a deepening of the Christ-life in the heart of mankind. We must proclaim grander social and national ideals, and, in the midst of a mocking and unbelieving generation, labour, still undaunted, for the Kingdom of God. Christ is being crucified daily in his own Christendom; and men wag their heads at him, saying, Lord, Lord, while they flout and despise his teaching. But still his life abides, the only eternal life. May it come quickly, and establish the fraternity of man, the reign of justice and of love.

"THE UNITARIAN MESSAGE AND MISSION."

The Rev. S. M. Crothers said that a distinguished American lecturer once said that it did not hurt his feelings very much when some one said, "What a remarkably poor lecture"; but he was discouraged when, on going out of the room, people wondered why anybody lectured at all. He thought that was the way one felt with regard to churches. It was not so bad when people said this or that church was very poor, or very narrow, or imperfect, as when they asked why there should be any church. If they were to have a consciousness of their mission as Unitarians, they must have a new sense of the value and meaning of the church. By the church he meant all churches. In the churches they must have a new sense of the meaning and necessity of religious organisation. It seemed to him as if two of the greatest achievements of mankind in the way of organisation were the State, with the establishment of justice and law by which the ordinary business of life might be managed; and then the conception of the organisation of the spiritual life. It seemed as though men had said, "We have organised justice, commerce, and philanthropy. Now let us organise and promulgate kindness; let us organise spirituality; let us organise the soul."

What was it that the Church meant and aspired to be? Shortly before leaving America he happened to read a paper which he occasionally took up, and which was the organ of the English Catholics—*The Tablet*—and there he saw an account of a speech which had been delivered by a priest on the establishment of a new Catholic Church in one of the great cities. As he read what the priest said to his people, he said: "There is sincerely nothing there that I cannot assent to." The priest had said that the people were lonely, and the Catholic Church had come to give them fellowship and friendliness; they were ignorant, and they came to tell them the best they knew about life; they came to help the poor, to help the needy; they came to build up that life, to come to their hearts. And he said to himself "That is what I believe. This church is the very greatest thing man could have. I want to belong to the church." Now, what was a church? It was not a mere debating society, a philosophical club; its value was measured by its actual relation to the interests of the people. With respect to the church he was willing to confess that his first desire—and he thought he was justified in it—was to belong to the biggest church; to the strongest church there was; to the most ancient church there is; that is to say, to the biggest, strongest, and most ancient church which would admit him without telling a lie. "The Spirit and the Church say come, and whosoever heareth let him come and drink of the water of life freely. And who so will let him come." He stood at the door of the ancient church, and said, "I will; I want to live that kind of life; I want to join in prayer; I want to join in helpfulness to my fellow-men; I want to comfort others with spiritual kindness." He sympathised with one of the old women in an American novel who gave as her rule of life: "While you get, get a plenty." Well, while he was getting religion he wanted to get plenty, so he stood before the door of the Catholic Church and said, "Give me your invitation and I will do your work; I will grasp your hand, and share your fellowship. May I come? Have you room for me standing as I am?" The Church said, "Come, give me thy heart—come." And he said, "Who may come?" And it was replied, "Whoever will may come, but of course you must accept certain things. You must believe in the Holy Father the Pope; the infallibility of many things; you must accept our ritual; you must believe in the miracles you can never test, and in a great many things of which all the witnesses are dead. Whosoever can do all that may come." He turned away and said, "Your invitation is not for me. You shut your doors against me when in all sincerity I come."

He turned away and went to the great historic Protestant Church, and found in that so much that he loved, so much that taught him in the spirit; so many beautiful things; such a companionship. He wanted to come to that. He knew the good works which were being done; he knew what truth, manhood and womanhood lay there. He said, "I hear the invitation, might I come just as I am to share in that work and life? And they said to him, no longer arrogantly, but sadly, "Come, but you must repeat certain words which are set down. They may not be to your mind exactly true, but your forefathers believed them to be true, why cannot you repeat them still? You must take a certain attitude towards modern things, you must walk carefully in the faith. Faith is very brittle, and it must be carefully preserved. Come Come! with us, repeat the words and come." He asked, "Can I come as I am, thinking as I do?" He might enter if he preferred to give up that which was more sacred than human fellowship or outward activity. And as he stood there he saw the gates shut against him. He could not come as he was.

Now, was not there, in this great modern

world, room for a church which would give new energy to the old work for the good of men, and yet a church into which one might enter with absolute freedom that he might drink "the water of life"? The building of such a church, to live for it, to work for it, to brighten it in every way, as though it was something which demanded all their energy and all their ambition—that was what appealed to them. Not to believe this or that doctrine, but to get a church which should be a church for the modern worker. Did they know that the great thing which had happened in this modern world of theirs had been a dawning upon men's minds of a new virtue—the virtue of veracity? Men had long talked about truth, they had long gone after the truth, there had been "defenders" of what was called the truth, but never in their own day had they seen man dedicate himself to truth-seeking — just as in some old temple priests were dedicated to a deity and to the sacrifice of a deity. This was what modern conscience had done: it had built up in the minds of men the virtue of veracity. One of the most searching addresses to the Church and clergy of which he knew, was that given in an essay by Professor Sidgewick, on "Clerical Ethics," and it asked whether it was possible—he asked as a man of science, without any predisposition to answer it one way or another—whether a man could be a clergyman, and have before him the same standard of veracity which was taken for granted in the man of science? That was a pretty searching question, and he did not say they had attained to it yet. There still lingered prejudices and preconceptions which had to them the stale odours of the centuries gone by. But the Unitarian Church had not performed its mission, and had not done its work in the world, until it gave an opportunity to men of speaking freely their uttermost minds, following truth to its ultimate consequences. "Like a mighty army moves the Church of God," and in the forefront of that army, separated though, sometimes like the scout from the main body, but still belonging to it, in the front of this great army must march those who in religion must not merely answer to the needs of the weak, to the lowly, the suffering and ignorant, but must answer to the need of the bold, courageous, and truth-seeking men who were the pioneers of their faith.

The time was past when they must apologise, and think of their church as a refuge into which men could creep. It was not that. Their faith and religion were an opportunity for service that in the future would call—as never before—for their strongest, bravest efforts; they would ask no favour of Church, or priesthood, they asked "only the wages of going on."

THE MISSION OF LIBERAL PROTESTANTS AMONG CATHOLIC PEOPLES.

Professor JEAN RÉVILLE spoke as follows:—According to the request of the Council of these meetings, I wish to offer here a few general considerations on the mission of liberal Protestantism amidst the Roman Catholic peoples. I say *general* considerations, because it is quite impossible to fix exactly such a mission. The conditions in which Protestants may exercise their influence are very different according to the different countries or social classes. It is indeed a serious mistake to suppose that one may use the same method for the religious education of men of different races, different instruction and different hereditary intellectual constitution. The relative failure of the Christian missions, I mean the immense disproportion we observe between the charges assumed and the results obtained, proves evidently how defective is this method.

Amidst people still tightly bound to the Roman Catholic faith, and whose spiritual development is not yet sufficient, it is impossible to make any serious liberal Protestant propaganda. They do not and cannot understand, no more than you could teach algebra to some one who could not do a simple multiplication or division sum. You cannot imagine what strange ideas are prevalent about Protestants in certain countries where they are not known and where priests, sincere but ignorant, teach about them the most stupendous legends. Protestant and atheist is here the same thing, and, according to the strict Catholic faith, all Protestants are considered as excommunicated—that is, condemned to damnation and to the eternal sufferings of hell.

In such a society a liberal Protestant may not hope to gain any souls to his free and enlightened religious faith. Those he speaks to can appreciate neither light nor liberty. He must here concentrate all his pains and zeal upon social emancipation or instructive enterprises, apart from religious organisations, diffusing historical and scientific knowledge that may prove the absurdity of the traditional Catholic teaching. He must try to change the intellectual condition of these men, and so prepare an appropriate ground where a free and conscious religious faith may later on grow and ripen. Protestantism can really have some influence only on Catholics already emancipated from the authority and faith of their own church, and we are taught by experience that in the countries where there is no powerful Protestant competition, the two most active agents of this emancipation are secular schools and democracy. But it is not enough for a Catholic to emancipate himself from his own church, to become a Protestant. In Catholic countries of advanced instruction and high civilisation, there is a great number of these emancipated souls (especially amongst men). An important majority of them become Freethinkers as a natural consequence of their Catholic breeding. They were taught in their childhood that there is no other religion than Christianity, that Christianity and Catholicism are identical, that besides the Catholic Church no church has any right to call itself Christian. So, when they arrive at the conviction that the Catholic doctrine and the authority of the Catholic Church are irreconcilable with the modern spirit and modern science, they naturally must conclude that they are no more Christians, and can no longer profess any positive religion. Consequently they are ill-affected towards Protestantism, and do not even take the pains of studying it. Nevertheless most of these Freethinkers are not irreligious men; most of them believe in God, and many in a future life. The best amongst them, for whom liberty has not degenerated into licence, cherish a moral ideal. Why, then, does such a small number come to Protestantism?

It is not only because the Protestant service, especially the Calvinist, seems to them too rigid, too unæsthetic, I might say too tedious; for they could adhere to a Protestant church without being constrained to a regular attendance at all its services. It is chiefly because Protestantism seems to them an incomplete and somewhat misbegotten solution of the religious problem, because they feel displeased with its biblicism and dogmatism, because it appears often to them as a simple imitation of the Catholic authority devoid of its beauty and majesty. They say it is not worth the while, having shaken off the Papal yoke and the priest's servitude, to fall into passive obedience to a book or to a group of theologians who show themselves as intolerant in their chapels as Catholics do in their cathedrals. It is amongst these men that liberal Protestantism has a double mission to accomplish, indirect by instruction, direct by diffusion of its faith—a free, tolerant, broad faith, independent of the traditional dogmatic, but thoroughly imbued with the generous spirit of the prophets and of the gospel.

How often I have heard emancipated Catholics say after a holy service conducted by a liberal clergyman, such as at marriages and funerals, "This is the religion that I can agree to." Unhappily such impressions are often superficial. Many other considerations withhold them from adhering to a Protestant church—material interests, family influences, especially of women who are still bound to Catholicism. And when these impressions are more serious, when these men are desirous to know somewhat more about Protestantism, they soon find out that most of the Protestants are orthodox, exceedingly divided, separated by sectarian ideas and confessional rivalries, which are not at all edifying. Therefore why should they expose themselves to all the trouble and social grievances caused by a conversion to Protestantism in a Catholic country? They think it much better to remain as they are, with their individual convictions, especially as the Catholic Church, in all countries where her authority is contested, is extremely accommodating about opinions as long as you do not renounce her exterior ceremonies in the most important circumstances of life.

Here we must exert our personal influence, and try to show that the only sure method to preserve themselves from Catholic influences in the future, and to secure spiritual liberty for themselves and for their family, is to adhere to a liberal Protestant church and to give to their children a liberal Protestant education, instead of leaving the children without religious instruction or with a Catholic instruction that they will be taught by their own parents to despise. But the mission of liberal Protestantism does not consist only in recruiting new members for the Unitarian—or, as we call them on the Continent, for the Modern or Liberal churches. We must also, and in Catholic countries I should say chiefly, be the leaven in the social paste, inspire ever and ever new instructive, educative and reformative enterprises, so as to call even not Protestant people to a high moral level, to spiritual life, to a holy passion for justice and truth, to the untrammelled love of God and of their brethren—that is, as Jesus said himself, to all the Law and the Prophets. The liberal Protestant

must not be only the man of a chapel; he must be the man of the Spirit. Like our Saviour, we must sow boldly and plenteously. The Lord Almighty will allow the seed to grow and the harvest to ripen, for liberal Protestantism is the real religion of the modern age. There are already and there will be evermore in the world many, many Unitarians who are not members of the Unitarian churches.

THE INNER MISSION AMONG ROMAN CATHOLIC PEOPLE OF THE PROTESTANT SCHOOLS OF DIVINITY.

BY PROFESSOR BONET-MAURY, OF PARIS.*

MY colleague, Professor Jean Réville, spoke to you yesterday evening about the urgent need of an inner mission amidst our Roman Catholic people in France, and pointed out the special message which we liberal Protestants have for them. Perhaps these questions occurred to your mind, while you were listening to his address: "Whence will the men for that work be taken?" and "Where can able preachers for that mission be trained?" I should like to answer both questions in a few words.

I. The answer to the first is easy to give. The best men to deliver the Protestant message to Roman Catholics are Roman Catholic laymen, or even priests, who have become earnest and learned liberal Protestants.

The first reason is because they know from their own, and generally bitter, experience the way which leads from the land of servitude to the sacred and joyous freedom of conscience. Were not the leaders of the Reformation monks such as Luther and Vermigli, or priests like Calvin and Zwingli? Another reason is that they will speak a language more intelligible to their former co-religionists; though, to be sure, they will not use that "Canaan dialect" of which my friend, the Rev. E. Fontanès, gave so ridiculous an example yesterday. About twelve years ago a most significant movement began among the Roman Catholic clergymen, carrying scores of the best men out of the Church of Rome, since they could no longer endure the yoke of infallible Popery. Since that time twelve priests or monks come every year to the Montauban, or Paris Faculty of Theology, asking for advice, begging to be admitted as students; and some of them have become most capable and liberal preachers of the Gospel.

And now let us come to the second question: Where would these agents of the inner missions be trained? I answer, in our Protestant Schools of Divinity.

The Huguenots, our forefathers, laid much stress on their colleges and academies. The first of all was established at Geneva by John Calvin. You know his word to some churches of the Saintonge asking for ministers, "Send us wood, and we shall send you back arrows." Since they had secured the recognition of their public worship and self-government by Henry IV.'s Edict of Nantes, they established scores of colleges and no less than six academies or universities, especially for the training of their ministers, at Montauban, Saumur, Sedan, Die, Montpellier, and Orthez. Of these only two—Geneva and Montauban—survived the abolition of Protestant worship by Louis XIV. Another was quite recently established at Paris, in 1877, to replace that of Strassburg, of which we had been deprived by the conquest of Alsace. It is noteworthy that our schools of Divinity are supported by the French Republic, whilst the old Sorbonne and the four other Roman Catholic Faculties of Theology have been abolished. Moreover, the Geneva school, although belonging to Switzerland, undertakes the training of the future ministers of the Protestant congregations of France.

As for their relation to dogma, it is remarkable that only one of the Faculties was willing to subscribe to the orthodox Creed of the Synod of 1872; neither the Geneva nor the Paris Faculty would place themselves under the yoke of any Confession of Faith.

Here are some figures, in order to give you an idea of the importance of these schools. Geneva has six lectureships, with 50 students. The majority of the professors are non-subscribers, or so-called liberals. This school, which has endowments from the old Huguenots, gives scholarships, even to students of our Faculty of Paris, to go to Germany in order to complete their theological studies. Montauban has 7 lectureships, and about 75 students, belonging for the most part to orthodoxy. It will celebrate on June 4 next the tercentenary jubilee of its foundation. Paris has 10 lectureships, 6 ordinary professors, and 4 so-called *Maîtres de Conférences*, with about 65 students. The half of the professors are Lutheran, the other half Presbyterian. The majority has a liberal bent. This result is chiefly due to our late dean Auguste Sabatier. Educated in the strictest orthodoxy, he had come out nearly an Unitarian, by his effort to reconcile perfect liberty in Biblical researches with faithfulness to the apostolic Gospel. His conception of the dogmas as dissolving and revolving symbols of the Christian faith has been expounded in a masterly manner in his "Sketch of a Philosophy of Religion."

He was not only a prominent divine, but a brilliant literary writer and a godlike and good man. As Dean he succeeded in making with all of us professors at the Paris Faculty, most divers in our views, a family of brethren, devoted to the same object—the service of Christ in mankind. Although dead, he still speaks to us. We will keep to his principle, which was to train our students in reverence to God and His prophets, but in perfect freedom towards the letter of the Bible.

I cannot better explain to you the method of our liberal professors than by borrowing from R. L. Stevenson the following words:—

> As honest men, whatever we teach, be it good or evil, it is not the doctrine of Christ. What he taught was not a code of rules, but a ruling Spirit; not truths, but a spirit of truth; not views, but a view. What he showed us was an attitude of mind.

Now that is exactly what we try to make of our students: men imbued not with dogmatic formulæ, but with Christ's spirit, and devoted to the progress of the Kingdom of God upon earth.

* A paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday morning, May 31.

NOTES OF THE WEEK.

OUR report of the annual meetings of the Sunday-School Association, the Temperance Association, and the Central Postal Mission, chronicled last week, we are obliged still to hold over, but hope to complete them all next week. The new interest of the International Council, appealing directly to readers in many lands, appeared to us this year to be paramount, but although delayed we trust that the reports of those other meetings will be as valuable and as welcome as ever.

THE *Mill Hill Pulpit* for June contains a Unitarian sermon for Trinity Sunday, "Reasons for Disbelief," by the Rev. Charles Hargrove, M.A. As an appendix is printed "A Psalm for Public Worship," dated December, 1876. The following are the concluding passages of the sermon:—

"Who are these that so darken the counsel of God by words without knowlege? and whose is the presumption? Ours who hold by the Catholic Faith, the Faith of Jew and Gentile before the Trinity was heard of, the Faith of Jesus who taught us to pray not to Three in One but to One Father, the Faith which reason approves and revelation confirms? Or theirs rather who insist upon a puzzle which they cannot prove by reason or by revelation, and introduce human relationships and number and person into the ineffable Godhead?

"But if it be a question of Reverence, ours is the greater who do not dare to draw near to define the nature of the Almighty—or if Authority be appealed to, it is on our side, for neither the word Trinity nor the Idea is to be found till long after Jesus and his Apostles are dead, and the Bible written and closed. And if pride of reason be alleged as the motive of our denial, we shall reply that the pride is theirs who dare intrude into the Holy of Holies and search out the mystery of Supreme and Absolute Being, and draw up propositions to define the constitution of the Godhead, and condemn as impious all who cannot accept them.

"Ours is the ancient, ours the truly Catholic Faith, faith of Moses and of Christ, faith of poets and philosophers of all the ages, faith as Tertullian showed long ago of the human soul—soul of the heathen "simple, rude, uncultured, untaught, which unconsciously bore witness to the one God, above and supreme over all its idols.

"Ours to bear witness, an insignificant minority though we be at present and for long to come. Ours to wait patiently till Christendom turn again and confess with Job—'Yea I have spoken of that which I understood not, things too wonderful for me which I knew not,' and we unite at length in one mighty world-wide chorus, learnt of Israel, 'Hear, O all ye children of men, the Lord our God is one Lord.'"

THROUGH the generous co-operation of some friends of Prince Kropotkin, we are to have within the next few days a popular edition of his interesting and highly suggestive work, "Fields, Factories, and Workshops," hitherto available only to those who could afford 12s. The book is valuable as a study of the rural problem, as well as of the general economic tenden-

cies and such special questions as technical education and British commercial development; and it is purely with the aim of getting it read far and wide among the more serious class of working men that it is now to be re-issued through Swan Sonnenschein at 1s. in paper and 2s. in cloth.

DR. WARSCHAUER'S two articles on "Christianity, the Religion of the Incarnation," which recently appeared in these columns, have been reprinted, in pamphlet form, and may be had for 2d. from Mr. Philip Green, 5, Essex-street, Strand, W.C.

MANY of our readers will be interested to hear that the Rev. Dr. G. Dawes Hicks, minister of Unity Church, Islington, was on Monday last elected Vice-President of the Aristotelian Society, in place of Professor Sully, resigned. We congratulate Dr. Hicks on the honour of his appointment.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

The Heart of the Empire: Discussions of Problems of Modern City Life in England. With an Essay on Imperialism. 7s. 6d. (Fisher Unwin.)

Hymn of the World. Words by E. Teschemacher. Music by F. Rosse. 2s. (Willcocks and Co.)

At Heaven's Gate. Words by A. Valdemar. Music by G. F. Horan. 2s. (Willcocks and Co.)

The True Light. By Paul Terrion. 2s. (Willcocks and Co.)

Pilgrim's Song. Words by Paul England. Music by P. Tschaikowsky. 2s. (Willcocks and Co.)

Sun of My Soul. Words by John Keble. Music by E. Newton. 2s. (Willcocks and Co.

Hark, Hark, My Soul. Words by J. W. Faber. Music by H. W. Schartan. 2s. (Willcocks and Co.)

Father I know that all My Life. Words by A. L. Waring. Music by H. Coward. 2s. (Willcocks and Co.)

Fallen is Thy Throne, O Israel. Words by Moore. Music by L. Conway. 2s. (Willcocks and Co.)

Afterward. Words by Ellis Walton. Music by F. Allitsen. 2s. (Willcocks and Co.)

The Life of a Century. Part VIII. 6d. (Newnes and Co.)

Debrett's Coming Events in June. 6d. (Dean and Son.)

Strand, Wide World, Captain, Sunday Strand, Royalties of the World, Britannia's Bulwarks, Scribner's, Contemporary, Expositor.

A PEBBLE in the streamlet scant
May turn the course of many a river;
A dewdrop on the baby plant
May warp the giant oak for ever.
—*Australian Poet.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—R. A. A.; H. B. B.; M. C.; G. S. H.; A. C. J.; E. Y. L.; T. M.; W. J. P.; C. R.; L. W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Atherton: Chowbent.—Following his usual custom, the Rev. J. J. Wright gave his congregation on Sunday morning and evening last an account of the Twentieth Century and International meetings held in London during the previous week. Ten representatives of the Atherton congregation, school, and other societies had been present at the meetings. On Sunday afternoon Mr. Wright also gave to the whole school, between the singing of suitable hymns, such glimpses of the places and proceedings as were likely to interest teachers and scholars. He called special attention to the new "Code Book." This custom, which, we believe, is also followed in other places, must tend to keep and cultivate the interest of congregations and schools in the aims and work of the general body. The speaker also urged his hearers to get the denominational papers and read the fuller accounts of the meetings, for which their appetite is whetted by a talk about the good things.

Horsham.—The 128th Whitsuntide anniversary was celebrated on Sunday week, when, though the attendance was somewhat small, the usual pleasant reunion was held. Divine service was conducted by the Rev. Gardner Preston, of Hastings, both morning and evening; communion service followed the morning service. An interesting meeting was held in the afternoon, when the chair was taken by Mr. S. C. Burgess, of Crawley, and addresses were delivered by the Revs. E. S. Lang Buckland, J. J. Marten, G. Lansdowne; Mr. Edwin Ellis and Mr. Tarring. Members of the choir gave musical selections at intervals. Collections taken on behalf of the British and Foreign Unitarian Association and the Provincial Assembly realised slightly over £4. Just about the time the earlier services of the day were being held, one, who during all her early life had worshipped in the little meeting-house, and who, during some of her maturer years, had attended the worship conducted by the minister of the day, at Hastings, passed away, leaving the memory of a bright and charming nature, taken in the very prime of her womanhood from her husband, her little child, and the relative, who was half as a mother and half as a sister to her. By the death of Mrs. Leon Ellis, *née* Kathleen Rowland, the last left in England of the happy young family who used to make the old Worthing-road Malthouse so pleasant a home to visit is lost to us, and she was laid to rest on Thursday with the four brothers and sisters who preceded her. "Till death us join," says Dean Stanley, is a "word yet more divine," than "Till death us part." Truly, she had many to meet; and the beautiful flowers that covered the coffin were tokens of the sorrow which her early departure had caused her friends.

London: Stepney Green.—The sixth and final conference of the special series on Christian Brotherhood was held at College Chapel on Sunday last, when the Rev. W. H. Lambelle gave an excellent address on "The Basis of Christian Brotherhood." Miss Florence Hill, who presided, referred in appreciative terms to the help rendered by ministers and others which had made those conferences so successful and spiritually helpful. They would be continued, and, on the first Sunday afternoon in July, at five o'clock, Dr. Herbert Smith would give the address. Mr. Lambelle said that to approach the family ideal in the reconstruction of society, when the welfare of each individual shall be the concern of all; when to wrong even the humblest member shall be felt as an injury to the whole, is a glorious vision, a sublime ideal. The great Teacher whose words will never fail to uplift the nations alone taught the universal Fatherhood of God with an all-embracing love, and this is the basis of all brotherhood. Religion is not, as some suppose, merely a bridge between this world and the next, but is a law of our souls, adapted to and intended for our life here. The object of the Gospel is to transform the socialism which rests on the basis of conflicting interests into the socialism which rests on the consciousness of a spiritual unity. Its social message can never be outgrown, because it teaches that we are here and now the children of God. All moral, social, economic and political evils may be removed by the influence of the great truths of the Fatherhood of God and the Brotherhood of Men. Illustrations of their power are to be found in the work of such men as Oberlin, Wilberforce, John Howard, Lincoln, and Garrison. How greatly the world needs to-day to realise the divine truths is shown in the growth of the military spirit, in the great trusts and monopolies, and in the increase of selfish indulgence. There is an urgent need for leaders with the spirit of Luther and Hampden. There must be a noble simplicity and self-respect, a lofty magnanimity. In the true spirit of Christian Brotherhood men must be consecrated anew to work for God and humanity. The address was followed by close attention, and at its conclusion there was the usual general and profitable discussion. Mr. Lambelle also gave an address at the evening service on "The Spirit of the Christian Life."

London: Stratford.—At a meeting of members and friends held on Wednesday, May 15, presided over by the Rev. T. E. M. Edwards, Mr. W. J. Hawkins resigned the post of secretary, having filled the position for fourteen years. Great regret was expressed at the retirement of Mr. Hawkins as secretary, and a vote of appreciation of the services of both Mr. and Mrs. Hawkins for so many years was unanimously carried. Mr. W. J. Noel was elected secretary, with his son, Mr. E. Noel, as assistant secretary.

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OUR CALENDAR.

SUNDAY, June 9.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Gladness is Life," and 7 P.M., "A Word's Weight." 12.30, Children's Class.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. H. WELLBELOVED.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "The Mind of the Master." Evening, "Jacob Wrestling with the Angel."

Kilburn, Quex-road, 11 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "The Possibilities of Christianity as a World Religion."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., CLEMENT E. PIKE.

OXFORD, Manchester College 11.30 A.M., Rev. S. M. CROTHERS, D.D.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. J. ARTHUR PEARSON, of Oldham.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 2nd, at 11.15 A.M., JOHN M. ROBERTSON, "The Nineteenth Century: International Politics.—II."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on THURSDAY and FRIDAY, June 20th and 21st.

A Valedictory Religious Service will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 20th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. L. P. JACKS, M.A.

The Rev. S. ALFRED STEINTHAL will deliver the Address to the Students on FRIDAY, at 12 o'clock noon.

The ANNUAL MEETING of TRUSTEES will be held on FRIDAY, June 21st, at 2 o'clock P.M., for the usual business.

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MEETING FOR 1901.

The Assembly will meet at OLDHAM on THURSDAY, June 13th.

The RELIGIOUS SERVICE will be held in the LORD-STREET CHURCH at 11 A.M.; the Devotional part being conducted by the Rev. H. S. TAYLER, M.A., and the Sermon being preached by the Rev. R. T. HERFORD, B.A.

LUNCH will be provided at the School, at 12.30 P.M., at a charge of One Shilling.

The MEETING for BUSINESS will be held in the Chapel, at 2 P.M., at which the President, JOHN DENDY, Esq., will take the Chair.

A SUBSTANTIAL TEA will be provided at the School, at 5 P.M., at a charge of One Shilling; after which a MEETING will be held in the TOWN HALL, at 6.30 P.M.—W. H. KENWORTHY, Esq, in the Chair—when Addresses will be delivered by C. W. Jones, Esq., on "Is any change in our methods required;" Rev. R. A. Armstrong, B.A., on "Spiritual Religion," and Rev. Dendy Agate, B.A., on "Sundays."

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THE ANNUAL MEETING of the YORKSHIRE UNITARIAN UNION will be held on WEDNESDAY NEXT at SCARBOROUGH.

At 11.30 there will be DIVINE SERVICE and a SERMON by the Rev. J. E. MANNING, M.A., of Sheffield.

At 1.15 LUNCHEON will be served at the Salisbury Hotel, Huntriss-row.

At 2.30 the ANNUAL BUSINESS MEETING will be held in the Chapel, and in the Evening there will be a PUBLIC MEETING in the same place.

E. BASIL LUPTON, Secretary,
14, East Parade, Leeds.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

A MEETING in aid of the South African Women and Children's Distress Fund is announced to be held at the Queen's Hall, Langham-place, on Monday, June 24, at eight o'clock, when Miss Emily Hobhouse, who has recently returned from the Women's Camps in South Africa, will describe the needs and condition of the women and children. The Bishop of Hereford is to preside. Admission is free, but a limited number of reserved seats at 1s. can be had from Mr. F. W. Lawrence, Mansfield House, Canning Town.

THE full text of Tolstoy's "Reply to the Synod's Edict of Excommunication and to Letters received concerning it," translated by Mr. V. Tchertkoff, will be published by the Free Age Press, of Christchurch, Hants, next week, in a penny pamphlet. The "Reply" contains Tolstoy's latest expression of his religious faith and position.

WE must still ask the patience of our readers, and especially of those interested in the Central Postal Mission and the Temperance Association, at the delay of those two reports.

THE *British Weekly* of June 6, referring to our National and International meetings in Whit-week, has a note on "Unitarianism, Christianity, and Buddhism," which we cannot suppose to be intentionally unfair, but which, to one who knows the facts, seems rather absurd. Referring to Mr. Stopford Brooke's sermon, and magisterially informing him that while he is "happily still under the spell of old ideas," in his career as a Unitarian "he has never faced the real problems," the note goes on to say that "year by year Unitarianism becomes more impatient of the Christian name." As to Mr. Graham Wallas's allusion to Buddhism, our readers will soon have an opportunity of judging for themselves from the full text of his very earnest address; but we will say here that, in our view, disciples of Jesus ought sorrowfully to admit the truth to which Mr. Wallas pointed, that in the recent unhappy events in China it is the Buddhists of Japan who most clearly manifested a truly Christian spirit. But, then, neither the Christian spirit nor the pure spiritual religion of Jesus appears to satisfy the demands of the *British Weekly's* dogmatic theology, and both Mr. Stopford Brooke and other single-hearted but heretical disciples of the Master must be content to rest under its condemnation.

THE Yearly Meeting of the Religious Society of Friends, held last week in London, has addressed to its members and to the Christian Churches "A Plea for a Peaceable Spirit," which we shall all do well to ponder. "Confronted with war's aftermath," the address declares, "the Christian conscience is ill at ease, and the way is open for the peaceable spirit of the gospel to re-assert itself in mind and heart."

Many who at first supported the war with honest conviction, recognise the moral deterioration that has marked its progress. Individuals have made heroic sacrifice for a cause which they believed to be just: many have borne with resignation the heaviest sorrow which can darken the home; but, in the nation as a whole, the merciless logic of war has induced the suppression of the nobler impulses, and has shut the door on the promptings of love. As passion has risen, the old story has been repeated; and once more the malice of man has trampled on the life of Christ. How lurid is the scene before us—in Africa the long-drawn struggle with its roll of disease and death, the devastation of the land, the burning of homesteads, the driving of destitute women and children into vast camps, the widening gulf of hate and bitterness between the two races; and in England the reign of prejudice, the fever of passion, the riots, the orgies in our streets, the preaching of vengeance by the Press and even from some pulpits. Had men seen these things when yet they deemed war a remedy, surely the conscience of both peoples would have recoiled from the conflict as from a crime. It is under this burden of the realities of war that we would press the question, "Can such strife be consistent with the spirit of Christ?"

The calling of the Christian Church is "to purify the national conscience, to build up national character, and to insist that in corporate as in individual life the one standard of conduct must be the standard of Christ." In strange contrast with this is the tone which has too long and too widely prevailed concerning the war.

The platform and the Press to-day proclaim aloud the false doctrine of force, and men will scarcely brook the slower methods of peace. But in South Africa force has not solved but complicated the racial and political problem. And in China the barbarism of the Allied intervention, with its atrocities in the name of Europe, must for long years retard missionary effort, and stamps with hypocrisy a civilisation which professes brotherhood, but practises revenge.

The issue lies plain before the Christian Church. On the one hand we see a growing reliance on military power for material ends, on the other the ideal of righteousness and love as the bond and foundation of empire. The ideal tarries through want of faith in the practical efficacy of the spirit and teaching of Christ.

Copies of this Plea may be had at the offices of the Society, 12, Bishopsgate Without, E.C.

THE *Times* of Saturday, the 8th inst., published the following earnest appeal, made by the Viceroy of India, at the conclusion of a speech at Simla, on June 6, at a meeting of the Army Temperance Association:—

What are we all here for, from the Viceroy at the head of the official hierarchy, to the latest-joined British private in barracks? We are not here to draw our pay, do nothing, have a good time, and merely wave the British flag; we are here because Providence has, before all the world, laid a solemn duty on our shoulders. That duty is to hold this country by justice, righteousness, and good will, and to set an example to its people. You may say, Why should we set an example? What example have we to set? Well, we have much to learn as well as to teach. It would be arrogant to pretend the contrary. I feel myself that never a day of my life passes in India in which I do not absorb more than I can possibly give out. But we have come here with a civilisation, education, and morality which we are vain enough, without disparagement to others, to think the best that has ever been seen. We have been placed by the Power that ordains all in the seats of the mighty, with the fortunes and the future of this great continent in our hands. There never was such a responsibility. In the whole world there is no such duty. That is why it behoves every one of us, great or small, who belongs to the British race in this country, to set an example. The man who sets a bad example is untrue to his own country; the man who sets a good one is doing his duty by this.

But how can the drunkard set an example, and what is the example that he sets, and

what sort of an example, too, is set by the officer who winks at drunkenness, instead of treading it under foot? It is no answer to me to say that the native sometimes gets intoxicated in his way just as the British soldier does in his. One man's sin is not another man's excuse. Where are our boasted civilisation and our superior ethics if we cannot see that what is degrading in him is more degrading in us? If we are to measure our own responsibility by that of the millions whom we rule, what becomes of our right to rule and our mission? It is, therefore, officers and soldiers, not on mere grounds of abstract virtue, nor for the sake of the discipline and reputation of the Army, nor even for your own individual good alone, that I have stood here this afternoon to plead the cause of temperance in the ranks, but because the British name in India is in your hands just as much as it is in mine, and because it rests with you before God and your fellow-men to preserve it from sully or reproach.

THE paper on "The Thoughts and Experiences of a Liberal Religious Thinker and Worker in Russia," read by Vladimir Tchertkoff at the recent International Council meeting at Essex Hall, will be found printed in full in our present issue, and it is interesting in this connection to have a further word from Mr. Tchertkoff, as to his impressions of our meetings. In the *Christian Life* of last week, he speaks of the "joyful and invigorating impression" he received of the two days spent among our people, and contrasts this experience with what he had formerly found in connection with the meetings of other religious bodies. While there was always something helpful to be gained from them, he says, there was there the impression of "assisting at a display of the exceptional virtues of one particular society of believers, who regard themselves as the sole possessors of the one and only Truth"; and for one unable to join that select body, the result was repulsion and estrangement.

In your case, however, for the first time, in the midst of a religious society most sincere and firm in the views it represents, I did not experience this oppressive feeling. In fact, I did not at all feel as if I was assisting at the meetings of any particular denomination of believers, but simply as if I was amongst an assembly of ordinary fellow-men, not separated from the rest of mankind by any restrictions of opinion and creed. Only by the enthusiastic approbation which the audience invariably displayed for every vivid expression of higher spiritual aspiration one could see that one was in the midst of men and women whom a truly vital religious impulse had drawn together. By the equally earnest and warm sympathy called forth by any remark containing rational criticism of religious questions, one understood besides that the emotional element in the religion of those present had not torn itself away from the control of reason; and that here, indeed, one was assisting the realisation of only a truly rational religion, which is so absolutely indispensable for the further progress of the human consciousness.

I also experienced the exceedingly joyous feeling of participating in something which had not become definite and stable, but was advancing and developing; one sometimes even seemed tangibly to feel the growth of consciousness, as one followed the speeches which were being delivered. And this, I think, is the most essential and promising feature of the whole movement, manifesting its present vitality and ensuring unlimited possibilities in the future.

THERE is a fine institution in the town of Ipswich known as "The Social Settlement," in connection with which there are libraries, billiard tables, refreshment rooms, a nursing organisation, bible classes, debates, &c., and there is a large hall which will hold nearly a thousand people, which is often well filled in winter for concerts and limelight lectures. Soon after his settlement at Ipswich the Rev. Lucking Tavener, on the invitation of the Warden, gave a limelight lecture on G. F. Watts, R.A., which was much appreciated. Mr. Tavener was afterwards asked whether he was willing to be nominated a "Brotherhood member" of the Settlement, which implied a willingness to share in its work, and required election by a majority of the Council. Finding in the rules a statement that in carrying out the object of the Settlement,

It shall be the special aim that no sectarian or party advantage shall be sought, but that it shall be possible for all men to associate themselves in this good work,

he thought this wide enough to admit the co-operation of a Unitarian minister, and willingly consented.

MR. TAVENER noticed, however, a further clause in the rules:—

The Brotherhood shall consist of Christian men of not less than eighteen years of age, who pledge themselves to active service in connection with the Settlement.

And subsequently the Warden drew his attention to this clause and urged him to withdraw his name from nomination, in order to avoid an unpleasant discussion, since the phrase "Christian men" had been purposely used by the founders to safeguard the orthodoxy of the Brotherhood. In reply, Mr. Tavener said that he understood the Warden to ask him to withdraw on the ground that he was not a Christian, and this of course he indignantly refused. But to the Warden and his Brotherhood no one is a Christian who "denies the revelation of the Sacred Trinity," and when the nomination came before the Council the election was not secured. The Brotherhood, therefore, had better look to their rule about "all men," and "this good work," and Mr. Tavener had an opportunity, which he did not neglect, of declaring to the people of Ipswich the faith of a Unitarian Christian.

AN anonymous "Unitarian correspondent," writing in this week's *Christian World* on "A New Note in Unitarianism," describes the change which, in his view, is taking place amongst us, in "reaction against the barren and unsatisfactory Theism of the last generation," laying renewed stress on the Personality of Jesus and asserting Christianity to be the Religion of the Incarnation. Referring to recent correspondence in these columns, and to our New Century meetings as bearing witness to this movement, the writer asserts that a prominent speaker at the New Century meetings

Accused those of his brethren who professed the views we have just sketched, of "immorality and infidelity."

Will the "Unitarian correspondent" of the *Christian World*, under his own name, substantiate that grave charge in these columns?

DR. CROTHERS AT OXFORD.

AT Oxford last Sunday there was a kind of aftermath of the New Century Meetings. The weather was still brilliantly fine, and the beautiful chapel of Manchester College was well filled by a large congregation that will not readily forget the occasion. The devotional portion of the service was, in part, taken by the Rev. J. E Carpenter, M.A., the remainder by the Rev. Dr. Crothers, of Cambridge, U.S., who also preached. His sermon was characterised by the same freshness of thought, simplicity of manner, charm of style, and absence of notes which produced such a marked impression in London. Refusing to be content with the idea that religion was intended merely for those who can live on pretty, tender sentiment, Dr. Crothers contended that, when truly understood and interpreted, its word is the strongest known to the world. He referred to the valuations based on *quantity* and *quality*, and with fine insight described the pessimistic illusions to which speculative, "superior" people, who live remote from the world of action, are liable. In conclusion, the preacher looked forward to the time when mankind, judging each other by what is highest and best within themselves, should again cry out with the ancient seer: "Hallelujah, Hallelujah, for the Lord God Omnipotent reigneth."

In the afternoon, through the kindness of Mr. and Mrs. Carpenter, the students of Manchester College had the opportunity of meeting Dr. Crothers, who, in a most helpful yet informal way, gave them the benefit of his experience of preaching and the best preparations for it.

MANY of our readers will have heard with sorrow of the death of Sir Walter Besant, who had been suffering for some time from gastric catarrh, but passed away with a suddenness quite unexpected last Sunday afternoon at his residence at Frognal End, Hampstead. A native of Portsmouth, where he was born in August, 1836, Besant early became a Londoner, and passed from a private school to King's College, and thence to Christ's College, Cambridge. For some years he served as senior professor in the Royal College of Mauritius, but in 1867 returned invalided to this country. He then wrote for the Press and became secretary of the Palestine Exploration Fund, but soon found his true place as a delightful story-teller, first in collaboration with Mr. James Rice, and after the death of his friend, independently. "All Sorts and Conditions of Men," which appeared in 1882, was notable, as having originated the People's Palace, in the East End. In 1895 Sir Walter Besant, at the instance of Lord Rosebery, was knighted, receiving the honour for literature, not only as a popular author but as having been the first chairman of the Society of Authors. He was not only a successful novelist, but a writer on French literature and a historian of London. Many young authors have owed to him help and sympathy which he always delighted to give. The funeral was at Hampstead Parish Church on Wednesday afternoon, the service being conducted by the vicar. Among those present were the Revs. Dr. Brooke Herford and P. H. Wicksteed, the Society of Authors being represented by Sir W. M. Conway, Mr. Anthony Hope, and others.

THE REV. S. FLETCHER WILLIAMS.

Welcome Home!

AFTER a voyage delayed beyond the expected time, the Rev. S. Fletcher Williams reached home on Monday, after his more than two and a-half years' service as representative of the B. and F.U.A. in India. Mr. Williams was to have remained for three years, but unfortunately the state of his health rendered an earlier return advisable. We had hoped that the voyage home would have restored Mr. Williams to his accustomed health; but he is not yet rid of the asthma which has troubled him, and he will still need some rest, and the restoratives which our English summer can so well administer, before he is ready for full work again.

It is pleasant to hear from India of the very cordial expressions of regard and gratitude from the members of the Brahmo Somaj and other friends which Mr. Williams received on his departure.

On Sunday, April 28, an address was presented to Mr. Williams by friends and admirers "in and outside the Brahmo Somaj," expressing sorrow at his departure, and gratitude for his devoted services. The address contained the following passage:—

We feel our acknowledgments for those services can never be adequate. You came as the representative of the British and Foreigh Unitarian Association to work in co-operation with the Brahmo Somaj in India. As such your relations with all the different sections of the Somaj in Calcutta and in the Mofussil have been most cordial; and we appreciate the impulse of sympathy and brotherliness which led you to make your appeal for a fuller union and co-operation amongst the Brahmo communities in matters in which doctrinal differences do not stand in the way. Your labours, however, have not been confined within the limits of the Brahmo community alone. You have endeavoured in your sermons to bring the light of a pure faith and spiritual strength into minds labouring under intellectual doubt and the moral lethargy and stagnation arising therefrom. Your literary discourses touched a deeper chord in the thoughtful section of the audience than usual with popular lectures in this country, and will, we earnestly hope, be a source of inspiration to some at least of the students for whom they were specially intended. We are deeply thankful also for that personal example of unsectarian love and self-denying labour, as well as broad religious culture and intellectual attainments combined with a spirit of simplicity, meekness and resignation so congenial to the Eastern mind, which you have so nobly set before us during these few years that it has been our privilege to have you in our midst. We can hardly express how much an example like yours is calculated to draw closer together the bonds of sympathy and union between ourselves and the great nation whom you represent, and whom Providence has set to rule over us.

Your short visit will always be with us a dearly cherished memory, and we are not even without hopes that there may be opportunities hereafter for us to welcome you back to our shores. But now it is time to say—Farewell! Accept our heart's love and esteem, and kindly convey to your brethren at home our grateful acknowledgments for all that they have done for us and our poor country—the thanks of the Brahmo Somaj, the appreciative sympathy and good wishes of the educated in our land—as also the blessings of those whom their munificent help has rescued from starvation. And may those ministrations of the Unseen Hand, which we trust have been with you in your busiest moments as well as by the side of your lonely bed of illness in this foreign land, ever be with you on the sea and in your distant home, and fill the rest of your career with that blessing and peace which passeth all understanding, and abideth for ever!

The address was accompanied by farewell gifts, consisting of a silver tea-set, of native design, and engraved with Indian scenes, a pair of shawls, and a silver casket to contain the address.

On the following Monday a deputation from the Sadharan Brahmo Somaj, headed by Pandit Sivanath Sastri, and including our friend, recently a student in Manchester College, Oxford, Mr. Hem Chandra Sarkar, presented an address to Mr. Williams, which, after speaking of the great indebtedness of the Brahmo Somaj to the B. and F.U.A., continued as follows:—

It is over two years and a-half now, since deputed by the British and Foreign Unitarian Association, you landed in India. Since then you have been incessant in your endeavours to spread true religion and culture, carrying the gospel of pure love of God and service of man throughout the provinces of this vast land. Wherever you have been, your services have been highly appreciated by all sections of our countrymen, whose only regret has been that your stay among them has not been sufficiently long. Indeed, Sir, the demand for your services has been so great that the news of your sudden departure has come upon our brethren in many places as a great disappointment.

The metropolis of India has been particularly fortunate in profiting by your untiring and many-sided activity, inasmuch as your stay here has been the longest of all places. You have put yourself into connection not only with the theistic organisations, but also with bodies representing general culture. You have addressed to the educated public a series of literary discourses and lectures which have been universally prized and admired. With the various institutes connected with the Sadharan Brahmo Somaj you have worked with such sympathy and earnestness that the absence of your counsel and co-operation will hereafter be keenly felt. Your theistic services at the Albert Hall have been wonderfully inspiriting and edifying in their effect—drawing together thoughtful and cultured persons from all classes and holding up before them the high principles of universal religion and also the conception of spiritual life which looks upon the faithful performance of duty as the best service of God. Lastly, those amongst us who have had the privilege of associating with you closely, have been charmed with the charitableness of your disposition, the geniality of your temper, the breadth of your sympathy, the tenderness of your heart and the simple fervour of your piety.

Among your many services to the theistic cause in India we do not assign the lowest place to your efforts to bring the three sections of the Brahmo Somaj into greater co-operation in reference to all work of common utility. Though no practical benefit has at present resulted from your appeal to the general body of Brahmos for such co-operation, there is no doubt that it will prepare to help their mind for such a result coming about ultimately.

We greatly regret that illness compels you, much against your wish, to cut short your stay in India. We hope and pray that you will speedily recover your health and vigour. We fervently trust that you will be spared to us and your friends and admirers in England for many years yet of beneficent and valuable work, and that this will not be your last visit to this country. We have no doubt that your personality will serve as a connecting link between the theistic bodies of India and Great Britain, and we request you to bear our cordial greeting and thanks to our much esteemed brethren, the members of the British and Foreign Unitarian Association.

This address was beautifully printed on satin, and presented in a sandal-wood casket of exquisite workmanship.

In acknowledging the address, Mr. Williams said it had been a pleasure and privilege to him to co-operate with the members of the Brahmo Somaj. For his part he had learned many things since he had landed in India. Every nation had its own religious genius, and it was not desirable that any nation should forsake its own peculiar religious expression, but what is desirable and necessary is that each should supplement its own form by assimilating those of others. He was sure that they had to learn much from India, and if he were permitted, he would say that India also has to learn something from England. To him India seemed to be very rich in the contemplative or meditative side of religion, and his country was strong in what was called the practical side of religion. And it would be for the benefit of both the countries if one could lend the other something of her special gift, and imbibe some of the other's in return.

The Southern India Somaj also sent to Mr. Williams from Madras an illuminated address and a handsome writing-desk as a farewell gift.

THE INTERNATIONAL COUNCIL MEETINGS.

SIR,—May I, through your columns, offer my warmest thanks to the Unitarian promoters of these meetings for their hospitable generosity to those who are usually described by some other sectarian title? All concerned for the spread and the deepening of liberal religious thought owe them a debt of gratitude; and those who attended the International Council Meetings must have come away with a new consciousness of the meaning of their ideal and a new appreciation of its overwhelming consequence for and claim upon them.

I was most impressed, I think, by the clearness with which the supreme need of our age and of our lives seemed to be realised by the various speakers as the need for God-consciousness. If one could put their message into a sentence, is it not this—that it is the mission of the liberal religious movement to make the idea of God coincident with our most intimate experience of reality, both by clarifying that idea, and by intensifying that experience?

Our movement is the immortal enemy of "the spirit that denies" whether it call itself religious orthodoxy or scientific scepticism.

The liberal religious thinker puts aside the problems of a scholastic theology, in order that he may refute the great negation of religion in which all obscurantisms and scepticisms find their final stronghold, the denial of possible communion with God, that is to say of His Fatherhood. That that communion is the right of every spirit, and that its attainment, however you may describe such attainment, is the purpose of religion, this appears to be the broad and essential basis of liberal religious thought. Perhaps the basis is even broader, or the idea may be better expressed in some

other vocabulary than mine, but it cannot be without this purpose if it is "religious" at all. Phrase it how you will, our testimony must ultimately be against the intervention of any agent between our consciousness and God—the living, self-conscious Spirit of Truth. We must dare to regard with strenuous mistrust every gospel that would set the heart at rest, every philosophy which would satisfy the mind, unless it brings the soul into this communion, the true relation of the *Ego* to the universe.

Deeper and wider grows the Unitarian message: and those who deliver it demand that its great truth of the Unity of the Universe in one God, should be realised alike in our thought of God and of His creatures—in our relations to men and to things—in our occupations, and in the aims and methods of our life and its work. A glance at the programme of our meetings shows, I think, how largely the International Council interprets the meaning of that message. And Unitarians, if they can avoid too absorbing an interest in sheer theology, can bring more, perhaps, than others to that humanitarian impulse which is the worthiest characteristic of our age. They have the courage and the liberty of thought which alone can and must widen the content and deepen the significance of Brotherhood. That has been done by such addresses as those of Graham Wallas, Philip Wicksteed, and Vladimir Tcherkoff. And liberal religious thinkers will in future be more and more ready to recognise the humanitarian consequences of their theological attitude, they will attack the evident social, industrial, and political problems of this century as fearlessly as they attacked the theological problems of the last.

It is because I have felt such unity with the spirit of these Essex Hall meetings, rejoicing in its catholic hospitality to stranger-truths, however unexpected, that I will venture to draw attention to another truth which appears to be passing by unrecognised. In my own mind one need remained unsatisfied, and I believe that in this I was not alone. For the value of periods of devotional silence in religious services is beginning to be widely recognised, and will, I believe, prove a source of strength to any body of thinkers and of worshippers employing them. As Mr. Jacks so truly said, we are liberals because in ourselves we experience the inflowing of that creative spirit of reality which is the Infinite Truth, and God. But is it not always a difficulty with some, that they suppose intellectual apprehension to be the equivalent of vital experience, and mistake the shadow for the thing itself? And, if this be so, may not a devotional meeting held upon a basis of silence bring among the worshippers that spirit of searching personal inquiry which is more immediate and intimate than any audible voice? It is time that the power of silence may be deeply felt amid human solitude, as Wordsworth found it in fellowship with the wordless woods:—

> "Whose ministry it is
> To interpose the covert of . . . [their] shades
> Even as a sleep, between the heart of man
> And outward troubles, between man himself
> Not seldom, and his own uneasy heart."
> —*Prelude* xii. 24-28.

But is there not a still higher possibility for this wordless human fellowship in devotion—a possibility which no church can afford to neglect of Pentecostal experience as a church? The bond of fellowship which is formed by such communion is, perhaps, the most intimate of all. One remembers how George Fox felt it necessary at times to "starve from words" the people met together to listen to his preaching, in order that, in the common silence, they might all become conscious of their spiritual poverty. Then, convinced of the uselessness of any other thing but communion with the living truth, they became eager for Him to enter their hearts and minds. Whether through silence or through speech, that is the object of worship—to be starved from words, it may be, but to feed upon the Truth of Life.

And without some periods of congregational silence we are almost certain to allot a disproportionate value to the merely intellectual apprehension of a truth which we have no immediate opportunity to appropriate. If the noblest eloquence and the most courageous philosophic thought are to attain their end, they must sow the seed of truth in the very soil of the soul. And according to the duly established methods of husbandry and laws of life, that seed must be covered over, and so, as it were, appropriated by that soil, if it is to grow. Otherwise there is no harvest. There is need for severer reality, rather than for more symbolic ritual in congregational worship, if it is to realise that communion which is, as I suppose, the basis of Liberal Religious Thought.

HENRY BRYAN BINNS.

Acomb, York.

IMPRESSIONS OF WHIT-WEEK.

IV.

IN the days of the meetings of the Old Testament Revision Company, we are told that a party of visitors to the Jerusalem Chamber were barred at the entrance by a pompous official (kinsman doubtless to our gorgeous friends in green and gold, with plaster-cast hair and fatted calves at the Mansion House) who exclaimed, "The Old Testament is now sitting, sir." A door-keeper similarly inspired, standing at the doors of Essex Hall, but throwing them wide open to all the world, might similarly have made a stentorian proclamation (a shot and not a bad one either, that should be "heard round the world"), "The New Reformation is now sitting." And if the Young Movement will not resent it, we might apply to it and its warm environment (physical and spiritual) Lady O'Hagan's pretty figure of the Incubator. The young giant was being helped on to its legs by liberal and continuous doses of food for reflection—a "stream of facts" and "a flow of soul." The needful thing now is that what the delegates heard *in camera* should henceforth be proclaimed on the housetops. If I may parody Professor Bonet-Maury's allusion to Calvin's word to some churches asking for ministers, "Send us wood and we will send you arrows," I think the Grand National or, rather, the Grand International Council of Unitarian and other Liberal Religious Thinkers and Workers should say to the Churches, "Send us delegates and we will send you back missionaries." And he must be a wooden delegate, indeed, who did not feel himself becoming "a polished shaft kept close in the quiver of the Lord." Well might the invitation to this Council be printed in letters of gold on a red background. It is to "all who are willing to come together for the study of the essentials of Religion as things of the Spirit and Purpose—things too great for dogmatic expression and too exalted for credal affirmation or denial"; to "all those who desire to see the world become better, and are willing to work together for this betterment." And the object is specifically stated to be, "to open communication with those in all lands who are striving to unite pure Religion and perfect Liberty, and to increase fellowship and co-operation among them." And behold here was the first-fruits. Many men and many minds, many teachers and many churches, "distinct as the billows but one as the sea." How shall one even outline one's impression of the dissolving views that in endless ways revealed this "magnificent incongruity of opinion," keeping the unity of the spirit in the bond of peace? Well, the New Reformation is launched. The goal is known; but the way, the means, the steering, the rocks, the storms—all that is hereafter. What's to come is still unsure; but as Jean Paul *der Einzige* convincingly teaches, "Das Ziel muss man früher kennen, als die Bahn." And never was the end better set forth and never did men better set forth to find it. For once in a way we felt we were making History, or at least doing deeds worthy of the notice of the Historian. Till that greater man record the events, we, from our light skiff, tossing on the summer sea, note how the big ship got under way, forgetting much, it is to be feared, that we ought to remember, and remembering much that we ought to forget. But before we forget we ought to remember the indispensable and indefatigible Secretaries. Those who heard their praise will not soon forget it, nor yet Mr. Secretary Bowie's latest claim to fame. Whenever Mr. Bowie has his knife in any of us again, we will gratefully remember the childlike American who with admiring gaze fathered on the canny Scot the invention of the Bowie-knife, and an echo of the Homeric laughter that greeted this cutting remark will heal our wounds. He must have been repaid for all the fiery darts of the wicked anti-Unitarians, by the plaudits that showed appreciation of his Herculean labours on behalf of the Pan-Unitarian gatherings. The panting early bird on vermicular errands bent toiled after him in vain. And never did we realise what Mrs. Bowie could do in the way of afternoon teas for the "numberless throng," till we discovered what the Lord Mayor of London with the whole force of the Empire at his back could not do.

As we cast our eyes, now at a respectful distance, over the eminent actors of those Meetings, as over an Alpine landscape, the pre-eminent alone can be noted, and these but with a word. There was a "Jungfrau" or two and one *edle Frau* towering clear, distinct and inspiring, winning universal admiration for silvery speech. Among the foreign delegates were "some severals of head-piece extraordinary"; many had a remarkable command over the English language and some had not. As there was a feast of languages, we were treated to some of the scraps. M. Montet with consummate

elocution answered in his own person his great fellow-countryman's question "Qui est-ce qui sait éviter le trop et le trop peu?" M. Fontanès succeeded in avoiding only the *trop peu*, but he afterwards told me that the intelligent applause of his audience beguiled him into heading for *le trop*. "Und das hat mit ihrem Singen die Lorelei gethan."

Thursday was the great International day, and it was signalised by the finest efforts of oratory—American, English, and Russian. One "sensation" after another (to borrow a barbarism of the Press) followed, culminating in the Russian's apotheosis of Tolstoy. Dr. Crothers, "in dimension and shape of nature a gracious person," was charming, and it was doubted whether anything finer could be done. Mr. Graham Wallas, in a totally different way, swayed all minds with a kind of omnipotence which even the obvious bit of special pleading on behalf of Japanese Buddhism hardly diminished. Later in the day Mr. Tchertkoff's most remarkable paper, most remarkably delivered, swift and clear—he himself commanding in stature and grave of visage—carried the position by storm, and seemed to reveal that though many of us love truth, we love Tolstoy more, and Tolstoy's friend almost as much: and after all the attainable is always more satisfactory than the unattainable.

Considering the late and latent developments in Unitarian metaphysics and the cheap excursions into the regions of the Incarnation, Mr. Armstrong's paper takes a prominent place. Much of his old well-known *verve* was there. If that paper has not scotched the nascent doctrine of the Incarnation in Unitarian places then is sarcasm ill repaid for the beauty of its method, and plain Saxon translation (enfleshment for incarnation) ill rewarded for its exposure of the unspirituality of the alleged spiritual. Amongst the magnificent performances were the sermon by Mr. Stopford Brooke, and the address of the President of the International Council, Professor Carpenter. A gem is helped much by its setting, and Stopford Brooke in a church and his sermon from a pulpit would have afforded the necessary background and freedom. As Professor Carpenter uttered the words, "Religion can have but one object, the everlasting God; one centre on which it rests immovable, the infinite Spirit in which we live and move and have our being," we felt that this Council, "which in truth is of no denomination," had something of the Eternal about it. We felt we could apostrophise it in Emerson's grandiloquent words:—

> Ages are thy days,
> Thou grand affirmer of the present tense
> And type of permanence!

Permanent, we believe, it will be, even in its temporal form—until the stone wall of opposition collapses and the partition walls crumble away before periodic bombardments of such sweet reasonableness seasoned with salt,

> For it is on Zodiacs writ
> Adamant is soft to wit.

E. L. H. THOMAS.

V.

IT has not been possible for me to attend many of the previous Whit-week meetings in London; but I can say unhesitatingly that the most interesting and stimulating within my experience were those of last week. From first to last the papers and addresses were stirring and unapologetic. We met as the representatives of a body which, though small, has come to realise that it holds a very prominent and honourable position in the world of religious thought, and which has the satisfaction of knowing that its principles are leavening all the Churches. The declarations were bold and free, emphasising the fact that however thankful we are for that which appeals to us as truth, we recognise that there can be no finality in those revelations of the Infinite which dawn upon men's minds from age to age. It struck me, too, that there was a growing fearlessness in the use of the word Unitarian, as if it were being realised, after all, that the danger of its coming to stand for dogmatic doctrine and exclusiveness was imaginary and not real; and certainly no utterances could be freer from the purely sectarian spirit than those which proceeded from the official representatives of both the British and Foreign and the International Council.

. . . .

These meetings have burnt into my heart and conscience the fact that religiously, as in all other ways, as soon as we cease to progress, develope, grow, we shall die; and also that healthy intellectual and spiritual life is impossible without great diversity of opinion and sentiment. Meetings like these ought to draw us all closer together, accentuate the essential principles upon which we are agreed, and stimulate us to engage with all the zeal and power we possess in the work of spreading abroad a knowledge of God, as He has been revealed to our own souls, and a serious recognition of that human duty which follows inevitably from God's fatherhood and man's brotherhood.

CHARLES ROPER.

LITERATURE.

THE SOCIAL PROBLEM.*

WE heartily welcome Mr. Hobson back into the field of English Economics. He is a careful thinker, who grudges no pains in order to arrive at the final conclusions to which his reasoning leads, and so reach the legitimate end of his inquiry. He is also a stimulating and often entertaining writer, in close touch with realities, and with a quick eye to see their most interesting features; and whether or not we agree with all he says, he does us the service of compelling us to think out our own reasoning, and examine the validity of the premises which we assume as its foundation.

He is one of the many writers who now severely criticise the older political economy. It may be questioned whether these critics realise the need there was for the work done by these older economists. Protection was defended on the ground that it would enrich the nation, and it was needful to prove that Free-trade would not impoverish a country. This was best done by the economists taking the premises and accepting the limitations imposed by their opponents, and showing, under these conditions, what is the true state of the case. That was useful work, and there were other fallacies of the same kind which could best be exposed in the same way. But it may be willingly admitted now that such economic reasoning takes us but a very little way towards a complete science of well-being, or an art of living, which shall solve the social problem. Mr. Hobson is fully persuaded that human society is an organism, not a mechanism. You can break up a mechanism into its component parts, and study separately the working of each part, and then when you re-combine the parts, you can accurately calculate how the whole will work. But you cannot adopt this method with a living organism. The moment you take it to pieces you destroy something essential, the activity of the whole is not the arithmetical sum of the activities of the component parts; nor can these be examined in isolation. The "economic man," whose motives are artificially limited to laziness and greed, is too grotesque a caricature to furnish much aid towards the solution of real problems in life.

Mr. Hobson's wish is to furnish us with an introduction to the science and art of social progress, to "ask and answer certain preliminary questions which confront thinking men and women who are interested in work of social reform, and wish to reach satisfactory intelligible principles for their guidance in such work." What he says on "Cost of Production" (p. 44 sq.) affords a good example of how he asks his questions. "Cost" is now generally distinguished from expenses, and the word is used to signify the labour-force put into the production of goods, not the reward paid as wages for such labour-force. But with this change, which is absolutely necessary for correct analysis, cost becomes impossible to calculate. Some work is essentially degrading and brutalising: other work so tends to shorten life that it is futile to maintain that it is paid for by higher wages: it is taken by those who practically feel they have no choice in the matter. Other work is in itself in the highest degree humanising and educational; it puts into the man who does it far more than it takes out of him. Again,

> In order to know the real cost represented by £1,000 of textile goods, we must know not only the quantity of labour power (measured objectively) and the conditions under which it is given out, but how it is distributed among the workers. If it is shared among a large number of able-bodied men and women during a reasonably short working day, the cost may be light. If it is sweated out of a small number of enfeebled workers, driven to a high intensity of effort during a long working day, supplemented by overtime, the cost is immeasurably greater. The most interesting work becomes a painful toil if continued too long; the most toilsome work is comparatively light and wholesome if given out in small quantities.

A chapter entitled "Distribution according to Needs" affords a good example of what Mr. Hobson has to say in this book by way of answers to questions. A just system of distribution may be attempted in accordance with the facts indicated by one or other of these three words—Effort, Productivity, Needs. It is impossible to calculate Effort except by reference to Productivity, and these two terms practically become one. Hitherto, this has been widely accepted as the standard, but

* "The Social Problem: Life and Work." By J. A. Hobson. London: Nisbet and Company. 1901. 7s. 6d.

now it is largely giving way to the far more satisfactory standard of Needs. A man is given the salary which he really needs to keep up the position which he is required to keep up. The same feeling recognises the validity of the demand for "a living wage." We set aside from this consideration all false demands of fashion, and so forth; and then we can clearly see how legitimate needs grow when the demand is for high-grade labour.

A science and an art which solve the social problem will prevent waste—waste of life, of effort, of resourced. It will secure us the full utility of all we have and do. Mr. Hobson thinks that Utilitarianism has been too absolutely condemned. What deserves condemnation is the narrowness which confined utility to the production of happiness, and assumed that all happiness stood on one level. We should maintain that Christianity and the conception of a Kingdom of God to be established upon earth is required before we can reach the full meaning of the larger Utility for which he pleads, but we are grateful to him for the assistance with which he brings us on our way so far as we can go together, and heartily wish all success to this valuable and interesting book. H. Shaen Solly.

ARTICLES IN THE REVIEWS.

The June number of the *Nineteenth Century and After* opens with an article on "British Pessimism," by Andrew Carnegie, containing lessons of a better courage and wisdom for our people, if only they will avoid in future "the aggressive temper which alienates other Governments and peoples, and which has mistaken territorial acquisition for genuine empire-making." America, with its vast natural resources and far greater and increasing population, is bound, in Mr. Carnegie's view, to hold the first place in the world's commerce; but though British pride may suffer a salutary check, that is no reason why her true prosperity should suffer. This article is followed by Mr. Frederic Harrison's "Impressions of America," which are fascinating reading, full of sympathetic appreciation and wise judgment. Of Chicago, which as a city is not so old as its observer, and which in Mr. Harrison's view is destined to become the chief city of the Republic, he writes:—

> Chicago struck me as being somewhat unfairly condemned as devoted to nothing but Mammon and pork. Certainly, during my visit, I heard of nothing but the progress of education, university endowments, people's institutes, libraries, museums, art schools, workmen's model dwellings and farms, literary culture, and scientific foundations. I saw there one of the best equipped and most vigorous art schools in America, one of the best Toynbee Hall settlements in the world, and perhaps the most rapidly developed university in existence. My friends of the Union League Club, themselves men of business proud of their city, strongly urged me to dispense with the usual visit to the grain elevators and the stockyards, where hogs and oxen are slaughtered by millions and consigned to Europe, but to spend my time in inspecting libraries, schools, and museums. No city in the world can show such enormous endowments for educational, scientific, and charitable purposes lavished within ten years, and still unlimited in supply.

Mr. Harrison witnessed the ceremony of the Inauguration of the President at Washington last March, and his description of the scene, and the contrast between the plain Americans and the gaudy representatives of European Courts, is both amusing and instructive. Of the New World as a whole his impression is that it offers "a great field, both moral and intellectual, to the peaceful development of an industrial society," and that its society is, "in the main, sound, honest, and wholesome."

These two articles should be read, especially by anyone inclined to be depressed by the articles on "The Economic Decay of Great Britain," by the author of "Drifting," the second of which is in this month's *Contemporary*. Mr. H. Morgan-Browne, in the same review, also offers an antidote in his article, "But are we Decaying?" severely criticising what he regards as the incompetent handling of statistics by that alarmist writer. In the *Contemporary* the articles on "Communal Recreation," by Charles Charrington, and "The Missionary in China," by H. C. Thompson, are specially noteworthy, and Mr. H. V. Weisse on "Reading for the Young" should also be read. The opening article is a timely and trenchant criticism of "The Government Education Bill," by Mr. Lyulph Stanley.

In the *Nineteenth Century and After* there is also a vigorous article on "The Education Bill," by Dr. T. J. Macnamara, M.P., with which should be read also Professor Starling's article on "The Pressing Need for More Universities." Lord Curzon sends a plea for interest in this country in "The Queen Victoria Memorial Hall in India," and Dr. Wirgman, of Grahamstown, writes unsympathetically on "The Religion of the Boers."

In the *Monthly Review* Mr. H. C. Thompson has an article on "The Policy of the Powers in China," a useful companion to his *Contemporary* article, which both missionaries and diplomatists would do well to consider. He pleads for a more sympathetic understanding of the Chinese, and for the Christian law of forbearance, in place of a temper aggressive and vindictive, of which even missionaries cannot be altogether acquitted. The first editorial article is educational, on "The Pyramid of Studies," of which the conclusion is that "our curriculum is good enough; our manipulation of it makes it futile and barren." There is a very amusing article by Miss Mary Cholmondeley on "An Art in its Infancy"—the art of advertising, illustrated from a bundle of eighteenth-century newspapers. The illustrated article this month is a further installment of Mr. R. E. Fry's series, "Florentine Painting of the Fourteenth Century."

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Government on Human Evolution, Individualism and Collectivism. By Edmond Kelly, M.A., F.G.S. 10s. 6d. (Longmans, Green and Co.)

The Place of Compensation in Temperance Reform. By C. P. Sanger, M.A. 2s. 6d. (King and Son.)

The Old Dominion. By Mary Johnston. 6d. (Constable and Co.)

Beauty Adorned. By Mrs. Humphry. 1s. (Fisher Unwin.)

OBITUARY.

MRS. TARABIA NAGARKAR.

The many friends of Mr. B. B. Nagarkar will learn with sorrow that his wife has been taken from him. On Sunday, May 19, at Hyderabad (Sindh), under the pangs of premature childbirth, she passed away. Owing to the repeated plague visitations in Bombay, Mr. Nagarkar left that city soon after his return from England towards the close of 1899, and has since been Headmaster in one of the Higher Schools in Hyderabad. Mrs. Nagarkar was about thirty years of age, and leaves behind her four young boys. Born in one of the privileged classes of her own country, she had outgrown the superstitions of Caste and Idolatry, and was heartily at one with her husband in the many social and religious reforms for which the Brahmo Somaj works. Sincere sympathy will be felt for Mr. Nagarkar and his motherless boys.

WELL-DRESSING AT TISSINGTON.

There is no reason why crowds of holiday folk should go to Tissington; it is a quiet place, with ample spaces among its few cottages and round the Church and the Hall, wide grassy margins, a village pond, some fine trees, and five natural fountains of clear water, whose streams flow through the village. These five wells are the occasion of Tissington's great annual festival on Ascension Day; the ceremony is interesting to the antiquarian, pleasing to the artist, and delightful to the lover of simple Nature and human nature; but the ordinary tripper should not be encouraged to go to it; it would not please him, and he would destroy it. The nearest public-house is half a mile away, and is but a little inn, hardly distinguishable from a cottage, with no resplendent show of plate-glass and metal and paint, a very poor and homely affair, no doubt, though able to provide necessary fare for the passer-by. Those who love to linger among childlike thoughts, and who find men and women charming when they are most like children, and mingle their souls with the life of Nature, may be very happy to join the procession at Tissington at the time of well-dressing.

Morning service is held in the solid, squat, firmly-founded village church, which looks as though it would not be disturbed by a thousand hurricanes. Long before service-time the congregation begins to assemble from many parts of Derbyshire, and immediately adjoining Staffordshire, and before service begins the church is thronged. A few fresh flowers of spring grace the font and the chancel steps. After morning prayer and a short sermon, the congregation troops out behind the officiating clergy, and in turn visits the five wells of the village, at each of which two hymns, one of them usually a psalm, are sung, with some reference to the symbolism of water, "As the hart pants," "The Lord is my shepherd," and "Rock of ages."

The decoration of the wells is not garlands of flowers, but mosaics of petals; the blossoms of the flowers are used to form a mass of colour, a design painted in rose leaves, apple blossoms, and other flowers. The picture and its framing of architectural design has as its basis

wooden boards covered with putty, on which are affixed the petals; for white background, rice is largely used; for green masses, the flower of the sycamore. The flowers are nearly all wildflowers or flowers from the neighbouring gardens, which have been collected by the children for days past. The actual work of decoration, I was told, occupied two days, and while each well is to a large extent arranged by a single family, friends and neighbours help, and the children range far and near to get the flowers.

The designs are very effective, both in conception and execution; each wall was a work of art. On one the central picture was a ship sailing on the sea; another depicted a swan; a castle, with meadowland and trees in the foreground, was the subject of the well which faces the old Hall; a somewhat daring, but quaintly successful, subject was that of the shepherd's well in a sidewalk easily missed by the stranger; sheep were pictured in the midst of meadows, with trees consisting of twigs of fir and other realistic devices; the fifth well was given over to an elaborate and well-executed patriotic design, and inscribed, "God Save the King!"

In all cases the perception of harmony of colour was noticeable both in the general arrangement and in the way in which coloured petals were strewn in front of the the well. When a barrier was needed it was made of the branches of trees with their fresh green leaves. The clear water flowing beneath showed how much Tissington has had to be thankful for.

The tradition that the well-dressing originated in the Roman period, or was seized upon by the Romans and marked with their mark, is strengthened by the romanesque tendency in the designs and their mosaic character. It seems probable that a beautiful custom much older than Christianity, in close kinship with classical conceptions and in touch with the feeling that made Cornish wells sacred, the reputed abode of supernatural beings, is still alive in Derbyshire, having been blended with a Christian festival which occurred at about the same time of year. Early Christianity often made itself at home with Pagan customs and mingled its legends and beliefs with them, and at Tissington Ascension Day service and the dressing of the wells belong together. Over two of the wells were mottoes specially referring to the Christian festival "Christ is risen," "He is gone up."

After the procession and the singing were over, and the parsons had gone into the parsonage, the people scattered to their homes or strewed themselves over the ample margins of grass to take their refreshment. A few cottages provided simple fare, and several stalls sold unsubstantial trifles—sweets and gingerbread; but those who wanted hearty fare would need either to go home for it or bring it with them.

A day spent with country folk in these simple devotions and cheerful festival helps one to realise how much of happy simplicity and graceful joy our city civilisation has left behind it.

PRIESTLEY PRIME.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

DID you ever hear the story of Flitter, the little dove who was a peace-maker? It is said to be a true story, and was told years ago in Harper's *Young People*.

Flitter was only a plain little dove-coloured dove, and seemed to be the commonest kind of bird, but that she was not.

Teddy Barker, the miller's boy, first noticed her, and made friends by feeding her. He called her Flitter because she flittered down so lightly and prettily when she came to be fed. In winter they had made a new henhouse for their fowls, and the little dove was put in too, to be out of the cold.

At first the hens were jealous, and pecked her and cackled at her angrily. But she just flew softly out of the way, and after a few days they got quite used to her and fond of her, so that they liked to have her perched beside them at night.

One day the little boy came running to his father in great excitement to come and see something. There were two of the hens fighting angrily. Flitter was on the perch just above them, and was evidently in great distress. She fluttered about making little sounds of distress, and then at last could bear it no longer. So she flittered gently down, right between the two angry hens. It was a brave thing for the little bit of a dove to do, with those two great cross hens ready with their sharp beaks and their bad temper; but perhaps by that time they were ashamed of themselves. At any rate, they did not hurt their little friend, and the fight was stopped.

After that, whenever there was quarrelling in the henyard, the little bird came down to act as peace-maker.

I have often thought of the story of that little dove since first I read it long ago, and I have sometimes told it when I have been speaking to children about the text, "Blessed are the peacemakers."

There are children who are like that little dove, so gentle and peaceable; it always makes noisy, quarrelsome children ashamed of themselves when they are there. No one would think of hurting those little ones, and it helps others to be kind and peaceable only to think of them.

Now I wonder whether any of the children who read this column know any good stories about gentleness and peace-making which they would like to tell the others. If any of you do, send them to THE INQUIRER for the "Children's Column," and then, perhaps, I shall be able to print them, and it will be interesting to us all.

WE seek for ourselves wisdom and understanding that we may attain to higher rank in the scale of creation, be of more worth in the world. Let us then make it our business, as it is our duty, to give freely even as we have received, of the stores which generations have accumulated for our service. What we keep for ourselves is lost, only what we impart is saved.—*Charles Hargrove.*

ERRATUM.—In the INQUIRER of June 1, on p. 339, near the top of the middle column, the number of members of the Dutch Protestantenbond is given as 9,000, in error for 19,000.

BEYOND THE HILLS.

A STRANGE peaked shadow falls upon the plain
That smiles beneath the beams
Of the benignant sun. Without a stain
The azure heaven gleams,
While on the earth below the tiny streams
Confess a hidden ray.
Thus through the glowing day
The valley has rejoiced. All Nature's strings
Seem to be struck by some great master-hand,
Till every hedgerow, tree, and meadow sings
In mystic music grand,
To swell the hymn of praise
The feathered songsters raise.
O'er all the joy a shadow slowly creeps
From out the West, and glides
Over green field and wood,
Until the exuberant life of summer sleeps
In melancholy mood,
And each frail blossom hides
Its treasure 'neath its close-locked petals fair.
Clear is the upper air,
Blue and serene, resplendent with the sun;
Scarcely as yet has evening's reign begun.
Whence comes this blighting shade,
Neither by storm nor night's on-coming made?
Ye dwellers in the vale,
This darkness on your lands and homesteads laid,
Need not your hearts assail
With fear of threatened ill.
This spreading gloom is cast
By the all-glorious sun that now has passed
Beyond the mighty hill,
That bulwark range which shelters you secure,
Built as a strong defence that shall endure
Through future ages sure.
E'en when this giant cloud the valley fills,
The sunset gold sublime
You yet may see if you will rise and climb
Those everlasting hills.

A shadow sometimes falls upon our life,
Stealing its joy and light
Like the advancing night,
For peace and hope giving despair and strife,
Closing each cherished bloom
With chill as of the tomb.
Yet has the sun of Love
Not vanished wholly from our heaven above,
But, sunk beyond the heights that guard our rest,
Still shines effulgent in the radiant West;
And if we yearn to see
Once more that pure and perfect majesty,
Let faith but brace the will,
And lead us upward from the levels, till
We stand upon the hill.

Malvern. THEODORA MILLS.

THE power to form a clear, strong, self-conscious determination and against whatever strain of opposition, to quietly abide in it, is the special sign of man's royalty, the mark by which he is recognised as akin with the Divine.—*J. Brierley.*

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LONDON, JUNE 15, 1901.

THE EDUCATION BILL.

A MONTH ago we drew attention to the grave issues involved in the Government's Education Bill then just introduced into Parliament by Sir JOHN GORST, and concluded by urging attendance at the National Conference of Progressive Educationalists, to be held at the King's Hall, Holborn, on June 6.

That Conference was duly held as announced, on Thursday afternoon of last week, under the presidency of Earl SPENCER, and was a most remarkable and significant meeting, in which as many as 1,850 delegates took part, representing educational, political, religious and trade organisations in all parts of the country, and showing a splendid front of enlightened and determined friends of popular education. All differences of sect and party were forgotten in the one great interest of the advancement of education, for the sake of the highest welfare of the people and the security and prosperity of the country.

This Conference was one among many signs of the widespread anxiety felt on the subject of the Government Bill, as threatening the future of sound and progressive education, and the determination to use every effort to prevent the mischievous results, which seem inevitable if it should pass into law. On the previous day a largely attended meeting of the General Committee of the Liberal Federation was held at Westminster, when some hundreds of members were present from all parts of the country, and the Bill was subjected to vigorous criticism. Resolutions were passed declaring the urgent need for a thorough reorganisation of the general machinery of education in England, so that the whole work of public education, elementary, secondary and technical, might be entrusted in each district to some one responsible and popularly elected local body; and further, declaring the unsatisfactory nature of the Government Bill, and urging the most strenuous opposition.

In the same sense the General Committee of the National Evangelical Free Church Council have condemned the Bill, which in this month's *Contemporary Review* Mr. LYULPH STANLEY has subjected to a searching and most damaging examination, while in the *Nineteenth Century and After* it is the subject of a no less vigorous attack by Dr. T. J. MACNAMARA, M.P.

At the meeting of the National Conference the resolutions offered and passed (with the amendment below referred to) were as follows :—

I.

That the Government Education Bill is at variance with the principles which were adopted by Parliament in the Act of 1870, especially as regards the creation of authorities elected on a popular basis and as regards unsectarian education. That the Bill offers no solution of the present educational difficulties, and, under existing conditions, there is no reasonable prospect that it can be made a suitable measure by amendments. All friends of the progressive development of national education are, therefore, urged to offer it the most strenuous opposition.

II.

That this conference is resolutely opposed to (*a*) all attempts to injure or put an end to the Higher Grade Schools and Evening Continuation Schools; (*b*) to the policy of making preferential grants to schools under private and denominational management; (*c*) discouraging the establishment of new School Boards; (*d*) conferring powers, incompatible with the public interest, upon diocesan and other irresponsible Associations; (*e*) treating School Boards inequitably as to grants and remission of local rates; (*f*) administering Free Education grudgingly and harshly; (*g*) condoning breeches of the Cowper Temple Clause; (*h*) maintaining the "grievous injustice to teachers" and injury to education involved in the present system of sectarian training colleges.

III.

That to provide an efficient system of National Education the following reforms are most urgently necessary :—

1. That the principle of public management by means of popularly elected local bodies should be applied to all schools receiving assistance from public funds.

2. That there should be popularly elected bodies in every part of the country, and that these authorities should be directly elected for the purpose of education, and have only educational duties to perform.

3. That the area of the authority charged with the provision of elementary education should be fixed with special regard to the efficient management of elementary schools, and that powers of combination should be given to such authorities.

4. That the constitution of local authorities should be definitely prescribed by Parliament.

5. That the ratepayers should have freedom in selecting all the members of the local education authority without statutory restrictions as to residence or non-residence, without any property qualification or sex disqualification or any exclusion of the clergy.

6. That it should be the duty of the local authority to provide sufficient school accommodation and efficient and suitable instruction for every available scholar who is not otherwise provided for.

7. That the amount of expenditure from local funds for local education purposes should not be subject to any statutory limitation, but should be decided by the local electors acting through the local education authority.

8. That the provisions of the "Conscience Clause" (section 7) and the "Cowper Temple Clause" (section 14) of the Education Act of 1870, should apply to all schools, colleges or other institutions aided or maintained by the local education authority.

9. That it should be the duty of the education authorities, singly or in combination, to establish Training Colleges under public management, and free from sectarian tests, in numbers adequate to the educational requirements of the country.

An amendment to the first resolution, preferring to attempt amendment of the Government Bill rather than its rejection, was lost by an overwhelming majority; but a further amendment, moved by Mrs. BYLES, of Bradford, protesting against the hindrances placed in the way of the due participation of women in the work of education, was unanimously adopted, and the resolution was passed with that addition.

As a result of all the discussion that has taken place, it is quite clear what the friends of progressive education must work for. There seems no prospect that the Bill now before Parliament can receive the consideration due to its scope and the importance of the issues at stake, and if the Government, with their great majority, insist on pressing it through the House, as Mr. BALFOUR has indeed declared to be necessary, it can only be by a ruthless use of the closure, which would be a scandal of the gravest kind. We must therefore hope that the Bill may after all be abandoned, and that a short non-contentious Bill may be allowed at once to pass, securing the interest of the thousands of pupils affected by the Cockerton judgment, at any rate for the coming year; and that hereafter a fully matured scheme of legislation, dealing with the needful readjustment of authorities and the better organisation of National Education as a whole, may be brought forward for the consideration of Parliament and the country.

THE THOUGHTS AND EXPERIENCES OF A LIBERAL RELIGIOUS THINKER AND WORKER IN RUSSIA.

BY VLADIMIR TCHERTKOFF.*

HAVING availed myself of what I feel to be the great privilege so kindly offered me of addressing this meeting, I should like first of all to state why it is that I have the deepest sympathy, respect, and admiration for the work which is being accomplished for humanity by the so-called Unitarian movement. Being expected, as I understand, to communicate something about my personal life, I should, however, wish to allude to myself only in so far as my own experience has brought me in contact with the great cause of rational religion which has united us here on this occasion.

Brought up, as probably not a few here present were, in the conventional orthodox creed of my country, I felt, while yet almost a youth, the imperative necessity of carefully testing the authority upon which were based the beliefs inculcated into me from infancy. This, naturally, very soon elicited misgivings as to the reliableness of the miraculous and dogmatic element, until then inseparably interwoven in my mind with the true religious spirit. This true spirit I valued so highly that I felt an inexpressible dread merely at the thought of the possibility of having to give it up should the external authority I was questioning prove untenable. Only those who in complete solitude have themselves struggled through this period of doubt and search can, I think, form any adequate idea of the mental and spiritual anguish one suffers when, one by one, all the supports upon which one's relation to the Eternal seemed to have been built are shattered by the merciless logic of one's reason, when all firm ground seems to disappear from under one's feet, and one feels oneself hurling into an abyss of darkness and despair.

My mental sufferings were increased by yet another class of most disturbing doubts, which arose in my mind at that same period. Being then an officer of the Imperial Guards, my social activity drew me into direct participation in the evils of the existing State organisation; but the ethical aspect of Christ's teaching, which had always had a deep attraction for me, was by degrees disclosing itself more and more clearly to my understanding, and at last I got a glimpse of the practical consequences bound to ensue if men did indeed apply in their relations to one another the principle of love and brotherhood, in the simple and direct sense expressed in the teaching, the life and the death of Jesus. And this glimpse was sufficient to reveal to me how completely the life I was leading, as well as that of those around me, and, as far as I then knew, of all humanity—was contradicting Christ's Christianity. It appeared to me that mankind, although outwardly so ostentatiously exalting his teaching, not only refrained from practically realising it, but did not even theoretically recognise its true meaning. This observation, which was not shared by anyone around me, nor by anyone I then knew of, engendered in my mind the fear that I was losing my senses; for could it possibly be that of all men living and who had lived for the last 1800 years I was the only one to understand Christ correctly?

These two insurmountable—as they appeared to me—and yet unremovable difficulties utterly deprived me of all peace, haunting me day and night, until I indeed felt as if I was going mad. But the same power of truth which propelled me into this investigation eventually brought me safely through the abyss, as it is sure to do with every human soul in the same position, provided it be the truth only and the truth at any cost which is being sought. And when I at last again saw the light and rested my feet on firm ground, together with the peace of mind I attained I also had the joy of learning that I was not alone, but that there had been, and were, many men who had gone through similar experiences and been brought to the same conclusions.

As to what precisely these conclusions were I need not spend words to explain, for it will be sufficient to mention that my first or "abstract" difficulty was solved on lines which, as I have since learnt, Unitarian thinkers have as a body examined and expressed in the most conscientious, able and exhaustive manner. And my second or "practical" difficulty brought me to that understanding of the application of Christ's teaching to conduct which has been so clearly and so widely propagated of late years in the writings of Leo Tolstoy. Close personal friendship with him, the study of Unitarian and kindred literature, as well as intercourse with many minds advancing in the same direction, have, since I passed through my previous spiritual crisis, been of invaluable help to me in the further development of my consciousness. And having myself experienced the agonising ordeal of extricating oneself without any human help from the religious errors one has been brought up in, I naturally feel a deep desire to contribute, as far as in me lies, to the popularisation amongst my fellowmen of what has already been attained in this respect by the best representatives of liberal religious thought.

In Russia, chiefly owing to the Governmental and orthodox censorship of printed books, we are unfortunately altogether bereft of published literature presenting a free and rational investigation of religious matters; whereas, on the other hand, pseudo-scientific works of the purely materialistic school of thought enjoy a large circulation amongst the more educated classes. Consequently those, who, not satisfied with the coarsely superstitious form of Religion offered by the Orthodox Greek Church search for further enlightenment, find in Russian literature no help towards a more rational Religion, and generally either fall head foremost into the opposite extreme, *i.e.*, into the equally groundless and dogmatical superstition of Atheism, or else fall back upon the primitive theology of the Church, concluding that reason and faith cannot possibly be reconciled, and that, therefore, the more illogical and senseless one's religion is, the likelier it is to be true, there being in it greater scope for faith and less danger of intrusion on the part of the carnal intellect—a point of view, which, as we all know, is not limited to any one country or group of believers.

Being at the present time in England, occupied with publishing in Russian and introducing into my country books printed irrespective of the Governmental censorship, I have included in these editions a series of works representing that rational attitude towards religious truths which is so powerfully developed in Unitarian literature. And I may here mention that it is with a feeling of deep gratitude and joy I have accepted some valuable help most kindly afforded me for this purpose by the British and Foreign Unitarian Association.

These publications will, I am quite certain, prove exceedingly useful in the cause of true religious enlightenment in Russia. And not only will the educated classes profit by them, but also the peasants and working men.

The average Russian peasant, owing to the Government's compulsory demands of conformity with the Church, and to the hypnotic influence of Church ceremonies, has a kind of idolatrous awe of those rites, images, relics, &c., which form the essential part of public worship in the Established Church, although during the last thirty years or so he is becoming much more indifferent to this formal, conventional, and grossly superstitious mode of worship. On the other hand, he has always had a deep sense of the true spirit of Christianity, and in his patient, forbearing, good-natured and industrious life offers for the most part a remarkable example of its practical realisation.

The contrast between his relations to the idolatrous Church theology artificially inculcated into him by the Government, and to the true Christian ideal is graphically manifested in the ancient Russian national proverbs on these subjects, in which the priests are always treated with disdain and contempt, whereas the Spirit of God and the teaching of Christ are invariably alluded to with the greatest reverence and approbation; and the sense of man's complete dependence upon the Higher Power is most touchingly insisted upon.

The moment the Russian peasant has the leisure and opportunity to think for himself, he inevitably assumes a critical attitude towards the State dogmas and senseless ritual of the official Church, and practically becomes what is termed a "Sectarian," but which really is a return to a purer and truer conception of the Christian teaching. Many "sects" of the most various kinds have thus developed in Russia, correspondingly to the different character of religious aspirations and external influences. At one time what is in England known as "Evangelical" propaganda was very active among the Russian working classes, owing in a great measure to influence from abroad. But of late a deeper and more independent development in the direction of a rational attitude towards religious questions has been pronouncing itself. It is most interesting and at times heart-rending to witness with what effort and difficulty individual peasant thinkers of this latter category, in their endeavours to extricate themselves from the traditional orthodox distortions of religious conceptions, have, quite alone, without any scientific culture, and merely by the help of their natural common sense, to travel over the whole of the controversial ground which sometimes offers such perplexing obstacles even to those of us who have had the advantage of profit-

* A paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Thursday afternoon, May 30.

ing by the highest enlightenment attained by the collective human mind.

In this connection it is a characteristic fact that a community of so-called "sectarians," known under the name of "Doukhobors" (at present living in Canada), almost entirely illiterate, acquainted with the Christian teaching exclusively through oral tradition, and having up to quite lately possessed neither Bible nor Gospel in written form—that this religious community is in comparison with all other Russian "sects" endowed with the deepest spiritual insight into the Christian truth, and with a discernment of religious problems not always enjoyed by those who approach these problems through the medium of the written Book, where the dead letter is so apt to extinguish the live substance. It should also be remarked that it is these same "Doukhobors"—the most rational of religious communities—who are at the same time the most fearless, straightforward and consistent in the practical realisation in their conduct of the teaching of Christ, at times effecting in their individual and social life the nearest approach to the kingdom of God which has yet been attained on earth.

This group, however, forms a solitary exception in its complete freedom from all theological trammels, and the more fortunate they may appear to us in this respect, the greater sympathy and help do those other seekers after truth among the Russian people who do not enjoy these great advantages deserve on our part. It is, of course, impossible in the space of a few minutes to give, even in outline, any adequate idea of the position of progressive religious thought in Russia at the present time. And if I have allowed myself to touch at all upon this subject, it has been merely to emphasise the fact, that acquaintance with the results of Unitarian research and thought would, at the present juncture, afford the more advanced sections of the Russian people the greatest possible help in their efforts to extricate themselves from formal dogma and superstitious theology without at the same time surrendering their hold upon what they feel to be really valuable and essential in Religion, which many Atheist agitators would be so glad to see them do.

I would like to conclude by giving expression to a few thoughts which fill my mind in connection with the desirable further development of the bright and hopeful religious movement we are all participating in, each in his own particular way. We all, I trust, agree that a movement of this kind, if it be indeed vital, is essentially progressive; and that, therefore, it is destined to achieve in the unlimited future a yet greater degree of progress than has been attained in the past. Our object, consequently, on such occasions as the present one, I assume should not be restricted merely to the contemplation of the advantages already realised, which in itself undoubtedly affords a most lawful satisfaction and encouragement; but our eyes should also be directed towards the goal which has yet to be approached. And for this purpose it is well that we should not only congratulate one another on the merits and successes of the cause uniting us, but should also mutually unburden our sense of the shortcomings and inconsistencies, which it seems desirable in the future to overcome.

By whatever names we may designate our views—whether we call ourselves Christians or Atheists, Socialists or Anarchists, Ethicists, Humanitarians, or anything else—in one thing at any rate most of us do at the present day agree, and that is in accepting the idea of universal brotherhood or the mutual solidarity of the human race. This principle is most solemnly professed at all meetings for public worship; it is brilliantly dilated upon by progressive reformers of every kind, and enthusiastically applauded by their fascinated audiences.

While, however, finding such soothing satisfaction in its verbal proclamation, and being so keenly desirous of impressing on others its moral obligation, do we really grasp the actual bearing of this momentous truth we are so lavish in asseverating?

If we do not merely play with words, this principle implies neither more nor less than that we should treat absolutely every human being as we would wish to be treated ourselves, and as we do treat those nearest and dearest to us. We should consequently share all we have with any one who is in need of it, as we naturally would with our brother, parent or child, for whose welfare we are ready, if necessary, to sacrifice our all. Were our attitude towards our fellowmen really such, it is obvious that, with the extreme want and destitution surrounding us, we should very soon find ourselves surrendering the possession of all our property and reduced to the same level as our penniless neighbours.

As a matter of fact, however, we are not doing this, nor are we even desirous of becoming capable of so doing. We should shrink with terror and dismay at the very idea of the inevitable and seemingly disastrous consequences such conduct would involve for ourselves and those we love.

This being so, it is, I think, most important that we should at least have the courage to face the truth and candidly recognise our glaring inconsistency, however humiliating and painful such a confession may be to us. Indeed, the more uncomfortable and miserable we may in consequence become the better will it be, seeing that progress is possible only in so far as one is dissatisfied with one's present condition.

Should this consciousness of having so much to develop and reform in ourselves somewhat suppress the fervour of our efforts at improving others, we need not be cast down, for the more genuine earnestness and the less self-deception and cant will there be; and what may appear to be lost in the scope of our social activity will assuredly be gained in the sincerity of our motives and the intensity of our action.

And it is this, after all, which is the most essential: the intrinsic value, as well as the influence for good of our lives, ultimately depending not so much on what we *preach* as on what we *are*.

It is, of course, unnecessary to add that were we to develop in ourselves this Christian attitude towards all our fellow men, as towards our nearest relatives, prisons and workhouses, law-courts and gallows, armies and police, class privileges and capitalistic advantages, individual ownership of land and of the instruments of production, and all other iniquities of the kind, would vanish from our lives, together with the injustice, suffering, misery and hatred they represent and produce; for we should become as incapable of participating in all these evils in relation to any one as we now are of introducing them into the circle of our families.

In the time of the abolition of slavery in America, if I am rightly informed, of all religious denominations it was some of the members of the Unitarian Church who were almost the only representatives of any religious body who had the courage and sincerity to stand out in favour of the oppressed race. And now that the time has come for the liberation of the working masses from the not less atrocious economical and political slavery of our days, is it too much to desire and to hope that the representatives of modern Unitarianism will act up to the high social standard they so gloriously attained in the past? At all events it is certainly the sacred duty of every individual who accepts Christ as his master, and wishes to be true to his spirit, to study, appreciate and support that progressive humanitarian movement which is now so universally and authoritatively manifesting itself in the various branches of advanced reform. It would indeed be sad and humiliating were the spirit of Christ's teaching to be imperceptibly transferred from his acknowledged followers to those who nominally repudiate him, but in practice are the most active promulgators of right and just relations between men; and were we, who profess the Christian ideal, to find ourselves merely conquerors of abstract theological error, cut off from participation in the practical social progress of mankind.

Approach towards unity is the direction which all true mental and spiritual progress of mankind inevitably takes. Unity is the ideal which one naturally more especially associates with the particular movement which has accepted the designation of Unitarian, if this term be understood in its larger meaning. Unitarianism has in the past rendered humanity so enormous a service towards the unification of religion by liberating universal truth from the net of irrational and mutually antagonistic superstitions it was entangled in, that one naturally longs to see Unitarianism in the future render in the domain of feeling the same service it has hitherto rendered in the sphere of reason, by participation in the levelling of all those egotistical barriers which prevent men from behaving towards other men as the children of one heavenly Father inevitably would, if only they did indeed realise the brotherhood which unites them.

Thanking this assembly of fellow men and fellow seekers after truth for having allowed me to express myself, I earnestly hope that no one will deem it out of place that speaking in a country which enjoys complete freedom of speech, and addressing a religious body distinguished, above all others, by the independence of thought it encourages, I have allowed myself frankly to give vent to that which was uppermost in my mind on the present occasion.

EDUCATION is the chief business of the nation, for everything depends upon it. True education is the full and harmonious development of the child from the cradle to maturity, so that it may grow up to be actually all that it is by nature capable of being.—*Charles Hargrove.*

THE SUNDAY SCHOOL ASSOCIATION.

THE annual meeting of this Association, held on Tuesday morning, May 28, at the King's Hall, Holborn, we have already briefly chronicled, and have published an abstract of the annual report. What we propose now is to record some of the speeches at the meeting.

The adoption of the report, moved by the President, the Rev. H. ENFIELD DOWSON, was seconded by the Rev. L. DE B. KLEIN, and supported by the Revs. W. G. TARRANT, L. G. WILSON (Hopedale, Mass.), and J. J. WRIGHT.

Dr. KLEIN, referring to the historical sketch with which the report opened, showing the progress of the Association from its foundation in May, 1834, up to the present time, when there were 281 schools making returns, with 3,600 teachers and nearly 33,000 scholars, said that it was a study in evolution, telling how great things grew out of small beginnings—an encouraging lesson which they all needed. But while they had been so successful in point of numbers, in their publications, and in other matters, there might be certain points in the work still awaiting development. The great aim of their schools must now be the true religious education of the children, according to the highest ideals and the most enlightened conceptions. It was religion that must be taught, not the history of the Jews, or the geography of Palestine or Egypt, or even the history of religion. Those things ministered to the study of religion, but they were not religion. A mechanical study of the prophets, and of the letter of religion, might be as little helpful as bondage to a creed. Religion is the life of the soul, which is expressed in the moralities of which the soul is capable; therefore they must teach morality in its highest form, steeped in reverence, with noble ideals inspired by the greatest minds. In their teaching of the Bible they must face the fact that as minds and visions have enlarged, so must the teaching of religion to their children be enlarged. They must teach their teachers, and in that connection he was deeply grateful for all the interest that had been shown in the work of the Oxford Summer School. Their teaching must be from the beginning progressive, representing a true orderly progress in the mind of the child, taking up the aspects of life calculated to make the child a true citizen, truly religious, realising the connection between the facts of life and the principles of religion. Then with the widening of thought and of the heart they would be able to see beyond all sectional aims to the glorious conception of a church co-extensive with mankind, and worthy to be called the Church of Humanity.

The Rev. W. G. TARRANT spoke of the admirable work of the Day School, not only in giving secular education but in exerting influence on character; but still the work of the Sunday-school was needed, and they must realise that they were engaged in nothing less than the ministry of Christ, of the Gospel to children. If there was teaching and consolation in their ministry to grown-up people, so must it be to the children. It was a blessed thing to be brought into contact with humanity in its earliest stages, to assist the bud to open, to help God's sunshine to touch the young life.

The Rev. L. G. WILSON tendered the cordial greetings of the American Sunday School Society, and spoke of the close community of aim, and the mutual obligations in the matter of literature, which united the schools of the two countries.

The Rev. J. J. WRIGHT spoke of the growing difficulty of Sunday-school work, because of the higher duties now laid upon them. Their ideal of religious education was to train their young people in the art of doing right in relation to others, to their country and other countries, to Nature and to God. The need was very great, and never was more attention given to that cultivation of character than in the present time. Many of their teachers were longing and praying to be more able to give their scholars a sense of God, of His good laws, to make them feel the joy of duty and the charm of Christ-likeness. Even when they had the best apparatus, they knew that only by their own mind and heart and soul could any good result be produced. Only mind could educate mind, heart touch heart and soul influence soul.

The appointment of the officers and committee, with the Right Hon. Lady O'Hagan as President, was moved by the Rev. W. NAPIER, and seconded by the Rev. T. A. THOMAS, who gave interesting particulars as to the schools in Ireland and Wales respectively.

The welcome to representatives of affiliated and kindred societies was moved from the chair, and response was made by the Rev. S. A. STEINTHAL, who, at the annual meeting fifty years ago, had responded to a similar resolution, and by the Rev. E. MONTET, D.D., of Geneva, who warmly acknowledged the welcome accorded to the foreign visitors, and spoke of the close sympathy which united those who were pledged to the liberal movement in religion in different countries.

Addresses were then given by the PRESIDENT on "Retrospect," and by the Rev. C. J. STREET and Miss MARIAN PRITCHARD on "Outlook." These addresses, we understand, are to be included in the volume of *The Helper* for 1902, which is to be edited by the Rev. W. G. Tarrant.

THE PRESIDENT'S "RETROSPECT."

Looking back over the history of Sunday-schools in this country, he described the condition of the children of the masses, when the compassion of Robert Raikes was stirred on their behalf, poor little drudges, in their scanty leisure left to idleness and barbarism. There had been Sunday-schools before, such as Cardinal Borromeo's in Italy in the sixteenth century and Theophilus Lindsey's and Mrs. Cappe's earlier in the eighteenth century, but the general movement began with the school established by Raikes at Gloucester in 1780, and rapidly spread from the Church of England to other religious bodies. Adam Smith and Cowper bore testimony to their value, and John Wesley wrote in 1784, "I find these schools springing up wherever I go," and three years later, "These schools will be one great means of reviving religion throughout the kingdom."

None took up the work of Sunday-schools more earnestly than our own forefathers, and a number of school centenaries have recently been celebrated. A great work was done in providing the elements of education, and in our schools the line was never sharply drawn between religious and secular teaching. The influence of the teacher's character was the great thing, and the teaching of the first elements of reading and writing was a truly religious work. He recalled the memory of Travers Madge as an ideal Sunday-school teacher. Methods and subjects of instruction were as the small dust of the balance compared with the real thing, which was a spirit like that of Travers Madge, a Christ-like spirit. And now, when there was no longer need for them to teach the elements of education, and they could give their whole attention to the culture of mind and soul, seeking to impart enlightened knowledge of religion, of the Bible, of Nature and of God, there was more need than ever for them to realise the importance of character, and the highest kind of personal influence. There was a tendency among teachers and scholars to take things easily, and to place relaxation before high culture and effort of mind and spirit to rise to higher life. It was part of the spirit of an age given over to luxury and pleasure, without the grit of their fathers; and they must gird up the loins of their minds afresh. They had a splendid lead from the Association in the matter of literature, and teachers must take up their work with fresh zeal and application, realising the fresh inspiration to be found in the Bible, and above all in discipleship to Jesus of Nazareth. Their great aim was to exert the best personal influence over the children, and this they would achieve as they realised that the knowledge of Jesus was not out of date, but that to know him as he was, and to come under his living touch was the most vital need of their moral and spiritual life.

THE REV. C. J. STREET'S "OUTLOOK."

The annual report, he said, showed a falling-off in the number of scholars, and especially of those over sixteen years of age. It was a tendency deplored by all religious bodies, and it must rouse them in the new century to set their house in order, and make the schools too attractive to be forsaken. The inheritance of the past left them a unique opportunity, but their schools must be adapted to the needs of the new time.

The Sunday-school was the Church's way of influencing the young for good, and he mentioned four directions in which improvement was needed. (1) More system in the lessons, from the infants up to the adults. Much valuable energy was wasted from the lack of continuity in the teaching. (2) The teaching must be brought into closer touch with daily life, to lead the young, in the name of religion, to take a vital interest in all matters affecting the welfare of the community, and questions that go to the root of daily life. (3) The whole atmosphere of the school must be religious, with a happy sense that everything was done to the glory of God and for the advancement of His kingdom. (4) They must develop the independent life of the scholars, and teach them to think for themselves.

The Sunday-school of the twentieth century, as he conceived it, would lay the chief stress upon character and conduct, making the children feel that personality was the greatest gift of God to man and the central fact of religion. It would lead them to a sense of God's immanence and direct

relationship to every individual soul. It would make them feel the sacredness and dignity of life. Following in the line of the philanthropic zeal of the last century, it would teach the rising generation the claims and rights of other human souls on their attention and love. The great lessons of the Brotherhood of Humanity would be pressed home, and the supreme joy to be found in sacrifice. There would be distinctive theological teaching, rational and based on the eternal facts of human nature, that would be an adequate embodiment and protection of the religious spirit; and this Bible (at last discovered) would take a more important place than ever in the teaching of the future. The glorious personality of Jesus, emerging as never before from the pages of the New Testament, would become with new graciousness the possession of humanity, the seal of its promise, the prophecy of its immortal destiny in union with the Divine. Science would be treated as the handmaiden of God, and social problems would be frankly faced and faithfully discussed in the higher classes, as matters with which living religion was bound to deal. And finally the school would deliberately make itself into a training school for the church, preparation classes leading the young people every year to enter into the larger fellowship of the congregation. So the school would retain the elder scholars at the most critical period, and would give to the young a new and living interest in the things which touch them most nearly.

MISS MARIAN PRITCHARD'S ADDRESS.

Our President has taken a "backward looking glance" over the Sunday-school of the past. Mr. Street, in his speech on the Outlook, has urged that our methods need readaptation from time to time in order that this important institution may be better able to meet its changing conditions. I, too, have been asked to speak on Our Outlook.

A few weeks ago I had the privilege of visiting the collection of pictures by Spanish artists now on loan at the Guildhall. In the first room, placed above the little gallery, I saw one picture that struck me with great interest, both for its own sake and because, as a sort of parable picture, it seemed to focus within itself some of the thoughts to which I wanted to give expression at our meeting to-day.

The picture is called "The Chair of Philip II.," the chair being a rough seat hewn out of the rocky summit of a high hill, overlooking the plain where stands the Escurial—palace and monastery. It was the habit of the King to go up this mount in order to overlook the great building then in course of erection; and the picture shows the King seated there while his minister, scroll in hand, reads an account of the progress of the work. Dark thundery clouds are gathered over the plain below; but above, the light is breaking through, bathing the hill-top with a soft and beautiful radiance.

Does not this picture suggest a parable for us, for are we not all concerned with the building of the "living Temple of God"? Idle passers-by may, and often do, wonder at the trouble we are giving ourselves, and even grumble at the dust and turmoil. "Why can't you let the things alone?" they cry; "the plain looked much better as it was." Well, perhaps if these idlers would allow themselves even to be carried (as was the King) up the mountain, they might yet be able to discern, among the dust and seeming confusion, some signs that would at least show promise of a worthy edifice.

But, friends, we are not this morning concerned with the passers-by, but with ourselves, some of the lowly labourers striving to help in this heavenly building. Sometimes we grow dissatisfied; life is so short and our powers so feeble; the one tiny brick which we can hope to place is so unimportant; we strive and strive, and after all, what a little building up results; shall we not lay down our tools and give up altogether?

Lay down our tools for a little while? Yes, perhaps, but give up, never! We are but a little tired and need to be refreshed. So let us mount the high hill, and breathe the pure air; let us go in company, and in this "together-hood" look down over our work, gathering counsel, encouragement and hope from one another.

The dark cloud may be for the moment over our work, but above the light is breaking through and falling over the hill-top, which now in truth becomes for us a Mount of Transfiguration. May this week be thus symbolised in our hearts!

And further. It is good to go up aloft in order to see how our work fits in with its surrounding parts. For although, when occupied with our daily labours on the plain, we are able to note what lies just under our hand, yet it is only by mounting from time to time and looking upon the work *from above*, that we can see how our portion fits in with the rest and where it requires modification or remodelling.

What, then, have we to learn from such an outlook as we have been able to take during the past century? Many things, of course, but I should like to lay stress upon three of these.

First, students of all branches of scientific thought, whether of philosophy or natural science, are finding out and teaching us more clearly than ever that *everything is governed by law*, and that the day will come when the word "chance" will have no place in our language. Therefore we must strive to set our lives in harmony with these laws; we must learn ourselves, and we must teach our children, to be obedient to the divine *must*; mark, I say *divine* must; for the human *must* is oft-times the divine *must not!* and the saying "Whatever a man sows that also shall he reap" will be recognised as words of veritable hope and of warning, too.

Second, noting the *divine patience* displayed in the working out of the laws which govern the universe we shall strive also after that spirit of patience, through the lack of which so much of our work in the past has been hasty, imperfect, and even mischievous.

And thirdly. The knowledge that the universe is governed by law, and that that law is beneficent, leads us to the ever deepening conviction that Love and Wisdom are at the root of all things, and these are enshrined in our thoughts of God, our Heavenly Father. This simple faith in God is uplifting, full of joy and cheer; and I hold that he who, while professing such belief yet persistently looks to the gloomy side of things, is untrue to his profession; for surely—as our friend, Mr. Horton, President of our S. S. Association in America, whom we should have so gladly welcomed among us to-day, has well said—"He that hath a sunny faith should let his light shine."

Let us take heart, then, let us be joyful in the Lord, in our work and in our whole life. And when clouds are dark and gloomy, as they often are, around our heads or around those of our friends, our faith in God will help us, and we shall

look sunward, and with faces golden,
Speak to each other softly of a hope.

So, toiling, rejoicing, sorrowing, onward through life we shall go, leading our scholars, and our scholars leading us, until the time comes for us each to lay down our tools; but feeling sure that the building will still go on until at last the Divine edifice of God, the Living Temple of Humanity, will be completed, and all creation shall cry aloud "Behold it is very good."

THE NEW CENTURY MEETINGS.

WE give below a list of the Foreign Delegates and others and Representatives of District Associations and Sunday School Societies.

Foreign Delegates.

America—Dr. S. M. and Mrs. Crothers, Miss H. James, Mr. John Fretwell, Rev. C. W. Wendté, Rev. L. G. and Mrs. Wilson.

Australia—Mr. J. M. Alexander.

Belgium—Rev. James Hocart.

Capetown—Mr. W. S. Woodhead.

Denmark—Mrs. Karen Sass, Miss Mary Bess Westenholz.

France—Prof. G. Bonet-Maury, D.D., Rev. E. M. and Madame Fontanès, Prof. Jean Réville, D.D.

Germany—Dr. C. Schieler, Mr. Theodore Rupp.

Holland—Prof. B. D. Eerdmans, D.D., Rev. F. C. Fleischer, Rev. P. N. Hugenholtz.

Hungary—Rev. Nicholas Jozan.

Iceland—Dr. Jan Stefansson.

India—Mr. B. C. and Mrs. Ghosh, Mr. S. P. Kelkar.

Italy—Rev. Tony André and Signor F. Bracciforti.

Russia—Mr. V. Tchertkoff.

Switzerland—Prof. Edouard Montet, D.D.

Delegates from District Associations and Societies.

East Cheshire Union—Revs. H. E. Dowson and B. C. Constable.

Eastern Union—Mr. R. W. Ladell, Mr. H. S. Blazeby, and Rev. Alfred Hall.

Liverpool District Association—Rev. L. de Beaumont Klein, Mr. Richard Robinson, Mr. B. P. Burroughs, and Rev. H. D. Roberts.

London District Society—Mr. David Martineau, Mr. G. H. Clennell and Rev. J. E. Stronge.

London and South Eastern Counties Provincial Assembly—Revs. W. G. Tarrant, F. Allen and T. E. M. Edwards.

Manchester District Association—Revs. J. A. Pearson and Charles Roper.

Midland Christian Union—Revs. L. P. Jacks and A. A. Charlesworth.

North and East Lancashire Mission—Mr. T. Harwood, and Rev. R. T. Herford.

North Midland Association—Mr. F. Winser and Rev. Henry Gow.

Northumberland and Durham Unitarian Association—Mr. E. H. Coysh and Mr. J. Duncan Donald.

Southern Unitarian Association—Mr. J. Cogan Conway, Miss E. J. Spencer and Mr. F. Pinnock.

Western Union—Rev. H. Shaen Solly, Mr. P. J. Worsley, Revs. A. N. Blatchford and T. B. Broadrick.

Yorkshire Union—Mr. Grosvenor Talbot, Mr. E. Basil Lupton and Miss Brown.

South Wales Unitarian Association—Mr. L. N. Williams.

South East Wales Society—Mr. H. Woolcott Thompson, Rev. D. J. Williams and Mr. John Lewis.

Scottish Unitarian Association— Mr. James Graham.

Irish Non-Subscribing Association—Revs. W. Napier, J. A. Kelly and Jas. Kennedy.

United Presbytery of Munster—Rev. G. H. Vance.

Sustentation Fund—Mr. William Long and Mr. A. W. Worthington.

Missionary Conference—Rev. W. R. Shanks.

Sunday School Society Delegates.

Bolton District S.S. Union—Rev. A. H. Dolphin.

Bury District S.S. Union—Mr. W. Stephenson.

East London Unitarian S.S. Union—Mr. H. W. E. Noel.

Irish Non-Subscribing Association—Rev. W. Napier.

Liverpool S.S. Society—Rev. Dr. Klein.

London S.S. Society—Mr. Howard Young, LL.B.

Manchester District S.S. Association—Rev. S. A. Steinthal, Mr. G. H. Leigh, Rev. John Moore, Rev. W. Holmshaw, Mr. David A. Little.

Manchester S.S. Union—Rev. W. R. Shanks.

Merthyr and Aberdare S.S.Union—Rev. D. J. Williams.

Midland S.S.A.—Miss Youngerman.

North Cheshire Unitarian S.S. Union—Rev. Noah Green.

North East Lancashire S.S. Union—Mr. Peter Bibby.

North Midland S.S. Association—Rev. W. Whitaker.

Scottish Unitarian S.S. Union—Rev. H. Williamson.

South Cheshire District Association and S.S. Union—Rev. G. A. Payne.

South Eastern S.S. Union—Rev. J. J. Marten.

South Wales S.S. Association—Rev. T. Arthur Thomas.

Southern S.S. Association—Rev. E. S. Anthony.

Western S.S. Union—Rev. H. S. Solly.

Yorkshire Unitarian S.S. Union—Mr. Chas. H. Boyle.

We hope next week to publish a list, as complete as possible, of the ministers and delegates of congregations present at the meetings.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. H. Kemp, 10s. 6d.; Mr. W. Spiller, £5; Miss S. E. Cooper, 10s. 6d.; Mr. John Warren, £1 1s.; Miss Warren, £1 1s.; Mrs. Evans, 10s.; Mrs. W. G. Harrison, £2 2s.; Mrs. Haynes, 10s.; Mrs. Wood, 10s. 6d.; Miss Tripe, 10s. 6d.

SCOTTISH UNITARIAN ASSOCIATION.

AT a well-attended meeting of the Committee of the above Association, held at Glasgow last week, Mr. JAMES GRAHAM, president, gave his report on his visit to the Twentieth Century Meetings as the Association delegate, and received the thanks of the Committee. Thereafter the secretary, Mr. SEMPLE, read the correspondence which had passed between Mr. Bowie and himself on the subject of the representation of this Association on the Committee of the British and Foreign Unitarian Association, which was followed by considerable discussion. The Committee unanimously resolved to record their disappointment that the Scottish Association still remains unrepresented. The position of Scotland in the councils of the British and Foreign Unitarian Association was felt to be invidious and ridiculous in view of the fact that a very large sum of money was yearly expended in Scotland without consultation with the Association there—a policy entirely inconsistent with the terms of Mr. McQuaker's will. It was resolved that the Committee take all possible means to have the above anomaly rectified. The Committee also considered an important offer from the Free Christian Church at Kilmarnock, in pursuance of a resolution of the congregation that the site and buildings in Clerk's-lane should be "sold absolutely to the Scottish Unitarian Association for £650, plus expense of sale and transfer, with immediate entry."

It was unanimously agreed that this offer be accepted, and that steps be at once taken to affect a legal transfer of the buildings. The new trustees will be the president, secretary, and treasurer of the Scottish Unitarian Association. The *Kilmarnock Standard* of June 9, referring to the change in owership of the Clerk's Lane Church, added the following historical note:—

> Originally a church of the Secession body, it was the scene of Dr. Morison's expulsion and the starting point of the Evangelical Union—Dr. Bathgate, Mr. Black, and Mr. Hislop, Mr. Borland (now parish minister of Yarrow), and Mr. Forrest (now of the Unitarian Church Glasgow), following Dr. Morison in the E.U. ministry in Clerk's Lane. In 1886 Mr. Forrest and the congregation withdrew from the Union, and it began an independent career under the designation "Free Christian Church." On Mr. Forrest taking up the M'Quaker Lectureship in 1890, he was succeeded in Clerk's Lane by Mr. Alex. Webster, who, after a few years' residence here, returned to Aberdeen, his successors being Mr. Scott and Mr. Henderson. At present the congregation is without a settled minister.

PUBLIC opinion expresses what men will to do: not their inward perceptions. All kinds of crimes have been countenanced by public opinion, in some age or nation, but we cannot as easily show how far they were sustained by reason and conscience in each individual. Coleridge defines public opinion as "the average prejudices of the community." Woe unto those who have no safer guide of principles and practice than this "average of prejudices." Feeble wanderers are they, following a flickering Jack-a-lantern, when there is a calm, bright pole-star, for ever above the horison, to guide their steps, if they would but look to it.—*Mrs. Child.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"OUR YOUNGEST BROTHER."

SIR,—None who were at Essex Hall on the morning of May 30 will have forgotten the charming little speech of Miss Westenholz about "our youngest brother," the little Unitarian Congregation at Copenhagen. Since coming home, I have read in the organ of that body, "Lys over Landet," the report of the first annual general meeting of this "Free Church Association," held on the 18th of the month. There I read that the congregation had just succeeded in engaging for three years a room in the building of the Students' Association. The expenditure for the year was about £116 including the pastor's stipend, and the income about £118. The new quarters are rented at about £16 a year, and the Committee consider the financial outlook satisfactory. A charge, however, has to be made for admission to the services, and it was felt that it would be a very great gain if this could be dispensed with. Passing from finance, the meeting proceeded to discuss the "programme" of the Society, and finally agreed, almost unanimously, on the following:—

"The Free Church Association" has for its object:

1. To establish Christian Congregations in this country which shall acknowledge faith in the Father, the only true God, and labour to promote such acknowledgment either within or without the Church of the People.

2. To work for the spread of religious enlightenment by voice and pen, in part by the holding of weekly religious services, as opportunity occurs by lectures, and eventually by the publication of tracts of a free-thinking, undogmatic, and religious tenour.

"The Free Church Association" is not bound by any fixed Confession of Faith, but offers a welcome to all who sympathise with our object and are willing to unite with us in the worship of God and the service of Man in the spirit of Jesus and in the love of Truth.

The meeting subsequently discussed the raising of a special fund for the purchase of an organ and other purposes. Miss Westenholz announced that she had opened an account in the name of the Society at the bank, and she invited small contributions from time to time. It was stated that an organ could be bought for about £16, and this amount was promptly offered on loan, but our friend "set herself against buying the organ before they had the money, and would have nothing to do with borrowing it."

The first service in the new quarters was attended by about 200 persons, and Pastor Birkedal preached a sermon full of encouragement and hope.

As I hope to have the great pleasure of visiting "our youngest brother" next month I have thought that some of your readers might like to send by me some little offering of goodwill. It would be very pleasant, at any rate, to tell our friends that it would be a privilege to us to help them with the organ. Any well-wishers who will do me the honour of making me their messenger must be so good as to write to me *in the course of next*

week. I will gladly take charge of shillings and half-crowns.

RICHARD A. ARMSTRONG.
5, Marmion-road, Liverpool, S.,
June 10.

A PILGRIMAGE TO CATTERICK.

SIR,—Fifty-two years ago—on August 28, 1849—there was a "pilgrimage" of North of England Unitarians to Catterick, near Richmond, in Yorkshire, "in commemoration of the excellent Theophilus Lindsey," who resigned the living of Catterick in 1774 and proceeded to London, where he instituted the Essex-street Chapel (now Essex Hall), the first distinctively Unitarian place of worship in London. The hundred members who composed the party assembled at Richmond, and after visiting the Castle, a relic of feudal times and once the abode of a princely and powerful race, allied both by blood and marriage to the Royal Family of England, wended their way along the lovely Swale to the interesting and extensive ruins of Easby Abbey, originally founded in the twelfth century and inhabited by "White Canons." Strolling further to Catterick they gathered in a long room abutting the burial ground, and held their commemoration service. Mr. Brown, who was mainly responsible for the Barnard Castle Unitarian Church; the Rev. Wm. Turner, then eighty-seven years of age; the Rev. Geo. Harris, of Newcastle; the Rev. Mr. Frankland, of Malton; the Revs. J. C. Meek and James M'Dowell, of Stockton; the Rev. Mr. Wright, of Sunderland; and the Rev. Mr. Ryland, and other gentlemen whose names are still familiar to Unitarians in the North, were prominent in the interesting proceedings. The Rev. Wm. Turner was a link with the past. He remembered the Rev. Theophilus Lindsey, his wife, and Miss Harrison, who later married the Rev. N. Cappe, minister of St. Saviourgate Chapel, York, making their first call after bidding farewell to Catterick, at his father's house in Wakefield.

Visiting Catterick recently the two members, whose names are subjoined, found a lady there who well remembered the "pilgrimage." Catterick has not changed much since that time, and it has many other historical associations that render it interesting. The Tees Side Committee of Churches, as being nearest, are anxious to repeat the "pilgrimage" next month, and wish to take advantage of the publicity afforded by this paper to invite friends from all parts of England to join. Saturday, July 13, has been selected as the date of the pilgrimage, since on that day, from all parts of the north, the "pilgrims" may travel to and fro for a single fare. Many prominent ministers are being invited and expect to be present, and the Rev. Frank Walters, of Newcastle, has promised to read a paper on "The Character and Influence of Theophilus Lindsey." The programme will include visits to several places of interest and the scenery around Richmond is too well known for its beauty to require more than passing reference.

A substantial meat tea will be provided at about 1s. 6d. per head at Catterick, and, so far as is practicable, the proceedings of fifty-two years ago will be repeated. The Tees Side Committee of the Northumberland and Durham Unitarian Association are anticipating representatives from all parts, and later the Editor of this paper will be asked to afford a little space for further details. But in the meantime it is hoped that friends in all districts, particularly throughout Yorkshire, will be pleased to apply for full particulars to

JAMES MAWSON (President),
Cobden-street, Darlington;
or L. WORSTENHOLM (Hon. Sec.),
30, Crescent-road, Middlesborough.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—I shall be much obliged if you will allow me to announce in your columns that Mr. Oldland, of Piccadilly House, Westcliffe, Southend-on-Sea, has kindly consented to act as local hon. secretary for Bernard Cottage—the Seaside Home presented to the London Sunday School Society by Mrs. Bayle Bernard in 1899—in the place of Mr. R. Ewart Crane, resigned.

The attention of superintendents, teachers, &c., in our London Sunday-schools is specially called to this change.

A. BARNES, Hon. Secy.
Essex Hall, Essex-street, June.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberystwyth.—"One of the best festivals we have yet had," was the general verdict of those who were present at the tenth musical festival of the Unitarians of Cardiganshire. As a rule, it is held in rotation at one of our own chapels; but this year it had been decided to hold it at Aberystwyth; and there it was held on the 10th inst. The choirs, which numbered thirteen, accompanied by a large number of friends and sympathisers, were conveyed thither by two special excursion trains from Lampeter and Llandyssul. But before reaching the train, by far the greater number of them had to start from their homes as early as five or six in the morning, and had to be conveyed in brakes or other conveyances to the station. It says much for the enthusiasm of our people, which becomes especially evident on great occasions such as this, as well as for the completeness of the arrangements, that everything should have turned out so successfully and satisfactorily. The festival was held in a large hall, capable of seating about 800 people comfortably; and soon after eleven, when the service was advertised to commence, it was quite full, a large number being unable to find sitting accommodation. The President was the Rev. W. James, B.A., J.P., who delivered an interesting address, in which he gave a sketch of the history of the festival; and the Rev. Gwilym Evans, B.A., of Manchester College, acted as conductor. The service was introduced by the Rev. J. Davies, by reading a portion of scripture and prayer. Mr. Davies also delivered a short address. In all, seven tunes, two children's tunes, and two anthems (all in Welsh) were rendered in such magnificent style, and with such thrilling effect, as fully justified the verdict already quoted.

Croft.—The anniversary sermons were preached on Sunday last, afternoon and evening, by the Rev. A. H. Dolphin, of Leigh. Large numbers of friends came from Warrington (the Warrington choir kindly taking the musical part of the service), from Leigh, Chowbent, Hindley, Park-lane, and other places, so that not only was the chapel filled, but many listened from the graveyard. Tea was partaken of in the barn as usual by nearly 200 persons, and the collection amounted to £13 6s., which was considerably more than last year.

Edinburgh.—The Literary Society of St. Mark's Chapel had their annual outing to North Queensferry on Saturday, June 8. On their arrival friends from Kirkcaldy joined the party, and all spent a most enjoyable time together; the weather being brilliantly fine, added to the success of the picnic, which was unanimously pronounced one of the best the Society has had.

Hinckley.—The congregation had the pleasure on Sunday week of once more welcoming their friend, the Rev. N. Jozan, of Buda-Pesth. Mr. Jozan preached to a large congregation, and in the afternoon read to the Sunday-school and other friends the paper on "Hungarian Folk-Lore," which he had prepared for the International Council meeting in London.

Liverpool: North End Mission.—Mr. D. Delta Evans, who, since its inception in 1895, has been closely identified with the Welsh Unitarian movement in London, and until recently conducted the Welsh services in Essex Hall, has accepted an appointment as Assistant Missionary at the North End Domestic Mission, and will enter on his duties early in July. Mr. Evans, who was brought up as a Calvinistic Methodist, has published several tracts and pamphlets, both in Welsh and English, and a volume of essays, noticed at the time of publication in these columns.

London: Highgate.—On Whit-Sunday a somewhat unusual service was held in the Sunday-school. In order to enable all the teachers and senior scholars to attend the aggregate service at Essex Hall on the afternoon of that day, Mr. T. Elliot, one of the members of the church, was asked to give an address to all the younger scholars. He proposed holding a "Toy Service," which was successfully carried out. Each child brought a toy, and these gifts were arranged on tables in front of the platform, and afterwards conveyed to Winifred House and the Islington Workhouse Schools, to be distributed amongst the children. The address took the form of a fairy tale, a wooden horse relating his own life story in a most fascinating manner, and at the same time weaving in most valuable lessons for both old and young.

North-East Lancashire Sunday School Union.—On Sunday, June 9, the fourth annual United Service, in which all the schools of the Union are invited to take part, was held at Newchurch. The weather proving fine, a large congregation met in the chapel at three o'clock. Service was conducted by the Rev. F. W. Emms, of Rawtenstall, and special hymns from the Manchester Association's collection were sung. The address was given by Mr. Charles Wright, of Longsight, himself an old Newchurch Sunday scholar, and was listened to attentively by young and old. Mr. Wright's remarks, based upon the two words "Work and Win," part of the refrain of a hymn he remembered since his early days, were partly reminiscent, and it was interesting to hear of the early struggles of his brother, the Rev. J. J. Wright, now so well known amongst our little people in connection with "Young Days." The necessity of real, downright, earnest work, if we would reach any success worth the name, was insisted on and well illustrated by a number of stories. Tea was afterwards served in the school to the friends from the neighbouring schools, most of whom had walked considerable distances over the hills which surround Newchurch to be present at the service. A collection was made in aid of the Twentieth Century Fund of the Manchester District Sunday School Association.

Stannington.—On Whit-Monday the children of the Sunday-school met as usual about two o'clock, and after parading the village singing appropriate hymns at intervals, had tea in the schoolroom, with about 100 friends, teachers, &c., after which the evening was spent in a field, kindly lent by Mr. G. H. Revett. On Sunday, June 2, the anniversary services were held, when two eloquent and impressive sermons were preached by the Rev. J. E. Manning, M.A., of Sheffield. The congregations were large, but the collections on behalf of the school somewhat disappointing.

ABERYSTWYTH
("The Biarritz of Wales")
Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places.' Guides on application to the Town Clerk.

BIRTHS.

HOLLAND—On the 8th June, at 16, Chesterton-road, North Kensington, Jane Holland, aged 63 years, daughter of the late Thomas Holland, of Derby.

MARRIAGES.

NOTCUTT—FIELDING—On the 12th June, at St. Mary Stoke, Ipswich, by the Rev. Talfourd Major, assisted by the Rev. N. J. Raper, Roger Crompton, son of the late Stephen Abbott Notcutt, of Ipswich, to Maude Hetty, daughter of Captain George Smith Fielding, of Ipswich.

OUR CALENDAR.

SUNDAY, June 16.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. T. ELLIOT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Morning, "La Misericordia." Evening, "The Harbour of Refuge." Hospital Sunday Collections.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Omar Khayyam," and 7 P.M., "Christian Kindness." 12.30, Children's Class. Hospital Sunday Collection.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. WM. LLOYD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "A Wayside Philosopher." Evening, "The Good Samaritan."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. A. J. CLARKE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. W. G. TARRANT, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-stree 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 16th, at 11.15 A.M., JOHN A. HOBSON, M.A., The Nineteenth Century: "Industrial Politics."—I.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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A Valedictory Religious Service will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 20th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. L. P. JACKS, M.A.

The Rev. S. ALFRED STEINTHAL will deliver the Address to the Students on FRIDAY, at 12 o'clock noon.

The ANNUAL MEETING of TRUSTEES will be held on FRIDAY, June 21st, at 2 o'clock P.M., for the usual business.

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The SUMMER MID-TERM begins on TUESDAY, June 18th.

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MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

HOLIDAY HOME, GREAT HUCKLOW (Railway Station, Miller's Dale). PUBLIC OPENING CEREMONY, by GEORGE H. LEIGH, Esq., SATURDAY, June 22, at 4 P.M. Vacancies: weeks commencing June 29, July 6, and Aug. 3, 20 beds; 13 July, 60 beds; and later dates from 7 Sept.

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Invalid Children's Convalescent Nursing Home,

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The ANNUAL MEETING will be held at UNIVERSITY HALL (Dr. Williams' Library), Gordon-square, W.C., on MONDAY, June 17th, at 5 P.M. precisely, at which the attendance of Subscribers and friends is cordially invited.

The Chair will be taken by Lieut.-Col. MONTEFIORE, R.A. (Sec. of the Medical and Convalescent Sub. Com. of the Charity Organisation Society).

Society for the Abolition of Vivisection

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Hospital Sunday.

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Further information and suggestions on this painful subject will be gladly supplied by the Secretary of the above Society, WHICH APPEALS TO THE PUBLIC FOR AID.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3078. NEW SERIES, No. 182.] LONDON, SATURDAY, JUNE 22, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

AT the recent meeting of the London Diocesan Conference, a resolution asking for a re-translation of the Athanasian Creed was met by an amendment, moved by Canon Armitage Robinson, to the effect that no re-translation would meet the objection to the compulsory use of this creed on certain days in the public services of the Church. The present version, he said, "admirably represents the meaning of the original framers of the formula" :—

The intention of the Church of the fifth century was to condemn in the severest language those who departed by a hair's breadth from a certain intellectual standard of doctrine, which she had laboriously elaborated as a safe-guard against heresies, and for which she had shed blood—her own as well as of others. The temper of the time is photographically reproduced in those magnificent anathemas. No translation can soften what was meant to be as hard as adamant.

And later in the same speech, to justify the repetition of the damnatory clauses in religious services, he said, for himself :—

I sing them as part of a great hymn, composed as a battle-song of the Church at the moment when at length she was vanquishing the Arians and other depravers of the Faith. I sing them as I sing certain portions of the Psalms which are wholly unchristian in their temper. I have no authority to pick and choose; I have no desire to disobey.

Yet he longed for the time when he might be allowed to sing only the theological part of the Creed, in which he thoroughly believed, without at the same time threatening his neighbour; so his plea was that it might be lawful to omit the damnatory clauses, though they might be kept in square brackets as of historical interest. Canon Henson seconded the amendment, and the Rev. C. Faulkner, in support, said that the Creed was out of harmony with the Prayer Book, and another speaker suggested that it would be better received in Latin. Then, on the motion of Prebendary Wace, the "previous question" was carried by a large majority; but the *Guardian* applauds Canon Robinson, agreeing that no re-translation would meet the widespread objection of earnest churchmen to the damnatory clauses, and pointing to the only two possible modes of giving relief. Either the recitation of the Creed should be abandoned, as has been done by the American Church and the Church of Ireland, or the damnatory clauses should be eliminated. Of these two courses, the *Guardian* follows Canon Robinson in preferring the latter.

THE address given by the Rev. Stopford Brooke on Sunday evening, March 31, at the United Service in the Town Hall, in connection with the Twentieth Century Celebration by Birmingham Unitarians, has now been published, and may be had (price 2d.) from the Midland Educational Company, Corporation-street, Birmingham. The address, of which we published a report at the time of its delivery, has for subject, "The Temper of the Soul in which we should survey the Past, live in the Present, and resolve for the Future." Looking forward into the new century, we are, Mr. Brooke said, like colonists on the frontier of a new land, which is to be occupied. Many things are uncertain, and we cannot tell what the future may bring. But of one thing we may be certain :—

One thing we can secure. We may make certain of the temper of our soul; we may secure the ideas with their principles and their duties, with which we shall go forward into the unknown. We may make the temper of the soul magnanimous, loving, just, free, pitiful and courteous; full of hope for mankind, ready for sacrifice of self; kindled with faith in God as the Father of our great Brotherhood; steady in the following of the life of Jesus Christ. It is on our doing this that the new life of the Future, with which the Present is now travailing, depends for its growth, its character and its happiness, and a deep responsibility for it lies on us, citizens of the great people to which we belong. When we attain that noble temper for the sake of our country we attain it for the sake of the human race, and we ought to hold that larger aim in view. When we attain it with that impersonal motive we best attain and secure it for our own inner life. And in thus attaining it I maintain that fully one half of religion is contained.

MR. BROOKE then spoke of our debt to the past and of the need of wisdom and reverence in appreciating its gifts, and discriminating between what must be kept and what laid aside. The self-sacrifice, the truth, the faith and courage of our fathers must be maintained; what they did for national good and freedom must be held in honour, if we would fully understand what is worthy of reverence and admiration in the present.

We see, as we look on the great doings and lives of the past, that mere wealth and luxury, big commerce and great possessions, cleverness in getting the better of our rivals, wars for conquest and cash, haughty isolation from other nations, are not, as so many think, the greatness of a nation, but its decay and its corruption; and we resolve to stand firm in our private life and in our lives as citizens against this false conception of greatness. We cherish and practise the faith that our own greatness of soul and the greatness of England abide and are secured not in these outward things, but in the character of God, living in the character of our people; that self-sacrifice and honour, heroism and courage, high hope and unswerving faith, obedience to the moral law, aspiration to the perfect in God, are the roots and the fruitage of national greatness. Look back and feel, if you would influence the present and the future, the life-blood of the noble deeds, thoughts, and character of England tingling in your veins. In that, feel your unity with your fellow-citizens; from that, draw inspiration for the present and courage for the future.

The address then spoke of the honourable past and the great traditions of our own religious community, and drew out the lines of the ideal for our faithful service in the present, if the future is to be true to the past. It is needless to say that the whole address is worthy of the serious attention of our people, and we trust that its eloquent appeal will be widely read and taken to heart.

AMONG the many business letters which reach Essex Hall, there are often expressions of sincere gratitude for the light and guidance afforded by the books and pamphlets which are issued. In a letter received the other day a lady correspondent thus expressses herself :—"I am exceedingly grateful to you for the pamphlets, from which I have derived great joy and comfort. Although I see quite clearly that my general line of thought has been tending gradually to the point at which I now stand, it seems as if I am now as it were born into a new life; and it is impossible for me adequately to describe the ecstasy of spiritual joy combined with quiet peace and comfort which I realise." She adds that if the words she has written are of use to anyone else, they may be used, and we are glad to give them publicity.

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THE annual meetings of the Assembly were held at Oldham on Thursday, June 13. A religious service was conducted in Lord-street Unitarian Church, in the morning, by the Rev. H. S. TAYLER, M.A., and the Rev. R. T. HERFORD, B.A., preached the sermon. He based his address upon the words, "He sought to see Jesus, who he was," St. Luke, xix. 3. The subject, he said, had taken hold of him in late years with ever-increasing force. "Back to Jesus" was a phrase often heard of late, and he held that something more was implied by those words than the substitution of the scriptures for tradition. Matthew, Mark, Luke, and John, or Paul might be invaluable guides, but to go back to Jesus, if it was possible, was to go back to the real Jesus as he was before, for instance, Paul was converted. The fact that we had never seen him could not be alleged as a reason why we were debarred from a knowledge of him as he was; we were in some respects even better off that the New Testament writers, though, of course, we were dependent on what was recorded in the New Testament. The sayings of Jesus were, so far as they went, his own witness to himself, and, indeed, went much further than at first sight they seemed to do. In apprehending these utterances we came to know him as in truth and in deed he really was. Some, at all events, of the greatest sayings ascribed to him were contained in the Synoptic Gospels—the Lord's Prayer, the Sermon on the Mount, and the Parables, notably that of the Prodigal Son—and it was here that we came to know the real Jesus, if anywhere. As to the language in which these sayings were written, that did not affect his argument, which depended on the greatness of the thought, not upon its verbal or linguistic expression. If it should appear that the Fourth Gospel presented a view of Jesus fundamentally different from that of the Lord's Prayer, then that Gospel must be put on one side as being the witness, not of the mind of Jesus, but of the mind of John. It was therefore of extreme importance to examine the testimony of Jesus to himself. He implied always a deep and constant sense of God's nearness. We got back to the real Jesus when we saw in him not merely the man who taught the Lord's Prayer, but who lived it. But the relationship between God and him was always the relation between two, and not the blending of two into one. The witness of Jesus, his authentic utterances, did not indicate that he was in any sense God. Indeed, the view that Jesus was more than man was usually supported by other evidence than that to which the preacher was then alluding. Jesus made himself known by his own witness as a man amongst men—One who was not marked off by any difference in kind from the rest of men, however much he might excel all others in degree. The sermon, which we understand is to be published separately, concluded with an exalted estimate of the character and personality of Jesus, and of his influence in the religious world.

The business meeting was held in the Lord-street Chapel in the afternoon. Mr. JOHN DENDY, the President, was in the chair. There was a large attendance of ministers and representatives of the various congregations. It was resolved that the Bootle congregation and the Chorlton-cum-Hardy congregation be placed on the roll of the Assembly.

PRESIDENT'S ADDRESS.

The PRESIDENT, in his address, said the roll which had been read would have recalled to their minds the losses they had sustained during the past year. If, however, they had experienced losses they had also to rejoice in gains, and in the name of the Assembly he extended a hearty and sincere welcome to all who during the past year had settled in the province. One loss had affected them in common with all their fellow-countrymen. He referred to the death of Queen Victoria. If by law she was the head of the great National Church, outside of which they had to stand, she was also, by virtue of her character, a natural head and leader for all who, whether in any Church or outside of all Churches, were striving after righteousness, peace, and good-will. In so far as those things characterised their civic life, they might claim to have been in the best sense loyal subjects of the great Queen. It behoved them to seek inspiration for their own public and private conduct in the high example she had set. A new era was indeed opening before us with the commencement of the twentieth century—a future over which many clouds were gathering. In literature, in art, in politics, science, and theology, was it not true that we had no longer amongst us men as great as those whom we had known? Even in the business world it seemed as though the constructive and enterprising genius which, adopting the idea of Free Trade, carried the commerce of Britain into all quarters of the globe was being succeeded by a spirit which looked rather to clever financing, combination, and monopoly than to fruitful production and beneficent exchange. Our predecessors had built up a mighty fabric which it was hard for us to sustain. They had opened for us a world vaster, mentally, socially, and politically, than was ever known before. Our task was to live in it worthily, and it was no easy one. We talked about the burden of Empire from a merely political point of view. It was a heavy one indeed. Whether it could be adequately sustained by a people who seemed inclined to substitute for the old teaching "Righteousness exalteth a nation" a new doctrine—namely, that Providence, as a supreme illustration of the survival of the fittest, had destined the English-speaking nations to dominate the world and must therefore take the responsibility for any unpleasantness incidental to the process—was a question which remained to be answered. But there was another empire which the Victorian era had given to us in common with others, in regard to which our difficulties and responsibilities were almost equally great—the empire of human thought to which modern science had introduced us, making us citizens of a universe more wonderful and glorious than was ever conceived of before. We were, moreover, confronted by a number of social and political problems of the gravest kind which called urgently for solution, but with which the nation made little determined effort to deal. It had energy and enthusiasm for war, but not for those things. The struggle for wealth grew more absorbing. We had entered on a period of increasing armaments, increasing debt, increasing taxation. At home we had much discontent; abroad we were hated as few people ever had been. We were engaged in a great war, which all of us lamented, and not a few felt to be a grave stain on the fair fame of our beloved country, a prolonged horror mitigated only in some degree by the courage and fidelity of brave men on both sides, whose lives had been sacrificed by the thousand to the incapacity and ambition of their political leaders. It was natural that they as a church should look forward to-day and ask themselves what part they were to play in the new era. They were at once met by the everlasting alternative, the choice between self and service, which was as truly the problem for churches as it was for individuals. Should they concern themselves chiefly with the multiplication of their numbers and the perpetuation of their names and present forms of belief, or should they, as the first question, ask themselves what service they could render to their fellow men in the difficult time before them, and how they could best discharge it. The first way was the natural outcome of the sectarian spirit; the second was the way of the Master. The great need of the time, the one thing which could make them adequate to the duties of their vast inheritance, was an effective religious belief pervading and dominating their lives. The service of which, above all others, the nation stood in need was a renewal of living belief in God and in goodness in every department of life. He did not wish to suggest any conscious dishonesty in our professions of belief, only that, judged by its fruits in the national life, the religion of our day was somehow lacking in effective vitality. On the other hand, was it not true that a great and honourable honesty kept many outside the churches, their own included, whose language they could not use, and that the loss of the churches thereby was great? Two conditions were essential to an effective religious belief. First, the range of their religious thought must be co-extensive with that of their other thoughts. There must be no regions into which their investigations might lead them where their religious thought could not follow, where they could not find God. Secondly, the field in which they recognised that their religion should be the dominating influence must be not a part only, but the whole of their sphere of action. If those conditions were not fulfilled—and he did not think they were adequately fulfilled to-day—there arose an inconsistency, and with it a certain unreality in their religious belief. We heard less than formerly of the conflict between science and religion, though it did not follow that it was less deadly. What religion had to do was not to win a victory over science, nor to pass by, ignoring its work. It was rather to assimilate, to take up into herself, whatever science might have established, and to find therein fresh sources of strength and fresh matter for interpretation. The law of our life in the new era must be that the life and spirit of Christ must be our high example and guide in public as in private life. A plain answer to the question as to whether that was to be so, or whether we had got beyond it—a clear

leading in that matter—was the second great service which the new era demanded of the churches.

Upon the motion of Mr. T. C. ABBOTT, seconded by the Rev. G. A. PAYNE, it was resolved that the next Assembly should be held at Altrincham. An invitation to hold the next meeting at Chowbent was withdrawn.

It was resolved "That ex-treasurers and ex-secretaries of the Assembly be life members thereof."

THE EDUCATION AND TEMPERANCE QUESTIONS.

The Rev. S. A. STEINTHAL moved the adoption of the report of the Committee on Public Questions. Dealing with the Education Bill, the Committee expressed the opinion that in lieu of the policy of the Bill, with its main principle of superseding School Boards, what was required was the placing of the School Boards in supreme authority over both elementary and secondary education in England as in Scotland. The system had worked splendidly in Scotland, and Scotland was far ahead of England in consequence. Universal School Boards, with enlarged areas in the case of all except those in county boroughs, was the education policy to be substituted for that of which the beginnings were seen in the Bill before the House, and of which the issue was manifest in the speech of Sir John Gorst. The voluntary system was doomed; it was suffering under "the intolerable strain" of which its supporters told them; it was inefficient; it aimed at ecclesiastical control rather than education; and it barred the way to the higher education which was vital to the best interests of the people. Upon the question of temperance legislation the report stated that the Government had not been induced by the remarkable support accorded to the proposed reforms urged in the Minority Report to bring in any Bill based upon the recommendation contained in that report, but as yet had contented itself with adopting the Bill introduced by the Bishop of Winchester. The Bill had been so freely amended in Committee that it was almost a new measure, and by some of the changes its scope was materially and prejudicially limited. If it were carried in its present form it could not be regarded as a very great reform, or as likely to arouse any strong feeling of gratitude. It was hoped it might pass through the Commons as it had done through the Lords. With regard to the Sale of Drink to Children Bill the Government had as yet given no sign of complying with the request which its own supporters had made that facilities should be given for its further discussion, but Mr. Balfour had promised to explain the the intentions of the Government.

The Rev. J. C. POLLARD moved the adoption of the report. Discussing the education proposals, he said some of them were of opinion that the Education Bill was the most reactionary and retrograde measure of modern times. The Government showed, in a marked degree, hostility to School Boards throughout the length and breadth of the land. If our education system was to be rescued from its chaotic state there must be one education authority directly controlled by, and responsible to, the people.

Mr. J. HARWOOD seconded the motion. He said it would have been more honest on the part of the Government to have proposed the abolition of School Boards in the first instance. They wanted, however, to bring it about by a sidewind, and to help their friends. The measure must be keenly opposed.

THE SOUTH AFRICAN WAR.

The Rev. R. A. ARMSTRONG moved the following:—"That in receiving the report of the Committee on Public Questions this Assembly expresses its regret at the absence of any reference to the moral problems raised by the South African war, and requests the Committee of the Assembly to convene at an early and convenient date a special meeting for the consideration of that problem." He said that though he concurred with the utterance of the report on the various matters it dealt with, he could not concur with its silence on the question of the war. This silence might lead to the supposition outside that, as compared with the questions of temperance and education, this appeared to the Assembly of smaller and less urgent moral and religious importance. Last year the Committee did pronounce an opinion on the war, but many new moral questions in the conduct of the war had come up since then which required to be faced. It was also to be remembered that memories were short. The question was whether the war, which they all deplored and which they must all feel to be sad and terrible, was a moral question of such pressing importance that it should again be brought to the notice of the Assembly. Thousands of lives were being poured out, and the question for consideration was whether those lives were being devoted to the best possible service, both to the country and to humanity, to which they could be dedicated, and whether £2 9s. 3d. spent on the war every second, day and night, was the most remunerative expenditure of the national funds, or whether the money could not be better spent in dealing with such questions as that of the housing of the poor, the settlement of the land question, and in many other ways. The question of the independence of two Republics was one which must have a moral significance, and was a question they should not be afraid to discuss. There was also the terrible, lamentable, and deplorable growth of international hate. In a righteous cause we must face international hate, but when we found international hate rising, and our name a byword amongst our friends on the Continent and all over the civilised world, it was for us to consider whether we were suffering that penalty in some great and righteous cause, or whether our conscience and judgment had been led astray. The moral issues were of such a character that the Assembly could not with any respect to its own traditions ignore them. It was true that other churches had for the most part shirked every public discussion of the matter—(a voice: "Wisely," and other voices, "No," "Some of them have reason," and "Cowardly")—but it was for them to consider whether they had sufficient courage and temper, sufficient mutual forbearance and respect, to come together and consider vast issues of that kind.

The Rev. J. J. WRIGHT seconded the proposal.

The Rev. W. REYNOLDS asked if the mover of the resolution would tolerate any opposition at the meeting proposed.

The CHAIRMAN: The meeting will be conducted as all our meetings are. A hearing will be accorded to both sides.

The Rev. E. W. LUMMIS hoped the discussion of the question would be approached with an open mind and with an absence of partisanship.

The Rev. J. H. WICKSTEED asked that the question of the war in China might be dealt with at the same time.

After some discussion, in which Mr. J. R. BEARD, the Rev. W. REYNOLDS, Mr. T. C. ABBOTT, and others took part, it was resolved that the meeting be called if the Committee should think fit.

The proposal of Mr. Armstrong, with this amendment, was agreed to, and the report adopted.

The Rev. S. A. STEINTHAL explained that a great many subjects had not been reported upon by the Committee. Unfortunately they had not the time to settle the affairs of the world at large, and the Committee took the liberty of selecting one or two subjects on which they could express an opinion within the time at their disposal.

RESOLUTIONS ON EDUCATION AND TEMPERANCE.

The Rev. H. E. DOWSON moved the following resolution:—"That this Assembly is of opinion that the Education Bill now before the House of Commons is inimical to the best interests of education, and should not be passed into law; that the Bill, as the first step towards the suppression of School Boards and their supersession by County Councils acting through committees with co-opted members, tends to destroy the agencies to which has been due most of what is best in the education of the people in public elementary schools conducted on unsectarian lines, and to substitute, through new committees of a less representative character, a system of which the ultimate issue is probably intended to be the general subvention out of the rates not only, as under the Bill, of denominational secondary schools, but also of public elementary schools managed in sectarian interests; that it is inexpedient in the current Session of Parliament to deal fully with the education question, and that the immediate needs of the case would be met by a measure enabling the School Boards, until further legislation is carried, to conduct their higher grade and evening continuation schools on the lines approved by the Board of Education prior to the Cockerton judgment; that the policy of the larger measure, to be introduced at a future date, should be the erection of School Boards made universal (the areas, except in the case of county boroughs, and in these where expedient, being enlarged), into education authorities for elementary, secondary, and technical education, as in Scotland." Mr. Dowson, in a vigorous speech, condemned the provisions of the Bill.

The Rev. R. C. MOORE seconded the motion, which was passed. Copies were directed to be sent to the Marquis of Salisbury, the Duke of Devonshire, Mr. Balfour, Sir John Gorst, Earl Spencer, Sir H. Campbell-Bannerman, and Mr. Bryce.

The Rev. S. A. STEINTHAL, on behalf of the Committee, proposed the adoption of a petition to Parliament in support of the Bill for prohibiting the sale of in-

toxicating drink to children under sixteen years of age. He said there was a danger that the Bill would be whittled down till it was of comparatively small importance.

The Rev. C. J. STREET (Bolton) seconded the resolution, which was passed.

A report on the proceedings of the District Missionary Societies of the Province, and also a report from the Advisory Committee were received. The Rev. C. T. Poynting was elected President for the ensuing year, Mr. John Dendy was re-elected Treasurer, and the Rev. H. E. Dowson Secretary, and the Rev. R. T. Herford was elected co-Secretary. The Rev. T. R. Elliott was elected Supporter for next June.

PUBLIC MEETING.

A public meeting was held in the evening in the Town Hall, and was presided over by Mr. W. H. KENWORTHY. After the singing of a hymn, the CHAIRMAN delivered an interesting and able address by way of opening the proceedings; the usual votes of thanks followed, and a part song by the choir, and then the Chairman called upon the Rev. R. A. ARMSTRONG to deliver an address on

"SPIRITUAL RELIGION."

Mr. ARMSTRONG said: By spiritual religion I mean religion which is immediately conscious of, and believes itself to be in contact with, the great all-pervading Spirit to whom we give the awful name of God. There is much in modern science and philosophy which has tended to unsettle the attitude of men's minds towards this infinite Being who lies at the back of all creation, and who permeates the whole natural and spiritual world; and there are those who think that the tendency of increased knowledge has been to accentuate the unknowableness of God, that the sweep of thought has taken Him further from our apprehension, and that it is harder for men to think themselves in actual touch with the Divine. A recent writer says men now know that they cannot know immediately, by the exercise of their faculties, an unconditioned, timeless, omniscient, omnipotent Being. Under such metaphysical definition a humble man finds himself unable to conceive of God. But that does not mean that men do not, therefore, know God; that does not cut away from us the great inheritance which has come down to us through the ages, or dispel the thought of the Psalmist, "Whither shall I go from thy spirit?" or "Whither shall I flee from thy presence?" Surely that sense of awe and joy is not removed from us by the sublimer views of God with which we have entered to-day. We are invited to say that in thinking we could come into contact with God we have made a great mistake, and to confess that we have attempted the impossible; we are to ask men to approach God along some path other than the direct motion of their own souls. To acknowledge that in our high effort and our preaching towards the immediate apprehension of God we have made a great mistake would be to bury in its grave spiritual religion. If we have made a mistake in thinking that the ordinary mortal is capable of conscious touch with the unseen power which permeates the world, spiritual religion is not possible, and in our Theism there is not the breath of life. But is it true? In one way we have a great advantage over our predecessors. Time was when, seeing the volcano burst into flames or the storm tossing the sea, men cried, Behold, the omnipotent arm of the awful God! But they perceived Him not in quieter ways. To-day we have looked on the grasses and the flowers thrilling into blossom under the summer sun, and we say, Behold, the breath and the caress of the never-sleeping God! These things bring Him nearer to us than He was brought to our forefathers. Anyway, surely whether we are of poetic or spiritual temperament or not, we are all conscious in daily life of an unseen power pressing on our lives in ordinary moments and at every moral crisis; surely we are conscious in times of sin of the clash of God against our souls, and in times of obedience and resignation and quiet acceptance of duty of a certain touch and caress of peace; and in religion this is what God means—the awakening of the soul to these unseen experiences. I am told that this is poetic sky-flying; that the average mortal is neither an Isaiah nor a Wordsworth. And that is true. But whence got they the power to touch the human heart? Because they were able to put into words the divine feelings and conceptions which are always moving in the common heart. Otherwise Isaiah might cry ineffectually without an audience; Wordsworth might pipe in vain. But there is a still higher and fuller religious sense which comes to the best of men in every race of mankind. The "beatific vision" is surely possible to the humble labourer as to the greatest ecclesiastic. We are touching the common-sense of humanity when we lay our hands on this sense of immediate contact with the unseen power, the Eternal Spirit, to which we give the name of God.

Are we to put away this ideal, and so come back from our search, and teach men that they cannot find God save in the ecclesiastical way? Or are we, with this ideal in our minds, to call and invite men ever and by every power God has given us, to strive to realise such sense of the touch of God as I have feebly endeavoured to describe?

To my brother ministers and to all workers in religion I would say, "Lift up your voice like a trumpet; lift is up, be not afraid; say unto the cities of Judah (and the cities and villages of Lancashire and Cheshire), Behold your God."

OUR METHODS.

Mr. C. W. JONES, of Liverpool, was the next speaker, the subject of his address being "Is any Change in our Methods required?" This was a trenchant criticism of the Rev. E. W. Lummis's articles on "Choose Life" which appeared some months ago in THE INQUIRER. He thought the author ought to have been in our body sixteen years rather than six before assuming such vast knowledge of the life of our churches. He himself had been a Unitarian nearly sixty years, and for forty years had been, as it were, in the inner circles of Unitarianism and could therefore speak with some authority. Work which the author assumed to be a rarity amongst us had been largely and successfully carried on for over sixty years. He repudiated the statement that the rich reluctantly gave of their wealth, and pointed to the Augmentation and Sustentation Funds and Manchester College, Oxford, as examples of the way in which well-to-do Unitarians generously subscribed when they were convinced that the cause was a good one.

To say that Unitarians were the least brotherly of Christians was a libel upon their true character. When he sat on the platform at the recent meetings in London, surrounded by representatives of fifteen nationalities, he felt as if he had been with them all his life, and the same fraternal feeling, he was sure, animated the rest of those present. As to the need of a more vigorous polemic, he knew that the Unitarian churches in Liverpool kept the people enlightened as to the march of thought in theology, and he had no reason to doubt that other Churches were working on similar lines.

As to the remedies suggested, a "Review" had been tried and proved a failure. He did not think a "Name" would secure the result the writer desired; and to organise our scattered, independent causes into a Church, with a central executive to have control over them would be fatal to their principle and life. "It ought to be a Church to assail all evil." Surely this is being nobly done. He knew it was in Liverpool. The one statement in the Articles with which he did wholly agree was that the defect of our Church life "is not to be remedied by whining, but by work." He hoped that, as Mr. Lummis was now settled at Warrington, he would go to Liverpool and see what was being done there at the Domestic Missions and in other directions. It was not that we wanted to change our methods; but, working on the same lines as our forefathers, we only needed to put more spirit and energy into our undertakings.

"SUNDAYS."

An address on "Sundays" was delivered by the Rev. DENDY AGATE, B.A., in the course of which he said that he went back in thought to the Sundays of his youth, and was grateful for the religious influences that moulded his character. He could not help at times asking himself and his friends, "Do we really make from beginning to end the very best use of our Sundays." He believed very much in the quiet religious atmosphere of the home, and in the beauty and helpfulness of united worship, and was so uplifted at times that he wished to say, on behalf of himself and his brother ministers, that he did not think the laity, as a whole, understood what it was to the ministers Sunday after Sunday to speak to them the words given to them to speak. If they could depend upon well-filled pews, it would lift them up into the mount of prophecy. He had heard it sometimes savagely said that Unitarians were people who went to church when they did not want to go anywhere else. If they could all enter more earnestly into the worshipping assembly desiring to have both the individual life and the corporate life stimulated in thought and work, they would go out into the world with hearts more thoroughly lifted up than they at present are. Many members of our congregations do not realise what their connection means in steady fellowship and work, or they would put a little more spirit into what they did. He prayed that the worshipping spirit that dwell in their fathers and made them honoured, might more and more dwell in them; and that they might see to it that the true spirit of work and worship should more and more grow in our schools and

churches; to realise that they had a great task given them by God, and that they ought to fulfil it to the best of their ability.

The proceedings then ended.

Our correspondent adds this note:—"It was a grand meeting. Indeed, the whole of the day's proceedings were highly inspiring, and all the arrangements were carried out excellently. Nothing could have been better than the catering which was capably undertaken by the ladies of the church; while the choir provided good music at both the morning service and evening meeting."

YORKSHIRE UNITARIAN UNION.

THE annual meeting of this Union was held on Wednesday, June 12, at Scarborough. In the morning a religious service was conducted by the Rev. O. BINNS, of Scarborough, and a sermon was preached by the Rev. J. E. MANNING, of Sheffield.

In the afternoon Mr. GROSVENOR TALBOT, of Leeds, President of the Union, took the chair at the annual business meeting.

The Committee's report, which was presented, showed that an endeavour to revive interest in the religious welfare of the community had been made in the month of March—special services, lectures, and social meetings having taken place at various chapels throughout the county. This movement had been preceded by a New Year's Day service and conference at Leeds, where a very large number of friends had assembled. At this meeting it was desired that a minister-at-large should be appointed as soon as possible; but the finances of the Union do not at present admit of this step being taken. The income included £112 in subscriptions; £64, collections; and, with special donations, grants, and dividends added, reached about £336. There is a balance due of £67.

The Report of the Yorkshire Unitarian Postal Mission showed that nearly two hundred applications had been received from correspondents in answer to advertisements. The correspondence showed a warm appreciation of Unitarian literature and a wide-spread, though often hidden, sympathy with Unitarian views.

These Reports were received and adopted, on the motion of the CHAIRMAN, seconded by the Rev. A. CHALMERS; and the following officers were appointed:—

President, Mr. Grosvenor Talbot, J.P.; Vice-President, Rev. E. Ceredig Jones, M.A. and Rev. A. Chalmers; Treasurer, Mr. George Webster, J.P., General Secretary, Mr. E. Basil Lupton, LL.M.; Supply Secretary, Rev. John Ellis; Auditor, Mr. F. R. Pesel, J.P.; Postal Mission Secretaries, Misses Lucas.

A welcome was accorded to the Revs. C. Harvey Cook, J. Dale, W. Harold Davies, J. M. Whiteman, and W. Rodger Smyth, on the motion of the Rev. C. HARGROVE, seconded by the Rev. F. HAYDN WILLIAMS.

The Revs. C. HARGROVE and C. HARVEY COOK reported on the resolutions adopted at the New Year's Conference; they recommended that a report of the Union's work should be issued quarterly.

Thanks were given to the preacher of the day, to the workers in the March Missions, to the Lay preachers, and to the Scarborough congregation for their hospitality.

EVENING MEETING.

In the evening the President again occupied the chair at a public meeting which was fairly attended.

The Rev. C. HARGROVE gave a very earnest address, in the course of which he remarked that there were millions of people in the land who said they did not believe this and that thing, just what the Unitarians did not believe; but when asked, however, to declare their views, the millions came to hundreds of thousands, and of these many went to the Established Church for the sake, perhaps of social position and other matters which they supposed to be obtained. It was only the tens of thousands who had the courage openly to declare their convictions. What did Unitarians believe? They believed in God, they believed in helping their fellow-men and bringing them to God, who was Love. They did not believe that if they rejected certain dogmas laid down by men they would be eternally damned.

The Rev. J. E. MANNING next spoke, and he criticised at some length the opinions of the Vicar of All Saints'. The latter had said "Unitarians brought clever intellectual arguments, they brought only the intellect to bear on religious matters." That, as Dr. Eyre said of the objections to the Athanasian Creed, was mere clap-trap. Unitarians brought every faculty which God had given them for the understanding of religion and of His presence in the world as orthodox people claimed to do, and then they applied to the questions pure common-sense, and nothing else. Then Dr. Eyre had said there were many mysteries they could not understand in this world. True, but there was a vast difference between the mysteries of God and a theologian's mysteries. Dr. Eyre did not seem to understand one thing, and that was that there were two types of men in this world—one who always went in for authorities, and the other who fell back upon common-sense. The latter somewhat resembled the early Greeks, who thought much, and were optimistic; the former, the Roman type, who were very obedient to authority and pessimistic. The Unitarians resembled the Greek, the Trinitarians the Roman. The Unitarians sought to investigate and worship God simply and according to their understandings.

The Rev. C. HARVEY COOK then gave an inspiring address, urging the Unitarians to work, to train up the children, and to get into the Church as many of those men—working-men and others—who never went into a place of worship.

Mr. GILCHRIST (Scarborough) also spoke, and the usual vote of thanks to the Chairman brought the proceedings to a close.

WE desire again to remind our readers that on Monday next a meeting will be held at Queen's Hall, Langham-place, in aid of the South African Women and Children's Distress Fund. Miss Emily Hobhouse, whose account of the camps in which these sufferers are confined has received such pained attention in and out of Parliament, will speak on the subject. Admission is free, but reserved tickets, price one shilling, may be obtained from Mr. F. W. Lawrence, Mansfield House, Canning Town.

THE NEW CENTURY MEETINGS.

List of Ministers and Sunday-schools Delegates of Congregations.

Accrington—Rev. W. H. Burgess.
Altrincham—Mr. J. C. Abbott, Mrs. D. A. Little.
Ashton-under-Lyne—Rev. W. C. Hall.
Atherstone—Mrs. Gee.
Bedfield—Miss E. M. Smith.
Bedford—Rev. Rowland Hill, Mr. and Miss Miller.
Belper—Rev. J. K. Smith, Miss Clara Smith.
Bessel's Green—Rev. R. C. Dendy, Mr. A. J. Peppercorn.
Billingshurst—Rev. Geo. Lansdown, Mr. Wm. Carter.
Birkenhead—Mr. R. Robinson, Miss F. E. Cooke.
Birmingham—Revs. Joseph Wood, L. P. Jacks, and A. A. Charlesworth; Mr. J. H. Forrester, Mr. E. L. Tyndall, Miss Butler, Mrs. E. J. Nettlefold, Miss M. Dowson, Mr. W. J. B. Tranter.
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A great many others attended from Ireland and Wales, and many parts of England, whose names do not appear in the list of "Delegates."

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL, S.E.

SUMMER COTTAGE FOR 1901.

SIR,—Kindly spare me space to say to your readers, many of whom are interested in our work at Stamford-street, that we have commenced the sending of families to the house taken by us for the summer months near to Mitcham, Surrey.

To carry on effectually this part of our operation, by which much pleasure and happiness as well as health are given to many persons both old and young, living in the thickly peopled neighbourhood of the chapel, we appeal to the generous feelings of those friends who, having the means, will, we are certain, be only too pleased to assist in helping us to give change of air and scene to those whose opportunities of getting the same are necessarily very limited.

Subscriptions or donations will be very gladly received by the Hon. Treasurer, Mrs. David Martineau, 4, South-road, Clapham-park, S.W., or myself at 5, Holland-grove, S.W.

June 18. FREDERIC ALLEN.

"IMMORALITY AND INFIDELITY."

SIR,—The "grave charge" of immorality and infidelity is made in Mr. Armstrong's paper on the Incarnation—*explicitly* against certain persons supposed to shape doctrine for ethical purposes, with the *implication* that that practice is resorted to by those theologians who hold the doctrine or doctrines which he is subjecting to adverse criticism. Occurring in such a paper, such seemed the natural interpretation of the words.

In the earlier part of his remarks Mr. Armstrong speaks of the teaching of the Incarnation as mostly resting on a *profound agnosticism;* he then implies, or appears to imply, that this and similar doctrines are put forward on the ground of their supposed ethical usefulness, irrespective of their truth (compare, for a similar imputation, Mr. Armstrong's letter in your issue of April 13); and he concludes that those who do this are guilty of a *profound immorality and a profound infidelity.* J. WARSCHAUER.

[In the *Christian World* this week a paragraph appears in connection with the article by a "Unitarian Correspondent," which appeared in its columns last week, and to which reference was made in our "Notes of the Week." Our contemporary says that "as no verbatim report has yet appeared, our correspondent wrote direct to Rev. R. A. Armstrong, the speaker referred to, who sends us the following explanation:—'In the paper referred to by your correspondent I spoke of the advocacy of a doctrine *on the ground that it is calculated to edify, apart from the consideration of its truth,* as "a profound immorality and a profound infidelity."' The words we have put in italics, says the *Christian World,* give, of course, an entirely new and more worthy complexion to the utterance. The paper is, we understand, to appear in THE INQUIRER, but our correspondent at once accepts Mr. Armstrong's correction while asking us to state that he gave a *bonâ fide* report of his impression of what was said." Mr. Armstrong's paper appears in full in our issue this week.—ED. INQ.]

THE SELECTION OF HYMNS.

SIR,—At the recent annual service of the Provincial Assembly of Lancashire and Cheshire the congregation was invited to sing, as a hymn, a very beautiful little poem about Jesus. It is full of the spirit of faith and love; but contains a direct statement of the orthodox dogma of the two natures of Jesus Christ, and closes with a prayer to the second person in the Trinity.

The gentleman who selected it may have been misled by the name of its author—for it was written by an Anglican clergyman who has since seceded, and now adds lustre to our own body—or perhaps he is able, and believes that we are all able, to use such hymns by means of a liberal interpretation, which neglects the intellectual form and seizes only on the spiritual context. To all who possess this power may I appeal on behalf of the weaker brethren? Those who have been in prison are startled by the mere clank of a chain. It was, indeed, our lack of this very faculty—to ignore the intellectual meaning of devotional utterances—that drove some of us into self-banishment from a creed-reciting church. Out of the abundance of choice it will not be hard for our stronger brethren, in kindly tolerance of our weakness, to select hymns which we can all sing together without reserve or constraint.

E. W. LUMMIS.

THE CHILDREN'S COLUMN.

"*Be merciful, even as your Father in heaven is merciful.*" Have you ever thought what those words really mean, and what a beautiful thing it is to know and feel that God is merciful to us, His children?

And we have to try to be merciful too. Sometimes it is very difficult to feel kindly towards anyone who has been unkind to us or done us any wrong; but then we have to remember that God is always very merciful to us, and we have to try to be like Him. Do you think that God wishes us ill, or ceases to love any of His children, when they do wrong? No, indeed! His love is always the same, and His one thought is to help us into the better way.

We must learn to be merciful, not only to those who have wronged us, but to everyone we meet with in our daily life; for sometimes we dislike people, and are inclined to think and say unkind things about them, when they have never done us any wrong.

There was once a little girl who had heard a great deal about going to heaven; and one day she asked the minister in the place where she lived, what she must do to be able to go to heaven. He told her she must try and love everybody. "What," she exclaimed, "must I love old Jim?" And the minister said, "Yes, my child, you must even learn to love old Jim."

Now Jim was a rag man, and besides being old and cross and ugly, he was also wicked, and when the children were naughty the nurses used to frighten them by saying that they would give them to old Jim.

The little girl thought about it, and then said to herself, "Well, if I want to go to heaven, I must love old Jim." So she made up her mind to go and see him, and to try and make friends.

The first time she went she was rather afraid, and the old man was very much surprised, for he was not used to people being kind and seeming to care for him. But she was so bright and so evidently wanted to be friendly that he could not help being glad to see her, and she very soon got over her fear. She went again and again, and sometimes would take flowers to the old man, and he began to look forward to her coming, and for her sake to be ashamed of his evil ways; so they two became fast friends, and she had not only learnt to love the old man, but had done far more good than she knew in helping him to live a better life.

What we have to do is to look always for the good in people rather than the evil. Some people whenever they hear anyone spoken well of, think they must say something against them, and often in that way do a great deal of harm and show a very unlovely temper. We should not like to think that our friends were always thinking about our faults and talking about them to others. It is far better to look for the good in everyone; and if we do, we shall always find it, even in the most unlikely people. And remember that God loves us all, even with our many faults, so we must learn to be merciful, as He is merciful.

A long time ago there lived in France an old miser, who used to go about the streets in a very old coat and hat; people used to sneer at him, the boys pelted him with stones, and no one had a kind word to say for him. At last he died, and then it was found that he had left all his money to be used to bring pure water into the town. He had noticed how, for many years, the poor people had suffered for want of it, and that was the reason why he had hoarded his money and lived like a miserable old miser, so that he might have the more to leave to do the people that great good.

How much better it would have been if, instead of sneering at the old man and throwing stones at him, his neighbours had tried to find some good in him, and had asked why it was he saved all his money!

We have not only to *think* well of others, but to do things to help them as well; and every one of you can do that. There was a man once who tried every day to do at least one thing to help some one; and he liked to think that when he did that, it meant helping 365 people every year. Suppose you try to do as he did, even if it is only some very little thing you do each day. When you try, it is wonderful how much you find you can do; and in that way you will learn more and more to see the good there is in other people, for *doing* good helps you to *see* good. In that way also you learn to love more, and so you will come to understand better and better what it is to be merciful, as your Father in heaven is merciful.

A. H. after W. H. C.

The Inquirer.

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LONDON, JUNE 22, 1901.

DOES IT MATTER?

THERE are undoubtedly, as Mr. HARGROVE indicated in his address at Scarborough last week, many people who are in general sympathy with Unitarian views, but who hold aloof from Unitarians in worship and missionary work. Does it matter? The answer depends partly on one's estimate of the forces wielded by men in carrying out divine purposes, and partly on one's judgment as to the necessity of being frank and sincere in matters pertaining to religion. A man may say to himself that "the drift of things" is with liberal religious thought. He may compare the ardent propagandist to a man who with a tiny jet of warm water should try to melt an iceberg. Let but the current below and the atmosphere above do their slow but irresistible work, and the iceberg will dissolve not here and there alone, but altogether. It is certain that the currents of modern life will by and by bring all the ancient ecclesiastical and doctrinal systems to a stage where they must either undergo vast transformations or be relegated to the museum of curious but obsolete things. It is certain that the breath of the Spirit of Truth is blowing upon the quaint old traditions and the grim old fears, and that what was held credible by the fathers can be believed by their intelligent sons no more. Science, criticism, and affection freed from dogma, are making the old creeds impossible for multitudes, especially of the young, every year.

"Well then," a man may say, "why should I trouble myself? How can it make any difference one way or the other, whether I—one solitary person—say this or that? The world will go on, and if its 'going on' is really progress, I may thankfully sit still and watch the great development." Yes; a man may say that—many do say it—in connection with religious progress; and some say it in connection with political progress. But if it comes to practical matters, the fallacy is too glaring to deceive. The summer sunshine and fruitful rains make for harvest, indispensably. But inevitably? Rather not, if the farmers and their labourers fold their arms and wait on Providence!

Of course the man who reads these lines is but one, and may be a very obscure one; but the nation is made of ones, mostly obscure. The harvest of orderly, beautiful, fruitful human life—and it is this alone that accredits any form of religious culture—is attainable only by the influence of ones on ones. There is simply no such thing as "religious progress" in the abstract. The real thing is the religious progress of this man and that throughout the community. A little quiet reflection will relieve any man of the power of the subtle spell that makes for idleness in isolation. If the world's work is to be done, if the truth is to be spoken, if the tyranny of false ideals and foolish fears is to be shattered and men are to be set free to live manly lives, it must be by the action of individuals.

He who is convinced of this needs not to be warned against the dangers of insincerity in matters pertaining to religion. It must be because men think they are too insignificant to count, that they go on saying one thing with the lip and believing another in the heart. Or, apparently, they consider a little equivocation does not matter to their own souls—if, indeed, they dare cease a moment from what they call "practical Christianity" to consider what they do really think. Does it matter whether the rector really does believe or not that the baby is a child of wrath till it is sprinkled, and afterwards a child of grace? He is a good man, kindly, intelligent, busied in a hundred useful ways for the parish. Ought he to tell the fathers and mothers that he has not the slightest trust in the story of ADAM and EVE, and that the reference to NOAH'S Ark in the Baptismal Service is to him only a little bit of quaint mythology? May he go on talking as if he believed the devil to be a personality, and bodily resurrection a certainty—and be held blameless while the sharp lads and girls grow up to be shocked from trust in all religious teaching when they find out how little validity his exoteric doctrines really possess—still more when they learn that he is one of scores or hundreds who hold an esoteric view of things which is quite different?

Does it matter when people, who are assured in their mind that the priestly claim to authority in the church is all moonshine, go to church and behave as if they accepted it all, and make bigger the crowd that thinks it must be right if it is only big enough? Does it matter when people, who have inwardly revolted against the appalling notion of an everlasting hell-fire, keep silence while others, who would fain revolt but dare not, are being crushed for want of a word of liberating encouragement? It ought to matter; and it does, both to the world and to the individual.

And it matters when men who see the evil of narrow views and unintelligent teaching in religion, and who know that the number of those who dare to stand out against conventionalism and fashion is small, nevertheless do little or nothing to substitute a better way for the old unsatisfactory ways that provoke their regrets, and sometimes their contempt. The thing at issue is, not the fate of churches and sects, but truth, and the life that dwindles and perishes if it is fed upon a lie. In this matter the stronger and more enlightened is as much "his brother's keeper" as in any other; if he is faithless to his trust in this respect he cannot escape the condemnation of an outraged conscience.

TESTIMONIAL TO MR. DAVID MARTINEAU.—It will be remembered by members and friends of the London District Unitarian Society that at the Society's annual meeting last month it was resolved that Mr. David Martineau should be presented with his portrait in oils, as a mark of esteem and regard, on his having retired from the office of treasurer after thirty years' service. Arrangements have now been completed for the portrait to be painted by Mr. Arthur Hacker, A.R.A., whose work is well represented this year in the exhibition of the Royal Academy, and in the New Gallery. Mr. Hacker has a good reputation as a portrait-painter, and among examples of his successful treatment attention may be drawn to "Alderman and Sheriff Vaughan, Treasurer, Christ's Hospital," to "J. F. L. Brunner, Esq.," and to "Thomas C. Dewey, Esq.," which pictures are all now on view in the Royal Academy. We understand that the hon. treasurer of the portrait fund (Mr. H. Epps, 95, Upper Tulse Hill, S.W.), has not yet closed his list of contributors, and would be glad to receive additions to it.

THE Rev. R. A. Armstrong, writing from 5, Marmion-road, Liverpool, S., says:—Allow me to say that I can receive donations for "Our Youngest Brother," the little congregation at Copenhagen, up to the first postal delivery on Tuesday morning next. I have privately acknowledged all hitherto received except that of "W. W.," Clifton, who gives no further address. The contributions, though hardly so numerous as I anticipated, have all been accompanied with very cordial expressions of interest and goodwill.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Miss Howse, £1; A. K., £1 10s.; Miss G. Taylor, £1; Mr. Oswald Nettlefold, £1 1s.; Mrs. Frank Jolly, 10s.; also a parcel of clothing from Miss Trower.

RELIGIOUS THOUGHT IN ENGLAND AT THE CLOSE OF THE NINETEENTH CENTURY.

BY THE REV. R. A. ARMSTRONG, B.A.*

OBVIOUSLY in the time allotted I can deal with but a few selected aspects of Religious Thought in England at the close of the Nineteenth Century, and with those in but the broadest way. Serious thinking on religion in this country, among those who still believe in a theology, seems more and more to concentrate itself about the doctrine of the Incarnation. It is mainly on recently current thinking on this theme that I shall speak to-day.

The first thing that strikes me, however, in English Religious Thinking as the century drew to its close is the breadth of its scepticism, the profundity of its agnosticism. To this I shall have to return more than once. But I ask you now to realise that much that passes for most orthodox is in reality saturated with agnosticism. Martineau showed long ago how one in so good savour of orthodoxy as Bishop Butler in reality walked on the edge of the precipice of an absolute scepticism. In the time of our own fathers Dean Mansel played the like game. But the closing decade of the century saw a similar position more unblushingly assumed in the famous treatise of Mr. Balfour, whose final argument for the acceptance of current creeds is at bottom a confession that neither the men of religion nor the men of science really know anything about anything at all.

But no recent writer has set the essentially negative position of cultivated modern orthodoxy in a clearer light than Dr. Percy Gardner in his "Exploratio Evangelica." "A great part," says he, "of the historical substratum which is supposed to support many of the doctrines and beliefs of Christianity is in a ruinous condition." And he sets to work "to seek elsewhere" "a sufficient foundation for Christian faith." The doctrine accepted at any period, according to him, is simply the reflection of life as it then is. Thus as life, conduct, and sentiment shift, doctrine necessarily shifts no less. The ideas and principles which form life at any time the men of that time strive to justify to the intellect. And as the original feeling which gave life to those principles cools, "doctrine is deposited like crystals." Thus the historical method is brought to bear on doctrine as well as on all else; and the most sacred creeds concerning God, Man, and Eternal Life, like everything else in the universe, fall into the melting-pot of evolution. The men of yesterday, of to-day, of to-morrow can think and believe no other than that which corresponds to the stage of their culture attained yesterday, to-day, or to-morrow. They may flatter themselves that they are constructing their doctrinal system by process of abstract reason dealing with eternal fact. But they are for ever deceived. What seems the most rigid demonstration is in fact but the proceed of a particular level of life and feeling.

Now in all this there is doubtless a considerable modicum of truth. It is at any rate the direct inference from Dr. Gardner's initial position, though not presented by him in so naked a form. But the true religious thinker cannot rest in such a position unqualified. To believe that all you believe to-day will be necessarily disbelieved by the best men to-morrow, is not to believe at all, but to reduce all doctrine to the rank of a mere momentary working hypothesis. It is blank scepticism, sheer agnosticism. In all genuine theological thinking, the thinker, though he recognise his subjectivity to evolution, must think the doctrine in which he finds intellectual satisfaction true, not a mere temporary formula. He may recognise that it is partial truth only, relative truth only, but as far as it goes he must believe it true. I cannot, for instance, at the same time believe in a Personal God and believe that in the course of evolution the attribute personality will be seen to be inapplicable to God. I cannot to-day believe that God was incarnate in Jesus Christ, yet hold that to-morrow such a belief is likely to be dissolved in a higher truth. We must either be frankly sceptical, or else believe that in a certain sense we can attain finality.

And so we are compelled, in spite of the claims of the historic method and the recognition of evolution, the great achievements of the nineteenth century, to discuss such doctrines as the Incarnation or the Trinity on their merits, or what we suppose to be their merits, no less peremptorily now in 1901 than did our grandfathers in 1801. We adduce probably very different arguments for or against, but if we claim a legitimate place for theology in human thinking at all, we have to discuss these doctrines *pro* or *contra* with straight arguments directed rigidly upon them. Our question will not be, "Does this doctrine make for clearer faith or for purer conduct?" Our question will be, "Is this doctrine true?" And wherever there is fundamental faith in the harmony of the spiritual universe, we shall be supported by the underlying conviction, that in the end what is most true will most make for religion and for righteousness. He who shapes doctrine for ethical purposes is guilty of a profound immorality and a profound infidelity.

It is a curious and interesting phenomenon that while the champions of Trinitarian doctrine at the beginning of the nineteenth century championed it as a demand on faith made by authority, a thing difficult to believe, seemingly contrary to reason, but revealed from on high, the champions of Trinitarian doctrine at the close of the nineteenth century championed it as the only doctrine yielding philosophical satisfaction, and as required to remove the intellectual difficulties inherent in Unitarian heresy. The popular writers of the day make it a commonplace that to teach the unqualified unity of God is to be guilty of the grossest lack of philosophy. Such is the tone of such eminent preachers as Dr. Watson, of Liverpool, and Mr. Campbell, of Brighton; and they have, of course, the support of names of much higher renown. The evangelical church-goer of a century since was taught that the Unitarian was a very bad man, however tempting his doctrine to mere carnal reason. The evangelical church-goer of to-day is often taught that the Unitarian is a remarkably good man, but that his doctrine is wholly unreasonable. We are reproached to-day by the characteristic thinkers, not for infidelity, but for sore lack of philosophy. It is probably just about a hundred years since William Cobbett in one of his genial moods as quoted in "The Etchingham Letters," wrote: "The Unitarians will not believe in the Trinity because they cannot account for it. . . . I do most heartily despise this priggish set for their conceit and impudence."

The main philosophical difficulties which the orthodox apologist of to-day sees in the Unitarian doctrine are two: first, that it ascribes an unrelieved loneliness to God; secondly, that it fails to explain communion between God and man.

Let us glance at these two difficulties as articulated in England at the close of the nineteenth century. It is said that, if the nature of God be Love, there must have existed eternally an object on which that love could be expended. But if man and kindred children of God be creatures of time, if the universe itself be a birth of time, prior to the appearance of the universe God must have been without such object for his love unless he could find it within his own being. But he could not so find it unless his own being comprised a personal plurality. And the Trinity provides such a plurality. God, says Mr. Campbell, "goes forth from Himself in the Eternal Son, to return to Himself in the Eternal Spirit." The Father, the Son, and the Spirit "are a society in unity." "God, who objectifies Himself in the Eternal Son, returns to Himself in the Eternal Spirit." The Spirit "completes the cycle of the Divine society." Christian theology has maintained the like theses before; but it would be hard to find a Father or a Schoolman who has put it more baldly than it is put in these phrases of Mr. Campbell; and this is the characteristic and popular English preaching with which the century closed.

When such a preacher becomes conscious that he runs the danger of inculcating tritheism, he at once empties the term *persona* or person of all that makes it adequate to sustain the part here ascribed to it. *Persona*, it is explained, is, after all, merely a self-manifestation, a function, an aspect; and we are presented with the idea of one self-manifestation loving another, the second function of the one personality supplying an object of love to the first function.

Professor Knight, in the interesting correspondence with Dr. Martineau which he has just given to the world, had recourse to the same expedient to provide an eternal sphere for the divine love. He says that he does not see "how the Divine love could have been an everlasting reality, outflowing from a Divine centre, except on the theory of an *eternal Duality within the Divine Nature itself*." Professor Knight, while formally admitting the Trinitarian doctrine, does not cumber himself with any contention beyond the duality of God. He is content with the society of two, and so escapes the straits so many theologians are put to to discover some distinct and adequate function for the third member of the divine company. Dr. Martineau, however, is no more prepared to admit the duality than the trinity of the Godhead. "*An object loved*," says he, "cannot be *within the loving nature*, without reducing the love to a form of *self-love*." His correspondent speaks of a "duality within the divine *Personality*." But such a conception does not relieve God of the "solitude" and "selfishness" which it is sought to escape. It will not

* A paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday morning, May 31.

do, thinks Martineau, for his friend to rest his case on "two somewhats in one Person; it requires two *Persons* in one God," and "the conditions of Ditheism are surely complete." The demands of God's eternal love are met by Dr. Martineau with "a perpetual Cosmos."

But the modern theologian further charges it against Unitarianism that it fails to explain the communion between God and Man.

It is impossible, it is said, to conceive of such communion apart from the orthodox doctrine. The finite, Man, cannot apprehend the infinite, God. Accordingly a God-Man is conceived in whom the finite and the infinite commingle, and the gulf is thus represented to be bridged. It is characteristic of the English religious thinking at the close of the nineteenth century that this incarnation of God in Man is extended from the typical instance of Jesus Christ to mankind at large. The doctrine of the Incarnation is made to include the Incarnation of God in ordinary men. And here the left wing of the evangelical trinitarians—men like Dr. Clifford—appear to meet the right wing of those who still, I believe, consider themselves as Unitarians, and whom we are all glad to consider so.

One has to remark on this phase of religious thinking that it is difficult to understand exactly what is meant by "incarnation" on the lips of those who enunciate it. "Enfleshing" is not a spiritual idea; and though the theologians use the language of the flesh, they undoubtedly wish to describe a phenomenon of the spirit. In the incarnation, then, whether in Jesus Christ or in all Christian men, we must ask them explicitly to inform us whether they imply a fusion of the persons of God and man into one person, or merely so close a coalescence between God and man as to render the passage of communion from one to the other easy. If they mean an actual unification of person—that God is Christ and Christ is God, that God is the good man and that the good man is God—then they land us either in pantheism or in inextricable confusions of thought. If on the other hand they mean only a very close approximation of the divine and the human persons, without interfusion, they in no way relieve the original difficulty.

Whatever philosophical difficulty there may be in conceiving of communion between God in his heaven and man in his closet, there is exactly the same difficulty in conceiving of communion between God and man though enshrined in one temple of flesh.

There is, however, another looseness of terminology against which all must be warned who desire to estimate theological thought in England at the turn of the century. The name Christ is used for at least three several concepts. It is used as a name or title denoting the historical personage Jesus of Nazareth as known to us through the gospel records. It is used for the Christ now conceived to be exercising a certain spiritual dominion independently of his recorded deeds or words. It is used of an ideal humanity unconfined to any one individual soul. Theologians shift from one to the other without warning and apparently without conscious deviation. But such loose handling of terms is fatal to all true and worthy thinking.

Fix the term Christ to any one of these three concepts rigidly, and two-thirds of the current orthodox apologetics fall away.

Now the Unitarian form of thought, or what may described as Christian Theism, does not profess to explain the communion of God and man or to tell us by what means God impresses his presence on the human consciousness. It knows that it can explain neither the divine action nor the human apprehension, any more than we can explain the action of brain on thought or of will on muscle. It recognises in either case that there is a chasm to be passed, and it can fling no logical bridge across that chasm. But it accepts the fact of experience, an experience attested with overwhelming fulness, as it accepts those other experiences, the fact of a bridge between brain and thought, between will and muscle, between force and matter. It not only accepts the fact of experience, but it accepts it as primary, as fundamental, as the necessary *datum* of all spiritual religion.

We have got to-day to the bottom conflict. Can man become directly conscious of God? Can God impress himself on the consciousness of man? If the answer be "Yes," then religion is wrought into the structure of the spiritual universe. It may be eclipsed, overshadowed, submerged. But it exists for ever. It is indestructible; it is secure. If the answer be "No," then theology after theology may be put forward to save religion, but religion is doomed. It is a vast delusion. It cannot be rescued. You may call in Church or Bible as authority. You may call in Christ as Mediator or Revealer. But these are all vain expedients. The facts of human nature do not support you. If there be no religion at first hand for us, religion at second hand is all in the air; it is a makeshift and a delusion.

That is what I mean by saying that the current orthodoxies all rest in a quagmire of scepticism, have their roots in the dry sands of agnosticism. They are all contrivances for bolstering up religious belief in minds which reject the essential and bottom fact of religion. Men do not believe that the child of God can directly know his Father; they do not believe that the soul can be filled with the consciousness of God besetting. The evangelical accordingly presents us with a Christ assumed to possess a spiritual faculty denied to us, and bids us accept from him that which we cannot without him experience ourselves. And we may note in passing that the sacramentalist—no less agnostic—disbelieves in the direct touch of spirit with spirit, and so entrusts the spiritual life to material vessels, in which he does believe; the sacramentalist of to-day, in his scepticism, exactly reversing the nobler sacramentalism of Newman, who did believe in the life of the spirit, but was very doubtful of the reality of matter, and so saw even in material sacraments only the shadowy and unsubstantial symbols of spiritual action.

Finally, if we are to preserve a theology—a philosophy of God and religion—at all, we must take to heart the grave warning Dr. Gardner gives us. He shows how Jewish Christianity meeting the broad and mighty stream of Hellenic thought was forced, if it was to live, to adjust itself to that new and vast environment, and so had to modify every fibre of its intellectual structure; and he points out that Christianity to-day is called to an encounter still more tremendous, and therefore to an adjustment still more penetrating and searching. "The same kind of change must come over" modern Christianity, he says, "which came over the religion of the first Christian thinkers, when they came forth into the intellectual world of the time, and had to make terms with Greek culture." At this dawn of the twentieth century, patching and peddling will be of no avail. It is not a matter of repairing a column here and opening a doorway there in the temple of theologic thought. The common apologetics are vain as fitting a steam-engine with wings. Christian thought encounters the vast and majestic idea, the mighty, solvent organon named "Evolution." It must take up into itself that supreme idea, it must fashion itself by that potent instrument; or it must be shattered to a thousand fragments, destroyed from off the face of the earth.

A theology which can pass that test will feed a broad and generous ethics. Religion will once more be the recognised ally of all that is noblest in human struggle and aspiration. It will put away from it for ever ecclesiastical alliances which enchain the intellect, ultimately degrade the character and give the rule over immortal souls to the secular tyrant and the priest. It will stand for the freedom of nations, for the peace of the world, for the enduring brotherhood of man.

CENTRAL POSTAL MISSION.

ANNUAL MEETING.

THE annual meeting of the Central Postal Mission and Unitarian Workers' Union was held at Essex Hall, on Tuesday afternoon in Whit-week, and there was a very large attendance of members and friends.

The chair was taken by Miss TAGART, the President, and the following representatives and delegates were present:—Miss Dowsing, Birmingham; Miss Dowson, Eastern Union; Miss E. Cooke and Miss Maughan, Liverpool; Miss Evans and Mrs. Noel Johnson, Manchester; Mrs. Crompton, N. and E. Lancashire; Miss Else, N. Midland; Mrs. Lewis, S. Wales; Mrs. Rogers, Miss Mathews, and Miss Dressler, Portsmouth; Miss Spencer, Southern Association; Rev. and Mrs. Tudor Jones, Swansea; Mr. Cock, Three Towns; Miss Barmby, Western Union; Miss Lucas, Yorkshire Union; also the following vice-presidents and members of the Central Committee:—Miss Clephan, Miss F. Cooke, Miss Gittins, Miss Burkitt, Miss Lister, Mrs. Herbert Smith, Mrs. E. H. Morton, Mrs. Stronge, Mrs. Summers, Miss Teschemacher, Miss Preston, Miss Herford, Miss Hind, Mrs. Pearsall, Mrs. Winser, and Lady Wilson. Miss Van Eck represented the Dutch Postal Mission.

On the motion of the PRESIDENT, seconded by Lady WILSON, the following resolution was passed in reverent silence:—

We desire to express our deep sorrow at the death of two friends and vice-presidents of this Society—Mrs. Brooke Herford and Miss Durning Smith. In Mrs. Brooke Herford we have lost, not only an enthusiastic supporter of the Postal Mission, but of every cause which aims at the uplifting of women. Miss Durning Smith's staunch adherence to the Unitarian faith and munificent support will make her missed throughout the whole denomination.

May our sorrow be tempered by the thought that these two venerated leaders have entered into their blessed rest, and that their works of love and piety may help their successors to bring forth like rich fruits of religion and righteousness.

The PRESIDENT, in her opening address, dwelt on the value of women's work in connection with our churches, and instanced the result of last year's London Bazaar, in the establishment of a Permanent Building Fund. In many congregations throughout the country little circles of workers had been able to render invaluable services. The Women's Congregational Union, in connection with Hope-street Church, Liverpool, had shown what could be done by a strong committee of women, who kept in touch with the philanthropic work of the city.

Miss FLORENCE HILL presented the report of the Committee, and Miss LAWRENCE the Treasurer's accounts.

The Report opened with a reference to the growth of the work, which showed that of the four ladies who started the first Postal Mission in England three were still actively engaged in the work, while missions were springing up in all directions, and there were now nineteen secretaries with groups of workers round them, and since the beginning of the movement in 1886 no less than 21,242 people had applied for literature. A summary of the collective work of the Missions in 1900 showed that there had been 1,967 new applicants for literature and 1,302 old correspondents still on the books, and that 1,595 works on theology had been borrowed. The Central Committee had heard of thirty-one people who had joined Unitarian congregations through the agency of Postal Missions.

A strong plea was made for further development of the Unitarian Workers' Union, so that religious conviction might be more fully translated into deeds, concerned with every aspect of daily life. Special interest was expressed in the development of the "Young People's Religious Union."

The Report included most interesting references to the Dutch Postal Mission in connection with the *Protestantenbond* and the Melbourne Postal Mission, also to the work of the village congregation at Bedfield, in Suffolk, under the care of the Rev. A. Amey, and to the re-opening of Spain-lane Chapel, Boston. The books of the Travelling Library had been much in demand, and this branch of the work could be greatly extended if more funds were available.

The Treasurer's statement showed that receipts for the general fund and the Suffolk Village mission amounted together to £314 1s. 10d., including a grant of £50 from the B. and F.U.A. for Bedfield and Framlingham. Subscriptions to the general fund showed an increase of £11 1s., being £84 2s. 6d. Special donations had been raised for the Boston services, and some further donations had balanced the accounts, but left nothing in hand. The Committee, strongly impressed by the value of the Suffolk Village mission work, appeal for a continuance of the support given for the past three years, and ask for additional subscriptions of some £20.

The Rev. R. A. ARMSTRONG, in moving the adoption of the report, said that the Postal Mission was essentially women's work, and while the ultimate ideal was as much co-operation between men and women as possible, there was clearly a sphere for such work carried on by women alone, who were qualified for it in many ways, in which the average man was not. The great helpfulness of Postal Mission work depended almost wholly on the touch of personal sympathy, which the ladies who undertook the correspondence were so well able to give, showing how Unitarian Christianity touched life at every point. Since first he heard of the Postal Mission from the Brooke Herfords, it had attracted him as a specially beautiful and wise kind of work, having one great advantage over other kinds of religious work—that it acted by an absolute system of natural selection. They were brought into connection only with those who desired help and counsel, having the guarantee of a certain amount of responsiveness in the first reply of correspondents. The work had now been going on long enough to show tangible results, among which they could reckon more than one young minister, drawn to them in the first instance through the Postal Mission.

With all his heart and soul he believed in the Gospel which for good or ill bore the name of Unitarian. They were sometimes told that the old controversies were over; but he did not find it so. They were troubling the heart and soul of multitudes of their brethren at the present time. Very many were feeling about for an interpretation of religion which they could honestly accept with their understanding. Many minds were so constituted that the sweeping away of the whole of that scholastic theology which gathered about the history of the doctrine of the Trinity was necessary before they could get the clear light of religion, undisturbed and unbroken in their hearts. They wanted to be able to pray to God simply and straightforwardly, without any theological conditions to fulfil. They desired to believe heart and soul in the thing Jesus taught, that God is Father and that we may approach Him as children approach their father, without any of those subtleties of which even the most liberal orthodoxy was full. They were told that their theology was very bare and naked and vague; but to many minds it was very simple, something that could be apprehended. He was amazed when he read many of the books of orthodox or semi-orthodox apologists, to find into what fine-spun theories the readers were invited, and how preachers of great repute and of real power over a large class of minds still lived in what seemed to him the haze and maze of that theology. There was a large and rapidly-growing class of men who wanted not those fine-spun theories, but a simple religion which could be summed up in the words of Jesus respecting the love of God and the love of man, undisturbed by the philosophical difficulties some found in that religion, able to accept it, to feed on it, and live in it, when it was fairly and clearly presented to them. And they of the Postal Mission were doing an immeasurable good to these brethren and sisters of theirs in putting them in the way to become acquainted with that simple Unitarian gospel which, he believed, summed up the teaching of Jesus Christ. He was more and more impressed by the value of that gospel as encouraging absolute honesty of mind. The intellectual habit of continually trying to fit their religion into old formularies, to make them hold present-day religion, however well meant, tended to lead men into sophistications all round the sphere of the ethical life, and their commercial and political morality suffered in consequence. When men's religion was simpler, their lives would be simpler too, and they would be clear of those great evils which so much darkened and oppressed the moral life of their country.

Miss LUCAS seconded the resolution, and dwelt upon the wide extent of the work and the great good accomplished at very small expense. She emphasised the need of practical fidelity, since "one truth lived was better than a thousand uttered." Their work might be greatly extended, for there were many large towns in which nothing was done. Whoever would try would find the work most fascinating and rich in interest.

The Rev. W. C. HALL spoke of the revival of the congregation at Boston, which had been greatly stimulated by the help of the Union of Women Workers.

The Rev. E. DARLYN dwelt on the value of reading-circles, and in encouraging a knowledge of vital religious literature.

Mr. MARKHAM and Mr. JENKINS, two Postal Mission correspondents, also spoke, bearing testimony to the value of the work, and the resolution was unanimously adopted.

In response to a cordial welcome to foreign visitors, Miss Van Eck, of Oegstgeest, near Leiden, gave a most interesting address on Postal Mission work in Holland.

THE DUTCH POSTAL MISSION.

Miss VAN ECK first tendered to the meeting the greetings of the Dutch Postal Mission Committee of the *Protestantenbond*, of which she was the representative, and of which she spoke as the child of the English Postal Mission. In 1894 Miss Knappert had stayed with friends in Liverpool and was present at a meeting of the Postal Mission at the Institute. That meeting and conference with Miss Johnson, one of the Liverpool workers, had given her a strong impression of the value and soundness of the work, and she returned home determined, if possible, to introduce the Postal Mission into her own country. In face of many doubts, a meeting was held at Leiden in October, 1895, called by the Special Committee of the *Protestantenbond*, and the Dutch Postal Mission was established. Three ladies, of whom Miss Van Eck was one, first undertook the work. Advertisements were published in different papers, usually headed, "What Free Christians believe," and offering to lend books to anyone interested in the subject, the names and addresses being added of those to whom application should be made. The books were sent by parcels' post and might be kept a month. The response was immediate and beyond all expectation of the workers, so that they look back upon these first months with delight. Indeed, the demand for books "was almost too much for the inexperienced foster-mothers, and, however great their joy, they could not help complaining of the prosperous growth of their daughter, as in August one complains of the warmth of the sun, however dearly beloved." "She outgrew all her clothes," Miss Van Eck added, for there were not books enough to meet all the demands; but the *Protestantenbond* loyally supplied the need, and two years later the number of workers was doubled by the addition of another lady and two gentlemen. The library of the Mission is now well furnished, and the catalogue, which is regularly revised at the half-yearly meetings of the Mission, includes over 600 volumes. As in this country,

correspondence is a chief part of the work, and Miss Van Eck gave a number of deeply interesting instances of the help which the Mission had brought to people of the most various conditions, troubled with religious difficulties and hungering for sympathy. To show that scepticism is not the necessary result of a revolt from orthodoxy, that the religion of Jesus can grapple with all the social questions of the day, that freedom of thought is consistent with veneration for the Bible and a life of true devotion, to liberate from the dread of perverted doctrine into the joy of trust in the Divine Love, and the simplicity of prayer—these are instances of the helpful ministry granted to the Postal Mission workers.

In six years the Mission sent out 5,000 parcels, containing as many as 17,000 books, which are often read not by one person only but by whole families and their friends. Applications come from all parts of Holland, and from Belgium and even America.

The Address concluded as follows:—"I have asked myself in great earnest: What is wanted to keep our work on the high level in which it stands? I am convinced it must be that we correspondents stand in *life*, that we have a true, full, deep life, are concerned in all the religious and ethical and social questions that move our society nowadays. I know by experience how much your readers appreciate that your own strong conviction does not prevent you from understanding their views and ideas. What we wish is to be a help for forming character. This means at the same time that our aim is not, and never may be, to make *Unitarians*, but to inspire those who appeal to us with a living faith and sound conviction. That is our Ideal! We feel how responsible our work is and how little we are up to our task. But we cannot help doing what we feel as our high calling to do. So we work in simplicity, feeling that we know little, but that it is a blessing to strive with others after the things eternal. Being conscious of the greatness and the holiness of our task, we put off our shoes from off our feet, knowing the place whereon we stand is holy ground. We are dealing with the inner life of man, which means the holy of holies. And because we know this, we never will submit to sectarianism, but will stand in the service of free religion."

At the conclusion of Miss Van Eck's address the Rev. N. JOZAN, of Budapest, tendered the greetings of his people, and spoke of the coming celebrations at Kolozsvár, in connection with the opening of the new College buildings, when he hoped that a party of English visitors would be present, whom they would be delighted to welcome.

On the motion of the Rev. W. TUDOR JONES, seconded by Miss MAUGHAN, the officers and committee for the ensuing year were appointed, and the meeting was brought to a close.

"THE daily round, the common task," are enough field for our littleness; and therein may we find hourly opportunity of imitating Christ, and asking what God's will is, and doing and submitting to it, and believing it right and best.—*Charles Hargrove.*

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT NURSING HOME.

THE annual meeting of subscribers and friends of Winifred House was held on Monday last at Dr. Williams's Library, the chair being taken by Lieut.-Colonel MONTEFIORE, R.A., Secretary of the Medical and Convalescent Sub-Committee of the Charity Organisation Society.

Mr. W. M. BLYTH, hon. treas., read the financial report, which showed a slight increase in the subscriptions, and a large addition in the donation list, due to the gift of £500 from the executors of the late J. W. Bentley, Esq., out of an amount left by him for distribution among charitable institutions, and a further sum of £25 given in a similar manner by the executors of Mrs. Jane Turner. These donations have enabled the treasurer to invest £400. The remainder, together with subscriptions, donations, maintenance fees, &c., amounted to £875, while the expenditure was £750, so that there was a balance of £125 to commence the new year; though it must be remembered that this is partly made up of subscriptions paid in advance.

Miss M. PRITCHARD, hon. sec., then read the annual report, which commenced by summarising what had been done in the ten years' work which was completed in April last. Four hundred and two children had been received in Winifred House during that period. The length of stay for "carrying" cases, *i.e.*, hip and spinal diseases and rickets, has varied from six months to two, or even three, years, while in that of children suffering from debility after surgical operation, illness, &c., the usual time spent in the home was from one to three months. The results have been excellent in the vast majority of cases, very few children having returned home without having derived distinct benefit. The financial condition during the ten years has been healthy, although at times there has been some little anxiety on account of expenditure with regard to the building itself, which constantly needs some repairs, and also it is earnestly desired that the subscription list should be increased, as it is to that upon which the Home depends for its steady support. Among the contributions of the past ten years it is pleasant to note that no less than £267 has been contributed by the readers of *Young Days*, principally made up of collections from among our Sunday-schools up and down the country for the *Young Days*' cot, and to this must be added the further sum of £91 collected by the Effra-road School for a special Brixton cot. Such gifts are, indeed, "twice blessed," for it is good to arouse in our children the desire to help those who are weak and ill.

During the past year fifty-three children have been received, seventeen of whom wore instruments of some kind. The average number of beds in use has been barely sixteen, fully half of which have been occupied by "carrying" cases. The work has gone on well, and no inroad of infectious disease has come to interfere with its steady progress. In conclusion, friends were reminded that May 1 this year was noteworthy as the twenty-fifth anniversary of the opening of "Mrs. Hampson's Home," in which for thirteen years she did such splendid work, and the report closed with the words, "We cannot help feeling that in Winifred House, as at present constituted, no more fitting memorial of a good woman's life could be found; and we trust that the labours on behalf of poor little delicate children will continue to be carried on, both in her name and in her loving spirit, for many years to come."

The CHAIRMAN, in moving the adoption of the report, spoke of the pleasure it gave him to be present; first, because he had had the pleasure of knowing Mrs. Hampson in former years, when she was living in Bowdon; and to know, was to highly esteem her and to value her friendship; and second, because he had watched with interest the work done at Winifred House for several years, and had noted the good management and loving care bestowed upon its inmates. Referring to a visit he had paid to the Home during the last week Colonel Montefiore said, "What I saw and heard strengthened my former opinion of the very excellent work which was being done there. Not only were the bodily illnesses of the children looked after, but all was done in a truly religious spirit to make them happier and better in mind." Then after remarking on the economy with which the "business" of the Home was conducted, the Chairman concluded by emphasising the last paragraph of the report (given above) which he once more read to the audience.

The Rev. WM. WOODING seconded the adoption of the report with a few kindly remarks, and the resolution was then put and carried.

Mr. T. PALLISTER YOUNG moved a resolution thanking the officers and Committee, re-electing them, with the addition of Miss Bertha Pritchard to the Committee. After speaking in very warm terms of the spirit in which the work was done, he said that he had seen a paper that had been drawn up for the guidance of the Lady Probationers which showed clearly how they were trained to undertake their duties from a high standpoint, the rules finishing with the well-known lines of Coleridge:—

O'er wayward Childhood would'st thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope and Patience, these must be thy graces,
And in thy own heart let them first keep school.

Miss HOLBORN seconded the resolution, which was then put and carried unanimously.

Miss MARIAN PRITCHARD proposed a vote of thanks to the Medical officers and to Miss Emma Hope, the lady superintendent of Winifred House, whose devoted care so much of the well-being of the Home depended. She also referred to the ill-health of Mr. Robert Hampson, who deeply regretted his inability to be present.

Mrs. BLYTH seconded this resolution, mentioning several instances of children she had sent to the Home, who had made such excellent progress while there that both she and their parents felt most grateful. This resolution having been put and carried,

Dr. URBAN PRITCHARD thanked Colonel Montefiore, in the name of the meeting, for presiding, for it was a special boon when an expert, as the Colonel was, seeing that for seventeen years he had taken up this subject in connection with

the Charity Organisation Society, came forward and expressed so warmly his satisfaction with the work carried on at Winifred House.

The CHAIRMAN having responded, the meeting was brought to a close.

IMPRESSIONS OF WHIT-WEEK.

VI.

THE general spirit and temper of the meetings struck me as being remarkably fine. I think we have a right to be proud of our people when we see with what patience, nay, with what generosity, they will listen to opinions different from their own when they are expressed with evident sincerity and conviction.

One thought suggested by the meetings was that God had given into the hands of the Unitarians of England and America an unexpected piece of helpful work. It is our sympathy and support and encouragement that is to be a source of helpfulness to many a liberal religious thinker or worker holding an isolated post in the midst of sacerdotal and materialistic influences in other lands.

The session most stimulating and bracing to me was that of Thursday morning. Mr. Carpenter, in his compact address, laid a broad basis for the Council to work on, and indicated the lines on which a "world-religion" might ultimately be raised. Dr. Crothers, in his beautiful speech, caught us up into the heights and made us see and feel that the religion of the world is ever in process of making. Then Graham Wallas, in that masterly and terse summary in which he presented the political aspirations and ideals of the day to us naked, stripped of the gaudy trappings in which they are often wrapped, made his demand for a "world-ethic." We could "sympathise" with Mr. Wallas in his lack of confidence in the ability of Christianity to supply such a world-ethic and his feeling that Buddhism could; but most of us, I imagine, would feel that the characteristic teachings of spiritual Christianity are more fitted to become universal than those of Buddhism. The address of Graham Wallas made a deep impression on me. Oh! for a man of commanding moral power to refine and chasten this pulsing sense of world-power amongst the people, to ennoble it and to turn it on to lines that shall lead it into ways of peace and cause its great force to be expended in helpfulness.

Mr. Armstrong's paper on the Friday morning impressed me with a further sense of the "fogs" in which the New Orthodoxy (which, according to the accepted standards, is rank heresy) is clouding religion. It is a pity we did not have Mrs. Ward's paper on "The Preservation of the Christian Ideal amid changing Forms of Thought" to supplement and balance the address of Graham Wallas and the paper by Mr. Armstrong.

Dr. Crothers and M. Fontanès impressed me by their oratorical gifts, not that I understood the latter, but his manner of speech was charming. Mr. V. Tchertkoff I think we should welcome for himself alone, not merely as Tolstoy's friend. It was pleasant to meet old friends from far and near, and not least to see Signor Bracciforti once again, with his cheerful optimism undimmed, and his faith in the future of Italy undiminished.

Accrington. WALTER H. BURGESS.

VII.

DURING most of the meetings at Essex Hall I sat beside a little old lady from some far-off, lonely place in the north of Scotland, and when, after having sat out the very last cheers that accompanied the very final sentence spoken at the meetings, we parted, she said to me, her sweet old face radiant with satisfaction: "Oh, dear, I feel just like a boa-constrictor"—and, of course, I understood her.

My fellow-traveller writes to me, now that we are both safely back in our homes: "I feel as if some mighty swelling ocean had passed over my soul, and that I have been in communication with powers stronger than I have ever known before." And, of course, that too is exactly what I feel. And as THE INQUIRER turns up with its "Impressions of Whit-week," I feel as if I could sign almost every one of the articles under that heading.

And this is, to me, the great wonder of those wonderful meetings, that all these men and women from all parts of the world seemed to hold the same views about all the great questions of Life, to have but one mutual "knowledge of Good and Evil." As they rose and spoke, those men from Russia and Italy, India or America, born and bred under totally different social and religious circumstances and relations, they seemed in their search for Truth to have come to be filled with the same cravings and longings, inspired by the same hopes and aspirations, drawn towards the same ideals, and borne up by the same strong firm faith in one true God, the loving Father of all living creatures, thus bearing witness that Religion, when purged of sectarian ideas, delivered from the fetters of doctrines and creeds, is the light in which men come to see things as they are, the light by which we may discern this world as it is meant to be, and as it shall, by God's mercy, some day become—very good to behold.

And as I sat listening, with my head whirling with excitement and over-exertion, my heart was quiet and at rest, full of grateful wonder, that I should be a member of this great world-wide congregation of fearless, truth-seeking, law-abiding, Godfearing men and women, whose foremost man has said, "That he who seeks shall find, and that those who will do God's will, shall know the Truth." And I felt that through this knowledge a new strength had come to me on which I might hope to lean in those lonely anxious hours that come to all who cannot honestly walk the trodden path, but have been so called that they must follow their own way or "lose their own soul."

MARY B. WESTENHOLZ.

Denmark, June.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

The Book of the Cheese. Edited by R. R. D. Adams, M.A. 1s. (Fisher Unwin.)

Guide to Switzerland. By W. A. B. Coolidge. 3s. 6d. (A. and C. Black.)

Makers of the Nineteenth Century. By R. A. Armstrong. 3s. 6d. (Fisher Unwin.)

Review of Reviews.

THE TEMPERANCE ASSOCIATION.

THE annual meeting of the Essex Hall Temperance Association was held, as we have already recorded, on the evening of Whit Monday at Essex Hall, the Rev. P. H. Wicksteed in the chair. Among the letters received from members unable to be present was one from the Rev. C. Hargrove, in which he expressed his regret that he had not been a total abstainer at least during the whole of his ministerial life. There was also a letter from the Rev. Dr. Drummond, of Manchester College, in which he said that if he had been present, he would have been obliged to oppose the change in the name of the Association proposed by the Committee. At the conclusion of the meeting the Committee's proposal was brought forward on the motion of Mr. T. P. Young, and after discussion it was agreed by an overwhelming majority, that the name of the society should in future be "The National Unitarian Temperance Association." The Committee had found that for practical purposes they needed a denominational name, and that ultimately adopted was clearly the only one acceptable to a very large majority of the members present.

The CHAIRMAN, in moving the adoption of the report, said that he had recently been much impressed by reading the great book on the Temperance question by Rowntree and Sherwell. It contained most exhaustive evidence on all kinds of questions, gathered with infinite patience; and the overwhelming impression it left on the reader was of the terrific task before the reformers, and an infectious faith derived from the authors, that the task could and must be accomplished. The road was clear. What must be done was known. The difficulty in doing it was not in the obscurity of the problem, but the huge mass of indifference and carelessness, and the terrific commercial interests at stake. A large and influential portion of the community did not in any sense desire temperance reform and looked with the suspicious hatred of those whose interest was threatened on any attempt likely to have an appreciable effect on the diminution even of drunkenness in the country. A man's pecuniary interest exercised a most subtle influence on his ways of looking at things, from the most elementary moral question upwards. One of the root reforms of which Rowntree and Sherwell saw the necessity was to put things in such a position that there could not be persons whose private and personal interests should be on the side of drunkenness, on the side of the ruin of England as against its salvation. They had to wage war on a compact, well-organised and enormously wealthy interest, which had control of political machinery, and with some reason claimed to have put the present Government in power. They must deliver themselves from that most shameful and degrading slavery, and by the same instrumentality of constitutional means by which they had been enslaved. And those whose pecuniary interest was in the liquor traffic, from the House of Lords to the pot-boy, must be delivered from that terrible and damning position. There was that great call to them on the political side. But their primary object was not political action. The measure of possible legislative success depended on the widening of public opinion, which must be worked at by private example,

exhortation and effort. They must be ahead of legislation in their doctrine and practice. They must raise the high water-mark higher and higher while trying to prevent corrupt and sinister influences from preventing the legislation for which public opinion was rife.

Mrs. H. S. SOLLY seconded the motion and made a powerful appeal for total abstinence, especially for the children's sake.

The report having been adopted, the appointment of the officers and Committee, with the Earl of Carlisle as President, was moved by Mr. D. S. MILLER and seconded by the Rev. L. G. WILSON, of Hopedale, Mass., who brought the greetings of the Temperance societies connected with the Unitarian Churches of America. In his country, he said, intemperance was practically confined to two classes—the idle rich and the submerged class. The reform movement with them had originated contemporaneously with the anti-slavery struggle. They realised now that the evil of intemperance was so subtle it could not be voted out of existence, but by personal effort they must use methods that would bring about a saner social condition. The development of healthier interests, such as the bicycle and the growing study of electricity, was the most powerful enemy of intemperance.

On the motion of the Rev. W. G. TARRANT, seconded by Mr. H. G. CHANCELLOR, it was agreed that the affiliation fee for Temperance societies should be reduced from 2s. 6d. to 1s.

The Rev. R. A. ARMSTRONG then moved a resolution in support of the Bill to prohibit the sale of drink to children under sixteen years of age. He said that there was no hope of any facilities for the Children's Bill being got from the Government; or if, perhaps, amendments were accepted, they would be such as to destroy the use of the Bill. It had been suggested that the age should be reduced from sixteen to fourteen; but in other parts of the Empire it is actually eighteen or twenty-one, and the amendment, if made, must be upward not downward. The suggestion that the parent as well as the publican should be made liable was sinister, aiming to set the working classes against the measure. The friends of temperance were not half clever enough to oppose the wiles of the other side; yet the time would come when the moral sense of the English people would rise up in indignation as a great and overwhelming power, and all those awful pecuniary interests would be swept away. Then at last it would be understood that legislation was not a machinery for putting little doles of money into the pockets of favoured classes, nor for the battle of party against party and interest against interest, but a great power backed by wisdom and conscience, that might yet do something to save our country from degradation, and lift up its moral and social life to what the life of a Christian country ought to be.

The motion was seconded by the Rev. J. ESTLIN CARPENTER, and unanimously adopted, after which came the discussion and resolution as to the change of name of the Association, to which we have already referred, and the meeting was brought to a close.

TEMPERANCE REFORM.

THE Rev. F. K. Freeston writes in this connection:—At the recent annual meeting of the late Essex Hall Temperance Association, the Rev. P. H. Wicksteed very strongly and deservedly recommended Rowntree and Sherwell's most valuable volume on "The Temperance Problem and Social Reform." The ninth edition, revised and enlarged, is published at six shillings, and those who can afford it ought certainly to buy it. But this same edition, abridged and not mutilated, may be had in popular form, and should by no means be despised. It retains within its 170 pages all the essential facts, the practical proposals, and sixteen of the illuminating maps, diagrams, and photographs. Moreover, where fullest details do not find room, references are given to the complete edition.

This smaller treatise, at least, should be in the hands of all our temperance workers. I should be glad, if I may be allowed, to supply a copy, post free, to the Superintendent or Secretary of any Band of Hope or Temperance Society belonging to our Conference Churches, or to any teacher of an adult class in our Sunday-schools.

Applications, stating church and minister, should be addressed to Essex House, Campden Hill, London, W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast Domestic Mission.—The annual Scholars' Floral Service was held on Sunday, June 16. There was a good attendance of scholars and friends. The service was conducted by our pastor, the Rev. G. J. Slipper, special music being rendered by the scholars for the occasion. The church was tastefully decorated by some of the elder members of the Sunday-school the previous evening. At the close of the service a collection was taken up in aid of the Royal Victoria Hospital, Belfast.

Bradford.—Last Sunday special services were held at Chapel-lane Chapel, in celebration of the 239th anniversary of the founding of the congregation on the enforcement of the Act of Uniformity in 1662, and the 182nd anniversary of the opening of the first chapel on the present site, in 1719. The Rev. E. Ceredig Jones (the pastor), who was the preacher for the day, gave a short sketch of the early history of the congregation. The choir of men and boys was assisted by Miss Marie Simpson, who sang the solos, "The King of Love" and "Glory to Thee" (*Gounod*). Miss Simpson also took part in the duet "I waited for the Lord" (*Mendelssohn*), and the trio "Protect us through the coming night" (*Curschmann*). There were large congregations.

Liverpool: North End Domestic Mission.—The annual meeting was held on Monday last, Mr. Charles W. Jones in the chair. Letters of apology from Mr. Alfred Booth, Mr. R. Robinson, and J. H. Burroughs were read. Mr. Jones, in moving—"That this meeting desires to express its cordial sympathy with the missionaries in their work, and congratulate them on the success they had attained, and assure them of continued and hearty support," said that the work being done was worthy of the highest praise, and particularly that part among the young men and women who had become associated with the Mission. Their evenings and holidays were usefully and pleasantly enjoyed at the Mission instead of aimlessly spent walking about the streets. He undertook during the next twelve months to carry out some scheme for providing the further accommodation asked for by Mr. Haigh in his report, or connected with their churches. He had often been told that they had no poor in their parish. His reply was the whole of Liverpool was their parish, and they had connected with their churches three Missions—two at the North and one at the South end—at each of which was a chapel-of-ease. He was glad to say that the missionaries went in amongst the poor to cheer and help them, and make their lives brighter and happier rather than to preach. The Rev. R. A. Armstrong, in seconding, said he felt the greatest admiration for their missionaries and the work that they did at this Mission, where they had little outside help, and were largely dependent upon the young men and women they had trained. Mr. Haigh, in reply to the vote of sympathy, said that he had felt that something must be done to relieve the oppressive monotony of the daily routine of those who came to the Mission, and that new means must be provided, and he had tried what could be done not only to amuse but also to interest and help them, and he had met with greater response than he had anticipated. Miss Wells also returned thanks. The report and financial statement were adopted, on the motion of the Rev. Dr. Klein, seconded by the Rev. H. W. Hawkes; the committee was appointed for the ensuing year, and a vote of thanks to Mr. C. W. Jones, as president and chairman of that meeting, closed the proceedings.

London: Wood Green.—Last Sunday was the Sunday-school anniversary. Dr. Mummery preached in the morning on "Hope," in the evening on "David Serving his Generation." The congregation was good, the music special, and the hall exquisitely decorated with flowers. The chief feature of the day was the charming rendering of a flower service (Sunday School Association) by the children in the afternoon. In perfect harmony with the same was a bright and attractive address by Mr. D. D. Evans on "Flower Symbolism." The afternoon offertory and the flowers were handed over to the Wood Green Cottage Hospital.

Poole.—The Sunday-school Anniversary and Flower Services were held on Sunday last. The church was tastefully decorated with flowers, and the sermons were preached by the Rev. W. Copeland Bowie. In the afternoon Mr. Bowie gave an interesting address on "The Education Question," which was followed by discussion.

South Wales: Clydach Vale.—The anniversary services were held on Sunday, June 16, at the Co-operative Hall, Tonypandy. The Rev. J. Tyssul Davis, B.A., Cardiff, officiated with our minister, the Rev. D. Rees. The Rev. J. Tyssul Davis's sermon in the afternoon was delivered in English, all the rest of the services were carried on in the mother-tongue. The congregations and the amount of the collections were very satisfactory.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places.' Guides on application to the Town Clerk.

PROVINCIAL ASSEMBLY

OF

Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

A SPECIAL MEETING of the Assembly will be held at the Memorial Hall, MANCHESTER, on THURSDAY NEXT, June 27th, at 3.30 P.M., to consider the moral issues of the South African War, when a Resolution, of which notice has been given by Mr. Richard Robinson, will be moved.

CHARLES T. POYNTING, President.
H. ENFIELD DOWSON, } Secretaries.
R. TRAVERS HERFORD, }

SHERINGHAM.—TO LET, furnished, from 20th July, HOUSE, containing two sitting and five bedrooms and usual offices; situated on Cliff, with good sea and land views.—Apply to Mr. J. SUDBERY, 25, Portland-road, Finsbury Park, N.

HASLEMERE.—TO LET for the Summer (4—8 weeks), HOUSE, containing 6 sitting rooms and playroom, 8 bedrooms (5 double). Two stalls, 45 acres; dairy. 1 mile from church, station, post office.—For particulars, apply by letter, to Owner, Dunrozel, Hazlemere.

DEATHS.

ELLIS—On the 16th June, at his residence, 10, Napier-road, Chorlton-cum-Hardy, Manchester, John Ellis, aged 86 years. Formerly timber merchant at Veneer Saw Mills, Back Water-street, Manchester.

SIMONS—On the 8th June, at the residence of her brother, Archer Simons, of Homelands, Victoria-road, Horley, Mary Anne Simons, daughter of the late Edwin Simons, of the Bank of England, aged 83.

OUR CALENDAR.

SUNDAY, June 23.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. P. RIGBY PRATT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 6.30 P.M., Mr. T. ELLIOT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. JENKINSON.
Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "The Children's Claim," and 7 P.M., "Pilate's 'What is Truth?'" Children's Class, 12.30.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR. 3 P.M., Sunday School Anniversary.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Simon Peter's Resolve." Evening, "Growing Old."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.
BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 23rd, at 11.15 A.M., JOHN A. HOBSON, M.A., The Nineteenth Century: "Industrial Politics."—II.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 23rd, at 11.15, Dr. WASHINGTON SULLIVAN, "The Jesuit—a Recent Catholic Apraisement."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

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A PUBLIC MEETING in support of this Fund will be held at the MEMORIAL HALL, MANCHESTER, on TUESDAY, July 2nd, at 4 P.M.

It is hoped that the following gentlemen, among others, will take part in the proceedings:—Mr. James R. Beard, Rev. H. Enfield Dowson, B.A., Mr. W. Long, Mr. David Martineau, Alderman Harry Rawson, Rev. S. A. Steinthal.

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The Inquirer.

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NOTES OF THE WEEK.

THE address given by Mr. John Dendy as President of the Provincial Assembly of Lancashire and Cheshire at the recent meeting at Oldham, will be published in full in next week's INQUIRER. The Assembly sermon, by the Rev. R. Travers Herford, with the title "Back to Jesus," has now been published by Messrs. H. Rawson and Co., New Brown-street, Manchester. Of the International Council papers, we intend to publish next week the Rev. J. Hocart's on "The Struggle with Catholicism in Belgium," and perhaps Professor Boros's on "Present-day Religious Problems in Hungary," and in the following week the Rev. P. H. Wicksteed's on "Wordsworth's Ideals and the Nineteenth Century."

THURSDAY next is Speech Day at Willaston School, and we trust that there will be a large attendance of guests interested in the school and the higher education of our boys. The first year's work has, we believe, been thoroughly satisfactory, and Thursday will afford a very pleasant opportunity of seeing the school and its surroundings and hearing of its methods. We specially commend the occasion to parents who might contemplate sending their boys to the school. Anyone interested in Willaston, who has not yet received an invitation, should apply at once to the Clerk to the Governors, Mr. E. W. Marshall, 38, Barton-arcade, Manchester.

THE "Pilgrimage" to Catterick on Saturday, July 13, promoted by the Tees-side Committee of the Northumberland and Durham Unitarian Christian Association, as a Twentieth Century Commemoration of Theophilus Lindsey, promises to be an occasion of great interest and enjoyment. The promoters have issued a little pamphlet with full particulars, which may be had from the secretary, Mr. L. Worstenholm, 30, Crescent-road, Middlesbro', with whom intending visitors should at once communicate. To all such we command also the reading of Miss F. E. Cooke's charming little book, "The Story of Theophilus Lindsey" (1s.), published by the Sunday School Association at Essex Hall.

ON Tuesday Miss Hobhouse gave at Oxford the address which she has not yet been allowed to give in London on the condition of the women and children in the concentration camps in South Africa. It is lamentable that this painful subject, which appeals directly to our common humanity, should have been mixed up with the bitterness of party politics. At Oxford the chair was taken by Sir William Markby, and at the conclusion of Miss Hobhouse's address the Master of Balliol, in moving a vote of thanks, said that if the facts about the concentration camps were thoroughly known to the people of this country such a state of things would not be allowed to go on.

"KING ALFRED, Patron-Saint of England," is the title of a striking sermon preached last Sunday in Winchester Cathedral, by Dr. Charles W. Stubbs, Dean of Ely, at the Summer Assembly of the National Home Reading Union, and now published by Warren and Sons, of 85, High-street, Winchester. The Dean quotes Freeman's praise of the great English King :—

Alfred is the most perfect character in history. He is a singular instance of a prince who has become a hero of romance, who, as a hero of romance, has had countless imaginary exploits and imaginary institutions attributed to him, but to whose character romance has done no more than justice, and who appears in exactly the same light in history and fable. No other man on record has ever so thoroughly united all the virtues both of the ruler and the private man. In no other man on record were so many virtues disfigured by so little alloy. A saint without superstition, a warrior, all whose wars were fought in defence of his country, a conqueror whose laurels were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the hour of triumph —there is no other name in history to compare with his.

And then Dr. Stubbs takes several of the chief points in this panegyric, and illustrates them by passages from Alfred's writings, which show what manner of man he was. The King, he says, though not to be called a born poet, was something far higher and better.

An inspired man—there is only one inspiration, remember, for there is only One Holy Spirit—pouring out to us Englishmen of to-day, as to our countrymen of a thousand years ago, the deep feelings of a heart full of the sense of God's presence always and everywhere, of a soul which hungered and thirsted after righteousness with all the simple devotion of a child-like spirit, which loved and longed for goodness, with all the free enthusiasm of a brave and manly nature, which above all bore witness that, for King, as well as for people, the duty-ideal, which because it is the Christ-ideal, has the mark of wounds upon it, is still the highest and purest and best of all human ambitions.

Alfred died a thousand years ago, in the first year of the tenth century, leaving Edward his son to reign in his stead. Victoria the Well-Beloved died in the first year of the twentieth century, and leaves her son Edward to reign in her stead. Thus the preacher points to a striking coincidence, and from deeper reasons draws a lesson of what is now demanded of the English people, as a thousand years ago Alfred declared the inner secret of true empire, in the words: "*England needs not only good war-men and good workmen, but also good prayer-men.*"

THE address given by the Rev. P. H. Wicksteed, M.A., at the recent annual meeting of the Friends' Anti-Vivisection Association at Devonshire House, has been separately printed, and will, we trust, be widely read. It deals with the moral aspect of the question as affecting personal character and duty. The charge that the opponents of Vivisection are guilty of excessive care for the welfare of animals at the cost of indifference to human suffering must be borne, Mr. Wicksteed says, with equanimity. Every moral question is advanced by the special interest and devotion of a few, and he who helps any moral cause, thereby helps all; and this special cause is urged in the interest of humanity, no less than of the animals. "It is not those who object to humanity being neglected, but those who object to animals being considered that bring this charge against us."

As soon as scientific men take a wide view of their functions our cause will be won, for in truth it is *not* for animals only that we are pleading, but for humanity also; and when science has taken a point of view at once more lofty and practical, when a more generous culture has robbed specialising of its moral and intellectual dangers, but left it its efficiency as an instrument of research, then the evil and the folly of the practices which we denounce and oppose will be seen in all their nakedness. For the ultimate object of all who have influence

in the direction of human life, under its practical, intellectual or emotional aspects, must be to establish the fullest possible harmony between humanity and the permanent and essential conditions that surround and control it. And this harmony must not be regarded as resting on a merely physical relation, but as being moral, spiritual and emotional also. Who is there that does not acknowledge that his own well-being consists not exclusively in the absence of physical pain and the presence of the sources and conditions of physical pleasure, but also in the moral, spiritual and emotional relations in which he finds himself with human beings, the animate and inanimate nature around him, and the all-embracing and all-pervading Spirit in whom we live and have our being? The man who in advocating any line of supposed progress finds himself attempting to benefit humanity by securing some degree of physical comfort at the expense of establishing a spiritual discord between man and his surroundings, should surely ask himself whether he is not misconceiving the essential conditions and objects of human action.

The physical welfare of man may not be sought at the cost of the torture of animals, and while a certain kind of knowledge may be gained, the question, Mr. Wicksteed urges, is "whether the direction of the intellect along those lines is *relatively* fruitful, whether it does not divert the attention of scientific men from more or less intellectually fruitful plots of research, while at the same time materialising and morally degrading not only the operators themselves, but the whole society to which they belong, and which supports them." As to the relative humanity of English investigators, and the danger of trusting to the specialist's judgment in any branch of life, unchecked by a wholesome public opinion, Mr. Wicksteed adds some weighty words, and pleads that our English investigators ought to be the first to welcome the vigilance of public opinion, as a defence against unworthy members of their own fraternity and the deadening influence of habit and association.

IN sending a copy of Mr. Wicksteed's Address to Ministers, whose names appear in our "Year Book," Miss Frances Power Cobbe, President of the British Union for Abolition of Vivisection (20, Triangle, Bristol), has written as follows:—

The subject is one which appears to me to have strong claims on the attention of ministers of religion, and specially on that of all who hold and teach the blessed doctrine of the absolute goodness of God. Roman Catholics (as Cardinal Vaughan has just shown us), and perhaps Romanising English Churchmen with him, may draw lines of scholastic distinction between human *persons* and such mere *things* as the noble horse and devoted dog; and conceive it possible that the Lord of All intends us to find the way to our bodily salvation by torturing them and causing their whole existence to have been a misfortune and a curse. In your view, I trust, as in mine, such a doctrine is nothing short of impious; and its revival in our day when Darwinism has so largely bridged over the chasm between us and our humbler fellow creatures, a portentous example of the wide-extending, never-dying poison of a false theology.

Surely it is fitting that the leaders of free religious thought in England should raise their voices above all others, clearly and distinctly for mercy—nay, rather I should say, for *justice*—to the brutes; and proclaim as a fundamental principle of their morality, that (as old Cicero said):—"Nothing is expedient but what is right; and it is not right because it is expedient, but expedient because it is right." It is astounding that those who profess to consider the interests of human *souls* as so transcendant that the (supposed) soulless brutes can, in comparison, have no claims on us at all, are yet coming forward in support of a practice which—whether it may or may not conduce to the health of human bo*dies*—must, in the very nature of things, harden human hearts. If the author of the Book of Proverbs said truly: "The merciful man doeth good to his own soul," assuredly the merciless vivisector doeth to his own soul—and to the souls of all his pupils and assistants—the deadliest of conceivable injuries.

THE paper on "The Influence of Thought on Character," by Mr. Bertram Talbot, the greater part of which was, at the time of its first appearance, printed in these columns, with the series of notable extracts under the heading "Remember!" has now been reissued by Mr. Philip Green, and may be had at Essex Hall, at the cost of 6d. per dozen or 3s. per 100, post free. Mr. Talbot has also issued a leaflet against smoking, addressed to boys, which may be had from him at 86, Cromwell-avenue, Highgate, N., in quantities of 24 for 6d. The leaflet gives five reasons why a boy smokes, of which the last is as follows:—

(5.) Because he thinks it is "manly," for "do not most men smoke?" This is ridiculous. And yet it is a strangely common delusion. Manly, indeed! Why! Baden-Powell is not a smoker. Is there a British boy who would say that the hero of Mafeking lacks one of the qualities that go to make a "manly" man? Surely not. Read his own words, written from the Transvaal in July, 1900, to English boys. He says: "A feeble youth who smokes because he thinks it is manly is just as liable to drink or to swear because he has known grown men to do it." Quite so. Make no mistake about it. Neither by smoking, nor by drinking, nor by swearing, can a youth show himself manly, but by resisting temptation, by practising self-control, and by acting nobly.

Then follow four reasons why no boy should smoke, of which the first and last are these:—

(1.) Because even a little is harmful to him, while *habitual* smoking seriously weakens one, or several organs of his body; sometimes is the direct cause of death; frequently reduces the system to a low condition, thus rendering it unfit to fight against ailments brought on by other causes. The fully-developed *man* may throw off the evil effects of tobacco. The growing youth *cannot*. It finds out his weak points—eyes, lungs, brain, heart, nerves—and hinders them from becoming strong and healthy. There is no *doubt* whatever about this. Ask your doctor.

(4.) Because a boy has no craving for tobacco; in fact, not only does his system make no demand—as it does, say, for food, liquid, and warmth—but it actually revolts from it at first, the usual symptoms being faintness, giddiness, sickness. Question: Why *create* a want in order to satisfy that want?

"IF the Lord would give me wings I would fly," said Charles Wesley. John Wesley's answer, "If the Lord bids me fly I would trust Him for the wings," suggests the eternal power of the higher over the lower and the creative strength of right purpose. In one way or another the Lord bids us all fly, and we have need to trust Him for the wings and live in that intimate and close relation to Him that can alone receive the Divine guidance.—*W. C. Gannett.*

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

SIR,—The successful and helpful meetings recently held in London have proved once more the importance of and the call for our message and work.

I think all will admit that the British and Foreign Unitarian Association, in organising these inspiring gatherings, performed a valuable service on behalf of Liberal Religion throughout the world.

The annual report of the ordinary work of the Association will be forwarded on application to any of your readers, and I hope its perusal will induce many of them to become subscribers to its funds. It will be a pleasure to enrol them as New Century members. I may add that a subscription of any amount entitles to membership.

OSWALD NETTLEFOLD, Treasurer.

Essex Hall, Essex-street, Strand, W.C., June 26.

THE SELECTION OF HYMNS.

SIR,—In your last issue Mr. Lummis takes exception to a hymn sung at the recent meeting of the Provincial Assembly, on account of its supposed "orthodoxy." He does not tell us what the hymn was, or mention the name of its author, but he gives sufficient clue to enable us to identify it as the one beginning "When the Lord of Love was here" by the Rev. Stopford Brooke, a beautiful hymn to which one would have thought there could be no possible objection. Mr. Lummis says it contains "a direct statement of the orthodox dogma of the two natures of Jesus Christ," and a prayer "to the Second Person in the Trinity," but no other Unitarian would perceive anything of the kind without a powerful microscope, or a strong imagination.

Prejudice is excited and a wrong impression is conveyed by saying that "it was written by an Anglican clergyman who has since seceded." The hymn appeared (for the first time, I believe) in "Christian Hymns," compiled by Mr. Stopford Brooke *after* he left the Church of England. There is far more reason to complain that the hymns selected for use at our united gatherings very seldom contain any reference to Jesus Christ, and are for the most part of a purely Theistic character. I hope that we are not to be still further restricted in the same direction by an absolute prohibition of all distinctively Christian hymns.

EDGAR SOLLY ANTHONY.

Poole, June 24.

"OUR YOUNGEST BROTHER."

SIR,—Permit me to thank the numerous donors to my little fund for "Our Youngest Brother." It is now closed. All contributions have been acknowledged, save those of "Harmony," "X.," and "M. P." RICHARD A. ARMSTRONG.

Liverpool, June 25.

NEWTON ABBOT.

ORGAN WANTED.

SIR,—I should be glad to hear on behalf of the congregation at Newton Abbot—who have just purchased a building of their own—of a small wind, or fairly large American organ.

T. B. BROADRICK, District Minister.

23, Northfield, Bridgwater.

THE EDUCATION BILL.

The Report of the Committee of the Provincial Assembly of Lancashire and Cheshire.

I ALWAYS suspect my own judgment on the occasions (certainly rare) when it is at variance with that of my esteemed friend, the Rev. H. E. Dowson. But I feel obliged to dissent from the main drift of the above report, which we owe, it is understood, to his able and zealous pen.

I am quite unable to concur in the high estimate he has formed of the institution and work of the School Board, which we owe to the Elementary Education Act of 1870, and I venture to submit a few statements in opposition to his views.

I have long held the opinion that the School Board system was infected, on its initiation, with the virus of sectarianism and clericalism. The Act was so framed as to interfere as little as possible with the interests of the Voluntary Schools and their methods of dogmatic instruction, whilst, of course, presumably aiming at a large extension of national education. But it was by no means such a measure as was generally hoped for by Nonconformists. I fancy there are many members of the Assembly who fought hard and long against Mr. Forster and his Bill on this special ground. Nor did they object less strenuously to the mode of election prescribed as being novel, unsound, and partial. The cumulative vote suggested, and almost compelled, the presentment and predominance of sectarian considerations. It was of the nature of those fancy franchises which are so unsatisfactory a substitute for the decision of the simple majority. It led every sect to struggle for representation on the Board, that its interests might be jealously guarded. As is remarked by Mr. Lyulph Stanley in the May number of the *Contemporary Review*: "The moment people are put on a public board as advocates of interests, it will be found that they are apt to act on that board as advocates, and not as impartial colleagues." Surely this has been but too obvious in the case of many School Boards. Have we not seen, as a natural consequence, members sitting on them, not to extend, but to frustrate the extension of schools, lest those for which they are specially concerned should suffer by a dreaded rivalry and competition? We are told in the report that members of these boards "have been chosen *ad hoc*, being the pick of the community for educational work, and being the direct representatives of the ratepayers." On the latter clause I may have hereafter to remark. I only wish I could accept the former, for I have fancied, rightly or wrongly, that considerations of intellectual equipment, of a knowledge of educational principles, and familiarity with their operations have been somewhat less prominent than a connection with certain Churches, and a zeal for the protection of instruction in particular creeds and dogmas. As to "the control of the ratepayers," let it be remembered that their members are elected for a term of three consecutive years, during which they are beyond any control by those who appoint them. Again, they own no direct responsibility for the expenditure of their finances. All they have to do is to send a rescript to the local municipality for certain sums of money, and the latter (who are much more frequently answerable to the ratepayers) have no power to call in question the use they make of their resources. Surely it is a vicious principle that one authority should determine the amount to be expended, for which another body of representatives is compelled to levy the rate!

Is it not a dangerous thing to allow any public body—unchecked—to put their hands into the purse of a community? It may, at least, be conceded that these statements militate in some degree against the School Board system, both in theory and in practice.

Of the admirable services to the cause of popular education rendered by a large number of members, notwithstanding the difficulties and discouragements of their work, I cannot speak too highly. They have deserved general respect and gratitude, and it would be unpardonable not to recognise the invaluable services of many of them, including the cultivated and zealous women (not least in our own district) who have been distinguished alike for zeal and for administrative ability.

I turn now to the second main argument of the report, which states certain objections to the transfer of educational work, from the School Boards to the County and County Borough Councils, and the Committees, in the appointment of which they will have a large share.

I remember well the weighty opinion expressed by Mr. Bright during the agitation which preceded the Act of 1870—namely, that it was not desirable to invest new and untried authorities with the administration of a great educational measure. He preferred that the work should be entrusted to the municipal corporations, which, since their reform in 1835, had proved able, enterprising, and successful representatives of public opinion and interests; they were under the direct control of the people, and had justified general confidence. Now whilst these institutions are all but universal, it is admitted that School Boards cover only a very limited area; for, perhaps, one-third of the population of England and Wales they afford no provision, and what is more serious is the fact that of 2,345 School Boards in these countries no fewer than 1,233 have areas containing a population of less than 1,000. Indeed, one of them exercises its powers and authority over seventy-five persons, including children! It is not a cause for wonder that, under these circumstances, the report should admit that "the area is the one redeeming feature of the Bill," and that "the county area is in every way preferable."

I claim these concessions as potent arguments for the chief provision of the Bill—that there should be one effective authority, covering the whole country by its beneficent operations. This purpose would be largely promoted by entrusting new powers to County and County Borough Councils. Granting that the area is very important, the Report further remarks—"and there is the character of the authorities." I have previously referred to this essential qualification, and am prepared to contend that the municipalities have already proved themselves worthy of public approval in the administration of such (and they are not few) educational duties as have already been confided to them by the legislature. I suggest, without making invidious comparisons with School Boards or other public bodies, that they present a satisfactory average of ability, zeal, and competence in the administration of many large departments of the public service. I point to the fact that they have covered the land with 650 rate-aided free libraries and reading-rooms, and a considerable number of museums and schools of art. I speak from personal knowledge when I add that this work has been pervaded by a wise and catholic spirit, and that in the selection of their many millions of books and papers neither sectarian purposes nor party politics have been permitted to influence their decisions.

It is no slight evidence of their interest in popular education that almost every municipality has appropriated to that object the means so unexpectedly furnished by the Customs and Excise Act, 1890, commonly known as beer and whisky money. It was at their option to use the money in reduction of their rates; but with commendable judgment they applied it to the establishment of technical schools and the promotion of other departments of secondary education. Almost every large town is, or will shortly be, thus provided. In Manchester we anticipate the credit of having not alone the largest, but the most fully equipped school of the kind in England. Birmingham has, for some time, rejoiced in the best school of art; and the Nottingham Corporation has not only a fine free library and museum, but also administers the affairs of a University College.

It is not without significance that corporations deal with annual turnovers of many millions. As for instance, Manchester about 8 millions, Liverpool 6½, Birmingham 9, and the last estimate of the London County Council—a comparatively new body—for the year 1900 was nearly 4 millions. I suggest that men who have already done good educational work, and have the brain-power to deal competently with such vast sums as these, will prove at least as capable as other public bodies to undertake any further duties of the like kind that may be confided to them.

It is appropriate to remark that the Corporation Committees which for many years have made valuable contributions to the instruction of the people, are mostly of a hybrid kind—*i.e.*, they call to their assistance certain experts in various branches of learning and the arts.

For example, the City Art Gallery of Manchester consists of fourteen Aldermen and Councillors, and seven representatives of the Royal Institution, which contains the permanent collection of pictures. The Technical School is managed by a committee on which are twenty-five members of the Corporation and twelve experts in various departments of mechanics, engineering and manufacture. Many Library Committees are conducted on the same principle. In each case the chairman is a member of the Corporation, exactly as recommended for adoption in the new Bill by Mr. Lyulph Stanley, because "the power to raise a rate is reserved to the Council, and not to be delegated to the Education Committee, as is surely reasonable and proper." In the same way the Education Committees of the County and Borough Councils would be composed, with the aid of a given number of educational experts, male and female, and of other students of school methods.

I hope that, in considering the new Bill and any subsequent developments of it, the friends of education will discharge from

their minds all party or political bias, and deal with the case on its own merits. Its fundamental principle has already been approved by several very important authorities, by the Liverpool Corporation, and by a Conference held in the Manchester Town Hall, at which were present representatives of the Technical Schools of fourteen County and Borough Councils. The Assistant Masters' Association (Lancashire and Cheshire Branch), at a recent meeting held at the Hulme Grammar School, reviewed certain resolutions with approval, which had been passed by their Executive. The first and most important runs thus:—

This Association welcomes the Government Education Bill in that it constitutes the County or County Borough Councils the local education authority; that it makes the residue of the Local Taxation (Customs and Excise) Act, 1890, applicable to education other than primary, and that it is designed to prevent competition between existing education authorities; and, secondly, it welcomes the statement of the Duke of Devonshire that it is intended to include experts in the proposed Education Committee.

In conclusion, I frankly admit that, if regarded as a complete scheme, the Bill is eminently unsatisfactory. But it will be a mistake to reject it, because it does prescribe the formation of one efficient authority covering the entire country in its operations, and thus reduces to order and system the present chaos of conflicting institutions and agencies. That is in itself an enormous gain. The Government should be encouraged at once to proceed with and develop the measure on a large and generous scale. If competently worked, as I believe it will be, by the Municipal Councils, the interests of secondary education will be successfully promoted, and after some years' experience they may include elementary teaching in their operations. Thus, a uniform system being established, with clericalism and sectarianism reduced to a minimum, we may hope to see a scheme of truly national education by which the poorest child, through a regular and graduated course of instruction, may ascend from the elementary to the grammar and technical school and the college, to the advantages and distinction of a university career.

Eccles, June 24. HARRY RAWSON.

IMPRESSIONS OF WHIT-WEEK.

VIII.

To give an impression of the great international meetings is one of the hardest tasks I have ever encountered. It is true that I went up to London with high anticipations; it is also true that I returned with those anticipations more than realised. The meetings were a brilliant surprise in many respects.

1. They were a surprise to me *in point of number*. We often hear the accusation brought against us that as Unitarians we are lost in our individualism, and are incapable of collective demonstration. No doubt this has been in a large measure true in the past. We cut our various county and district societies up into so many islands, and hold communication but seldom with one another. This has had the tendency of developing characteristics which are not fundamental, but belong to our different districts or counties. So it becomes more and more difficult for us to unite with others, and form one body. I am now inclined to think that this unity has, in a measure, been brought about by the great meetings, and that in a manner it was never conceived of before. We had grown accustomed to small gatherings, and although we were determined to carry forward the flag whatever the peril might be, still the very smallness of our county army, fighting as it was against such heavy odds, had the tendency to crush within us the forward attitude. These meetings have shown that we belong to a mighty army—mighty in numbers as well as in strength. A view we have also received of the truth that this army is destined by the very nature of things to increase, for on all hands the spirit of the times, in a religious sense, is on our side. The Unitarian minister may now proclaim that his "cause" is known from Iceland to Japan. We had heard before that we were numerous in other churches, but now it has been revealed that we are more numerous in our own body than we had ever dreamed. Perhaps it is a weakness of mine, but I confess it—I possess greater inspiration than ever for the cause of liberal religion. I saw during the meetings that traditional theology has a mighty force to contend against in the beginning of this twentieth century. The fact that we are so numerous will encourage many ministers in hours of disappointment, and will be the means of reviving their spirits.

2. The meetings impressed me greatly by *their unity of spirit*. Representatives of fifteen different nationalities meeting and discussing theological matters for a whole week without one word of discord! Many things less extraordinary were recorded miracles in the past. The note of unity was sounded in all the meetings, and more especially did it sound in the noble sermon of Dr. Stopford Brooke. Beneath our various dressings of religion lies the deepest part of our being—the spirit which is greater than any words it can utter. Let us by all means dress our religion in the best possible manner, but do not let us forget the spirit for the body. The meetings taught us the need of a new comparative valuation of things. Perhaps it was a lesson we needed. Those who attended the meetings will need it no more. We shall lay no less an emphasis on the things of the head, but we shall lay more on the things of the heart. We shall now see that it is as important for us to feel as it is for us to think, for the meetings seemed to convey the great lesson that the deepest feelings and the noblest actions are the goal of thought. Many of us, I am sure, will view things in a deeper manner than before. The three devotional services, as well as the devotional part of the service at St. James's Hall, showed that our ministers are fully aware of the necessity of satisfying the needs of our spiritual nature.

3. The meetings gave abundant evidence that we are gradually focussing our energies towards a *centre*. The world of religion is a circumference as well as a centre, and the Unitarian body in the past has had, in a large measure, to make this discovery. The discovery has now been made, and who will blame the self-sacrificing Unitarian if, in order to know the nature of the circumference, he should forget at times the necessity of allowing that there should be one centre. We now agree that that centre is Jesus Christ and his spirit. These point the way to something beyond themselves — to God. Throughout the meetings I felt this note dominant; and how fortunate we are that this can be done without any theories about the person of Jesus. The vast number of subjects treated by the foreign delegates showed us that much remains still in the realm of the circumference to be explored. We cannot afford to neglect this duty either,

4. The meetings are a proof that a *bright future* awaits our cause if we can carry our spiritual life on as high a level as we carry our thoughts. Many of the addresses burned with a message. It was a kind of refined gold which thought and conviction had filtered into the depth of the heart. If such a message be ours, it will be bound to tell upon our people for lasting good, and also be the means of bringing others who cannot elsewhere find a rest to hear and to receive a gospel which can be warm without being superstitious, and which can satisfy the whole nature of man. I can never feel too grateful for the inspiration received at the great International Meetings of 1901.

Swansea. W. TUDOR JONES.

IX.

ON the eve of the recent meetings I was permitted to play something like the part of the herald; at your kind suggestion, Sir, I willingly add my voice to the recessional chorus, before it dies into the silence of happy memories and hidden resolves. not that there is need of further testimony to the unique interest of this event in our history. All I could say in appreciation of the weighty and eloquent utterances of Whit-week has been well expressed by other correspondents. If I were to speak of particular impressions it would be largely to corroborate the verdicts already returned. There is but one feeling prominent in my recollection, which I think has not been specially referred to in these communications, and I daresay, nevertheless, that many shared it with me. It was the feeling of the "unknown" element about us; faces unfamiliar, or altogether new, were abundant. There were, of course, the foreign visitors now so well-known to us and in the roll of friends. There were, also, the scores of young folk who were making, I must suppose, their "first appearances" at these anniversaries. And there seemed to be many of older years who also were "up" for the first time. In the absence of some, without whom it seems hard to realise ourselves the same people, here were the visible reminders that our inheritance is wide, and our possibilities truly unbounded.

For the rest, it may be best to say as one of the least of the "workers," that the prevailing mood with me was one of entire thankfulness. So much hard work had been put into this matter during months of preparation, so much steady thinking, and planning, and arranging had been done, that it would have been little short of tragic if the thing had proved a failure. But the numbers came up to the utmost anticipation, and the friends were so cordial and cheery—even when a "jam" occurred—and the notes of each meeting and service rang out so clear and true, that they who had worked hardest towards such results must have the com-

pletest satisfaction when they came about. My share, I repeat, was the most modest in this work; it may therefore be allowed me to glory on their behalf who would be the last to claim what is their due of praise.

But to have such workers, and such guests, and to hear such words and share such emotions—what is all this but God's blessing upon our churches, and schools, and families, and upon our whole movement? We will no more let our good be evil-spoken-of; least of all will we speak ill of it ourselves. "The Lord hath done great things for us," said the old Psalmist. If we can truly say that, we may go on our way rejoicing. I think that the afterglow of worship on Zion shone still in the eyes of the companies who went down to their homes again—in Nazareth or elsewhere; and the light in the eyes helped them to see light in the dim world of their cares and troubles. In days to come our returned pilgrims will assuredly have new light from this real "holy week" upon their paths of daily duty. And so may every festival help us—though such a festival, take it for all in all, we may not soon, or many of us ever, see again.

W. G. TARRANT.

INTERNATIONAL UNITARIAN LITERATURE.

IN an interesting letter addressed to the Committee of the International Council, the Rev. J. T. Sunderland, now of Toronto, has made a number of helpful suggestions. The following passages dealing with the question of the translation and publication of books and pamphlets into various languages will be read with interest:—

An important matter to be considered seems to me that of international literature, and the translation of Unitarian books and tracts into new languages, especially Spanish, Russian, Arabic, and Chinese.

As to Spanish, I may only say that many demands are coming to us in America for Unitarian literature in Spanish for use in Cuba, the Philippines, South America, Mexico, and even Spain. But as this is mainly an American affair, and as the American Unitarian Association is already doing a little in this direction, perhaps the International Council need not consider it, at least for the present.

As to the Russian, others can speak better than I. I will only call attention to the size and importance of Russia, her certainly great influence in the future, and the seeming opportuneness of the present time, when the national mind is so much in ferment, for the introduction of our ideas.

As to the Chinese, we all remember well the earnest pleas made both in England and America by our lamented Rev. Huberty James, for us to take steps to give our thought to the thousands of educated minds in China which are ready for it and can be helped by it as by no other religious thought. Urgent word is coming from many other sources confirming the testimony of Mr. James.

As to Unitarian literature in Arabic, this is of course for the use of Mahomedans. Mahomedans are Unitarian. Throughout all the leading Mahomedan nations there is a slowly rising tide of new life, new desire to break away from the stagnation of the past, new desire to get into touch with the larger knowledge and thought of Europe and America. This is true in religion as well as in other things. But Christianity in its Trinitarian forms Mahomedans will have nothing to do with. Toward Unitarianism, on the other hand, they have a friendly feeling. This I discovered in India; I also found evidences of the same in Egypt and Palestine. In Jerusalem I had an interview with Père Hyacinthe, who had been spending a year or two in Algiers, Tunis, Egypt, Turkey, and Syria, holding religious conferences among leading Mahomedans of many cities. He said what impressed him everywhere was the great mission that Unitarian Christianity had, if we only knew it, to these peoples. Their minds were ready for our gospel. They would listen to Christianity in no other form, but our thought they would welcome. Over and over he said, Why do you not send them missionaries? Why do you not give them your literature? Above all he urged that Channing should be translated and circulated among them, as the one prophet of the modern world who would have most power, as he believed, to reach and bless Mahomedan peoples. Such a testimony as this from Père Hyacinthe is not to be lightly esteemed.

This subject of the translation of our literature into new languages is a large one. I merely throw out these brief hints. It seems to me it is a matter which the Council may well consider.

AUCKLAND, NEW ZEALAND.

IT was February 26 of last year when I landed in New Zealand, with a three years' commission from the B. and F.U.A. to test the possibilities of a struggling young Unitarian movement in Auckland. To-day I venture to write home to the people of our churches with an appeal for help in erecting a place of worship, which will be, so far as I can learn, the first building in the colony dedicated solely to the practices of the Unitarian faith.

I found on my arrival a score or more of thoroughly earnest men and women, who had been encouraged to persevere by visits from the Rev. G. Walters, of Sydney, and R. H. Lambley, of Melbourne, and who held a weekly service in a hall. They had nobly prepared for the minister's coming, and from the first the work went with a swing. On the first Sunday evening there was a congregation of sixty-five, and from that day to this the numbers have never fallen away, but have kept on steadily increasing. After nine months it was deemed advisable to remove to a larger hall, and at present we have an assembly of between 100 and 150, most of whom are regular attenders. We have a Sunday-school of about twenty, also steadily increasing, and we hold monthly socials in the winter which attract between 150 and 200 people. The subscribers have risen in a year from thirty to sixty, and we have a clear balance-sheet, with a few pounds on the right side, aided by £75 from the B. and F.U.A. towards the minister's salary. I venture to consider it a record of fourteen months' work which many a long-established church in England would take some credit for. I submit that here is a sphere of work eminently worthy of home support, and that if it be but liberally supported now it will quickly be in no need of outside assistance. Here is a healthy seed which, with a little watering, may spread over the colony soon, as the English clover and other imported plants have propagated themselves, to the supplanting of native growths.

Auckland is the largest centre of population, and a fast growing city. The present census shows an increase of 10,000 in five years, bringing its numbers up to 60,000. It is the market centre for a wide and promising district, and a frequent place of call for the other towns of the colony, so that a church fixed here stands a good chance of "giving its light to all in the house."

The difficulties of building up a religious association in hired halls are too well known everywhere to need enlarging upon; but when the choice of halls is practically limited to a somewhat unsavoury locality, and the general demand so great as to confine the church's use to its Sunday meetings, those difficulties are enormously enhanced.

Knowing that we can have no chance of permanency until we are masters of our own meeting-place, we have raised £260 for a building fund. We have secured a leasehold site at a moderate rental, and have the plans of a pretty little church ready, the design of a member of our own congregation.

The stand is a most favourable one, at the junction of four important roads, and in the centre of the most densely-populated and most rapidly progressing district of the city.

The little church when complete will seat 400, and be so furnished as to enable it to be used for all purposes.

The estimated cost is £800, towards which we have the £260 already mentioned, which we hope to raise to £300 among ourselves, in addition to which we have the promise of a loan of £200 at moderate interest from one of our supporters; and it is the remaining £300 that we confidently look to our friends and kinsmen of the homeland to contribute.

We are not a wealthy band. Incomes are very level here, and though that level, for all except intellectual labour, is higher on an average than in England, yet expenses are higher also as a general rule. We have given as much as we can. Without this help from home we should still build, I make no doubt, but it would take time, and time is of great importance with us. Our own enthusiasm is warm, the public interest is awakened, and if the matter be not pushed at the present high tide, the consequences may be serious.

Here are your kinsmen, and even members of your own families, cast adrift among all the dangers of a new country. Let a little of the private sympathy which you extend to them be deflected to the establishment of a church where they may find a religious home, and some of the sanctions of morality to which they have been accustomed in their early years.

Here are thousands of people brought up in orthodox faiths, upon whose minds the new surroundings and influences have had a disintegrating effect. Help them to a rational resting place. There are men and women, now most regular attendants with us, who have never entered a place of worship for ten, twenty, even thirty years.

Here is a missionary enterprise to your own people. Here is a small opportunity of tightening the bonds of affection and gratitude, of community of faith and of race, which unite the colony to the beloved motherland. WILLIAM JELLIE.

May 13, 1901.

P.S.—The Rev. W. Copeland Bowie, Secretary of the B. and F.U.A., will be glad, I am sure, to receive and forward donations in aid of the Building Fund.—W. J.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE NAIL ON THE HEAD.

SIR,—Permit me to bear my humble testimony to the great importance of Mr. Armstrong's address on "Religious Thought in England at the Close of the Nineteenth Century," reported in your issue of June 22. He has raised out of the dust of obscure controversies the one issue of vital significance, distinguishing for ever the question of *Religion* itself from all those belonging to Philosophies of Religion. Is communion of the human spirit with the Divine Spirit a reality or a dream? Is the "Beatific Vision" the supreme experience of mortal life, or is it only the beautiful illusion of exalted souls? On the reply "Yes" or "No" to these questions depends the supreme interest of religion.

No material symbol conceivable—not the relation of Parent to Child, or of the Sun in heaven to the planets which circle around it and draw life and warmth from its beams—can possibly afford us any adequate or fitting simile of the relation of the Infinite Spirit to the finite spirits which live and move and have their being in Him. This being so, it would seem little short of profane audacity to attempt to draw definitions concerning the awful phenomenon of spiritual contact between God and the human soul. We cannot worthily speak, we can hardly think of it in a merely critical and scientific-theological way. But each of us may surely decide the question of fact, whether such Divine Communion remains to us as a supremely true experience, the never-to-be-forgotten revelation in the soul that *God is Good*, in the sense in which we in our own hearts account and love goodness.

The real marvel, surely, is, not that God is *sometimes* near us, *sometimes* in touch with our souls, but that (so far as our consciousness goes) there is commonly so great a gulf between our souls and Him! As the lark in the blue heaven, as the fish in the wave, as the planet swimming in the boundless ether, our finite spirits are surrounded and interpenetrated by the Infinite Spirit. What wonder is it if a few times in our short human life, after long yearnings or faithful obedience, we are granted the privileges of sons and daughters of the Lord Almighty, and permitted to become conscious that He is near us?

All such experience *may* be only a dream. But there is as much reason to hold that human love also is only a dream and a delusion. The love which has looked out on us from the eyes of mother or friend and met ours in ineffable sympathy in the sweetest moments of earthly blessedness, may also have been only a dream! Each of us may be alone and unloved by any being in the universe, human or divine. We cannot *prove Love*, scientifically. But if we have implicit faith (as what generous heart has not?) in the love of the human friend—conveyed to us so nearly in the same way as the Divine one, without voice or touch by the magnetism of spirit to spirit—we ought not surely to find it very difficult to trust that we were not dreaming when we seemed to know by direct revelation that God exists, and is our eternal Friend.

It is a strange circumstance (Mr. Armstrong has not failed to observe it) that when liberal theologians begin to diverge from the grand old simple doctrine, "Hear, O Israel! The Lord our God is ONE Lord," and to pursue metaphysical speculations on the nature of the Deity, they always first approach Ditheism *viâ* Christolatry, abstaining from any reference to the Third Person in the orthodox Christian Trinity. To me it appears that the converse process would be more logical and bring us nearer to the truth. As our real knowledge of God—if the foregoing remarks be true—is derived from personal spiritual experience, it would surely be most fitting to begin our theological *credo* with the article:

"I BELIEVE IN GOD THE HOLY GHOST;" and thence cautiously advance, so far as our philosophy may warrant, in identifying that Holy Spirit, as revealed in the innermost sanctuary of our souls and consciences, with the tremendous "Power behind Nature" revealed by science; the "Father Almighty, Maker of heaven and earth." Let us not begin with Nature, with her riddles of death and evil—agonising to our conscience, and almost driving us to despair—nor yet with the lovely human Character which has for nineteen centuries illumined the world, but whose true features, as the microscope of criticism is directed to his portrait, each in turn becomes obscure. Let us begin with the "Holy Spirit throned within us,"* the Teacher to each of us, and in our own hearts, of Justice and Mercy, Truth and Love; He to whom we cannot pray while we cherish any sin. On that grand, and for ever *moral*, foundation, let us build our theology.

FRANCES POWER COBBE.

Hengwrt, June 23.

"A NEW NOTE IN UNITARIANISM."

SIR,—The *Christian World* of June 13 publishes under this heading a letter from some Unitarian correspondent, which is extremely interesting and deserves that an answering chord should make itself heard on our side. I say "our side" because I belong to Congregationalism, and it has often seemed to me a matter of deepest regret that such noble fellow-soldiers in the great warfare against the world's evil, as so many Unitarians undoubtedly are, should not have warmer recognition of comradeship among us who are designated the orthodox. Our friend's letter to the *Christian World* goes far to explain the reason. He says: "The conception of Jesus merely as an ethical and spiritual teacher has been the prevalent one among Unitarians for nearly forty years." If so, we can hardly wonder at the estrangement; for between that conception and the orthodox view the gulf is very great indeed, and one sees not how it can by any possibility be filled up.

But if the "Religion of the Incarnation" as set forth with such ability just now in the pages of THE INQUIRER, and alluded to by the said correspondent, is really getting hold of the modern Unitarian mind, there seems to be much more hope of a better understanding and realisation of brotherhood. For I think there must be very many in the orthodox churches—I personally know a few—who do not and cannot believe that Trinitarianism is the last word. They march under the banner of orthodoxy, but decline to swear by every line and letter of the device inscribed upon it—that fearful and wonderful legend of Nicene dogma which was never dreamed of in the theology of Paul, nor hinted at in the teachings of the Synoptic Gospels. If we are scornfully told that we must be one or the other—if not Trinitarians, then Unitarians—we reply, logically, perhaps, yes; but practically, no. That cast-iron alternative can be left out of sight at present; we can wait for fuller light. We may be permitted to take the attitude of the clear-thinking and accomplished expounder of the Ritschlian Theology—Garvey—who in a foot-note says that for himself, while "confessing God as Father, Son, and Spirit, and Jesus as Son of God and Son of Man," he holds "that the doctrines of the Godhead and Christ need a theological restatement in which our modern conceptions of 'personality,' 'development,' 'liberty,' will gain full recognition, and the less adequate ancient conceptions of 'nature,' 'substance,' 'person' will be superseded."

Meanwhile we of the orthodox side and the Unitarians, or at least those of them who emit the "new note," can gladly agree in insisting upon the view of Jesus as more than "a mere ethical and spiritual teacher," as, in fact, quite unique and transcendent among men, being what Martineau so strongly held—the very personation of God, the type and "human image of the Everlasting Mind." Or, as Stopford Brooke puts it, "God may be more than personal, but He is personal to us in Jesus."

If leading Unitarians hold such views, and if, on the other hand, many of us who belong to the other churches have come to regard the Nicene theology as something of an ancient fraud, it ought surely to be possible for such brethren of both parties to dwell together in more of unity, and perhaps to combine more successfully in a nobler and wiser propaganda than the world has ever seen. THOMAS CLARK.

Chichester, June 17.

* "Sacer inter nos Spiritus sedet, bonorum malorumque observator et custos."—SENECA.

WE are glad to see from a note in the *Athenæum* that Professor T. W. Rhys Davids is to contribute a volume on "Buddhist India" to Mr. Fisher Unwin's "Story of the Nations" series. Readers who have long been familiar with Mr. Rhys David's masterly little book on Buddhism in the series on "Non-Christian Religions," published by the R.T.S., and know of his distinguished services as editor of ancient Buddhist literature, will look with the greatest interest for this new book, which, beginning with the seventh century B.C., is to deal, among other things, with the social condition, the literature, the political and religious history of India.

OBITUARY.

GEORGE HOLDEN.

THE following notice appears in *Old and New*, a journal of Liberal Religion, Davenport, Iowa, Feb., 1901 :—

"In the death of George Holden, Jan. 16, the town and country-side of Manly loses one of its best citizens, and the Unitarian cause one of its most devoted friends. He was born in Shipley, Yorkshire, England, Jan. 29, 1833, and came to America, April 9, 1872. He was a man of strictly temperate habits, thoroughly industrious, and in all dealings honourable and trustworthy. By hard labour upon the part of himself and family a fine large farm remains as the outward fruit of his labours. But, though thrifty and ambitious, as all should be in their outward ways, he was never heedless of the high possessions of character. Though born and reared in an orthodox family, he became interested in the Unitarian church at an early age, and displayed his interest by a lifetime of devotion that was as effective as it was rare. Taking one child upon his shoulder while the other was led by the mother, he and his wife would start off for the Unitarian Church in Lydgate, England, to be ready for the four services on Sunday, which were then held—Sunday-school at 9 o'clock, church at 10.30 o'clock, Sunday-school again at 2 o'clock, and church at 3 o'clock in the afternoon, and return home at night 'tired but happy.' He not only taught in the Sunday-school, but also conducted services as a lay-preacher. When he removed to America the spirit of religious service was still strong upon him, and when he found it impracticable to give that service effectively through orthodox churches, he united with the devoted little band of women and men in and about Manly to secure the little church building at Manly, and to carry on the church and Sunday-school there. The efficiency of his ministry is attested by more than one person who received more light and leading from his word and influence than from any other speaker.

"The efficiency of his ministry as a man and neighbour was eloquently attested by a large assembly of people who, on a bitterly cold day, were present at his funeral, and by the sincere words of affection which were spoken on all sides. The little church being too small to hold all who wished to be present at the services, which were conducted by the Rev. Arthur M. Judy, they were held in the Oddfellows' Hall, which had been kindly offered for the occasion. Mr. Holden was a fine representative of the flowering of the English middle-classes, and a fine type of a well-rounded man. He was successful as a business man, yet a lover of good books and a constant reader. He was tender and true, rearing a large family in the best habits of industry and culture, yet he found time to care for the interests of Church and State. And about him, his faithful and steady friends, was centred a fine group of his fellow-countrymen. When such men and women contribute to the foundation of a new State we may be of good courage for its future. Upon their children and their children's children they lay a splendid burden—the burden of carrying on their good works, and living up to their example. May it be so in and about Manly, and there be found there for generations to come living monuments of these brave and true pioneers—sons and daughters worthy of such fathers and mothers—and may they keep the little church at Manly ever alive, to be for the future, as it has been for the present 'a little garden of Liberalism.'"

THE CHILDREN'S COLUMN.

A FORTNIGHT ago I told you the story of Flitter, the little dove, who was a peacemaker among the fowls with whom she lived, and I asked whether you who read this column knew any good stories about gentleness and peacemaking which you would like to tell the others; but no one has sent me any stories yet. So I am going now to tell you one which may, perhaps, make some of you think of others for you to tell.

My story is about Oberlin, who was a native of Strasburg, and in the year 1767 went as a young man to be the minister in a rocky valley in Alsace, called the Steinthal, to the eastward of the Vosges Mountains, where the country was wild and bare, and the people were desperately poor. They were not only poor, but very ignorant, and many of the young men of the scattered villages grew up in idleness, and were very rude and violent, so that they made a great deal of trouble in the valley.

At first Oberlin was very angry with them, and preached fiercely against their evil ways, with threatenings of terrible punishments in store for them; but this seemed to make them, if anything, worse than before, and soon he saw that it was not by threatening and anger that he would move them to a better life, but by gentleness and the power of love. So he began to preach not the terrors of hell fire, as he had done at first, but the great love of God; and what touched the hearts of those rude and ignorant people even more than his beautiful preaching was the gentleness and unselfishness of his own life, which at last made them ashamed of their violence.

At one time, soon after he had learnt that better way of dealing with them, he heard that some of them had been threatening him with violence, and had said, "Our minister has too much fire; the next time he comes near us we will drag him through the nearest pond and cool his zeal."

When he heard that, he went to them and said: "My friends, I understand you have a desire to throw me into a pond. Now I perceive that you do not know my horse, if you imagine that it would be possible for you to overtake him. But I wish to tell you that in order to make it easier for you I shall leave my horse at home. In this way you are sure to succeed, for you know that I am not so fleet of foot as you."

So the next time he went from village to village visiting his people he went on foot, trusting himself to them, in spite of their threats; and his gentleness and good-nature made the violent ones ashamed of themselves, and no one did him any injury.

In the same way, when there had been a plot to way-lay him and flog him, he went to the ring-leaders, and told them he would rather deliver himself up into their hands than that they should be guilty of the meanness of lying in ambush; and that disarmed their evil purpose.

Oberlin was one of those who knew the meaning of the words, "Resist not evil," and conquered by gentleness and love. You can read more about him if you like, in the little book on "Twelve Hymns and their Writers," just published by our Sunday School Association. And if you have read Miss Cooke's "Story of John Greanleaf Whittier," also published by the Association, perhaps you remember what is told there in the first chapter of the first Whittier who settled in America, in the wild country where the Indians were, and how his peacefulness and trust won their confidence, and guarded him, as no arms or fighting could, from all danger of violence. *Blessed are the peaceable and the peace-makers.*

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

The Adversaries of the Sceptic. By A. Hodder, Ph.D. 6s. (Swan Sonnenschein.)

John Jones, Curate. By Gwendolen Pryce. 6s. (Fisher Unwin.)

The Time of Transition, or the Hope of Humanity. By F. A. Hyndman, B.A. 6s. (Swan Sonnenschein.)

Mr. Epictetus, Junr. By B. Walker. 3s. 6d. (John Heywood.)

The History of Herod. By John Vickers. 6s. (Williams and Norgate.)

Sunday Strand. Volume III. 6s. 6d. (George Newnes.)

Fields, Factories, and Workshops. By Prince Kropotkin. 1s. (Swan Sonnenschein.)

A Rallying Ground for Liberals. By F. D. Perrott. 6d. (P. S. King and Son.)

Renaissance Types. By W. S. Lilly. 16s. (Fisher Unwin.)

The Gods, Some Mortals and Lord Wickenham. By John Oliver Hobbes. 2s. (Fisher Unwin.)

Ritualism in the Church of England in 1900. By Samuel Smith. 1d. (C. J. Thynne, 6, Great Queen-street, W.C.)

Woman at Home, Good Words, Sunday Magazine, Cornhill.

"A FRIEND AND UNITARIAN" writes to us from Birmingham with reference to the recent letter of Mr. H. B. Binns, which spoke of the lack he had felt at the International Council Meetings of periods of Devotional Silence, as follows:—"I who am in practice of attendance at the Meeting of Friends and those of Unitarians (the latter by preference, as I find the spoken words do mostly lead to what I consider the object of all Public Worship, the joining in a united act in which all help to give life and vitality to the worship) miss periods of silence. The worship is too full of words for all the words to have their full effect. I believe that if there were periods of silent worship it would deepen the effect on the hearts of the worshippers. The practice is not unknown in the Unitarian household of faith. At a memorial meeting of worship, at the Old Meeting Church, on the death of the Queen, there was a period of silence for united worship without words (so fitting in presence of death), which to my mind was good and helpful, quite as much as the spoken words."

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LONDON, JUNE 29, 1901.

A WIDE HORIZON.

THE gladness of spirit, the deep and quiet sense of a great and holy purpose moving in our life, appealing to us for utter loyalty and undaunted hope and courage, calling us to live as seeing the Invisible, and to rejoice in the strength of the Eternal and in the Love which is the fountain of our being and the end to which we are to attain—these which remain with us as the prevailing memories, and more than memories, the new gifts of abiding inspiration, from our national and international gatherings at Whitsuntide, found long ago prophetic utterance in that beautiful anniversary hymn of SAMUEL LONGFELLOW's which we quoted as a prelude to the meetings in our Whit-week number.

One in the freedom of the Truth,
  One in the joy of paths untrod,
One in the soul's perennial youth,
  One in the larger thought of God—

The freer step, the fuller breath,
  The wide horizon's grander view,
The sense of life that knows no death—
  The Life that maketh all things new!

And we still thankfully linger over the thoughts quickened within us to such vividness in that happy time, not eager for any final summing up of its results, knowing that we have received great gifts, and have an abundant store of the deep things of the Spirit to be long pondered in quietness, resting in the great central truths so brought home to us, that our life may be nourished in a new strength for more faithful and more fruitful service.

Above all other thoughts is the one deep conviction of the reality and the joy of our life with GOD, a joy deep and wonderful in spite of all the anguish that is not wanting in this present time. For this remains with us as the supreme truth, that we are folded in the care of the infinite and eternal Love, that we are here to do our FATHER's will, and that He is leading us and will give to the faithful and humble soul, knowing the secret of unselfish love, all the light it needs.

That great affirmation we have in Mr. ARMSTRONG's paper, published last week, and in the welcome letter from Miss FRANCES POWER COBBE, in our present issue, calling attention to the vital importance of Mr. ARMSTRONG's plea. On many sides the same conviction has found utterance, as in another letter which we published a fortnight ago from Mr. H. B. BINNS, of York, testifying to the reality of our communion with GOD, as FATHER.

In this one great thought we rest; but it must be to us a thought of living truth, the "master light of all our seeing," as was so forcibly declared in Mr. CARPENTER'S presidential Address to the International Council. And in this connection we beg of our readers the most earnest consideration of the Address given by Mr. JOHN DENDY as President of the Provincial Assembly of Lancashire and Cheshire, an address which was summarised in our report last week, and which will appear in full in our next issue. It makes an appeal which cannot be neglected, for the fuller realisation of the faith which has possessed our souls, and which demands of us a new wisdom and a new passion of self-devoted and loyal service, in view of the greater world and the new problems which have opened out to us in the present time.

As we enter more fully into that communion with the living GOD, our FATHER, and understand more completely what it implies and demands of us, we have indeed a wide horizon, a limitless vision of eternal, spiritual life, in which Love is supreme, and in which all the grace of CHRIST'S manhood in its inspiring and commanding force becomes clear to us, touching every humblest duty with divine significance, leaving no part of our life without the light of hope and the guidance that must overcome the evil, and bring it into harmony with the perfect thought of GOD.

In this faith, as Christians in the true spiritual sense, in a lowly, trustful spirit, as children of our FATHER in heaven, we must meet the earnest challenge of Mr. GRAHAM WALLAS'S address on "Religion and Empire," published in our present issue. The "world-ethic," as it appears to us, can only be truly established in the light of a Christian manhood, and we most thankfully recognise that same spirit in the Buddhist teachers of Japan, to whom Mr. WALLAS has alluded. What is best and highest in their teaching is to us an essential part of Christian ethics. Mr. WALLAS says that Christianity has been an exclusive religion. That has, unhappily, been and still is to a large extent the vice of its dogmatic theology, but in the heart of JESUS there was no such exclusiveness, and as his disciples we learn to think of all men as children of our common Father, and to enter with sympathy into lives most diverse from our own. If Christianity, understood as the religion of JESUS, and of those who have learnt the secret of his life, is rightly termed anthropocentric, it can no longer be in the sense that it urges each man to care only for the salvation of his own soul. Its care is for man, and the social ideal of the Kingdom of GOD on earth, as in heaven, has now a growing sway in the hearts of true disciples, while that care for man does not exclude tenderness and a veritable humanity in all relations with dumb creatures.

Thus we should affirm that the true Christian ethic is waiting, if men will but be faithful to the light which has dawned for them, to furnish that world-ethic which the present needs of mankind so urgently demand. But it can only prevail when life is taken with a new earnestness as from the living GOD, quickened by His constant presence, when faithful men are given up to speak His word, and to suffer the uttermost, even as JESUS died for the sake of his fellow-men. There is no easy path of salvation, but there is the great joy of divine life offered to us, asking the surrender of our souls, the humble and steadfast service of a faithful and unselfish manhood.

MORNING MUSIC.

ROSES, in rosebuds sleeping unborn,
Wake into beauty, welcome the morn!
Daylight is dawning, shadows depart,—
Sunshine celestial, come to my heart!

Waving grass tipt with diamond dew,
Clouds silver-white on tenderest blue,
Glory below and glory above
Call me to wonder, worship, and love.

Children of sunshine, flowers of the field,
Tribute of incense gratefully yield;
Song, in the wild-bird's bosom upstored,
Pour from the sky in praise of the Lord!

Thou too, my spirit, silent so long,
Break forth at last in rapturous song,—
Music of morning, innocent bright,
Sweet as the rose, and pure as the light.

Voices immortal, host of the sky,
Sons of the Morn that never shall die,
New alleluias blend with our lays,—
Gleams of the perfect sunshine of praise.

W. G. TARRANT.

Midsummer Day.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums :—F. N. L., 10s. 6d.; M. D., 2s. 6d.; Mrs. G. de J. du Vallon, 10s.; Mr. John Quintrell, 10s.

RELIGION AND EMPIRE.

BY GRAHAM WALLAS, M.A.*

IN order to save time I shall begin not with elaborating arguments, but with laying down assumptions. I shall assume that the present movement of the world is towards the formation not of nations, but of empires; that the nations of European origin, which were consolidated from one hundred to fifty years ago, are now gathering round them bodies of dependent peoples, in many cases greatly out-numbering themselves, but without either political rights or the prospect of assimilation by intermarriage. I shall assume that that process is separate from, though it is in a certain sense connected with, the tendency among the nations to quarrel among themselves about the control of the subject races. For instance, in South Africa, the question of the relation of the white man and the black man is entirely different from the question as to who shall be the white man. Then I shall further assume that this process is no longer due to the unauthorised acts of individual explorers or missionaries—into the results of whose work the nation at home used somewhat unwillingly to enter—but that since the first partition of Africa, sixteen years ago, it is the result of the deliberate action of the Great Powers and of their responsible Governments. I shall finally assume that the cause which has brought this about, and which is every day accelerating the process, is the enormous improvement in the means of communication on the surface of the globe, and that we are to expect that this process will develop on its economic side until the world is organised economically as one place, that is to say until the production and distribution of goods on the earth is carried on by one system, though under various forms of Imperial control.

Now this process has within the last few months given rise in Germany to a word which I believe will be used all over the world before very long—I mean the word "world-politics." And my purpose in speaking to-day is to ask you whether there exists at this moment a "world-ethic," a moral conception of world relations, corresponding to the new world politics. I think it is almost impossible to answer "yes" to that question. If I asked the English men and women in this room, and still more, perhaps, if I asked the Germans, the Icelanders, the Dutch, the Hindoos, the French in this room—if I asked them what is the moral relationship between the weaker races in the great empires, and the stronger races—not what their relation is, but what it ought to be, I should receive a curiously inconsistent series of connected answers. We English might all admit that the relation between ourselves and the Australian blacks should be different from our relation with the Kaffirs in Africa; and further, we might wonder whether we have any right founded upon superior civilisation, or upon anything else, for the existence of our Indian Empire; but we should agree on no positive and general conception.

Now, if I had been speaking in this room to an audience drawn from the same sources fifty or sixty years ago, I should have then expected to find such an agreement on a positive and general principle. We should have been living just at the most triumphant moment of that great Christian and humanitarian movement which first destroyed the slave trade, and then, having abolished slavery throughout the British Empire, by a still more heroic effort abolished it in the States of North America; and which finally enfranchised the American negroes, and made them equal citizens with their late masters. That movement was not confined to the Churches. It is one of the very few instances where an agitation, originating in a few despised and extreme religious men, succeeded in guiding the policy of at least two great nations throughout a whole generation.

And if you were to ask me what was the last occasion on which the British Parliament laid down any principle whatsoever as to the relation between the stronger and weaker races in the British Empire, I should have to go back to the year which followed the abolition of slavery, to the resolution passed by the House of Commons in 1834. In that year the House of Commons unanimously resolved:—

> That His Majesty's Commons are deeply impressed with the duty of affording to the native inhabitants of the colonial settlements protection in the enjoyment of their civil rights, and of imparting to them that degree of civilisation and that religion with which Providence has blessed this nation.

As the result of that resolution a Committee was formed, and the chairmanship was taken by Sir Fowell Buxton, a member of that family that has done so much for the great cause of humanity all over the world, who had with him Sir George Grey, the Colonial Secretary, and a rising young politician, Mr. William Ewart Gladstone. The Committee sat for two sessions, taking evidence largely from missionaries, and presented a report, in which they said:—

> We are at least bound to do to the inhabitants of other lands, whether enlightened or not, as we should in similar circumstances desire to be done by.

And they laid down that "the native inhabitants of any land have an incontrovertible right to their own soil."

Now throughout the arguments of that Committee, and the evidence of their witnesses, there runs the biological assumption, that within a very short period of time members of all the races in the world may be treated as being intellectually and morally, if not physically, identical. It was constantly stated that a very few years of education, following upon conversion, would make the ordinary inhabitants, say, of a South Australian village, for all spiritual, intellectual, and political purposes, identical with the inhabitants of an English village. And I remember that an Archdeacon who came from Australia and who had had in his house some six or seven boys from one of the most degraded of the Australian tribes, declared that after three or four years they could repeat the Creed and the Catechism of the English Church with as much intelligence as the ordinary English boy in his church school at home.

That assumption, on which rested so much of the great humanitarian movements of the last century, and which was shared not only by the Christian thinkers of the time, but by many opponents of Christianity, by such a friend of education, for instance, as James Mill, is now absolutely dead. What has killed it? In the first place the patient study of men of science. Since Darwin re-vivified biology we have come to see that even if we call the differences between the various races of human beings "varieties" instead of "species" we do not make them any the less permanent. That is to say that speaking of the generations, the centuries, the thousands, if you like, of years with which politicians deal, it must be taken that those distinctions are actually permanent, and that however easy it may be to say, in the words of the resolution of 1834, that it is our duty to impart to all the inhabitants of the globe that degree of civilisation to which we have attained, the question whether it is possible to do so depends upon the scientific conditions of the problem, and not upon any vote of the House of Commons. In the next place, not only have the conclusions of scientific men gradually filtered down to the non-scientific readers of the newspaper, but the improvement of the means of communication of which I have spoken has brought each one of us infinitely nearer to actual contact with the varieties of the human race in the world than our ancestors ever could have been. Not only are we familiar from our childhood with photographs of all these races, not only do members of each race walk our streets daily, but there exists a school of vivid writers who have set themselves to bring the feelings of those who have lived among weaker races home to those who stay in England. Every one of us feels a certain superiority over the ideas of "Paget, M.P.," or of any other member of Parliament who has made a six weeks' tour to see India or Africa, even if we have made no tour at all. Besides, there have to be added those causes—full, I believe, of immense good in the future, but, in part, destructive for the present—which have undermined the old basis of Protestant Christianity.

The effect of all this is that the conception which used to be sneered at by its enemies as the "man and a brother" idea, instead of directing the policy of England and America, as it did, for instance, when it forced England to wait till the last moment before annexing New Zealand, for fear that we might injure the Maories, has now absolutely disappeared from English politics; and that in America we have seen, with hardly a word of protest, those clauses in the Constitution which enfranchised the negro and made all dependent territory a part of the United States frustrated. We see also that in England the use of the word "rights," in our dealings with weaker races, has gone, and that the King in his speech this year made a pointed difference between the "equal rights" that we were told must be given to white people, and that "protection and justice" which we must afford to the native population.

The old theory has gone, and no theory, no ethical conception whatsoever of the problem has taken its place; not even a working rule for dealing in the same way with populations of the same kind. It is a matter of accident within the British Empire how a population of a given grade of intelligence shall be treated. In the Soudan, for instance, we treat black tribes according to traditions derived from India—traditions

* An Address given to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Thursday morning, May 30.

which prevent those who govern from getting for themselves the coarser forms of personal profit. Those traditions have been elaborated first by the genius of Burke, and then by the example of many of the heroes of Anglo-Indian statesmanship. In India and in the Soudan, whether arrogantly or not, whether sympathetically or not, whether wisely or not, at any rate the native people are governed for their own sakes by men who are not permitted to own a single acre of land, or a single share in a company, and are governed largely in accordance with native ideas. Go south from the Soudan and you come to British East Africa, where again, I am thankful to say, the British East Africa Company has become bankrupt, and the Home Government with its Indian traditions has entered into possession. But sail down one long lake from the south of British East Africa, and you will arrive at the northernmost extension of South Africa. There, no native is allowed, in practice, to own a yard of land. The government is carried on by men whose first qualification is that they are shareholders in a trading company. Almost all government is carried on indeed throughout South Africa, whether English or Portuguese or Dutch, for the white man, and according to his own ideas and for his own profit only. Now such an accidental collocation of completely different methods and ideas within one Empire cannot permanently exist. Sooner or later we shall have to face the alternative which the States of North America faced in the sixties, that either the federation which binds us together must be broken, or the local rights, which we call "self-government," must cease in those countries where the huge majority are enslaved. It will be impossible for two diametrically opposite ethical conceptions to live in one State.

Nothing, again, could be more pitiful, and nothing, in a sense, could be more salutary than the ludicrous helplessness of the great Christian Powers who are now encamped inside and outside Peking. Ask them why they are there, and what they are going to do, and what good thing is going to come from it all—the Germans stand there helpless, while the Social Democrats mock them, and the Americans, while Mark Twain makes them a hissing and a scorn. It is easy for men to speak of themselves as practical politicians, and to despise philosophy and ethics and religion as unpractical, but the present state of things in China is the clearest possible proof that the civilised world cannot possibly exist without ethical conceptions. As it is, the intellect of the statesmen who are engaged in the Chinese affair is only capable of a feeble imitation of that saying of Bismarck's—which sounded so wise, and was so shallow—that he himself, in international matters, cared only for national interests—a phrase that Mr. Chamberlain has made his own. To see the representatives of the Great Powers sitting round a table and saying one after another, "I only care for the interests of my country," is to receive a living proof that we are at the beginning and not at the end of the problem.

But it is not enough to say we have no world-ethic now. We must also ask what chance there is of such an ethical conception coming to us and being accepted by the nations who for the moment are responsible for the Imperial organisation of our globe—a conception that men shall not only believe, but also obey. In asking this, we must satisfy ourselves by no easy optimism. Even from our own selfish point of view we must remember that the attempt to solve the Imperial problem on the basis of national selfishness may lead to a universal welter of Imperial wars, and that is too serious a matter to be smoothed over.

Can Christianity give us the light we need? The Christian religion in its hundred forms has one advantage, that it is in possession of those races who, for the moment, have to do the thinking for the world-movement. Not only is it in possession at home, but there is a great army of Christian missionaries abroad, living in the presence of the non-white races, and, one hopes, trying to bring the Christian religion into touch with the actual problems as they see them. And Christianity in the past has shown itself capable of adaptation to new problems which were not in the minds of its original founders.

But if I had to answer the question myself, I am afraid that I do not—trying to look coldly and impartially at the conditions of the problem—expect that from Christianity there will come a world-ethic which will be obeyed. It seems to me that some of the vital principles of Christianity, the surrender of which means the destruction of Christianity itself, make it more difficult for a man brought up in the atmosphere of the Christian religion than for one brought up in the atmosphere of at least one other religion to see the problem as it is, and to face it under its own conditions. Christianity is above all things, in its history and in its origin, an anthropocentric religion—a religion centred upon the individual soul of man. The vast majority of Christians believe that the individual soul, whether of the West Australian black, or the negro, or of a member of any race white or non-white, after a moment of life in this world attains to immortal equality. That conception, it seems to me, is extremely easy, if Christianity is a mere theological belief about another world, but it makes it extremely difficult for a Christian to enter into the actual conditions of a problem, of which the essential element is the permanence in this world of human variations. Again, although we have spoken of Christianity this morning as being a religion of tolerance, and as being one of many religions all of which have their share of truth, Christianity, in its origin and in its development, has declared itself to be the only true religion, and has been based not upon patient observation, but upon supernatural signs and wonders. I may be wrong, but I have not disguised my thought, because it is necessary in this problem that we should face all thoughts.

If I were asked whether there is any one of the great established religions from which it is possible that a conception of the world-problem could, in our time, come, I should look perhaps to Buddhism. Certainly, the only sane, kind and, as it seems to me, true argument concerning the Chinese question that has been issued by the officials of any State or Church, is that which has been issued by the Buddhists of Japan. And I will add that the only sane and kind and true thing done in all that welter of stupidity and cruelty was done by the Buddhists of Japan, when they refused to take any compensation for the destruction of their sacred buildings. It seems to me, again, that Buddhism has an advantage in that it is not anthropocentric, and does not treat the universe merely as a painted background before which is acted the tragedy of human life. A religion which looks on human life in its relation to a living universe presents some possibility of overcoming the apparently instinctive hatred that divides the white and black races of mankind. Certainly in this war in South Africa he would be most likely to think of the Kaffirs whose crops we are burning who also had a thought for the hundreds of thousands of oxen and of horses whom we are torturing to death.

In any case, let us hope that not only is the need of some world-ethical conception strong upon us, but that such a conception must come. A change in the conditions of human life so great as that which is involved in making the world one place, communication over which takes a second by the telegraph, and a few weeks by steam, cannot be effected without a far-reaching influence upon human imagination. As long as we could think of ourselves as being surrounded by unexplored tracts of land and ocean, the human spirit could treat war and hatred as local accidents, and plunge forward into the unknown without a sense of limitation. Now that we know the little ball on which we move as we know the streets of our native town, the possibility of our living for further generations like rats fighting each other in a narrow pit may be, one hopes, too dreadful for us to face. And not only must that sense of limitation come home to us, but we shall be tempted—nay, we shall be compelled—to look beyond our globe out into the great expanse of the heavens, and try to bring our human needs, our human passions into relation with the eternities of space and time.

A VERY pleasant memorial of the first meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers may now be had in the form of a photographic group of a number of the delegates and some of the chief of the London hosts and workers, taken early on Thursday morning in Whitweek on the steps of St. Ermin's Hotel. The group includes thirty-three members, with the President of the Council in the centre, immediately surrounded by delegates from France, Italy, Holland, Switzerland and America. Belgium, Germany, Denmark and Hungary are also represented in the group. Two of our English workers, who arrived just too late to take their places in the group, have yet been introduced, as indispensable, by a process of magic, mysterious but most welcome. For so large a group the photograph is wonderfully successful. It is by Messrs. Elliott and Fry, 55, Baker-street, W., and may be had at Essex Hall. The price is 5s. for the ordinary photograph and 7s. 6d. in platinotype.

TO CORRESPONDENTS.—Letters, &c., received from the following:—L. G. A.; E. H. C.; T. C.; H. E.; A. H.; E. W. L.; G. J. N.; A. P.; J. T.; J. W.

MANCHESTER COLLEGE, OXFORD.

THE annual proceedings at the close of the session took place at the College on Thursday and Friday, June 20 and 21. The morning and afternoon of Thursday were devoted to the reading of students' essays and answers to examination questions, and sermons were preached in the College Chapel by Mr. A. R. Andreae, B.A., and Mr. E. G. Evans, B.A., who have completed their college course. Mr. Andreae is to join the Rev. H. E. Dowson in the ministry at Gee Cross; Mr. Evans will enter on his ministry at Chesterfield.

THE VALEDICTORY SERVICE.

On Thursday evening the Valedictory service was held in the College Chapel. The first part of the service was conducted by the Rev. J. Estlin Carpenter, and the farewell on behalf of the College to the two students, whose course is completed, was given by the Rev. Dr. Drummond, the Principal, while the welcome into the ministry was given by the Rev. L. P. Jacks.

DR. DRUMMOND, in the course of his address, spoke of that hour of parting as a time for earnest thought and humble consecration, that there might be no lack of faith and love in those who were committing themselves to a divine calling, that no personal ambitions and claims might mar the sincerity of their labours. Looking back upon their college days he spoke of the stimulus and the rich associations of university life, the stirring of buoyant life, the play and collision of thought, the contact with varieties of character, which taught more than the direct instruction of the class-room; and if at times the crowd repelled, there was the refuge of solitude always close at hand in that lovely country, where the peacefulness of Nature could sink into the heart and bring them nearer to the peace of God.

And then there was the appeal of history in the venerable colleges of that University, to which they could not be indifferent, speaking of high achievement, patient toil and religious consecration. There the mighty dead spoke in the softened tones of their ideal life. While they must not be lulled by the charm of the past, it was well to understand it, to sympathise with its modes and cultivate the deep and permanent aspects of human nature to which it so strongly appealed.

But their own College had also its traditions, which went back to the time when men butchered one another for the truth of God, when their fathers were driven out by the victorious faction, and held by the truth and the spirit of Christianity as something deeper than the changing forms of thought. Hence independence of thought and strength of character. That College represented a line of Academies, whose standard had been the highest University learning, with fealty to truth alone, and fellowship wide as the spirit of Christ, based on the freedom of the sons of God. Trained in that tradition, their students as preachers were free to follow the divine oracles of conscience and proclaim what after reverent search they believed to be religious truth; but having undertaken the duties of the ministry they were not free to neglect those duties for any other pursuit; they must not forget whose ambassadors they were, and must make the religious interests of their people their one concern. Freedom was not for their own will or their own glory, but that they might go direct to the sources of religious truth, and with lowly self-sacrifice gather heavenly treasure from the unsearchable riches of Christ.

In their life at Oxford the two lines of tradition so long sundered were mingled in confluent streams, and learning of both they could now feel that they belonged to a greater company and lose themselves in that eternal life abiding amid all the perishing forms which men's understanding had given it. Amid the play of ever enlarging life they might find that they were all one in the unity of brotherhood, which passed into the fulness of Christ. In conclusion, bidding Mr. Evans and Mr. Andreae, on behalf the College, an affectionate farewell, he recalled the great words that love is of God, and he that dwelleth in love dwelleth in God and God in him; and his prayer was that the Spirit of Christ might dwell in them more and more, and cause them to abound in the work of the Lord.

WELCOME INTO THE MINISTRY—THE PREACHER'S CALLING.

The Rev. L. P. JACKS, in giving the welcome into the ministry, spoke first of the need of conviction that the minister's calling was of God, and then proceeded as follows:—

Ours is the Liberal Faith, and to *preach* that is our mission. To *preach* it—and let me say I am sometimes inclined to think that since the days of Jesus Christ the Liberal Faith has not been preached in the world. Men have written about it; they have shown a mental grasp of it in philosophy, in literature and to some extent in art; but in the actual life of the churches it has always been mixed with something that is foreign to its essence. Various approximations to the Liberal Faith have been preached, are being preached; but the religion that is worthy of being called universal is waiting for its preacher. Till the preacher comes it will not be accepted of men.

The Liberal Faith is not a problem, nor a series of problems; but a message, which can be delivered in one way only, by the direct appeal of soul to soul—in other words, by preaching. Too long we have been in the habit of treating the Liberal Faith as though it were a problem, and, misled by that idea, we have not learned how to preach. We have expounded the problem, but not delivered the message. Exponents of the faith have been many, but messengers of the faith have been singularly few. My brothers, in the art of explaining yourselves to the world you may become accomplished masters, but in preaching you may remain "as infants that cannot speak." The two things have little relation to one another, and they have no resemblance at all. We have not grasped the difference between them; and in consequence we have often thought we were preaching, when in truth we were not preaching at all. Composing sermons and delivering them is not preaching. In fact we have done everything for the Liberal Faith except preach it; but until we preach it, the Liberal Faith will never win its way. Some will say to you, as the angel said to St. John, "Write." I venture to say, instead, "Preach." One genuine preacher will render more service to the Gospel of Christ than a thousand books. In regard to the essential conditions of our work, we are where we should be if printing had never been invented and there were no books in the world. God requires a living witness; it was so in the days of St. Paul, and is so now. We need a clearer conception than we have ever had before, and a loftier conception, of the importance of the preaching function as such, and its distinctness from all other functions; and we need to give ourselves up to working out that conception with heart and soul and mind.

God forbid that I should speak of the preacher's office as though it were a trade, or even a fine art. But there can be no offence in saying this, that for its own sake it deserves an assiduity as great as that which men bestow on trade, and is susceptible of a perfection as high as belongs to any art. And I would earnestly commend it to you, as you now enter on the ministry, that ministers in their preaching are apt to be content with a level of performance which is far too low in regard to the message they have to deliver. I think that we have not grasped, as we ought to have done, the difficult height of our work. Granted the preparations of the closet, and the prayer behind the shut door, we have assumed that all the rest would come of itself. Our college years at an end, we have entered on the work without any further thought of training or discipline. We have assumed that we were men who knew their business, and perhaps have been conscious of a little resentment if it was hinted to us that we had yet something to learn. The truth is that however well those college years have been spent, we are still, broadly speaking, the veriest beginners. Our goal as preachers lies a vast distance ahead. And I say boldly that we shall never reach the goal, if we think that mere lapse of time will bring us to it. We are as children who have learnt their notes; but the preacher whom men wait to hear is one who can play upon the deeper chords of life with a true and perfect touch. The world is listening for the great music of God's message, but we in those early years can only scrape upon the strings. The preacher who would move men must have that same mastery in his office which any of the great artists have had in theirs. You may answer that only the Spirit of God can give him this. I accept that; and I believe that only the Spirit of God can create a Raphael or a Mozart. But does that exempt Raphael from the necessity of learning to draw; or shorten by one hour the years of arduous labour by which the musician makes himself master of the keys. In any walk but that of the ministry such counsels would at once be treated as pure folly. Here it is considered wise and right that we should depend on inspiration. No doubt we should. But is the earnest pursuit of excellence in our calling a barrier to inspiration? Whom does God love best to inspire—the passive soul which lazily sits at the receipt of custom waiting for a great idea to turn up, or the strenuous soul which watches and seeks? Depend upon it, my brothers, that the continuous training of yourself, body, mind, and soul, for your great work will render you more and not less inspired. Do not be led away by the mere name of inspiration, but lay yourself open to the reality by the ardent pursuit of a great ideal of what a preacher should be. I doubt not that you have an

inward consecration to your work. Let it be reflected in the ardour and enthusiasm with which you seek to become masters of every proper and lawful instrument of your calling. To you is entrusted for God's service the great function of public speech. Be not content until you have mastered the noble secret of bending spoken speech to the purposes of God. Learn to fill it with the music of your voice, the music of your thought, and the yet higher music of your love to God and your sympathy with man.

It is, then, as preachers that I welcome you into our company to-night. Other characters will belong to you, that of pastors certainly; that of public workers perhaps. How these are related to the chief character I pause not to ask; I will only say they can never take its place. A wealth of love and friendship is waiting for you among the people to whom you will minister; take advantage of it; put yourself in the way of it, you not only will enjoy the greatest privilege of your life, but in contact with the men and women to whom you minister lies a chief part of your training for the preacher's work. Remember ever that you are men who have ventured something for God; be not surprised, then, at difficulties and defeats; be courageous in face of both, and never permit yourselves to complain. I welcome you to the service of a cause which by its very nature is difficult, a cause which none but the patient and the bold can truly serve. Let me add, however, that its possibilities are unexhausted. Its glories have yet to be revealed; its triumphs yet to be won. Both wait, until the preacher comes, and they wait for nothing else. The world is not deaf, and the time is not unripe. Welcome, then, to this land of hidden promise: be you of the pioneers who cut the steep path to the city of God. May you be loved of men, and may you be blessed of God.

THE VISITOR'S ADDRESS: A RETROSPECT.

On Friday at noon the Visitor's Address to the students was given by the Rev. S. A. STEINTHAL.

At the close of the first session of Manchester College in the new century it was natural, Mr. Steinthal said, for one who had been a student in the College more than half-a-century ago to look back and think of the changes which had taken place during the hundred years which included the greater part of its history. Recalling the foundation of the College in February, 1786, as an academy that was to offer "a full and systematic course of education for Divines, and preparatory instruction for the other learned professions, as well as for civil and commercial life," he pointed out that from the first it was declared: "This institution will be open to young men of every religious denomination, from whom no test or confession of faith will be required." That principle had been consistently maintained, and the founders of the College had shown an enlightened perception of the need of higher education, not only for the professions, but for every calling in life. It was only in the newly-established University of Birmingham that commerce had been made the subject of collegiate study, but at the second meeting of the Committee of the Manchester Academy, Dr. Barnes, the Principal, and its theological tutor, was requested to deliver a course of lectures on the Progress, Present State, and Principles of Manufactures and Commerce, together with a general view of Commercial Law and Commutative Justice. Manchester was proud of the high aims with which the founder of the Owens College was animated, and in a circular referring to its jubilee in the present year, the claim was made that Owens was the first of the colleges outside the metropolis that had aimed to give University training; but sixty years earlier Manchester College had aimed at the same high ideal.

As to the undogmatic and catholic spirit consistently maintained by the College Mr. Steinthal quoted some characteristic statements of various date, of which the following passage from the annual address of the Committee in 1835 was one:—

> No countenance is given to bigotry and intolerance by example. No inquisition is attempted into the religious tenets of students, whether upon entrance or subsequently. All are welcomed who come with minds seriously disposed to undertake the duties of a Christian teacher, and the whole treasury of knowledge is freely thrown open to all. No system, no sentiment is unfairly imposed. The students do indeed enjoy the advantage of hearing the opinions of their teachers, as well as their more positive instructions; but opinions are presented as opinions, and where there are different views, the books in which they are respectively maintained are named and the pupil is left to form his own judgment.
>
> The principles of free inquiry are inculcated, the theory of the duty and the right is given in the course of instruction and the practice is constantly advised and encouraged, and those who have studied in this college will bear witness that these principles are not maintained in word alone. They will testify that within these walls there is everything to promote the formation of mental independence and candour, and that any individual will have himself alone to blame who shall depart hence otherwise than prepared most dearly to prize the rights of human nature in himself and carefully to respect them in others.

In the latter part of his address Mr. Steinthal quoted from the *Monthly Repository* reports of some of the early examinations of students, giving particulars of the thoroughness of the work, and some amusing instances of the subjects chosen for the students' orations. Stress was laid in the old days, as in the present, on the importance of good elocution. As to what may be done by diligent training to secure a clear enunciation, Mr. Steinthal gave the testimony of his own personal experience. It was not difficult to read a manuscript from which all the vowels were omitted, while with the consonants left out it was illegible. If they took care in speaking to make the consonants distinct, they might rely on being heard whatever happened to the vowels.

In conclusion he referred to the honoured names on the roll of students of the College, and among them Hibbert, Grundy, Thomas and Travers Madge, John Gooch Robberds, William Turner, James Yates, William and Thomas Hincks, John James Tayler, Mark and Robert Philips, John Relly and Charles Beard, Robert Brooke Aspland, James Martineau, William Gaskell, Russell and Philip Carpenter, to name only a few of those who had gone to their reward, whose names recalled varied achievements in different careers of usefulness and service to men. The students of the present time, no longer shut out from the University, had great advantages. His hope was that the new century would see them win a place for themselves on the list of Oxford honours; but even more fervently he prayed that from the class-rooms of the College would go forth spirits richer in true Christian faith and in ministerial graces than, with less material and intellectual advantages, inspired the hearts and souls of those whose memory he had recalled, and who made them thankful to be on the roll of their dear Alma Mater, Manchester College.

THE TRUSTEES' MEETING.

The annual summer meeting of Trustees was held on Friday afternoon in the library, Mr. WILLIAM COLFOX, president, in the chair.

The minutes of the annual meeting in January having been read and confirmed, the catch-words of the subsequent Committee meetings were also read. A matter of special interest recorded in the minutes was the acceptance of the office of Visitor by the Master of Balliol, Dr. Edward Caird, in succession to the late Right Hon. Professor Max Müller.

On the motion of the Rev. H. E. DOWSON, seconded by the Rev. S. A. STEINTHAL, the President was elected a member of the Committee, in the place of the late Mr. J. Holme Nicholson.

The MASTER of BALLIOL then moved a resolution of grateful acknowledgment of the labours of the Principal, professors, and lecturers during the past session, and took the opportunity of thanking the Committee for the honour of his election to the office of Visitor. He was, he said, one of those who belonged to the class known in Scotland as Stickit Ministers, persons who, for reasons which need not be mentioned, could not go on with their theological studies. But he still had enough of the clergyman about him to feel at home in the office of Visitor, and he was in full sympathy with the resolution. He had the pleasure and advantage of the friendship of the professors, whose labours were worthy of everything good that could be said of them.

The Rev. C. T. POYNTING, in seconding the resolution, referred to the unusual interest of the examinations which had just taken place, and said that it was a privilege to old students of the College to come up from year to year and to renew their expressions of indebtedness to the professors. They were men who had given up the great happiness of their pastorates to devote themselves to the work of the College, and he wished to assure them that they exercised a larger pastorate of manifold helpfulness, of which their old students enjoyed the benefit. It was a heartfelt expression of gratitude that they offered in that resolution.

Mr. G. H. LEIGH moved, and Mr. RUSSELL SCOTT seconded, a resolution of thanks to the Visitors, and of special acknowledgment to the Rev. S. A. Steinthal for his address, which he was asked to allow to be printed and circulated.

The usual resolution for the admission of students for the new session was then passed, including the admission of a Japanese and a Hindu student, and the students having entered the library, the President presented certificates to Mr. E. G. Evans and Mr. A. R. Andreae, who

had completed the College course. Essay prizes were also presented to Messrs. F. H. Vaughan, R. P. Farley, E. Lockett, A. H. Thomas, J. Ewart, and G. A. Ferguson. Mr. Ferguson received also the Russell Martineau prize for special proficiency in Hebrew and Old Testament studies, and a further gift of a copy of Dr. John Taylor's "Hebrew Concordance," two folio volumes, which had belonged to the late Dr. Martineau and contained his autograph.

A vote of thanks to the President, moved by Dr. DRUMMOND, seconded by the Rev. J. ESTLIN CARPENTER, and supported by the Rev. JOSEPH WOOD, was carried by acclamation. The President, in acknowledging the vote, spoke of his great interest in the College, and referred with special gratification to the coming of a Japanese student. He drew attention to the inevitable falling away of subscriptions through the death of old supporters of the College, and appealed to deputy treasurers to secure new subscribers.

The meeting then terminated.

GREAT HUCKLOW HOLIDAY HOME.

COMPLETION OF THE SCHEME AND OPENING CEREMONY.

THE Manchester District Sunday-school Association has been engaged during the past three years in carrying on a splendid pioneer work in Sunday-school co-operative holidays. The ideal aimed at is that schools—minister, teachers, and scholars—should be enabled to take a week's holiday together during the summer, living together as one great family and enjoying the opportunities of getting to know each other which such an experience affords. The Home has steadily grown as the ideal has spread in the schools, the Committee being anxious not to move too far in advance of the requirements of the schools. For the first year the schools were accommodated in hired buildings; last year a day-room and kitchen were erected and bedrooms were hired; this year spacious dormitories have been erected, and the Home as a whole is now as complete and perfect for its purpose as care and forethought could make it. The buildings are nicely grouped together, and they occupy an excellent situation on the face of a hill and well backed by a ridge of hills covered with trees. In the front they form a kind of open quadrangle, the day-room being in centre, and the dormitories on either side, while the kitchen, pantry, maids' room and box-room are grouped at the back. The lavatory arrangements are ample and excellent in character, and great care has been taken to make the sanitary arrangements generally as perfect as possible. Each of the dormitories is divided into two large rooms, each of which contains two cubicles for teachers, and affords accommodation for twenty-five beds, making a total of one hundred beds in the Home itself, with a few additional ones in the cottages. The buildings are of corrugated iron, lined with pitchpine, and they have been erected from the plans of Mr. W. Canning, architect, Manchester, by Messrs. Hill and Lomas, of Tideswell. The opening ceremony was held on Saturday last, and great satisfaction was expressed with the work of builders and architect.

There was a large gathering of ministers and friends to mark the completion of the work. The President of the Sunday-School Association—the Rev. S. A. Steinthal—took the chair, and amongst those present were the Revs. J. C. Street, C. Peach, S. H. Street, G. Street, W. G. Atack, W. Reynolds, W. Harrison, J. M. Bass, L. Scott, and W. H. Rose; Messrs. G. H. Leigh, P. Leigh (Monton), D. A. Little, R. Wade (Bowdon), W. H. Talbot, H. Marsden, J. H. Pimley, A. Greg (Manchester), J. H. Brooks (Wilmslow), J. B. Wostinholm, W. R. Stevenson (Sheffield), and many others—making with the Revs. J. and R. C. Moore, of Hindley and Horwich, and about eighty of their scholars and teachers who were entering into residence in the Home a party of about two hundred. After the singing of a hymn, prayer was offered by the Rev. W. Reynolds, and the Secretary read many letters of apology from absent friends. The opening ceremony was performed by Mr. G. H. Leigh, and, in introducing him, the President remarked how largely the realisation of their aim had been due to the munificence of Mr. Leigh and his family, as well as to that of Mrs. J. Worthington and others.

Mr. LEIGH, in the course of his address, spoke of the great pleasure which such a Home must give to town children, and he begged them to use it wisely and well so that its possibilities as a happy and recreative holiday centre might remain unabated for many years to come. Mr. Leigh then unlocked one of the dormitories into which he was followed by the whole company, an unfortunate change in the weather having made it become desirable to conclude the proceedings under cover.

The Rev. J. C. STREET moved the thanks of the company to Mr. Leigh, which was supported by Councillor Marsden and Mr. R. Wade, and carried with acclamation.

The Rev. C. PEACH then explained the new arrangements which had been made for the management of the Home. The Rev. S. H. Street had been appointed Superintendent Minister of the three High Peak chapels, and he was now residing in Great Hucklow. The Committee had therefore arranged for him also to act as Superintendent of the Home. Mr. Peach said that while they all sympathised with Mr. Street in the domestic anxiety which had compelled him to remove from Manchester, they were all grateful to him for taking up this work which they felt would be absolutely safe under his strong and sympathetic guidance. Mr. Peach then moved a resolution of cordial thanks and welcome to Mr. Street, which was seconded by the Rev. W. Harrison, and heartily carried.

Mr. STREET, in replying, spoke of the great good which the Home had done in connection with his former school in Manchester, and earnestly insisted upon keeping in mind the ideal with which they had set out—namely, that this was a Sunday-school Home where schools should, by the intercourse of daily life, be knit into closer ties of unity and affection. The President then pronounced the benediction, after which the whole company proceeded to the day-room, where tea was served.

It may be stated that, although the formal opening of the Home took place last Saturday, it has actually been occupied since Whit-week, when the Moss Side school opened the season. It is now booked right up to September 6. Some of the schools do not, however, require all the accommodation, and small parties or individuals can still be arranged for in several weeks upon application to the Secretary, Mr. D. A. Little, Hatherley, Bowdon, or the Rev. S. H. Street, B.A., Great Hucklow, Eyam, Sheffield. It may also be mentioned that the building and furnishing of the Home has cost about £1,350, towards which the sum of £500 has still to be raised. No further help is then required, as the Home is made to be quite self-supporting. A charge of five shillings for scholars and six shillings and sixpence for teachers and scholars over sixteen is made for board, and a further charge of a little over one shilling each per week for lodging, and these charges were sufficient last year to cover all expenses. It is believed that the balance-sheet will be equally satisfactory this year, and it is only the outstanding balance on the building account about which the Committee is anxious. Anyone who can do anything towards the cost of this excellent work is requested to send to the Financial Secretary, Mr. J. H. Pimley, 44, Bishop-street, Moss Side, Manchester.

REMONSTRANT SYNOD OF ULSTER.

THE annual meeting was held on Tuesday, June 18, in the First Presbyterian Church, Belfast. Service was held at noon, when the Moderator, the Rev. W. E. Mallone, preached from 1 Tim. ii. 5, after which, the Synod having been constituted, the roll was called by the clerk, the Rev. J. Hall, and the Rev. J. A. Miskimmon was elected to succeed as Moderator. The routine business was carried through, and resolutions were passed commemorating the late Revs. George Hill and Thomas Smyth and Mr. H. J. M'Cance, D.L. The resolution as to Mr. Hill placed on record the Synod's sense of his faithful services as an active minister, in past years, at Ballymoney and Crumlin; its appreciation of his public work during the last half-century; and its admiration of the genius which, distinguishing him as the careful historian and the cultured poet, has placed his name on the roll of those whom grateful Ulster will not forget.

The resolution recording the great loss sustained by the death of Mr. M'Cance spoke of him in the following terms:—

As a faithful and devout layman, as a director of the Church's finance, as a friend of the orphan, as one ever ready with the kindly aids of his counsel and experience in every good work, he rendered in the conduct of his life a noble witness to the reality of his faith. His influence and his example were potent while he was given to us, and the remembrance of his virtues will abide in our hearts.

The reports of Presbyteries were submitted by the various clerks and passed.

A report of the General Purposes Committee was adopted, dealing with the question of an excerpt from the Code of those parts in constant use, brought up to date, with an introduction embodying the original resolutions which constituted the Synod, and a sketch of the origin of the present Code. The report showed that the work was making satisfactory progress.

The Rev. A. GORDON then moved the following resolutions:—

1. That the existing text of the Synod's Code of Discipline, as revised up to date, be transcribed in full, and kept on hand as the Synod's existing Code. 2. That a series of Excerpts be made, with all omissions marked, and that these be printed, with the Fundamental Principles of 1830 prefixed.

The resolutions, after discussion, were adopted, and further reports having been received, the meeting was concluded with the Benediction.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS AND OTHER FREE CHRISTIANS.

THE annual meeting was held on Wednesday, June 19, in the First Presbyterian Church, Belfast. Service was held at noon, when the retiring President, the Rev. M. S. Dunbar, preached from Matt. xiii. 30, on the subject of "Toleration." The meeting followed in the afternoon, when the President delivered his address, and on the motion of the Rev. W. NAPIER, seconded by the Rev. A. GORDON, Mr. Thomas Andrews, of Comber, was unanimously elected President. In making the motion, Mr. Napier said that it was the first time a layman had been called to occupy that chair, and he looked forward to many such elections in future. Mr. Andrews was in sympathy with their non-subscribing principles by inheritance and by conviction; he would bring to the office great ability, a splendid business training, and great personal popularity.

The new PRESIDENT, in taking the chair, said that he had hesitated to accept that honour, but had yielded on the ground that it was an attempt to enlist the keener sympathy of the laity in the work of their church.

The congregation of Moneyrea was admitted to the Association, and the Rev. W. H. Drummond was elected a member.

Various reports were considered and adopted; a Temperance Committee, with the Rev. R. Lyttle as convener, was appointed; a special committee was appointed, on the motion of the Revs. D. WALMSLEY and W. NAPIER, to consider and report on changes in future procedure; a resolution on gambling and the prominence given by newspapers to betting news was moved by the Rev. D. WALMSLEY, and unanimously adopted, and after further routine business, the meeting was brought to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bristol: Lewin's Mead Domestic Mission (Appointment).—A hearty invitation to the post of Domestic Missionary has been given to, and accepted by, Mr. J. B. Robinson, of this city. Mr. Robinson, who at present is superintendent of a large Boys' Home, has had a long experience of work among the poor, and enters upon his new sphere of labour with excellent credentials.

Clifton.—There was a large congregation at Oakfield-road Church last Sunday evening, when the Rev. Dr. Warschauer preached on "Tolstoy's Unitarian Manifesto"—the distinguished writer's "Reply to the Decree of Excommunication," a special advance proof of which had been kindly forwarded to the preacher by Tolstoy's English representatives. After dealing with Tolstoy's uncompromising repudiation of the Trinity, his insistance upon the pure humanity of Christ, the greatest revealer of God's will, and upon the all-sufficiency in God as Love, the sermon concluded: "We of this Church, who stand so largely by and for the religious opinions advocated by Tolstoy, have every reason to feel thankful for the impetus free Christianity must receive from this notable pronouncement. Excommunicated from the Church called orthodox, its author might be—but what then? Since he could never be excommunicated from the larger Church of Humanity, never separated from the brotherhood of man, never cut off from the grace of Christ, from the love of God, or from the fellowship of the Holy Spirit."

Deal.—On Sunday morning the Rev. T. Shakespeare preached from the text, "All the paths of the Lord are mercy and truth," and denounced the unnecessary cruelties of the concentration camps in South Africa. He read passages from Miss Hobhouse's report.

Eastbourne.—The Rev. George St. Clair has concluded his ministry at Eastbourne, to the great regret of friends who appreciated not only his Sunday services, but his week-day lectures. We understand that an attempt to establish a Unitarian congregation in Eastbourne, carried on for some years under great discouragement, is now to be abandoned.

East London Unitarian Sunday School Union.—The members held their annual summer excursion at High Beech on Saturday, June 22. Nineteen sat down to tea at Forest Lodge, and were joined later by others. A pleasant evening was spent in the Forest.

Glossop.—On the 16th inst. the anniversary services in connection with Fitzalan-street Church were held, and were in every way most successful. The preacher, afternoon and evening, was the Rev. A. W. Fox, M.A., of Todmorden, whose impressive discourses were listened to with very great interest by large congregations, that of the evening completely filling the church. Prior to the afternoon service, the usual procession of the school and congregation took place, and hymns were sung in the town square to the accompaniment of a string band. The music at both services consisting of special hymns, anthems, and solos, the whole under the direction of Mr. J. J. Roberts, A.R.C.O., was of a pleasing and highly creditable character. The two collections amounted to nearly £51, an increase of £10 on last year, and the highest sum ever realised in this church.

Hinckley.—The Sunday-school sermons were preached last Sunday by the Rev. J. M. Lloyd Thomas, of Nottingham. Large congregations attended, and the collections were in advance of any previous year.

London: Essex Church.—The Hospital Sunday collections amounted to £175. The "Church Calendar" contains further reminiscences of the Rev. W. H. Channing, who was the first to hold free services in Kensington. The Vesper Services will be continued in July, followed by brief addresses by the Rev. F. K. Freeston, on "The Religious Parables of Count Tolstoi."

London: Stratford.—Services, conducted by the Rev. T. E. M. Edwards, were held on Sunday, June 23, in connection with the Young People's Guild. Special music was rendered by members of the Guild. Collections were taken on behalf of a fund for the renovation of the schoolroom.

Loughborough (Appointment).—The Rev. Peter Dean, who has been Unitarian minister for twenty-five years at Walsall, has received and accepted an unanimous invitation to the pulpit of the Victoria-street Church, and will begin his ministry there in October next.

South Wales: Rhondda Valley.—The open-air meetings that were started in the Rhondda last year, by the Revs. Dr. Griffiths (Pontypridd) and David Rees (Pentre), have been continued by the latter this year. On the evening of Friday week the concluding address in a series of five, expository of the larger faith of Unitarian Christianity, was delivered at Ferndale. The speaker used as platform the stone pedestal surrounding the central lamp-post on the Strand. The audiences averaged about 160, the crowds increasing as the series proceeded. At the last meeting the speaker had often to appeal to the crowd to keep the pavements clear. The hearing has been most attentive, and many questions were asked. Much English literature has been distributed gratis (granted for the purpose by the B. and F. U. A.) and Welsh literature sold.

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BIRTHS.

MONTGOMERY—On the 20th June, at "Cromer," North-road, Highgate, the wife of R. M. Montgomery, of twin daughters.

MARRIAGES.

COURTAULD—KELSEY—On the 20th June, at St. Marylebone Parish Church, by the Rev. A. L. Lambert, Vicar of the Church of the Ascension, Blackheath, assisted by the Rev. Canon Barker, Rector, Samuel, second son of the late Sidney Courtauld, of Bocking-place, Braintree, to Elizabeth Theresa Frances (Lily), only daughter of the late Edward Lewis Kelsey and Mrs. Kelsey, Newton House, Blackheath.

THÉVENARD—HOLLAND—On the 19th June, at Marchwiel, Denbighshire, by the Rev. Canon Fletcher, Ernest Frank, second son of A. Thévenard, of Paris, to Margaret Montgomery, eldest daughter of Charles M. Holland, of Bryn-y-Grôg, near Wrexham.

DEATHS.

LAWSON—On the 9th June, at the residence of her daughter, Priory Mansions, Priory Park-road, Kilburn, London, N.W., Jane Lawson, of 163, Withington-road, Whalley Range, widow of the late John Lawson, Veterinary-Surgeon, of Manchester, in her 82nd year. Interred at Harpurhey Cemetery on Thursday, the 13th.

MARSHALL—On the 21st June, at Percy Lodge, Sidmouth, Annie Elizabeth, second daughter of Thomas Lethbridge Marshall.

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THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, June 30.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. S. FARRINGTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A. Children's Class, 12.30.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. LLOYD.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. F. K. FREESTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. W. H. SHRUBSOLE.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. W. H. DAVIES, of Pudsey.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.
BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. H. WICKSTEED, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. Mr. J. B. MORTON BARNES.
LIVERPOOL Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 30th, at 11.15 A.M., G. BERNARD SHAW, "Twentieth Century Freethinking."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 30th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Fascination of the Occult."

PULPIT SUPPLY.—The Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, July 3rd, commencing at 10.30 A.M. The VISITOR'S ADDRESS will be delivered by the Rev. J. ESTLIN CARPENTER, M.A., of Oxford, at 5 o'clock.

On the Evening of the same day, the VALEDICTORY SERVICE will be held in CROSS-STREET CHAPEL, at 7.30, and will be conducted by the Rev. J. PAGE HOPPS, of Croydon.

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SOUTHERN UNITARIAN ASSOCIATION.

The ANNUAL MEETING and CENTENARY will be held at NEWPORT, ISLE OF WIGHT, on TUESDAY, July 2nd.

LUNCHEON will be served at the Masonic Hall, Lugley-street, at 1.30 P.M.

The ANNUAL BUSINESS MEETING of the Association will be held in the Unitarian Christian Church, Newport, when the Chair will be taken at 3.30 by the President, J. COGAN CONWAY, Esq., of Ringwood, who will be supported by the Rev. F. W. Stanley, of Effra-road, Brixton, and the deputation from the British and Foreign Unitarian Association; Rev. J. M. Lloyd Thomas, Nottingham; Rev. H. S. Solly, M.A., Bridport; Rev. C. C. Coe, F.R.G.S., and others.

TEA will be provided in the Schoolroom at 6 o'clock.

A RELIGIOUS SERVICE will be held in the Church at 7.30 o'clock in the Evening, when a Special Sermon will be preached by the Rev. J. M. LLOYD THOMAS, of Nottingham.

A Collection will be made at the close of the Service in aid of the Funds of the Southern Unitarian Association.

Tickets for Luncheon, 2s. Tea, 6d.

AN APPEAL FROM BOSTON.

BAZAAR FUND FOR THE RENOVATION OF SPAIN-LANE CHAPEL.

The ladies of the Congregation of the above-named Chapel are working for a Bazaar to be held early next year, and they will be thankful for any Contributions in Money or Articles of Use and Beauty. These may be sent to Mrs. STODDART, 41, Tunnard-street, Boston.

NATIONAL CONFERENCE.

MINISTERS' SUPERANNUATION FUND.

A PUBLIC MEETING in support of this Fund will be held at the MEMORIAL HALL, MANCHESTER, on TUESDAY, July 2nd, at 4 P.M.

The Chair will be taken by the Rev. J. ESTLIN CARPENTER, M.A., President of the Conference.

It is hoped that the following gentlemen, among others, will take part in the proceedings:—Mr. James R. Beard, Rev. H. Enfield Dowson, B.A., Mr. W. Long, Mr. David Martineau, Alderman Harry Rawson, Rev. S. A. Steinthal.

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EXCURSION to HUNGARY, starting FRIDAY, August 23rd.—Apply, for terms and particulars, to Hon. Secretary, Hungarian Excursion, 13, Christchurch-road, Hampstead, N.W.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE unanimity with which the meeting of the Provincial Assembly at Manchester adopted the resolution on the war, which we print in our report this week, is surely very significant, and the more so, as the political attachments of our friends in the North are as various as those in other parts of the country. Two votes only were recorded against the revised resolution, and one of these was given (the voter himself told the *Manchester Guardian*) because it was not strong enough in its censures. The tone of the speeches strikes us as admirable, alike in the endeavour to avoid provoking party feeling, and in the expression of those sentiments of shame and horror which are shared, we believe, by far more people at this time than our governors suspect.

THE revised Royal Declaration against Popery, recommended by the Lords' Select Committee, does not commend itself to all parties. The Roman Catholics cannot be expected to embrace it cordially, and though they would no doubt greatly prefer it to the present form, they will not, we are told, speak in its favour. The High Church leaders are dissatisfied with the reference to the "Protestant religion," which would seem to imply that the English Church is Protestant—a thing abhorrent to their feelings. The Orange leaders cling with fondness to the old form, probably because no more irritating form can be hoped for in these days of courteous public life. The Declaration as amended is probably acceptable to most English people, though we think a good many of our readers, though not lords, could devise a better.

RECENT numbers of the *Christian Register* have given ample reports of the anniversary meetings of the American Unitarian Association at Boston. The seventy-sixth annual meeting of the Association was held in the Tremont Temple on May 21, when the President, the Rev. Samuel A. Eliot, D.D., gave an address in which he welcomed the delegates present as members of Free Churches who met, not for the purposes of Church government, since their churches were strictly independent and congregational, but for counsel and co-operation. Those Free Churches, he said, were the product of deep spiritual causes. To them, pledged to no settled creed, Christianity was not a theory to be explained or a system to be defended, but a life to be lived.

There are many ways in which the impulse to religion may be stirred, and which are widely utilised at the present time. Some souls are moved by symbolism—by ritual, by beauty of colour or of form, and many by the sense of organisation—by force of numbers, by external conformity and discipline. All these agencies may be legitimate instruments, and yet to none of them can we who gather here confide our hope. We refuse to be entangled in the machinery of religion, because we confide in that form of faith which sets an individual soul face to face with a living God. "A Unitarian," said Dr. Peabody, speaking for our fellowship to the International Congregational Council, "is indifferent to the accessories of religion, because he is dominated by the desire for reality." Others may create more ornate churches, more impressive ceremonials, more substantial organisations; it is our desire to be acquainted at first hand with truth. It would be a vast misfortune if these free churches of ours were to set themselves to compete with more decorative communions in point of ritual or with more highly organised communions in ecclesiastical discipline. To us belongs the more sober, the more difficult, and, as I believe, the more exalted function of dwelling near the sources of truth; of making religion practical; of preaching and living the more abundant life; "of encouraging the personal and direct approach, unmediated by any priest or form, of the individual soul to a living God."

WITH independence of mind and soul, Dr. Eliot said, and the power of personal religion, they must not forget that "freedom is only the first lesson in self-government," and their churches were feeling now more strongly than ever that they had a common work to do, and formed a living and organic unity. The congregational system in good hands, he was assured, would develop the highest working power of a Christian church, not indeed for the building up of ecclesiasticism, but for the building up of the kingdom of God among men. They must measure their success, not chiefly by its outward growth of enrolled members, but by the practical power of their principles over the life of the people. They must learn to overcome the weaknesses of a self-absorbed individualism by disciplined order and vigorous co-operation, and let their just pride of independence be qualified by a deep and true desire for unity.

No complacent self-glorification will help. Boasting is a thoroughly provincial habit. Our loyalty to our religious ideals and the institutions that embody them is not a sentiment to be loudly advertised. It is like a family instinct—in the child an unreasoning devotion, in the man an intelligent love. Through a knowledge of a church's lineage, through love of its association, through a subtle traditionary feeling in the blood, through a thousand influences that come to us, out of the past, and are interwoven into all our moral fibres, there has grown in us and before us an ideal. When every man among us beyond his home affections, beyond his every-day concerns, feels the illimitable attractiveness of that ideal, then the church to which such individuals belong will begin to have a great and progressive and beneficent life. Its influence will penetrate into everything that is done and capable of being done. Commerce, politics, education—all will be more vigorously wrought. Poets and artists will again spring up in our company, a daring faith will inspire the efforts of our fellowship—all will rejoice in the same idealism and live the same endeavouring life.

THE report of the Secretary, the Rev. C. E. St. John, was instinct with the same vigorous spirit as Dr. Eliot's presidential address, and embodied reports from superintendent ministers in different parts of the country, recording earnest, progressive work, and pointing to needs and shortcomings, and the methods by which they should be met. Among the resolutions subsequently passed were the following, moved by the Rev. C. F. Dole :—

Whereas our simple and ennobling form of religion is as yet little known, and vastly needed, and whereas the most popular possible presentation of it is everywhere necessary in order to bring it to the knowledge of the American people,

Therefore, Resolved, That we ask our churches, and particularly those which enjoy the use of missionary funds, thoughtfully to consider means and methods by which they may more fully and effectually proclaim our religion to all the people.

We earnestly ask whether it is not possible to make more economical use of our ministers, many of whom now give public service to only one small congregation once a week; also, whether the stronger churches will not consent to put their ministers at the service of this Association for a certain number of Sundays in each year.

Finally, we hold that our churches will be untrue to their faith, if they are not at the front, in every community where they are organised, in all movements for honest and impartisan government, for the best methods in education, for more just distribution of wealth, for sympathetic and

friendly relations between employers and the employed, for the amelioration of the condition of the poor, for the same rule of purity for men as for women, for checking the enormous and corrupting use of intoxicating drinks, for international arbitration and against the curse of militarism, for genuine democracy and brotherhood.

We aim, therefore, with renewed consecration, to help establish the free and humanitarian Church of America. We hold that all the illustrious lessons of the past urge us to serve as pioneers for the future.

Of these resolutions, the first part, as to Church work, was unanimously adopted, the last two paragraphs, as to public duty were also, after discussion, passed.

PRESENT DAY RELIGIOUS PROBLEMS IN HUNGARY.

BY PROFESSOR GEORGE BOROS, D.D.*

In Hungary religious and political systems were originally rooted in the fertile soil of liberty. The continuous history of one thousand years testifies that in this country nothing can have a long life which is contrary to liberty. Before the great Church was split into eastern and western branches just at the beginning of the eleventh century, Hungary's king received a crown from the Roman bishop, the Pope, and in acknowledgment accepted the Roman form of Christianity, though the Magyar race had "a natural tendency towards the more rational Eastern religious thinking." Several kings were adorned with the title "Saint," in acknowledgment of their services to Rome, but none after the Reformation. Hungary was a fertile ground for the most rational kind of reform. Unitarianism was not only accepted, but has been maintained ever since. Catholicism so completely lost supremacy in Transylvania, that for nearly two hundred years she had no regular bishop there.

Great changes in politics caused a transformation in the Church. The long roll of native kings ceased, and the Habsburg dynasty which gained the throne was always most zealously Catholic, and secured all possible advantages for that Church. Protestantism suffered tremendous losses, but the purely Magyar population never deserted Protestant liberalism, and as soon as liberal thought from France and Germany entered the field, a reawakening began which will never be stopped again. The first half of the nineteenth century secured liberty in politics and in literature; and as a natural result of these two, Unitarianism in 1848 was acknowledged as a State religion for the whole of Hungary, having equal rights with the Roman Catholic and Protestant Churches. The second half of the nineteenth century shows a very attractive picture of progress in education, in science as well as in religious reform. This movement was crowned in 1896 by the Bill of Religious Freedom, which secured freedom and tolerance for every religious sect, and even for those who do not wish to belong to churches of any kind.

The spirit of liberty and the acknowledged power of State legislation were most conspicuously manifested in 1897 in the Civil Marriage Law. The Roman Catholic Church was most seriously affected. The usage of 900 years and all the influence attending it, were at once taken out of her hands. No wonder that she has taken up the defensive position, opening a strong and fearless fight all along the line. This reactionary movement is led by the high-priesthood and by some of the richest families of the country. They gain considerable support from Austria and also from Rome.

When the Civil Marriage Law was passed the Government was in the strong hands of a Protestant Prime Minister, but still the reactionary party succeeded in placing a rich young Count in the Transylvanian Roman Catholic Episcopal Chair. This was very important, because Transylvania has always been the stronghold of religious freedom, and now the new leader carries on his work with the intention to gather all the lost sheep back to the Church. The clergy are, indeed, more active than ever. Jesuits now find their way to places where four or five different denominations were living a most peaceful life together. The result, however, is not equivalent to the energy exerted. Their influence hardly reaches beyond the circle of sensitive womanhood.

The most encouraging feature is that the State authorities continue their work in strengthening liberal tendencies. Protestant ministers, who used to be very poorly paid, now receive considerable aid and support from the State's treasury.

It may seem curious that in discussing a religious subject we are dealing with political and ecclesiastical questions; but here and now the foremost question is still the consolidation of a national Magyar State. We have not yet surmounted the questions of outward organisation, and the smaller churches especially have to retire into their fortresses secured by law, and keep to their organic outer power. We are still always on the defensive. This, however, does not mean that there is stagnation here in the domain of ideas. Quite the contrary. Religious thought is in a high tide of liberalism. Even the common people, who are out of the direct influence of the orthodox churches, are inclined to rationalism. There is not the slightest doubt about it, that a great multitude of people all over the country want new and sound religious ideas. They want a modern form of Christianity, and it is quite a mistake to believe that the high-priesthood will attain to any great result with its most recent attempts to carry religion into politics and force the ecclesiastical symbols of Romanism into the educational institutions.

Along with this, one would like to see a vigorous reawakening and activity on the side of liberal Protestantism. There is some, no doubt, but it does not touch the heart of the people. Theirs is not the gospel wanted, because they are trying to put new wine into old bottles. They seem to be of opinion that old conceptions about the chief subjects of faith can be saved. They forget that people are now accustomed to straightforward speech in all departments of life. They leave out of consideration the fact that people now look at things with their own eyes and judge with their own mind; therefore they will not accept even religious ideas if they are contradicted by the voice of their soul and the feeling of their heart.

If the teachings of religion were brought into harmony with the present day general tide of thought; if, instead of looking for outward authorities, teachers would persuade men that God secured to each one of us a soul able to understand His very word, and also that each man may approach God if he would be born anew, then perhaps a new birth in the religious life of the whole would be possible.

I am fully persuaded that a sincere liberalism, founded on the pure and simple teaching of Jesus, has a great and lasting future before it in this country. But it must be borne in mind that a religion which is to be the religion of the Hungarian race must be simple, sober, and sweet, to be easily appreciated, must harmonise with the general straightforward character of the race, and be a friend to freedom, political as well as ecclesiastical. This ought to be a religion adapted to the age with the central idea of the unity of God, unity of man and unity of soul.

If any kind of Hungarian church leaves out of consideration the fact that a Hungarian mind wants to be in harmony with itself even in religion, and instead of nourishing the idea of the divine unity, tries to implant into it either the Logos idea, which is of Greek origin, or the idea of a God-Mother, which is of pagan origin, it is working against the unity of the nation, and preparing the way for that danger which is already in sight in the absorbing tendency on one side of the Germanic, on the other of the Slavonic races.

That such a solution of the difficulty by the institution of a rational faith is possible, the history of the last four centuries most convincingly proves. Only on this principle can the fact be explained that the belief in the divine unity no power could eradicate from the soul of the Hungarian or Székely people during four hundred years of preservation.

I am not going to say that that kind of religion which we call Unitarian, in its present form, is just the one which quite expresses all the ideas of the Magyar nation; but I do say that when a nation, like their own, has succeeded in solving the more difficult problems on democratic principles, the time is approaching when in ecclesiastical and religious life also, it shall be seen that the remains of middle-age *ecclesia militans* are out of date. They might have been very useful when all the world was living in the destructive spirit of war, but now when we hear everywhere the good tidings of "Peace on earth and goodwill towards men," they have lost their meaning, and, being quite contrary to the spirit of Jesus, must be given up—the sooner, the better. This grand change is already begun. Sure signs are seen here and there that out of the mustard seed shall grow a great tree.

The preparation of an ideal future is begun, perhaps far more effectively in other parts of the world than in Hungary, and I have no doubt that a grand and noble religious movement like that of the International Council will add a new impulse to it, for which all those who wish the progress of mankind do most sincerely pray.

* A Paper read (by the Rev. C. J. Street) to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday afternoon, May 31.

To Correspondents. — Letters, &c., received from the following :—R. B.; J. C. C.: W. J. E.; J. H. D. J.; J. P. H.; W. L.; A. J. M.; B. M.; S. H. M.; C. P.; H. S. P.; A. D. T.; T. A. T.

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ADDRESS BY THE PRESIDENT, MR. JOHN DENDY, AT OLDHAM, JUNE 13.

THE roll which has just been read will have recalled to your minds the losses which we have sustained during the past year. It is not for me to attempt an eulogium upon the valued friends who have passed away, but it is fitting, I think, that all of us should at the commencement of our proceedings offer to their memories a tribute of sorrow and respect.

But if we have experienced losses, we have also to rejoice in gains. It is my pleasant duty to offer, in your name, to the ministers, who during the last twelve months have settled in our province, a hearty and sincere welcome, wishing them God-speed in their work and promising them our sympathy and good will.

I have referred to losses. One loss, the full importance of which cannot yet be estimated, has affected us in common with all our fellow-countrymen. I refer, of course, to the death of Queen Victoria. In her person she represented much of what is best in our national life. An exalted sense of duty, a sincere love of her country, strong family affection, a deep sympathy with suffering—all these found in her a noble representative.

If by law she was the head of that great National Church, outside of which we have to stand, she was also by virtue of her character a natural head and leader for all, who, whether in any Church or outside of all Churches, were striving after righteousness, peace, and goodwill. In so far as these things characterise our civic life we may claim to have been in the best sense loyal subjects of the great Queen. It behoves us now that she is gone, and a new era is opening before us, to seek inspiration for our public and private conduct in her high example, and to prove that our appreciation was genuine by lives dedicated as hers was to a noble service of the common weal.

A new era is indeed opening before us with the commencement of this twentieth century, a future over which many clouds are gathering. The Queen had outlived the epoch which will bear her name. She had survived almost all those who by their achievements made that epoch great. They are gone and lesser men now fill their places. In literature, in art, in politics, science, and theology, is it not true that we have no longer among us men so great as those whom we have known? Even in the business world it seems as though the constructive and enterprising genius which, adopting the idea of Free Trade, pushed the commerce of Britain into all quarters of the globe were being succeeded by a spirit, which looks rather to clever financing, combination and monopoly, than to fruitful production and beneficent exchange.

Our predecessors have built up a mighty fabric which it is hard for us to sustain. They have opened out for us a world vaster, mentally, socially, and politically, than was ever known before. Our task is to live in it worthily, and it is no easy one. We talk about the burden of Empire from a merely political point of view. It is a heavy one indeed. Whether it can be adequately sustained by a people who seem inclined to substitute for the old teaching "Righteousness exalteth a nation" a new doctrine—namely, that Providence, as a supreme illustration of the survival of the fittest, has destined the English-speaking nations to dominate the world, and must therefore take the responsibility for any unpleasantnesses incidental to the process—that is a question which remains to be answered.

But there is another Empire which the Victorian era has given to us in common with others, in regard to which our difficulties and responsibilities are almost equally great—the Empire of human thought to which modern science has introduced us, making us citizens of a universe more wonderful and glorious than was ever conceived of before.

Moreover, we are confronted by a number of social and political problems of the gravest kind which call urgently for solution, but with which the nation makes little determined effort to deal. It has energy and enthusiasm for war, but not for these things. Luxury increases. The struggle for wealth grows more absorbing. We have entered on a period of increasing armaments, increasing debt, increasing taxation. At home we have much discontent. Abroad we are hated as few peoples have ever been. We are engaged in a great war, which all of us lament, and not a few of us feel to be a grave stain on the fair fame of our beloved country—a prolonged horror mitigated only in some degree by the courage and fidelity of brave men on both sides, whose lives have been sacrificed by the thousand to the incapacity and ambition of their political leaders.

Englishmen of the twentieth century will need to ponder well Matthew Arnold's words:—

Children of men, not that your age excel
In pride of life the ages of your sires;
But that ye think clear, feel deep, bear fruit well
The friend of man desires.

It is natural that to-day we should look forward and ask ourselves what part we are to play in the new era. We are at once met by the everlasting alternative, the choice between self and service, which is as truly the problem for Churches as it is for individuals.

Shall we concern ourselves chiefly with the multiplication of our numbers and the perpetuation of our names and present forms of belief, or shall we as a first question ask ourselves what service is there we can render to our fellow-men in the difficult time before us, and how can we best discharge it?

The first way is the natural outcome of the sectarian spirit. It leads to a fruitless counting of numbers, to a perpetual morbid introspection, to vain attempts at organisation, without considering whether there is any life to be organised. The second is the way of the Master. The first has for its object a mere church, militant and if possible triumphant as much over other Churches as over sin. The second aims at realising the Kingdom, the Holy City, in which the seer could see no Temple, no separate Church, "for the Lord God the Almighty, and the Lamb, are the temple thereof." "Ah," but some will say, "that is visionary, not practical." Be it so; though ill will be the fate of those whose practical endeavours are not inspired by some beautiful vision of the times to be. What but such a vision sustains the philanthrophist, the reformer, the politician of the nobler kind? They look forward, not to a mere triumph of their own views, but to a world made better and happier through their efforts. Shall the Churches be content with a lower standard, a less lofty vision?

Churches like all other human institutions must find their ultimate justification in the service they can render to mankind. What service does the new era specially demand of the Churches?

The great need of our time, the one thing which can make us adequate to the duties of our vast inheritance, is an effective religious belief, pervading and dominating our lives. The service of which above all others this nation stands in need is a renewal of living belief in God and in goodness in every department of life. Professor Harnack has recently given us a definition of Christianity: "Eternal life in the midst of time, by the strength and under the eyes of God." It is a great saying, but it implies the existence of two things—an effective belief in God, and an effective belief in the practicability of that eternal or Christian life for us common men.

Let me illustrate what I mean by effective belief. We believe in the existence and presence of our fellow-men. It is a belief which is from moment to moment effective upon our lives, modifying our actions, our words, and our thoughts. We believe in God omnipresent and omniscient. Is that a belief which is equally effective upon our lives? We believe in the propriety of exertion to secure the good things of this world in an honourable way, and we act vigorously upon that belief. We believe also in the supreme worth of personal holiness. Is that an equally effective belief, the source of equally strenuous effort? Have we not here two kinds of belief, and are we not tempted to cry of the one—

It moves us not—great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn.

I do not wish to suggest any conscio s dishonesty in our professions of belief; only that judged by its fruits in the national life, the religion of our day is somehow lacking in effective vitality. On the other hand, is it not true that a great and honourable honesty keeps many outside the churches, our own included whose language they cannot use, and that the loss of the churches thereby is great?

Now it seems to me that, whatever else may be necessary, two conditions are essential to an effective religious belief.

(1.) The range of our religious thought must be co-extensive with that of our other thoughts. There must be no regions into which our investigations may lead us where our religious thought cannot follow, where we cannot find God. In the pursuit of truth of any kind we must still feel ourselves in His presence.

(2.) The field in which we recognise that our religion should be the dominating influence must be not a part only, but the whole of our sphere of action.

If these conditions be not fulfilled—and I do not think they are adequately fulfilled to-day—there arises an inconsistency, and with it a certain unreality in our religious belief. They have been fulfilled under the most varying forms of belief culture and organisation. Take, for instance, the "Divina Commedia"—a perennial fountain of religious inspiration, though cast in a mould so alien to our modern thought. Is not one great secret

of its power this—that into Dante's story of things divine are woven not only his poetic thoughts, but also all that he knew of science, philosophy, politics, human conduct or human affection? Every kind of action, public and private alike, finds its place in the tale, and receives its final estimation from the point of view of religion. The most profound experience of that age found itself in accord with the most profound religious feeling. So his religion became effective for him and for untold hosts of his fellow-men.

It is interesting to note how this sublime faith enabled Dante to meet that apparent want of mercy and justice in the Divine government, which, though in a different form, was a difficulty to him as it often is to us. He concludes that the Divine justice is not to be measured, nor fully understood, by human intelligence.

Wherefore into that Justice ever blest
The vision which your world receives no more
Can enter than the eye in ocean's breast,
Which, though it see the bottom near the shore,
Far out at sea beholds not; yet 'tis there,
But the deep waters hide it evermore.

Our weaker faith confronted with what is too lightly termed the cruelty of nature, often prefers to commit suicide rather than wait for fuller light.

Consider for a moment what has been happening in our own churches during the last century. We have been taught that in matters pertaining to religion we must look to our own reason, conscience, and highest feeling as ultimate authorities. What fails to commend itself to them cannot be buttressed by any other power. And, if not so openly acknowledged, the same principle is more or less operative in other communities.

Into this larger freedom we of the laity, who, for the most part, are neither great scholars nor great thinkers, have stepped with perhaps somewhat too light a heart, bearing with us a set of religious ideas and phrases which have had their origin in a world very different from that in which we find ourselves.

If a family of children accustomed to live in a simple cottage and to feel themselves constantly at home in the visible presence of their parents were suddenly set to inhabit a vast palace with liberty to roam through it at their will, how difficult might it not be for them to find again the sanctities of home and realise that the parental care was adequate to guard them there also!

Something like this I imagine to be what has happened to us. The task before us is to find our God again in that new and vaster universe in which we now live. But it will not be quite the same God whom we shall rediscover there. The old phrases and the old thoughts will not all do in this new world. The problem is not, as is sometimes said, to sweep away all the accretions which the centuries have witnessed to primitive Christianity. It is rather to go forward, in the spirit of Jesus, into the vaster universe, the more complex society, which surrounds us, and frame for ourselves conceptions of God and the Divine Providence which shall be adequate to fill them. Our mental horizon is enormously extended, and the difficulty is none the less that for most of us, the view is somewhat misty. We all know something of natural science in these days. No doubt our knowledge is not generally very profound or accurate, but we have a certain amount of familiarity with its leading principles and discoveries. This knowledge we often find it hard to reconcile with the thought of God, as it finds expression in familiar phrases of hymn and prayer, lesson and chant, which by mere dint of repetition are calculated to produce greater effect than the explanatory utterances of the pulpit. The religious mind clings fondly and naturally to old forms of expression. It is for ever trying to put the new wine into old bottles, to give new meanings to old phrases. How striking are these words of Professor Harnack!

How often and often in the History of Religion has there been a tendency to do away with some traditional form of doctrine or ritual which has ceased to satisfy inwardly, but to do away with it by giving it a new interpretation. The endeavour seems to be succeeding; the temper and the knowledge prevailing at the moment are favourable to it—when lo and behold! the old meaning suddenly comes back again. The actual words of the ritual, of the liturgy, of the official doctrine prove stronger than anything else. If a new religious idea cannot manage to make a radical breach with the past *at the critical point*—the rest may remain as it is—and procure itself a new "body" it cannot last; it disappears again.

Yes, and I will venture to add that in the meantime it has a disastrous aspect of unreality and insincerity.

I once heard a distinguished astronomer at the close of a brilliant lecture say "Many of you will be wondering how all this affects the belief in a Divine government of the universe," and he went on to say that he had found nothing in science which was inconsistent with a belief in God, only *we must enlarge our thoughts of God.* That is one of the problems before the Churches in the twentieth century—so to enlarge the popular thought of God, as that it shall once more fill the universe in which we live, and to find adequate expression for the enlarged thought.

Of late we hear less than formerly of the conflict between Science and Religion. It is less noisy, less ostensibly aggressive on both sides, but it does not therefore follow that it is less deadly. What Religion has to do is not to win a victory over science, nor to pass by, ignoring its work. It is rather to assimilate, to take up into herself, whatever Science may have established, and to find therein fresh sources of strength, fresh matter for interpretation. But if she is to do this in sincerity will she not need to modify much of her phraseology and many of her thoughts about God. It is long since Tyndall spoke to us of matter containing "the promise and potency of all terrestrial life"; and Huxley of "the advancing tide of matter threatening to drown our souls, and the tightening grasp of law impeding our freedom." Only when the conceptions of law and matter have been taken up into our thought of God, will such sayings lose their terror for the religious mind.

With regard to natural law, surely this has already been largely done. In its tightening grasp are we not learning to recognise a closer embrace of the Divine, which supports but does not impede the freedom of the soul?

If it be true as Professor Tait has said, and as from the purely scientific point of view it probably is, that "we do not know and are probably incapable of discovering what matter is," then perhaps we need not so greatly dread its advancing tide. For surely the terror lay in our conception of it as something permanently antagonistic to all that we imagine spirit to be—something, to speak popularly and unscientifically, hard, inflexible and dead, needing to be controlled and managed from without in the interests of spiritual life. Yet this obstinate unspiritual stuff seems in these days to be dissolving in our hands. Most of us were, I suppose, brought up to think of matter as ultimately consisting of a number of permanent hard indivisible atoms. Yet these had been otherwise conceived of as mere mass points or centres of force. In our own time Lord Kelvin has given us his vortex-atom theory, whereby—I quote from Professor Ward—"both atoms and ether are resolved into motions of one ultimate fluid." And now the more recent researches are producing new and startling developments of theory. Note the direction in which the physicists themselves are being driven. Professor Oliver Lodge, in a paper on modern views of matter, published last year, after contending that "the atoms of the so-called elements are not simple but compound, every atom being built up of many similar parts or corpuscles," goes on to say:—"There remains the question whether these corpuscles contain anything but an electric charge, whether they have any material nucleus at all, whether electric inertia is not the only inertia there is, whether, in fact, the atom of matter does not resolve itself simply into an aggregate of isolated electric charges or electrons. These questions," he says, "appear likely to be answered in the affirmative."

I have ventured on this subject simply with a view to showing that even in the hands of science itself matter seems to be losing that element of what I have unscientifically called hardness, and fixed antagonism to spirit which made it so difficult to realise the truth of the immanent philosophy and conceive what is really meant by the doctrine of an indwelling God.

The aggressive materialism of the past is giving way. Already the easy fashionable creed of agnosticism—if creed it may be called—makes acknowledgment of a mysterious something lying behind all phenomena, and leaves the door open for a spiritual interpretation of Nature. I have neither the time nor the ability to develop before you to-day what I nevertheless believe to be true—that we are on our way to a spiritual monistic interpretation of Nature, which will once more make possible a belief in God as effective and illuminating as has ever been known. But that it will be a belief which can be adequately expressed in the same language, and illustrated by the same symbols as have been current in the past, that is another question. For it will be a belief which will find God not merely governing and directing everything, but actually and very literally present in everything, from the grimy pavement beneath our feet to the white clouds floating above our heads, inspiring not only what we are pleased to call the beneficent operations of Nature, but also those which we have learned to dread; as truly present in the typhoid

germ as in the healing draught. It is a great, a sublime faith which awaits us; but again I ask, will not some restatement, some modification of our thoughts and expressions be necessary? How suggestive is Darwin's comment. "He considers that the theory of evolution is quite compatible with our belief in a God; but that you must remember that different persons have different definitions of what they mean by God?" Readers of the Hibbert Lectures will remember Count D'Alviella's words:—

Attributes which many of us regard as essential to the Deity may be cancelled by the theological system which shall gain the ascendant. We or our children may have to relinquish many a cherished conception of the action of God and the destiny of man.

Then, after words which I will not quote, lest they be misunderstood,—

What cannot die is the conception of a mysterious and superhuman Power, realising Himself in all the laws of the known universe, revealing Himself in the voice of conscience and the spectacle of the world.

Our task is to press forward enlarging and purifying our thoughts about Him until for us once more all Nature will be instinct with the presence of the Divine, echoing back to us the deepest intuitions of our souls, and we shall realise that we, offspring of the Eternal Spirit, are indeed citizens of a spiritual universe.

I think it might easily be shown how on the social side of religion there is the same necessity for an enlargement of ideas. What a tremendous change has taken place in our views as to the wisest methods of charity! Yet it can hardly be said that it is to the churches that we owe our larger thoughts and better methods, or that from them these have received the heartiest support.

Who can doubt that beneath all the excesses of Socialistic utterances there lies a profound truth of the primary duty of making this present life more beautiful and happy for all, which the churches have not yet fully made their own?

But important as right thinking is, it is not the most important element in the religious life. We need greatly to think more clearly about God, not however merely that we may describe Him better, but that we may get nearer to Him and feel His inspiration more fully. Neither the custody of old truths nor the search for new truths is alone a sufficient basis for a religious community. We need also right feeling issuing in right action. Not what we think but what we are, what spirit is in us, is after all the primary question.

What, then, is to be the law of our life, the spirit in us in this new era? Are the life and spirit of Jesus still to be our high example and our guide, in public as in private life, or have we got beyond all that? A plain answer to that question, a clear leading on that matter is the second great service which the new era demands of the churches. It is not a question of the authenticity of texts, or the entire wisdom of all the applications made by Jesus of his doctrine of love and righteousness, considered in the light of the added experience of nineteen centuries. It is a question of whether we really believe in the universal application of that law, and that the spirit of Jesus is still that in which we are to face the complex problems of modern life. Theoretically the members of the churches do, but practically—look at the hosts of prostitutes upon our streets, the organised power of the liquor trade, the growing vice of gambling more than tolerated in many of its forms, the worship of money, the spurious and vainglorious patriotism which inspires our dealings with other peoples—consider how little effectual protest the churches make against these and many other evils of our time, how no Dante arises to paint the Hell these things denote, and are we not forced to think that the average Christianity of our day has borrowed from commerce its principle of limited liability and declines responsibility for evils so tremendous?

Yet if we cannot throttle these evils they will strangle us. If they be not more effectually dealt with, if some fresh strength of faith and love and righteous indignation do not come upon us, then, notwithstanding our freedom, notwithstanding our wealth, our enormous revenues and mighty armaments, our Empire must crumble to pieces, rotten at the core, and the greatness of England end in an agony of dissolution and decay.

It remains to be seen whether the churches will be equal to this second great service which the world awaits at their hands.

I have spoken of the churches at large, including our own; permit me to add in conclusion a few words about our own little group.

We pride ourselves that in our inherited liberty we have special opportunities. If it be so, and I believe it is, then most assuredly we have also special responsibilities. With those opportunities and responsibilities we have also a special temptation and danger arising out of the very liberty itself. We are too ready to rest in it as a final achievement, to forget that it is but a means to an end. It is a great thing to have inherited the system of free and open trusts. But let us remember that that system is but a means for securing not only free and open minds, but also that we should "think clear, feel deep, bear fruit well," for affording scope and opportunity for our highest thoughts, emotions and ideals. Under the ægis of an open trust we may go backward as well as forward, we may slumber in fancied security, while the evil spirits of sectarianism and finality creep in again to our swept and garnished chambers, bringing others in their train. We are in the main a self-satisfied people, apt to say that we have Abraham to our Father. We do not understand why under our splendid system of liberty we do not more abundantly prosper. May it not be because we have halted at the means and not pushed on to the end; because in achieving our liberty we have forgotten to cultivate sufficiently that feeling of reverence, that sense of personal and national sin, that enthusiasm of love which must ever be the best inspirations of a living church? If we have not these abundantly, our liberty will avail us little, and we shall have to take our place among those

Whose trial is done, whose lot is cast,
With those who watch, but work no more,
Who gaze on life, but live no more.

And like Aprile, dying in sorrow,

Leave as we found
The world, we were to loosen, bound.

I would not willingly end on a note of despondency, nor conclude that this fate must necessarily be ours. It need not. We are not so foolish as to hope for an immortality for our special form of religion, our thoughts, our names. If there be life in these then they must die and pass away, die in the sense of developing into new and higher forms. But in such death is neither terror nor shame, for they will have been stepping-stones whereon the world shall rise to higher things.

That in the days to come, when once again the faith in God shines bright and strong, and the dauntless love and purity of Jesus are the inspirations of national and individual life, a nobler, happier race of men may gratefully trace through us some part of their spiritual ancestry—that is still possible if we will be true—that, surely, is the personal hope we may lawfully cherish for our churches in this difficult new time upon which we are entering.

THE STRUGGLE AGAINST CATHOLICISM IN BELGIUM.*

BY THE REV. JAMES HOCART, BRUSSELS.

IN order to present as complete a view of my subject as is consistent with the limits of this short paper, I must state that the struggle against Catholicism is waged in Belgium on three distinct lines—political, philosophical, and religious.

1. The struggle is bound to be first of all political. The Catholic theory claims the subjection of the State to the doctrines and laws of the Church, the State being considered—to use the language of the Vatican Council—as having "no stricter obligation and no more glorious mission than to uphold by all the means in its possession the Church, that pillar of the truth." In a predominantly Catholic country, the ambition of the clergy tends therefore necessarily to the establishment of a really and purely Catholic Government. And such has been from the first and is now the aim of the Belgian clergy. There is no doubt that its ardent participation in the Revolution of 1830 was chiefly inspired by opposition to the Protestantism of the House of Orange and by dread of the possible influence of Dutch Protestant thought upon Belgium. In the first fervour of the revolutionary movement the constitution of the new State was framed in the most liberal spirit; and the Catholic party has never made any attempt towards the repeal of the constitutional liberties: such an attempt would be violently resented by members of moderate or nominal Catholics. Still these liberties, especially since their condemnation by Pius IX. in his "Encyclical and Syllabus of 1864," are looked upon by zealous and believing Catholics as evils, necessary evils however, which have to be tolerated for the present on account of the degeneracy of the times.

Though acknowledging that their ideal of a Catholic state and nation is actually out of their reach, the clergy hope and work for its realisation in the future, and the means on which they rely is the control of the education of the rising generations. Therefore the teaching of religion—*i.e.*, as things stand in Belgium, of Catholicism in public schools—has

* A Paper read to the International Council of Unitarians and other Liberal Religious Thinkers and Workers, at Essex Hall, on Thursday afternoon, May 30.

become the great subject of contention between the Catholics and their opponents of the Liberal, Radical, and Socialist parties. "Let religion be taught in the Church and in the family," say the non-Catholics, "and let the public school be neutral." The effort of the Liberal party to carry out this programme by their law of 1879 was evidently in advance of public opinion, and became one of the chief causes of their overthrow in 1884. Since then the Catholics have been constantly in office, and by successive laws have made the teaching of religion by the clergy obligatory in all primary, secondary, and normal schools. The parents who desire to exempt their children from the religious lesson must tender their request according to a fixed formulary; and it can be easily be understood that parents who are in a dependent position feel obliged to allow their children to attend the religious class against their will rather than draw attention publicly to their dissent from Catholicism. The law also provides that private schools, entirely directed by Catholics and the members of religious orders, may be adopted and subsidised by the communal authorities. It is clear therefore that, in the struggle with regard to the teaching of religion in public schools, Catholicism has had the best of it from 1884 up to the present date.

2. The struggle against Catholicism from a philosophical standpoint cannot be said to be very effective at present—social rather than philosophical questions being in the foreground—nor are its results such as to recommend themselves to the mind of the liberal Christian. This philosophical struggle is carried on in three ways—by University teaching, by Freemasonry, and by Freethinking societies. Of the four Belgian universities, those of Ghent and of Liége are under State control; those of Brussels and of Louvain are independent. There is besides in Brussels an institution called the New University, though not properly a university, but rather a school for the higher study of certain branches of science. The professors at Ghent and Liége being appointed by Government, I am told that the philosophical teaching is very circumspect and very careful not to clash with Catholicism. In Louvain, of course, all the professors are supposed to be docile sons of the Church, though I once met with a doctor who as a man held materialistic views and as a candidate for a professorship at Louvain was an ardent defender of the faith. But naturally whatever they may think *in petto*, the professors cannot publicly be anything but Catholics. It is therefore only at the University of Brussels and at what is called the New University that, for the time being, there exists a possibility of anti-Catholic philosophical teaching. At the former, for many years the venerable Mr. Tiberghien taught Krause's panentheistic system; but his successors incline to Positivism, and some of the younger professors of science are decidedly materialistic. At the latter, the teaching is entirely positivist.

In the Freemason lodges which are distinctly anti-Catholic and of which there are nineteen in the country, I am informed that the members who still adhere to Theism are a decreasing minority; Positivism and Materialism are in the ascendant. The same may be said of the Freethinking societies, of which there are a certain number, particularly in large towns. Freethinkers in Belgium is generally synonymous with Materialist. The activity of these societies by lectures and publications is not very great at present. One of their principal modes of protestation is the refusal to accept the ministry of the priests at the funerals of their members.

It is much to be regretted that the reaction against Catholicism should carry so many of those who break away from the Church to the extremes of Positivism and Materialism. By its mediæval dogmas and its base superstitions, Romanism is responsible for the excessive rebound. But, on the other hand, this very excess becomes a help to the Church. The clergy constantly point to the fact as a proof that there is no other alternative than Catholicism or infidelity, and cause many of their people who are dissatisfied with much they see and hear to draw the conclusion: better what we have than no religion at all, than no inspiring and uplifting view of life. And therein consists certainly the weakness of philosophy as an opponent of Catholicism in Belgium.

3. It has been the business of others to endeavour to prove that the choice does not lie only between Romanism and Materialism. This brings us to the religious struggle against Catholicism, and at the same time against irreligion. During the last sixty years a great deal of zealous and devoted work has been accomplished in that direction.

Omitting a few Plymouth Brethren, Salvationists and Theosophists, the chief labourers in this field are the two orthodox organisations called the Union of Evangelical Churches and the Belgian Christian Missionary Church. The first numbers 16 churches and 10 mission stations, with 19 pastors and eight evangelists; the total of Church members is not given. The second is more important; it numbers 34 churches and 80 mission station, 35 pastors and three evangelists, 5,993 adult members and 3,280 children. During the last ten years the increase in the numbers of churches has been six, and in the number of adult members 1,076 or 107 a year. The work is done almost exclusively in the Walloon or French-speaking provinces, and among the industrial population. In the Flemish part no success to speak of has been obtained. In contrast to what took place in the sixteenth century, the Flemish population is very much more priest-ridden and hostile to Protestantism than the Walloon.

I have said that orthodox Protestantism is recruited from the working-classes. As a rule, the more cultured people are inaccessible to the orthodox theology. It was, therefore, thought by such men as Edgar Quinet in 1858, and Emile de Laveleye and Count Goblet d'Alviella twenty years later, that perhaps Liberal Christianity would have a better chance with the educated; and as a certain number of gentlemen showed willingness to make the attempt, the present speaker having, through a change of views, resigned a Methodist pulpit, decided in 1881 to devote his strength to the venture. Something has been achieved: a small church has been established in Brussels, with 88 adult members, and a second group of some 40 people has been formed at Ghent. Liberal Christianity has become widely known, it has gained public respect, and obtained legal recognition. But it would be no use denying that we had anticipated far greater results, and had hoped to gather much larger numbers around the standard of Unitarianism. We have been met by great and manifold difficulties — the difficulty of finding suitable halls for our services, financial difficulties, legal difficulties and lawsuits, and, above all, moral and spiritual difficulties.

One of the chief of these last is a too frequent lack of character and courage. Among those who are estranged from Catholicism and adhere to theistic beliefs, many have signified privately their sympathy with our undertaking, but have kept aloof from fear of the great social and political power of the Church. They have counted the cost of a public profession of Liberal Christianity, and have considered it too heavy.

This means, of course, that their religious beliefs and aspirations are weak; that in their hearts there is little faith and more indifference to the higher life. And to complete the picture I must say that widespread indifference is one of the greatest obstacles to any religious progress in the country. On one side we have the faithful and devout Catholics, on the other the determined and outspoken dissenters from Catholicism, Freethinkers and others. And between the two the mass of people who are indifferent to any philosophical opinion or religious belief whatever, and who care only for money, position, or pleasure. Much of this indifference is inside the Church; numbers take too little interest in religion to dream of separating from the Church when so much is to be gained by keeping up an apparent and nominal connection with it. It is very hard to make a breach in this stolid indifference. It is like an earthen rampart into which all shots sink without taking effect.

From all these causes Protestantism has not yet made much headway in the country: a few thousand Protestants of various denominations are but a small minority on a population of six million souls.

I do not perceive any marked symptoms of a progressive religious spirit in Catholicism itself. While in France hundreds of priests have left the Church from conscientious motives during recent years, in Belgium the case of the eminent geologist, Professor Renard, who lately renounced the priesthood, is a solitary exception. There is no more talk of Liberal Catholicism. The progressive members of the Catholic Church have thrown themselves into the social movement, and found an outlet for their activity in Christian Democracy. Meantime, convents are increasing in numbers and in wealth: in the part of Brussels I inhabit and within a short distance, I have seen recently several large and substantial conventual buildings arise. Material and superstitious devotions like those of St. Joseph, of St. Anthony, of the little Jesus of Prague, &c., are flourishing and bringing money in. Making all allowance for examples of real piety, we must say that spiritual religion is at a very low ebb in the Church.

The position of Protestant workers in Belgium is neither easy nor agreeable, confronted as they are by a powerful and superstitious Church, by Positivism Materialism and Indifference. What is their little band against such tremendous hostile forces? But maintaining their faith in God and in Man, they still hope

for an awakening in Belgium of the deeper needs of the soul; and they toil on patiently, satisfied if they may be honourably counted among those who by preaching in the wilderness, prepare the way for the future advent of the living Christ.

ARMENIA.

We have almost forgotten the existence of this sorely tried region of the earth in the thrilling and terrible stories of the Soudan, of China, and of South Africa.

But five years ago—what a long five years—the horrors of the awful fate of so many thousands of our fellow-men, sent to death by another Government, filled our hearts and minds with indignation at the crime, and with humiliation at our helplessness in face of it.

The report of the relief of the orphans of these victims of Turkish misrule just issued by Professor J. Rendel Harris and his wife comes to remind us of the fact that the children whom the missionaries and their friends took under their kindly charge, when they were left alone in the world, are still children—a little older, it is true, but requiring care, education, shelter, and subsistence.

It is a pleasant story these few pages have to tell. A photograph at the commencement shows some sixty boys equipped with buckets, brooms and spades, ready "to begin building." Later on we read of the betrothal of one of the older girls to an eligible suitor. The ceremony takes place within the Mission. Flora has apparently been well trained for her future duties. She is still very young according to our Western ideas. "Just entered her seventeenth year. Is good with her needle. Makes all her own garments, and assists in other sewing. She is at present one of the cooks also, and is just now giving much time to that department. She marries quite as well as she would have done had her parents lived, and is probably far ahead of what she would have been intellectually and religiously." So writes the good lady who tells the story.

The girls themselves seem to enjoy their work. Here is an extract from a letter signed by the girls of the Harris Home, Ourfa. (What memories the name suggests! Shall we ever forget the crowded church? Let us turn to a brighter picture.)

Four of us are learning to cook, two each week. We have learned to do some things perfectly, and as soon as we learn to do all kinds of food we will be put to some other work, and four other girls will be put at cooking. Six of us are learning to spin, and six also are learning to wash. All of us, except the little ones, can sew and knit. . . . We make many of our clothes, and hope after a while we can make them all. Some of us also make handkerchiefs.

The boys, too, are making progress; we have already noted the "builders." These are at Marsovan. A letter dated Jan. 25, 1901, says:—"Ice and snow in the streets. Our boys care for roofs this year, and nobody employed for shovelling snow. They are all very good to work."

From Bitlis Mr. Cole writes that "some of the larger boys who have been with us almost four years might have served as village teachers under some supervision this winter, if only conditions in the country had favoured."

Nor are weightier matters neglected. It is eloquent language we read in a letter to "our dear Benefactor" Dr. Barnem, of Harpoot:—

Both we boys and we girls pray in our stammering way to God that you may reach your desirable blessing, all your circumstances may he make worthy you and your comrades, and admit you to the complete happiness of heaven.

What, after all, is our finest eloquence in prayer but just a stammering appeal to the Almighty Father? It is well when we realise it for what it is. Those engaged in this work seem to reap a blessing. Miss Bush, alluded to in previous reports as the "modestly shining" Miss Bush, writes:—"No words can express the comfort we feel in the prayers of these children, and in their safety and happiness—in the thought of their learning of God more and more."

Professor Harris, the "benevolent Professor," as some Armenian correspondents address him, writes in the report that the year has been in the main one of progress, and that the work has not been much interfered with.

In the district of Bitlis, however, there has been constant trouble through the violence of the Kurds, the Turkish authorities being either unable or unwilling to afford protection.

The support of the friends of this movement was asked for and promised for five years, but Professor Harris says that they cannot so exactly limit their help, and pleads for further support to enable the schools and homes to be kept up until the orphans are older, and able to look after themselves. We feel sure the appeal will not be made in vain, and that this eminently satisfactory and Christian duty will not be left undone for want of the necessary funds. Subscriptions and donations will be gladly received by Professor J. Rendel Harris, 5, Park-terrace, Cambridge.

R. R.

WOMEN'S ARMENIAN RELIEF FUND.

Sir,—I am happy to say that the latest news from Dr. Raynolds, of Van, are more satisfactory than any we have had for some time.

The plentiful harvest of 1900 has raised the general condition of the people as no charity could do; consequently Dr. Raynolds has thought it wise to stop the industrial relief work for widows and girls, which our fund has so long supported. He judged that to continue such help might be a serious disadvantage under the altered conditions of the country, as it would tend to pauperise the people instead of stimulating them to exertion. He has, however, kept a fund in hand for helping necessitous cases.

He pleads, however, eloquently for his orphans and for the continuance of his orphanages, and, to use his own words, begs that "our kind friends who have so long and generously contributed to our needs will turn their attention to the orphanage work, and will furnish the funds which will be needed to carry our present inmates to the point where they can care for themselves, and will provide something for helping them when they go out. I believe that this is the best method of really helping the country; for merely to feed children while they remain in ignorance is a doubtful benefit, but to take the deserving poor children and educate them, and make them into reliable and truly Christian citizens, is to bestow an untold benefit not merely on the children themselves but on the whole community—in short, is the very best means of carrying on missionary work."

The American Mission station seems, indeed, to be the busy centre of all kinds of Evangelistic, educational and spiritual life and work. There are two large day-schools in Van, and the country people are eager to get teachers trained by Dr. Raynolds to open schools in their villages.

Perhaps the most remarkable feature of the last report is that the Armenian ecclesiastics cordially welcome Dr. Raynolds and his coadjutors to their churches, and that co-operative evangelical work is being carried on harmoniously.

Van now boasts a distinct medical department with a hospital and dispensary, &c., and there appears to be a good opening for a physician in the city. Indeed, on every hand there are appeals for more helpers, as well as for apparatus and educational and medical equipments; although the missionaries wisely try to make every branch of their excellent work self-supporting.

Madeleine Cole.

Danehurst, Putney, S.W., June 13.

Subscriptions will be thankfully received by Mrs. Cole (hon. treasurer), Danehurst, Putney, S.W., or by Francis Buxton, Esq., 50, Cornhill, E.C.

THE CHILDREN'S COLUMN.

The World.

The author of the following verses had many names as a writer, for when he spoke to children in print, as he often did, he called himself this and that, according to his fancy at the time. But his real name was William Brighty Rands. He was born in Chelsea and died in Dulwich, and all his life was spent in London, where he worked as a clerk and reporter. Sometimes he preached real big sermons to grown-up people, but he was fondest of preaching tiny sermons in magazines to children. Although a mere Londoner, you will see he delighted in the country. But most of all he delighted in the loving hearts and intelligent minds of his many child-hearers. So now for his verses:—

Great, wide, beautiful, wonderful world,
With the wonderful water round you curled,
And the wonderful grass upon your breast—
World, you are beautifully drest.

The wonderful air is over me,
And the wonderful wind is shaking the tree,
It walks on the water, and whirls the mills,
And talks to itself on the top of the hills.

You friendly Earth! how far do you go,
With the wheatfields that nod and the rivers that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great, and I am so small,
I tremble to think of you, World, at all;
But when I had said my prayers to-day,
My mother kissed me, and said, quite gay,—

"If the wonderful world is great to you,
And great to father and mother too,
You are more than the Earth, though you are such a dot;
You can love and think, and the Earth can not."

The Inquirer.

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LONDON, JULY 6, 1901.

THE SUPERANNUATION FUND.

IT is with the utmost satisfaction that we call the attention of the members of our churches throughout the country to the report of the meeting held last Tuesday in the Memorial Hall, Manchester, in support of the movement for a Ministers' Superannuation Fund. On June 8 we reported the meeting held at Essex Hall in Whit-week, at which the first public appeal on behalf of the Fund was made by the Committee appointed last year by the National Conference at Leicester to carry out the scheme then adopted; and now comes the good news that half the capital sum of £20,000, which will secure the establishment of the Fund, has already been promised.

The report presented by Mr. COGAN CONWAY to the Leicester Conference, and subsequent statements, have clearly set forth the purpose of the Fund, which is to provide means that shall enable ministers of churches on the roll of our National Conference - to insure to great advantage with the Equitable Life Assurance Society. The proposal in the first instance is that ministers who join the Society should secure an annuity of £52 at the age of sixty-five, and a payment of £250 at death, the Fund providing half of the needed annual premium up to £10. To meet this liability the capital sum of £20,000 is asked for, and, to make assurance doubly sure for the next ten or fifteen years, a further annual subscription list of £300; but if a sufficient endowment fund could be provided it would be eminently desirable that the annuity to be secured should be £104 rather than £52, and the managers of the Fund would be delighted if the possibility of this wider beneficence were put within their power.

As to the great benefit such a Fund would confer upon our ministers, and at the same time upon the congregations they serve, it is not necessary to add a word to what was said at the London and Manchester meetings, and our chief purpose here is to ask attention to those reports and the appeal they make. Mr. CARPENTER, the President of the National Conference, is also Chairman of the Superannuation Fund Committee, and at the Manchester meeting the warmest testimony was borne to the energy and devotion which he and Mr. DAVID MARTINEAU and Mr. CONWAY have thrown into the work. But if any argument were needed to persuade our people that the cause is good, and makes a direct and urgent claim upon their generous support, it would be found in the fact that the first half of the £20,000 needed has been so quickly raised. The President announced at the meeting on Tuesday that the Fund then stood at £10,009, and in the course of the afternoon a further sum of £250 was promised, while annual subscriptions, amounting to £92, had also been promised.

But now the appeal must be made to the whole body of our churches, for, as the President said, we cannot hope that the second £10,000 will be so quickly raised as the first, though we also share his confidence that within the next six months it can be raised. We shall publish next week a full list of the donations already promised, and then it will be still more clearly seen how generous the first response has been. There are, we doubt not, other thousands to be given, and many hundreds, but we are eager also that the Fund should be broad based upon the good-will of our whole people, and that every congregation on the roll of the National Conference should be represented by a number of smaller gifts, while among our ministers there will surely be very many who will wish to respond to Mr. CARPENTER'S appeal, and join in making a ministerial contribution to the Fund. A large proportion of our present ministers will receive no personal benefit from the Fund; but, if we know their heart, they will be among the first who are glad, according to their means, to share in the common act of self-sacrifice in generous giving, which is to confer a great benefit upon their brethren of the present and of coming generations.

The time is ripe for such an appeal, for the proving of our faith, and the demonstration of the power of that common life in our churches, so happily manifested in the spirit of the recent gatherings in Whit-week. When we remember what has been given in the past and what has already been given for this cause, it is impossible to doubt that the hopes of the promoters of the Fund will be fully realised.

The Ministers' Stipend Augmentation Fund, which dates from 1856, had its origin in the generosity of one man, Mr. CHRISTOPHER RAWDON, of Liverpool, and by subsequent gifts has been raised to over £50,000. For the foundation of the Sustentation Fund, the first fruits of the National Conference at Liverpool in 1882, over £20,000 were given. Ten years later the noble buildings of Manchester College were being raised at Oxford, opened in October, 1893, for which over £55,000 were given. More recently two local Funds of over £10,000 each have been raised for church extension by the Manchester district and London; and now again comes an opportunity for our whole people, in the happy fellowship of a common cause, to enjoy the blessedness of giving. The immediate duty seems not difficult: in six months to raise £10,000. A few more substantial contributions and a multitude of humbler gifts, and it is done, to the incalculable benefit of giver and receiver. To this second £10,000, we repeat that we are eager that the good will of our people as a whole should contribute; but, then, as we remember the difference between an annuity of £52 and £104 for the faithful minister at the close of his long years of service, we cannot help wistfully asking whether there may not be among us some friend touched by the Divine grace to realise this need and to claim the great happiness of meeting it by a further noble benefaction. The wealth of CHRISTOPHER RAWDON, after half a century, continues to confer abundant blessing. HENRY TATE'S gift of £10,000 made the beautiful TATE Library in Manchester College possible. And now that the Superannuation Fund is to be established, another such gift might double the benefit that will be conferred.

Of this we dream, knowing what it might be to one who would make such a gift; but the immediate duty we see clearly set before our people, by the end of the year to complete the raising of the first £20,000 and the subscription list of £300, and so to secure the ample beginning of this good work.

THE Education Bill (No. 2) is now before the House of Commons, and appears to be intended to pass. But similar intentions with respect to Bill No. 1, and its celebrated predecessor in the last Parliament were unavailing, and we could wish no better fate for the present Bill than that it should be dropped in favour of Sir John Brunner's, which would simply give leave to continue the work declared illegal under the Cockerton judgment, till a serious consideration of our whole educational system can be undertaken by Parliament.

CARMARTHEN COLLEGE.—The proceedings connected with the closing of the session at this College took place last week, under the direction of a deputation from the Presbyterian Board, consisting of the Revs. G. D. Hicks and R. H. U. Bloor, and Messrs. H. Baily, G. H. Clennell, and F. Preston. Our extended report is inevitably postponed.

MINISTERS' SUPERANNUATION FUND.

A meeting was held in the Memorial Hall, Manchester, on Tuesday afternoon, July 2, in support of the Ministers' Superannuation Fund, which is being raised by the special committee appointed for that purpose by the National Conference at the Leicester Meeting last year. We recently reported the meeting held at Essex Hall on May 28, when the first public appeal was made on behalf of the Fund, and the nature of the scheme was fully explained.

The chair was taken by the Rev. J. Estlin Carpenter, President of the Conference, and there were also present Messrs. David Martineau, William Long, J. R. Beard, H. P. Greg, F. Monks, F. W. Monks, T. Harwood, John Hudson, Harold Carpenter, J. Fretwell, Mr. and Mrs. Thos. Worthington, Mr. and Mrs. G. W. R. Wood, the Revs. S. A. Steinthal, H. E. Dowson, D. Agate, W. E. Atack, E. P. Barrow, J. M. Bass, B. C. Constable, V. D. Davis, W. C. Hall, R. T. Herford, W. Mason, J. Moore, J. C. Odgers, G. A. Payne, C. Peach, J. A. Pearson, P. Prime, W. Reynolds, C. Roper, T. Robinson, W. R. Shanks, E. L. H. Thomas, Jenkin Thomas, W. L. Tucker, and J. H. Wicksteed.

The Chairman said that he had received a number of letters of regret from friends warmly interested in the Fund, but unable to be present, including Messrs. David Ainsworth and H. Chatfeild Clarke, the treasurers of the Fund, Mr. Cogan Conway, the secretary, who was detained by an important meeting of the Southern Association, the Rev. Dr. Vance Smith, Mr. Frank Taylor, President of the Ministers' Stipend Augmentation Fund, the Rev. C. T. Poynting, President of the Provincial Assembly, Mr. S. B. Worthington, and Mr. Harry Rawson, who was to have moved the resolution in support of the Fund, but was kept at home by a cold.

Mr. Rawson, having expressed his great regret at being prevented from taking part in the meeting, wrote as follows:—

It is not with me a new thing to feel interested in anything that concerns the personal welfare of our ministers. Through my long connection with both the Augmentation and the Sustentation Funds, and the knowledge thus acquired of their circumstances, I am convinced that, in the great majority of cases, they are entirely unable to make anything like an adequate provision for old age and its infirmities.

A little over twenty years ago I was entrusted (a confidence I can never forget) with frank replies to inquiries I had addressed to 260 ministers, with particulars of their income from professional labours. They were embodied in a paper on Ministers' Stipends, which was presented to the National Conference held in Liverpool in 1882. Those returns I have carefully preserved under seal. I have not destroyed them, from the feeling that if they should meet the eye of a future generation, they will form an illustration, at once authentic and unique, of the estimated value of ministerial service at the latter end of the nineteenth century. If I could only find the requisite time, I should like now to institute another inquiry on the same lines. But the result, I greatly fear, would be to show a somewhat lower average of stipend than that which, when formerly revealed, led to the establishment of the Sustentation Fund. It will be a fitting and a graceful supplement to former efforts, if the proposal now made should meet with wide and generous support, and our ministers should be assisted to prepare for the inevitable day when, through advanced age and its infirmities, retirement and rest have become both well earned and absolutely necessary.

Nor can it fail to prove of material advantage to our congregations that, under these conditions, whilst regretfully parting from good and faithful pastors, they will feel more at liberty to avail themselves of the abilities and energy of younger men.

I earnestly hope that the scheme will receive the sympathetic approval of the meeting. We are largely indebted for its origination to Mr. Cogan Conway and other friends; to the National Conference at Leicester for its formal recommendation and presentment to our people; and to the Rev. J. E. Carpenter, for his zealous and influential support.

My engagements, already sufficient for my strength, forbid me to offer any personal service to this movement; but as a slight indication of my desire for its early and complete success, I have already asked Mr. Carpenter to put me down in his list as a donor of £20.

The Rev. L. P. Jacks, Chairman of the Board of Directors of the Ministers' Benevolent Society, who had been preaching in the district, but was obliged to return to Birmingham before the meeting, also wrote, expressing his regret, and said:—

I should have been very glad to have an opportunity of addressing your meeting, were it only for the purpose of contradicting a rumour which has gone abroad to the effect that the Ministers' Benevolent Society had turned a cold shoulder to the scheme you are preparing. The truth is the precise opposite. I have no official mandate to speak, but I do not hesitate to say that our Board, both individually and collectively, will rejoice if, as I hope, your efforts are crowned by a splendid success.

Your object and ours are analogous but different.

. . . .

We hink that the wants of some ministers will be better met under the methods you are proposing, while there are other wants to which our procedure seems better adapted. Perhaps the two types of requirement will be more completely met by two institutions dealing with them separately than by one institution dealing with them together. At all events I see no reason why our interests should clash, or why in our operations we should get in one another's way.

The Chairman then made a statement as to the position and intention of the Fund, again emphasising the chief points, which he explained at the London meeting, as reported in these columns. They were asking for a capital sum of not less than £20,000, the interest of which was to provide half the premiums to be paid by ministers availing themselves of the benefits of the Society, to insure in the Equitable Life Assurance Society for an annuity of £52 at the age of sixty-five. Members would also have the opportunity of securing the sum of £250 at death. The Equitable Society had been chosen after long and careful inquiries and with the approval of high expert opinion, which had been obtained. Further to secure their position, they were also asking for an annual subscription list of about £300, and then they felt they could face all claims that might be made upon the Fund for the next ten or fifteen years; and for further extension in the future he shared entirely the confidence expressed by Mr. David Martineau and Sir John Brunner, that the laity of the next generation would be no less generous than the laity of the present day in providing for the needs of their ministers.

He had been astonished at the response already made to their appeal. Five weeks ago they asked for the £20,000, and during the first week Mr. Frederick Nettlefold started the Fund with a promise of £1,000 on condition that the whole amount was raised. Mr. W. Colfox, the President of Manchester College, had made a similar promise, and others had given in the same spirit, so that at the time of that meeting half of the Fund had been raised, the promises amounting to £10,009; and annual subscriptions up to £92 had also been promised. Would it not then be possible to raise the other £10,000 during the next six months? He knew that it would not come in so rapidly as the first; but when once the appeal was fully laid before their people he was sure that they would respond.

And in view of the generosity of the laity, he offered to his brother ministers the suggestion that they also should participate in raising the Fund, and that in ways hereafter to be suggested they should invite the sympathy and active co-operation of their congregations. He felt it right to plead with his brethren that they should make their own sacrifices, in the same way that he asked it of the laity, in making this effort. One aged minister had already asked, writing with trembling hand, whether so small an offering as 5s. might be accepted. That was the amount he had thought might be asked of all their ministers; their gifts already promised ranged from 5s. to £10.

Mr. David Martineau, in supplementing the Chairman's statement, said he was very glad to hear the letter from the Chairman of the Ministers' Benevolent Society. He was inclined to think it was better on the whole to have the two Funds separate, and they need not clash at all. A young minister who joined the new Society would do well to subscribe also to the Ministers' Benevolent, which involved, he understood, only a subscription of £1 for twenty-one years, with a confident expectation of benefit in case of need. He had been asked at Leicester whether there would be anything dishonourable in a minister who belonged to either of the older Funds joining the new Society. There could be no such suggestion. It was merely a matter of payment. If a minister could afford to secure the additional benefit, he ought to do so. The response to their appeal had been very gratifying, and he confidently hoped that they would be able to begin work in January, 1903.

Mr. William Long, President of the Sustentation Fund, then moved:—

That this meeting, believing that the establishment of a Ministers' Superannuation Fund will prove of the utmost importance to the welfare of both ministers and congregations, earnestly commends to the churches constituting the National Conference, the scheme presented by the Conference Committee on the basis adopted at Leicester, April, 1900.

He was very sorry that Mr. Rawson could not be present to move that resolution as had been intended. Like Mr. Rawson, he had had a good deal to do with two other Funds which had done much to help ministers to keep the wolf from the door; but while they distributed something like £3,000 annually in grants they could not do what the new Fund aimed at. It would

call upon ministers for a certain amount of self-denial, and then would give them a right to its benefits. He could not think that the laity would be lacking in this matter, or that the Fund would stand at £20,000. When they saw the large amounts their Nonconformist brethren were raising for New Century Funds, it should stimulate them once for all to raise their Fund to such proportions that it would not be in need of further help.

The Rev. S. A. Steinthal, President of the Widows' Fund, in seconding the resolution, expressed his high appreciation of the work done by the Ministers' Benevolent, and pointed out the difference between its aims and that of the insurance they proposed through the new Fund. He strongly supported the Chairman's appeal to ministers to take a part in raising the needed Fund, by gifts, if of only a small amount. There could be no doubt that the Fund would be of great benefit to congregations as well as ministers, in cases were aged and beloved ministers, conscious that their strength was no longer equal to the work, were yet unable from lack of means to retire, and congregations could not incur the pain of suggesting a change. He trusted that the movement would receive the most generous support. They owed a deep debt of gratitude to the Chairman, to Mr. David Martineau, and Mr. Cogan Conway, for the energy and devotion they had displayed in that matter.

Mr. F. Monks, while approving of the objects of the Fund, asked whether the Committee had fully considered the two-fold character of their aim, to secure an annuity and also a benefit at death. He thought the annuity the most important, and that it might be better to keep that separate from the other aim. He also thought £52 was not enough, and that an annuity of at least £102 should be secured.

The Chairman explained that all members would secure the annuity, and quite agreed that £104 would be better than the smaller sum, and members would be able to secure double benefits by additional payment, provided the Fund allowed of such extension.

Mr. James Beard and the Rev. H. E. Dowson also spoke warmly in support of the resolution, and various questions were asked and answered.

The Chairman explained that a trust had not yet been created, because they thought they must first see whether the Fund would be raised; but now that such progress had been made, it would be their duty as soon as possible to frame a trust, the terms of which would of course be submitted to a general meeting of the subscribers.

The resolution having been unanimously adopted, a vote of thanks to the Trustees of the Memorial Hall for the use of the hall, proposed by the Chairman, and a vote of thanks to the Chairman, proposed by Mr. W. Long, and carried by acclamation, brought the meeting to a close.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. Bond, 10s.; the Rev. R. B. Drummond, £1; Mr. J. R. Gimson, £1 1s.; Mrs. Boys, 10s.; the Misses Boys, £1; Miss Crowe, 5s.; also a parcel of clothing from Mrs. Arthur Sharpe.

UNITARIANS AND THE WAR.

MEETING IN MANCHESTER.

A special meeting of the Provincial Assembly of Presbyterian and Unitarian Congregations of Lancashire and Cheshire was held in the Memorial Hall, Manchester, on June 27. The chair was taken by the Rev. C. T. Poynting, the president, and there was a large attendance. The object of the meeting was to consider the South African war. Voting was confined to ministers and delegates on the roll, but all members of congregations on the roll had the right of moving or seconding resolutions or speaking on questions under discussion. The Rev. S. A. Steinthal conducted a short religious service. One of the secretaries (the Rev. H. Enfield Dowson) read a number of letters from ministers and delegates who were unable to be present, all of which, with one exception, expressed sympathy with the resolution of which notice had been given.

The President said whatever our opinions were as to the origin of the war, what we beheld now was a contest in which some of the gravest problems of our social well-being were at issue. All members of that Assembly were at one in this—that it was the duty of that body to maintain civil and religious liberty all the world over. But when they came to consider the actual means by which that liberty was to be secured they differed, and rightly differed; and then came the need for absolute courtesy and mutual forbearance. Difficult as it was to understand for each and all of us, yet as a matter of fact there were those, whose moral and spiritual character and whose intellectual abilities stood on a far higher level than our own individually, who took a view diametrically opposed to that which we individually took. Therefore we had to concede that it was no moral perversity, no ignoble conceit or intellectual blindness which made men and women unable to look at the questions involved from one point of view. Let them remember that they were all of them friends, all fellow-members of the Free Church, bound together in the same sacred ties, and while they spoke with perfect loyalty for truth, for liberty, and for religion, let them also speak with perfect love for the neighbour, the neighbour who might not hold the same views as themselves, but who yet was to be loved as themselves. Let them speak the truth, the whole truth, and nothing but the truth, but let them see to it that no heart should be pained, no temper aroused, no self-respect wounded by what they might feel it their solemn duty to declare.

Mr. R. Robinson (Liverpool) moved the following resolution, of which he had given notice:—

That this Assembly protests against the policy of His Majesty's Government in regard to the war in South Africa during the last twelve months; deplores the fact that no attempt to offer acceptable terms of peace was made when the military supremacy of this country was made apparent; and expresses its emphatic condemnation of the burning of farms and destruction of industrial property and the treatment of the women and children in the so-called refugee camps; and declares that forcibly to deprive a community of self-government is a flagrant breach of the moral law which is binding upon nations as well as upon individuals.

Mr. Robinson said that at no time in the history of the last hundred years had civil liberty been in such peril as it was in to-day. The resolution was limited in respect to time and subject. It was the moral issues which it raised; and the importance of those moral issues dwarfed all questions of interest and finance, important as these might be. There had been at least two opportunities within the last year of making peace. The first was in June, 1900, when an armistice was agreed upon between General Buller and General Botha, but that opportunity was rejected when Lord Roberts declared that his terms were unconditional surrender. Then there were the negotiations between Lord Kitchener and General Botha, which were brought to nothing by the alterations which the home Government made in Lord Kitchener's proposals. It was a terrible responsibility and a terrible offence against the moral principles which ought to govern us all to refuse to take opportunities of making peace. Even supposing that peace did ultimately come by our wearing down the Boers to unconditional surrender, the very concessions suggested by Lord Kitchener and General Buller must be granted to constitutional agitation in South Africa and here. It was absurd to suppose that the Boers could be refused the elementary rights of free citizens for any length of time. Passing to the burning of farms, Mr. Robinson said it was not a military matter only, for the civil authorities had been consulted about it, and Lord Milner had foreshadowed the farm-burning in September last. The Conference at The Hague had declared emphatically only a year before that private property should not be confiscated, and pillage was formally prohibited. What were we to say of the conduct of those who had solemnly set their signature to this treaty and then a year later sanctioned, if they did not order, the proceedings in South Africa of which we had heard so much? Of what value was a treaty or a solemn engagement between nations if it was to be broken so easily? Mr. Robinson quoted passages from the narratives of Miss Hobhouse and Mr. Joshua Rowntree in regard to the concentration camps, and from Lady Maxwell's appeal to America, to show that the women and children of the Boers are suffering severe hardships. The concentration camps had been made necessary by the destruction of the farms and the means of subsistence, which itself was a consequence of the rapid advance of Lord Roberts from Bloemfontein, which left vast tracts of country unoccupied. Coming to the last clause of the resolution, Mr. Robinson said the right of self-government was one which was dear to us, and for which we were prepared to make any sacrifice. We were bound to allow the same right to other people, and it would be a moral offence against the laws of God if we tried to govern the Dutch in South Africa by force. If we put such a fetter upon a free people it would become the means of the downfall of the liberty which we ourselves enjoyed.

The Rev. C. J. Street (Bolton) seconded the resolution. He pointed out that no churches were committed in any way by what their ministers or delegates did there. Speaking to the resolution, Mr. Street said never had there been in history a war conducted on the lines on

which the present war was being conducted. Everything that was dignified about war seemed to have been dissipated in the last year. If we had been acting in a civilised way or if we had been fighting one of the countries of Europe we should have offered reasonable terms when we seized Bloemfontein and Pretoria. Farm-burning was justifiable as a punishment for treachery, but if, as he feared had been the case, it was done in wantonness and vindictiveness and to bring brave men to their knees it was wicked and abominable. If we did not protest against this we must share the awful responsibility. It was heartbreaking to read the narratives of Miss Hobhouse and Mr. Rowntree. The women and children in the camps were not refugees but prisoners taken there by military force, and in many instances the women were separated from their children. He did not think there was a man in that room who would not do what the Boers were doing now under similar circumstances. The past could not be undone, but generous treatment of the Boers would help us in the future. Every nation in the world but Great Britain was honouring the Boers, and we should honour them also if they lived in Finland and were being treated by Russia as we were treating them. For himself and his friends he repudiated the title of "pro-Boers"; they claimed to be standing for the best interests of their own country.

The Rev. WALTER REYNOLDS asked leave to move an amendment expressing regret at the obstinacy of the Boer oligarchy on the Continent, who, having fled from the war and escaped its worst evils, yet urged the suffering combatants to keep up the hopeless struggle, which could only cause further destruction of property and life whilst postponing the establishment of that form of colonial government which had secured in Canada, Australia, New Zealand, Natal, and Cape Colony the largest amount of liberty, and had exemplified the best and most enlightened government in the world.

The PRESIDENT ruled the amendment out of order, but told Mr. Reynolds he could move it as a resolution when the first resolution had been disposed of.

Mr. REYNOLDS then spoke in opposition to the resolution. He was several times called to order. The pro-Boers, he said, asked England to tie her hands and to leave the Boers free. He was not anti-Boer, but he was strongly anti-Kruger. We had been twice as good to the concentration camps as to the camps of the Outlanders, who were our own countrymen. The concentration camps were an attempt to mitigate the horrors of war, and he believed that after the war, when we gave them liberty and good government, the Boers would be our friends.

Mr. E. C. HARDING asked was it not a mockery that people in our churches should pray to be delivered from "battle, murder and sudden death," and yet raise no voice to stop all the calamities which were being inflicted in the name and by the Government of England—England that had wept over the partition of Poland, that had helped weaker nations to obtain their freedom, that had freed the slaves, and that had been the refuge of the oppressed and the downtrodden?

The Rev. E. W. LUMMIS moved the following amendment:—

That this Assembly expresses its emphatic condemnation of the treatment of women and children in the concentration camps in South Africa and of the wanton burning of farms and destruction of industrial property in war beyond what is absolutely required by military exigencies, deplores the fact that no successful attempt to conclude peace with our brave opponents had yet been made, and expresses the earnest hope that every effort will be used by His Majesty's Government to bring the war to a speedy end and to establish at the earliest possible moment a liberal form of self-government in the annexed territories.

The object of the amendment was to remove from the resolution any colour of partisanship.

Mr. J. TAYLOR seconded the amendment, and said he and his brother had lived amongst the Dutch for twenty years and had suffered all the disabilities complained of in the Transvaal. But all the questions between the Boers and the Outlanders were political questions, and the Outlanders would have got the reforms they desired quite as soon as the English people had gained the Reform Act of 1832. The Boers had been born in the traditions of freedom, and they would never give in.

Mr. E. POWELL (Chester) refused to accept annexation of the Transvaal and the Orange Free State as an accomplished fact until it was put beyond the possibility of doubt by the concurrence of the people chiefly concerned. The women and children were in the concentration camps not as refugees but as prisoners. The death-rate in one camp had been at the rate of 435 per thousand per annum. A death-rate of 200 per thousand per annum in the worst slums of the worst cities of England would represent an epidemic of such virulence as we never encountered except in plagues and dreadful visitations. He declined to be cool under such conditions, and he entirely declined to accept Mr. Lummis's amendment. We had had a complete and crushing exposure of the mendacity of certain public men in this country who pretended that we were doing in South Africa what Sherman had done in the American Civil War. He had gone to live, only two years after the war, in one of the cities through which Sherman's troops had passed, and if anyone told him that Sherman attempted in the State of Georgia and the south-western section of Tennessee anything that we had done in South Africa, it could be proved to be historically false by ten thousand witnesses.

The "previous question" was moved by Mr. BRADSHAW (Bolton) and seconded by Rev. W. REYNOLDS, but it was rejected. The amendment was withdrawn and the resolution was carried in the following amended terms:—

That this Assembly, having regard to the policy of His Majesty's Government in respect to the war in South Africa during the last twelve months, deplores the fact that no acceptable terms of peace were offered by them when the military supremacy of this country was made apparent; expresses its emphatic condemnation of the burning of farms and destruction of industrial property, and the treatment of the women and children in the concentration camps; and declares that any terms of peace which do not include the offer of self-government are a flagrant breach of the moral law which is binding upon nations as well as upon individuals.

There were present thirty-five ministers and twenty-eight delegates, and only two persons voted against the resolution.

On the proposition of Mr. H. GREG, seconded by the Rev. S. A. STEINTHAL, copies of the resolution were ordered to be sent to Lord Salisbury, Mr. Chamberlain, Mr. Balfour, Mr. Brodrick, and Sir Henry Campbell-Bannerman.

The proceedings closed with a vote of thanks to the President.

THE ORIGINS OF CHRISTIAN DISCIPLESHIP.

WHEN the unique significance which the Christian church has ever recognised in its Founder is under consideration it is sometimes suggested that the explanation is to be discovered in the influence of personal affection. The lofty predicates which believers have associated with him are the creations of idealising love. They are imaginative forms into which the affectionate disciple puts the ardent feelings that arise in the contemplation of the object of his love. We wish to indicate one or two reasons why this solution appears inadmissible.

Christian discipleship does not originate in the region of the affections. The New Testament writings, early and late, come no doubt from the hands of those who profoundly loved Jesus Christ; but their love is not the creator of the worth they find in him and the designations they attach to him. Precisely the converse is the case; their affection is the consequence, not the cause. Something has been done for them, has been wrought in them, their lives have known a great deliverance, they have risen from the death of sin to the life of righteousness. They are conscious of redemption, of being brought into communion with their God; they know this as Christ's work upon them, know him as the author of their deliverance, discover in him God reconciling them to Himself. Their love is not the product of an external admiration, the happy sentiment of attachment to a pleasing personality; it is the deep and permanent emotion of gratitude to a Deliverer who has broken their bands in sunder. When they speak of him as Saviour and Lord, as the Son of God, as the express image of His Person, it is something more than an enamoured imagination that finds voice, it is the record of realities that have been appropriated by the soul.

We misinterpret the secret of Christian discipleship, therefore, if we look for its foundation in the affections. It begins in the conscience, its first evidence is a troubled spirit. It is not as the King in his beauty that the disciple first recognises Jesus as his Lord. He is not taken out of himself to gaze upon a gracious character in delighted contemplation. He is driven back upon himself and constrained to know himself in a new light. Contact with Christ as we meet him in his historical existence does not suffer us to remain the interested spectators of notable actions and enchanted hearers of wonderful words. Pastimes of this nature have no relation to the Christian life. Its first moments are full of pain and disillusionment. The first evidence of its reality is the searching judgment which against our will we pass upon ourselves. We convict ourselves of sin, we awake to the sense of guilt. We do not stand enraptured before a loveliness that is without, we are face to face with the deformity within. A new

need lies discovered in us, the need of conquest over our sin, and we realise it at once as the most clamant of urgencies.

It is true that the fact which gives rise to this experience is no other than that which helps us out of it. The influence which the image of the historical Christ exerts upon us, while it destroys our self-complacency, restores us to confidence; while it effects the sense of a pressing need, follows this up by ministering to its satisfaction. While it afflicts us with the discovery of what manner of men we are, it exalts us with the revelation of the manhood into which we may rise. The same power as brings us the consciousness of our estrangement from God wakens the trust whereby we know ourselves accepted with the Father. And then, indeed, does our love go out to him to whose historical existence we owe what we have received. But this love is the final, not the initial, link in the series of experiences. Nothing can be less adequate than to represent them as the fond exaggerations of idealising sentiment and admiring reverie. They testify of iron that has entered into the soul, of easy satisfactions broken up, of the whole edifice of our self-content shattered to its base. It lies not in the way of contemplative admiration to invent aching realities such as these.

The Christ who approaches us through the avenue of conscience cannot be resolved into any subjective creation. The Man who works such havoc with our self-esteem is scarcely the product of an arbitrary fancy, roving at will. Were we making of him what we pleased, we should scarcely fashion the picture of one who cuts us to the quick and takes away our ease. "If this has been our experience," it has been said,* "we may indeed be sure that we have not merely pictured a Christ after the wishes of our heart; for the constraining influence which the Jesus Christ of the Gospels exercises over us is often sorely in opposition to our heart's wishes, nay, oftentimes he offends us with sharp pains."

The Christ of the New Testament is a being whose primary significance for all who testify of him lies in the deliverance he has wrought in the sphere of their consciences, the burden of guilt he has removed, the new life he has planted in them. This is not the ground on which capricious idealisations take their rise. On the contrary, it is just where the conscience and Christ's impression upon it are put in the second place that fancy is free to play around the figure of the Master and outstrip historical evidences. On this field the mediæval mystic and the modern rationalist are not seldom at one. It is the same unchartered subjectivity that leads Bernard to the ecstatic contemplation of the Bridegroom and creates for Renan the fantastic Galilean of the *Vie de Jésus*. In every act of idealisation there lurks the consciousness that we are on a certain equality with the object round which our fancy works. Bernard, for example, asserts that "in intercourse with the Bridegroom awe ceases, majesty is laid aside, and immediate personal intercourse is carried on as between lovers or neighbours," a situation only thinkable as implying the equality of the person loving and the person beloved. A similar implication underlies that attachment to Jesus which many found on what they have discovered as the salient fact about him, his likeness to themselves, a discovery which opens an easy door to the licence of sentiment.

How far are all such notions from the experience which controlled the writers of the New Testament! Their characteristic attitude is not so much love for Christ as faith in him, not so much discursive affection as a humble and reverential trust. Its essence is confidence in one who is immediately acknowledged as a superior, whom they confess as Master and Lord. Nothing is further than the thought that anything in the nature of equality connects them and him. For them the outstanding fact is their unlikeness to him, their whole interpretation of him starts out from the sense he has produced in them of the wide interval which stretches between his stature and theirs. This is no metaphysical question of diversities in nature, it has nothing to do with any analysis into the human and the superhuman, distinctions which have existence only for the speculative reason. Their perception of his supremacy has not come by way of the disinterested understanding, but through the constraints of the moral consciousness.

The supremacy of Christ in the faith of the Christian Church is, therefore, neither a speculative judgment nor an exuberant idealisation. It registers an impassioned moral conviction, established in the conscience by an objective reality.

There is nothing meritorious in personal attachment to Christ. Nay, rather, it is an encumbrance to the religious life where it has not produced the sense of our own want of merit and our need of the deliverance which he brings.

Ambrose Bennett.

* Max Reischle, "Der Glaube an Jesus Christus und die geschichtliche Erforschung seines Lebens," p. 15.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

"CHOOSE LIFE."

Sir,—In replying to Mr. C. W. Jones's "trenchant criticism" of my paper, I must confess to one grave disability. I have never been "in the inner circles of Unitarianism," and do not even know where they lurk; so that I can lay no claim to the "authority" which residence in that enclosure has conferred on Mr. Jones. My humbler appeal must be to the reader's candour and love of truth.

I am not ignorant of the good work of the Liverpool missions. Yea, who knoweth not such things as these? In my original paper I urged upon all our congregations the duty of doing likewise. I never said that Unitarians were the least brotherly of Christians; on the contrary, I expressly said that the faculty of brotherliness was as great in the individual Unitarian as in any man. It is not the lack but the inhibition of this faculty that makes us the least brotherly of the sects. Can this be denied, when even Mr. Jones, after vindicating his own brotherliness, goes on to say: "To organise our scattered, independent causes into a Church .... would be fatal to their principle and life"? And once again, if it be true that we are full of denominational brotherhood, and all our rich men are God's stewards and almoners, how comes it that a large proportion of our ministers receive less than £200 per annum, and many of them less than £100?

Mr. Jones points to the Augmentation and Sustentation Funds as "examples of the way in which well-to-do Unitarians generously subscribe." I cordially admit that there are generous subscribers ("well-to-do" and other) to these two Funds. I urge nothing against the consideration and discretion with which they are administered. Nevertheless, these two Funds signally illustrate both our defective organisation as a community and the imperfect degree in which our rich men realise their responsibilities. Why are there two Funds, instead of one? Why has a minister working North of a certain line to wait a year for what his brother-minister, a few miles to the South, may receive at once? In neither case is any right on the minister's part to the increase of stipend acknowledged. It is a "grant," given or withheld according to the irresponsible judgment of a committee in whose election he has no voice. And when all is done, what a short way it really takes us towards the provision of a due stipend for all our ministers! Will anyone seriously contend that our rich men could not wipe out the whole scandal, without putting themselves to the slightest privation? So long as this rightful claim is not honoured, so long—whatever honourable exceptions there may be—our rich men as a class cannot be unreservedly praised for the use to which they put their wealth.

The omitted words after the word "Church," in my quotation from Mr. Jones, given above, are these: "with a central executive to have control over them." Nothing like these words is to be found in my paper. They are Mr. Jones's own addition, and exhibit his idea of what a Church must be. The strange belief that any movement towards corporate unity is necessarily a movement towards some form of tyranny—that the body exists for the purpose of maiming the hands and feet—seems to have wide currency among our people. In order to see how utterly baseless it is they need look no further than to the Congregational and Baptist denominations. The corporate unity which they have severally attained is not only consistent with, but actually founded on, congregational autonomy. Mr. Jones's dread of a central executive makes me muse concerning the nature and function of those "inner circles" to which he has belonged, he tells us, for so long. Have "inner circle" and "central executive" any common field of connotation?

I too, like Mr. Jones, attended the National and International meetings in London, and my experience there fills me with joyful hope for our church that is to be. The spirit of such a gathering is irresistible. That sensitive self-sufficiency, that paradoxical suspicion one of another, which are the chief obstacles to the Church life of our people, melt away in meetings such as these, like evil dreams at the sunrise. Conference after conference does the same sanitary work, and our membership one of another becomes year after year more real and vital. When Conference meets every year, the visible union of congregations which never cease to be one in spirit, bound all together in bonds of mutual trust and love, and by the common

worship of the God of Truth, it cannot be long before our Church begins to feel her single life, her single strength, and to use it whole in the service of Our Father and our brethren. E. W. Lummis.

THE LATE EDUCATION BILL.

Sir,—I must ask your kind permission to occupy some portion of your space in making some observations upon the interesting communication on this subject from your respected contributor, Mr. Harry Rawson. If he is good enough to question his judgment, when at variance with mine, I am much more so when my own differs from his. He is, of all men, the most universally trusted in our Manchester District; and, especially, on any educational subject is he, by long service of the cause of education in all its branches, possessed of our confidence.

It is, accordingly, with diffidence, that I find myself out of agreement with him in regard to the late Bill. I welcome, however, points of agreement. I am entirely at one with him in a portion of his criticism of the policy of the late Mr. Forster as embodied in the Education Act of 1870, and in the treatment by him of the Voluntary Schools. I have always objected to the cumulative vote as leading to the representation of ecclesiastical interests rather than those of education *per se*. I have always objected to the policy by which Mr. Forster, while establishing his School Board system, gave new life to the Voluntary Schools, by simultaneously increasing the Government grant to them by 50 per cent. I was, at the time, a member of the National Education League, and humble follower of Mr. Chamberlain in his unauthorised programme of National Education, compulsory, unsectarian, and free, with the School Board system made universal, not supplementing, but supplanting, the voluntary system, and ridding the education of the people, once and for all, of the "virus of Sectarianism and Clericalism."

And, in advocating the retention of School Boards as the educational authority, I have the same policy of "thorough" in view, under a reformed School Board system, rid of the cumulative vote, and occupying the whole ground, to the extinction of the voluntary system with its clerical control and ecclesiastical aims, and with its lack of means and consequent educational inefficiency. Under such a system of universal School Boards there would be "the control of the ratepayers" as completely as if the County Councils were the educational authorities. The objection as to the election of School Boards for three years applies to County Councils equally; while the Education Committees proposed in the late Bill, with their coopted members, would have been largely out of touch with the electorate. I press the danger of such members being coopted to swell a dominant sectarian majority, just as aldermen are chosen to swell a dominant political majority. The late Bill was designed to obtain rates for denominational secondary schools, and would have imported sectarianism and clericalism into secondary education, and would, moreover, have tended to introduce that fatal element into County, and County-Borough, Council elections. No worse service to those bodies could there be than to infect them with the baleful sectarian spirit in elections, and more grievous still in the conduct of their administrative duties.

But the late Bill was introduced in a speech which went much further than the Bill itself. It laid down clearly and unmistakeably the principle approved, I am glad to find, equally by Mr. Rawson and myself, of one educational authority for elementary, secondary, and technical education. The Bill was manifestly only a first instalment of a larger policy; and the policy was to entirely supersede School Boards by County and County-Borough Councils. It was the thin edge of the wedge, to be pressed home another year. It displayed the cloven hoof. The real aim of the Bill was to obtain this year the new county authority, and next year to capture the county rates, not only for secondary, but for elementary education. The voluntary system is at its last gasp; it is breaking down under the intolerable strain. Its only hope is to enter the promised land flowing with the milk and honey of subventions from the rates. If the late Bill had passed, we should have had denominationalism in public elementary schools endowed, before we were a year older, out of the pockets of the ratepayers, and the death-knell of education of the people, by the people, for the people would have been rung. The real secret of the hostility to the School Boards, and of the erection of County Councils in their place as educational authorities, is that it is the only way to circumvent the Cowper-Temple Clause. That clause will not allow the denominations to touch a penny of the rates. That clause is a vital part of the School Board system. It is the charter of unsectarian education, an educational citadel to be defended at every cost. If the policy of the late Bill in its covert attack upon it can only be defeated, we are within measurable distance of the collapse of denominationalism and the elementary schools, and of its replacement by a truly national system of education with Universal School Boards. I admit everything that Mr. Rawson, with his long experience and his great services in the cause, alleges as to the fine work done by Municipalities and County Councils in connection with technical schools, free libraries, museums, and art galleries. Their Committees, with coopted experts, have conferred great benefits on their fellow-citizens. But I, none the less, have much more faith in direct election by the people, and in responsibility to the people.

I have myself sat on a School Attendance Committee, and a Technical Education Committee, as a coopted member. I have not felt the call upon me for constant service to be so vital as if I had been sent there by the votes of the people; I have not felt the responsibility to be so great; the breath of popular appointment is an invigorating thing; I have missed it. I am certain that popular control of education in all its branches by direct election of those who are to administer the people's schools is better alike for the administrators and the people and the education than any system in which irresponsible experts find place. I know well the opinion of John Bright on the subject of Municipalities undertaking alike the education of the people, and licensing. But, in addition to the fatal objection that their introduction into the municipal arena would lead to elections being fought on sectarian and liquor questions, often to the exclusion of others, and be productive of sectarian wrangles and liquor debates in Council Chambers to the confusion of business, we want, for the constitution of the one education authority, men and women who are thorough educationists, to whom it is the main public interest and who will devote to it all their best energies.

Moreover, as to the power of rating being in the hands of School Boards, they know best the needs of education, and they should have command of the public purse to meet them. Amid the multitude of claims on the rates, unless the School Board could send its rescript, there would be great danger of education being sacrificed to other demands; while responsibility to the ratepayers at the triennial election is a sure safeguard against extravagance. If committed, it is sure to get a lesson at the polls not likely to be forgotten. I do not concur with Mr. Rawson in his rather depreciatory estimate of the work of School Boards. No doubt there were sectarian debates in many of them in their early years; no doubt in some cases ecclesiastical jealousies interfered with the work of education. But these things are less and less in evidence. And nearly all the best elementary education in the country is found in the Board Schools. Nothing was less justifiable than Sir John Gorst's attack on School Boards in his speech introducing the happily defunct Bill. No bodies of men and women deserve better of their country.

H. Enfield Dowson.

HOLIDAYS FOR POOR CINDERELLAS.

Sir,—I notice that you are good enough to allow our missionaries and others to appeal through your columns from time to time for help in their work. I should be glad if you would kindly extend the same privilege to me and allow me to appeal for help in a little mission work which I have on hand just now. With the aid of the young people of my school I have been carrying on a Cinderella Club for some time past. We have 120 members in the club, and they are of the poorest and most destitute class. Many of them are children of widows; where there are fathers they are mostly disabled or men beaten in some way in the battle of life. My little "Cinderellas" are not connected with any particular church, and the nearest guess I can make at their religious sympathies is derived from the fact that several of them address me as "Father." They are hatless and shoeless, many of them, and it is to the cold and hunger of their little ill-fed bodies and the pity of their sunless lives that we address ourselves, rather than to the discovery of their religious association.

Through the winter they meet weekly at our schools for a long happy evening. We give them a good meal each week, some simple instruction in singing, &c., and then fill up the evening with a lantern entertainment or something of that sort. During the summer the regular meetings are suspended; but I am anxious to give them a great treat—namely, to take them away out of their narrow streets to the sand hills on the sea coast for a week. I have made arrangements for them to go to a camp for the week, and what it will

mean in health and pure joy in their lives none of us can tell. To many of them it will be a revelation; to them all it will be a blessed breath of pure air and a week free of care. If any of your readers can help a little in the expense without allowing any of their charities nearer home to suffer I shall be most grateful.

Charles Peach.

89, Clarendon-road, Manchester, S.E.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Gateshead.—The first anniversary services of Unity Church were held on June 30. On the preceding day the members and friends journeyed to Durham, where they were met by the Rev. W. Copeland Bowie and friends from Middlesbrough, Darlington, and Newcastle. After a walk through the beautiful woods and a visit to the castle, tea was partaken of on the river-side, by the kind permission of the Dean of Durham, who accompanied the party. The ancient minster was visited, and great interest was shown in this historic structure and its old records. On Sunday the Rev. Francis Wood (Sunderland) occupied the pulpit in the morning, and the Rev. W. Copeland Bowie in the evening. There were good congregations, the evening being very large. The hymns which were sung at the opening of the church twelve months ago, when the Rev. W. G. Tarrant and the Rev. J. C. Street officiated, were repeated. An augmented choir rendered anthems. The services throughout were a success and an inspiration.

Ilkeston: Welcome to the Rev. Dr. W. Griffiths.—The Rev. Dr. W. Griffiths, Ph.D., B.D., the newly-appointed missionary for the Ilkeston and Burton districts of the North-Midland Presbyterian and Unitarian Association, received on Saturday last a formal welcome at Ilkeston, where a tea and a public meeting were held in the chapel. The gathering was a most influential and representative one, including the president of the North-Midland Unitarian Association, Mr. F. Winser, J.P., of Nottingham, and visitors from Nottingham, Derby, Leicester, and Mansfield, besides representatives from other religious denominations. Mr. Winser said that he was glad they had established there once more an established minister among them. Dr. Griffiths, whom they had pleasure in welcoming that night, was a Welshman, and formerly belonged to the Congregationalists. Even as a young man he had shown himself possessed of exceptional abilities, and owing to the munificence of some of the members of the church to which he was attached, and who some day hoped to see him a Congregational minister, he went to Carmarthen College. From there he proceeded to the University of Yale, U.S.A., and thoroughly bore out what was expected of him through his earnestness and diligence. He acquired a valuable degree, and when he left the University he (the speaker) believed that Mr. Griffiths was fitted by his talents and learning to take any chair for Old Testament history in any college or university. But while in the university Mr. Griffiths was apparently getting more and more opposed to the religious ideas with which he started life, and when he left Yale he found that his views were not at all in accordance with the traditions of the church he had been connected with, and on close examination of himself he discovered that his ideas leaned most towards the religious community of which they were members. Under the auspices of the British and Foreign Unitarian Association he became a missionary for the Pontypridd district, and there came across one of his most enthusiastic supporters, the Rev. J. M. Lloyd-Thomas, the pastor of the High-pavement Unitarian Church, Nottingham, and it was with this co-operation that Dr. Griffiths had been asked to come down to Ilkeston to take up missionary work for the north-midland district, and more especially for Ilkeston and Burton. He was glad to invite Dr. Griffiths among them, and as President of the North-Midland Association he extended to him a most cordial and enthusiastic welcome, and he hoped the members of the church would for a long time receive the benefit of his culture and wisdom. He asked every one there to join with him in the welcome. He trusted that Dr. Griffiths would have strength to perform his duties for a long time to come, and that he would have a most successful career among them. The Rev. N. Fysh, the superintendent of Ilkeston Free Methodist Church, remarked that from what he knew of Dr. Griffiths he was glad that he had come to the town, and he hoped that he would gather round him a good congregation, who would receive benefit from what he expounded. Mr. Fysh also alluded, amid some amusement, to the vicar of Ilkeston's action in complaining of his identifying himself with the Unitarians, saying that in matters of religion he should just take his own honest, straightforward course. He himself believed in good fellowship and friendly feeling between the various Christian bodies. He had known Dr. Griffiths's predecessor, the Rev. E. A. Maley, very well, and trusted also to know intimately Dr. Griffiths himself. The Mayor of Ilkeston (Councillor R. Hunt) also gave warm welcome to Dr. Griffiths. When he heard that Dr. Griffiths was coming he felt that Ilkeston was to have a valuable addition, not only from a religious but from every point of view. Already he had made himself felt. He appeared to be one of those spirits full of life and energy. And there was a great freedom in Ilkeston for his labours, if only people allowed him to operate upon them. The Revs. T. M. Lloyd-Thomas (Nottingham), E. I. Fripp (Mansfield), T. G. Thomas (Ilkeston Congregational), H. Gow (Leicester), W. Perks (Derby), and Messrs. J. C. Warren (Nottingham) and W. Taylor (Ilkeston) each added a welcome, and when Dr. Griffiths had made response to the chorus of congratulations and expressed the hope that his efforts at Ilkeston would lead to some material good, the gathering dispersed.

London: Channing House School, Highgate.—The teachers and pupils of this school united on June 20 in presenting Miss Dangerfield, who is leaving Channing House, with an address, accompanied by a purse of sovereigns and the works of Browning and Mrs. Browning. The address bore the names of nearly 200 subscribers, including that of the manager of the school.

London: Forest Gate.—On Saturday afternoon, at the invitation of Mr. and Mrs. Walter Young (hon. treasurer), a congregational party visited Hill House, Romford, where they were most hospitably entertained. The day being fine, the garden proved very attractive. The host and his family were indefatigable in attending to the enjoyment of their guests. The younger members played tennis and other games, the Upton-lane Glee Union sang, and friends gave recitations.

London: Lay-Preachers.—A reunion meeting of lay-preachers in the London district took place last Thursday, at 24, Inverness-terrace, W. No such meeting has been held for some years, and gentlemen who had frequently occupied the same pulpit now met for the first time. Needless to say, there was much to talk about. Three papers were read respectively, on "The Position, Message, and Equipment of the Lay-preacher," and a discussion followed each. A very helpful evening was spent. The gathering was made possible and rendered additionally enjoyable through the genial hospitality of Mr. and Mrs. E. Howard, who kindly offered their residence for the occasion. Another meeting is projected for the autumn, when it is hoped some absentees will be able to attend.

London: Little Portland-street.—On Saturday last the members of the Rambling Club visited Hampstead Heath and Golder's Hill. Afterwards, on the invitation of Miss Tagart, a garden party was held at Manor Lodge, Frognal-lane, to which the members of Little Portland-street Chapel and the Portland Institute were invited. There was a large attendance, and at the close of the evening a warm vote of thanks to Miss Tagart for her kind hospitality was passed, on the motion of the Rev. H. S. Perris, and seconded by Mr. E. Ellius, on behalf of the Institute. The minister takes the first portion of his holiday on July 14 and 21. On the first of these Sundays the pulpit at Little Portland-street will be occupied by the Rev. G. Critchley, B.A., late Congregational minister at Burnt Ash, Lee, and on July 21, by the Rev. William Wilson, of the Rhyl-street Domestic Mission.

Manchester: Chorlton-cum-Hardy.—The services at Wilbraham-road Unitarian Church have now an additional attraction. The organ, originally built by Mr. R. Jackson, of Liverpool, which has been for many years in the Ancient Chapel at Chowbent, has been generously presented to the Chorlton congregation by Mr. Charles Eckersley, J.P., of Tyldesley. It has been renovated and improved by Messrs. Alexander Young and Sons, of Manchester, and was used for the first time at Chorlton on Sunday, June 23. Mr. Herbert Walker, organist, of Hyde Chapel, Gee Cross, presided at the organ on that day, and after the evening service he kindly gave a most acceptable organ recital. The services were conducted in the morning by the Rev. J. Ruddle, and in the evening by the Rev. D. Agate, B.A., of Altrincham. On the following Thursday, June 27, a special musical service was held, for which the members of the choir at Chowbent, with their organist, kindly gave their services, and the Rev. J. J. Wright, of Chowbent, gave a short address. Mr. Ruddle voiced the thanks of the congregation to Mr. Eckersley, to the Chowbent friends, and to the Rev. J. J. Wright. Mr. Wright spoke very tenderly and effectively of the bond thus created between one of the very oldest, and one of the newest Nonconformist and Unitarian congregations. On Sunday last, June 30, Mr. Herbert Piggott, of Leytonstone, Essex, presided at the organ very acceptably at both the morning and evening services.

Oldham.—The Rev. J. Page Hopps preached here on Sunday last to large congregations. On Monday he gave a lecture, entitled "What, then, is it to be a Christian?" There was a large attendance. The Rev. J. A. Pearson, who presided, alluded to the recent affirmation lectures, and trusted that the townsfolk would learn effectually from such addresses as those and that to be given that evening what their teachings were. After dealing with several orthodox definitions, Mr. Hopps spoke on the ideals of life presented in the Sermon on the Mount. At the conclusion a hearty vote of thanks was given to Mr. Hopps.

Pudsey.—On Saturday last four memorial stones were laid in connection with the new class-rooms, the persons laying them being Miss C. C. Lucas, Miss J. Brown, Mr. H. Gott, and Mr. J. Marshall. The Rev. W. H. Davies (pastor) presided, and addresses were given by him and those named above. After tea a public meeting was held, presided over by Mr. G. E. Verity, who said £450 had been subscribed or promised, £280 of this amount being raised by the congregation and friends at Pudsey. The Revs. E. C. Jones, W. H. Eastlake, and C. Harvey Cook, and others gave addresses, and the whole proceedings were marked with much enthusiasm.

Swansea.—The anniversary service of the Sunday-school was held last Sunday afternoon. There was a good attendance. The scholars performed very creditably the musical service published by the Sunday School Association. Excellent addresses were delivered by Messrs. C. H. Perkins and Edmund H. New, of Evesham. Mr. Perkins spoke on "Kindness," and Mr. New on "The Immanence of God." At the close of the service two presentations were made by Mrs. Tudor Jones. Mr. David Harris was presented with Harnack's "What is Christianity?" for his faithfulness as past superintendent. Miss Alice Clegg, one of our teachers, was presented with Professor William James's "Psychology for Teachers" and Professor Macgunn's "The Making of Character," on the occasion of her leaving the Swansea Training College for her home at Rochdale. Miss Clegg obtained first place on the Government Certificate List.

Walmsley.—Last Sunday was "Sermons' Day" at this old chapel. The day was as fine as could be desired, and many hundreds of people, as well as the preachers for the day, had a supremely happy time. The morning preacher was the resident minister; afternoon and evening preacher the Rev. L. P. Jacks, M.A., of Birmingham, whose services were highly appreciated. The collections, with donations, amounted to £58 0s. 6½d.

Home Missionary College, Manchester.—The session which closed this week presents a very satisfactory academical record, four of the students having graduated at Victoria University, and several honours being taken. The Rev. J. Page Hopps, at the valedictory meeting, July 3, gave a welcome to the students who are now joining the ranks of the ministry. A full report will be given in our columns next week. Other important gatherings of the week include the centennial meeting of the Southern Unitarian Association and the Missionary Conference.

ABERYSTWYTH

("*The Biarritz of Wales*")

Is highly recommended for invalids. It possesses the most equable temperature, its shore being swept by the Gulf Stream and the S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.P., says: "A fortnight in Aberystwyth is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

OUR CALENDAR.

SUNDAY, July 7.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "The Light of Nature," 12, Communion, 3.15 P.M., Flower Service, and 7 P.M., "Tolstoi's Parables.—I."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A. Communion Service, 12.30.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES, of Troy, U.S.A.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. P. C. GALLOWAY.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.
BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. A. GINEVER.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Mr. J. B. MORTON BARNES, B.A., and 6.30 P.M., Rev. H. W. HAWKES,
LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. W. HAWKES, and 6.30 P.M., Mr. J. B. MORTON BARNES, B.A.
LIVERPOOL Ullet-road, Sefton Park 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. H. HAYCOCK.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M., and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 7th, at 11.15 A.M., HERBERT BURROWS, "The Nineteenth Century—Party Politics.—II."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 7th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Possibility of Life in Other Worlds."

PULPIT SUPPLY.—The Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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BIRTHS.

CLENNELL—On the 1st July, at Kiukiang, China, to W. J. and Edith Clennell, a son.

MARRIAGES.

ANDREAE—MERKER—On the 1st July, at St. Peter's Church, Heidelberg, the Rev. Alexander Robert Andreae, eldest son of the late John Charles (Carlo) Andreae, of Crestalta, Champion-hill, London, S.E., to Clara Marie Pauline, eldest daughter of the late Fritz Merker, of Karlsruhe, Baden.

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Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

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Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

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The ladies of the Congregation of the above-named Chapel are working for a Bazaar to be held early next year, and they will be thankful for any Contributions in Money or Articles of Use and Beauty. These may be sent to Mrs. STODDART, 41, Tunnard-street, Boston.

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School Sermons postponed until October.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

"THE memory of Theophilus Lindsey, fragrant as Sharon's rose; the remembrance of his sacrifices for truth is sweet even in death." So ran the "sentiment" proposed in 1849 at the "Pilgrimage" to Catterick, which is being repeated to-day; and many who cannot be among the hills of Yorkshire join with the pilgrims in honouring this good man and praying for a share of his spirit.

MR. JOHN FISKE, probably the most penetrating philosopher yet given by America to the world, died last week. He was not yet sixty, but he had done a good life's work; and the specially interesting feature of his evolutionary philosophy was that, without strain or violent reaction, it steadily became more theistic as he grew older. His three little books, "Man's Destiny," "The Idea of God," and "Through Nature to God"—the last published in 1900—ought to be read by all serious thinkers. It was once hoped that Mr. Fiske would be able to deliver the Essex Hall Lecture, but the arrangements fell through.

THE Conference Committee on Superannuation must be heartily congratulated on the very successful start made with their Fund. The advertisement on our last page to-day shows that the supporters of the movement are both widely representative and cordial in their support. The thing to be desired now is, as we said last week, that no one should hold back on account of his inability to give large sums. It is specially encouraging to see so good a beginning to the annual subscription list. In short, the whole thing looks as if those exceedingly awkward but useful persons who ask for tangible "results" from meetings either of the Conference, or like those held in Whit-week, would get one more answer of a peculiarly satisfactory kind. For most people, the present is supposed to be rather a trying time financially, though we do not hear of any important falling-off in holiday-making. A quiet little preliminary word, or modest note, to the treasurers of the Fund would in many cases, we believe, add immensely to the pleasure of "going away" this year.

THE second reading of the Education Bill (No. 2) was carried on Tuesday evening by a large majority, but not without severe criticism by several supporters of the Government. The gravity of the position could hardly have been inferred by a stranger listening to Sir John Gorst's speech in support of the Bill; but before next winter is out there will be an awakening if the Bill, in its present shape, becomes law. The opposition to the Bill on the part of the great body of Nonconformists and of Churchmen acquainted with the work of the great School Boards will certainly be strenuous, we wish we could be hopeful of something better resulting than angry debates. No doubt if the Government mean to do so they can force the Bill through as it is, but the scandal will be great if they do; and not the least part of the mischief will be that the policy indicated will tend to add to the local council elections one more disturbing element. They have suffered more than enough already from the admixture of imperial politics; add church and chapel politics, and what an embroilment must ensue!

THERE is to be a Conference on the Education policy of the Government next Thursday at the Memorial Hall, the conveners being representatives of all the greater Nonconformist bodies. It is no wonder that Free Churchmen are on the alert at this time. They know very well that the prepossessions of the clerical part inevitably lead to an injury being done to Nonconformists, not only as children or parents, but signally as teachers. If nothing higher prompted them to resist the attack on the School Board system it would be the consciousness that it is only due to it that so many excellent teachers, their sons and daughters, have had any chance at all of belonging to this noble profession. But there is also the certainty that the great Boards have raised the whole standard of elementary education, and that the party who are prime instigators of the Government policy wish to lower that standard, to the disgrace and danger of the whole nation. It is this that Nonconformists and earnest educationists irrespective of sect or party ought specially to denounce and oppose. We trust the meeting will be largely attended.

SIR JOHN ROBINSON, for many years manager, and for some years also editor, of the *Daily News*, and who for a long period was associated with THE INQUIRER, was entertained on the night of the 14th at dinner by Mr. Henry Oppenheim to meet a number of his old friends and colleagues in the Liberal party and on the former staff of the paper. Among those present to mark their sense of Sir John's great services to Liberalism and to journalism were Lord Spencer, Sir William Harcourt, Sir Henry Campbell-Bannerman, Lord Aberdeen, Lord Brassey, Lord Burghclere, Earl Carrington, Lord Cork, Lord Welby, General Sir Evelyn Wood, General Sir William Butler, Sir Robert Giffen, Sir Edward Hamilton, Sir George Lewis, Mr. Arnold Morley, Mr. Charles Morley, M.P., Mr. Paulton, M.P., Mr. Andrew Lang, Mr. Burnand, and Mr. Henry W. Lucy. The company numbered in all thirty-eight. The dinner was at Mr. Oppenheim's private residence, Bruton-street. We congratulate our friend and wish him many years of honoured leisure after his arduous life-work.

THE form of declaration against Roman Catholicism which the Lords' Committee reported has been discussed in the House, and, as we surmised last week, it pleases few or none. So this delicate business must be reconsidered, and the Lord Chancellor not obscurely hinted that perhaps the next form will be even less comforting to Anglican Catholics than the present. A correspondent sends us the following suggested form, but we hesitate to commend it to the Committee as a practical solution of the difficulty :—

I declare that I will sincerely strive to learn and to do that which is right in the sight of God, and I will respect the convictions of all my subjects who do the same, as I desire them to respect my convictions; and I will not seek to force them to adopt my convictions by any threats or promises, nor will I be moved from my convictions by the threats or promises of others, nor will I seek to give to any of my subjects who hold any set of religious views any privileges or advantages over others, but I will endeavour in all things, so far as I constitutionally may, to act on the principle of according to the adherents of all religious denominations equality in the eyes of the law; and if any of my subjects unfortunately cannot feel faith in God, still, if they will but endeavour to learn and to do that which would be right in the sight of a Supreme Being of perfect wisdom and goodness, I will accord to them equal respect and equal right so far as I constitutionally may.

"That would be a declaration," says our friend, "worthy of a King and an Englishman, and worthy of a nation such as ours."

THE LATE EDUCATION BILL.

Sir,—I have been greatly interested in the two communications on the above subject that you have received from Mr. Harry Rawson and the Rev. H. E. Dowson. I cordially agree with them as to the desirability of getting rid "of clerical control and ecclesiastical aims," as also that one authority should have charge of elementary, secondary, and technical education, these being now recognised as steps on the same ladder.

The all-important question which we have to consider is as to whether education in its most comprehensive form is more likely to be advanced by those elected *ad hoc*, or by co-option for this special work from public bodies elected by the ratepayers for general business qualifications.

Having been a member of the Technical Education Committee of the Surrey County Council for nine years, and also chairman of a rural School Board for the last sixteen years, my experience may be interesting, if not valuable. I fully recognise that the work done by School Boards in the great centres of population has been excellent and most valuable; but elementary education in rural districts, whether conducted in the Voluntary Schools or in the Board Schools, has been, and is, a lamentable failure. There is no enthusiasm whatever for educational work; on the contrary, the parents of the children take far less interest in it since the fees have been abolished, and, speaking generally, their sole aim is to get their children away from school and earning money at the earliest possible age. As a rule the upper class consider the children are being lifted by education out of their proper place, and the members of the Board in too many cases share these opinions, and desire to keep the rate down and get the children employed in the parish. I see no hope of this condition of things being speedily altered, and in the meantime children are growing up in ignorance and under the lowest paid, and consequently most incompetent, teachers. Mr. Dowson says truly "We want for the constitution of the one education authority men and women who are thorough educationists, to whom it is the main public interest, and who will devote to it all their best energies." Possibly you may get such in the very large towns, but I see no chance whatever of electing them in the rural, and especially in the agricultural districts.

On the other hand, my experience of a County Council is that members gravitate to the Committees for the work of which they have special aptitude and in which they are really interested. The Selection Committee consult the predilections of every member, and judge of his known capacity for the work he desires to undertake; no note is taken of the political or religious bias. The result is that really good and effective work is done, by which, fortunately, the shortcomings of the elementary authorities are supplemented to some slight extent, although, of course, the work itself is rendered less effective from the want of preliminary training. Mr. Macan, the organising secretary of the Surrey County Council, points out in a most interesting letter on the subject which appears in to-day's *Times*, that: "Outside London and the County Boroughs, the evening schools, at any rate, are already in the hands of the County Councils. Forty-six County Councils subsidise or control by their regulations practically every continuation school in their areas; they spend £27,000 a year on their support, as against £17,600 spent by the School Boards in the same districts, and they have by their own efforts and organisation created three-fourths of these schools. I can point in my own experience to the creation in a single county of seventy schools (where four previously existed) in the last seven years entirely by the efforts of the County Council in face of the apathy, and even now the opposition of the majority of the School Boards."

It may be urged that in the event of the County authorities becoming the (elementary) education authorities, the sectarian strife which now often distinguishes the election for School Boards would be transferred to the election of County Councillors, but this, in my opinion, is improbable. Bigotry likes to focus itself on an individual agent, but here it would weakened by its probable ineffectiveness.

Edwin Ellis.

Sir,—May I ask you kindly to correct an *erratum* in my letter published this week. In the sentence "We are within measurable distance of the collapse of denominationalism and the elementary schools," for "and" the word "in" should be read. H. Enfield Dowson.

Gee Cross, Hyde, July 6.

BERMONDSEY.

Sir,—I am happy to say that with the aid of the Provincial Assembly, and under the supervision of its excellent minister-at-large, Mr. Edwards, the services at Fort-road are being carried on, and the allied institutions are maintained. I hope I may be able to report more definitely as to the future of this congregation by and by; but I write now to ask for kind help in providing an excursion for the Sunday-school. All will agree that these "orphaned" innocents should not be deprived of their annual treat, and I shall be glad to receive contributions on their behalf. The amount required is estimated at about £10.

All sums received will be duly acknowledged in these columns.

W. G. Tarrant.

4, Geraldine-road, Wandsworth,
S.W., July, 10.

SUMMER SERVICES AT COLWYN BAY AND RAMSAY, I.O.M.

Sir,—Will you kindly permit me to call the attention of your readers to the summer services to be held shortly at Colwyn Bay, North Wales, and Ramsay, Isle of Man, under the direction of the Missionary Conference, final particulars of which will appear in your advertising columns.

We have secured the use of the most attractive halls in both places. The pier, with its handsome pavilion, at Colwyn Bay, has been granted us, on moderate terms, from 9 a.m. to 1 p.m., on the six Sundays, extending from July 28 to Sept. 1. The services at that place will be conducted, we hope, by the Revs. E. W. Lummis, M.A. (Warrington), J. C. Street (Shrewsbury), W. G. Tarrant, B.A. (London), and others.

At Ramsay, the services will be held in in the Palace, a large hall near the centre of the town. The Rev. Charles Roper, B.A. (Manchester), will officiate on July 21 and 28, and the Revs. A. H. Dolphin (Leigh), and W. R. Shanks (Manchester) on successive Sundays.

In connection with these services, we are particularly anxious to secure assistance from friends visiting, or who may be induced to visit, either of these seaside resorts. Properly organised choirs are, we fear, out of our reach, but it may be possible to find a sufficient number of ladies and gentlemen, singers and players, from our churches in Wales, the Midlands, and the North, to provide us with the necessary musical leadership during the six Sundays in each place.

I shall be glad to hear from those who may be willing to help us, on one or more Sundays, and on any conditions.

W. R. Shanks, Hon. Sec.,
Missionary Conference,
7, Hope-street, Higher Broughton,
Manchester.

[The Rev. C. Roper also writes inviting offers of help at Ramsay. His address for the next three weeks will be The Tower, Brookhill-road, Ramsay, I.O.M.—Ed. Inq.]

OBITUARY.

MR. JOHN JOYNER.

We regret to record the death of Mr. John Joyner, which occurred at his residence at Cheltenham on July 2. Deceased, who was sixty-eight years of age, and seemed to enjoy good health for his time of life, left home about a month ago for a short holiday at Bodmin. Owing to sudden indisposition, he was brought home on Thursday, June 27, and developed bronchitis and pneumonia, to which he succumbed early on the following Tuesday morning. In his young days he was for many years associated with the Cheltenham School of Art both as a student and tutor, and gained several medals for artistic work. Subsequently he opened his photographic business in High-street, where he remained for some thirty years, successfully combining art with high-class photography. He retired from active participation in the business about three years ago. A Liberal in politics, he took a keen interest in social and political questions, and was recognised as having considerable ability as a debater. His death deprives the congregation of Bayshill Unitarian Church of another of their old and valued members. He had been associated with the congregation for over fifty years, and for many years had rendered excellent service to the church as secretary. He retired from the post two years ago, and it was hoped the church might have had the advantage of his wise counsel for many years to come. He was a man of strict integrity, one who had a very high sense of his duty, and, as such, he will be gratefully remembered by a large circle of acquaintances. To him the principles he professed were matters of profound conviction, and in bygone years suffered much persecution on behalf of his Faith, when bigotry and intolerance prevailed to a greater extent in the town than at the present time; and he advocated it with an admirable consistency and devotion. He was much respected by all who knew him. He leaves a wife, three sons, and a daughter. The interment took place at Leckhampton Churchyard on Friday, the vicar, the Rev. Clifford Aston, and the Unitarian minister the Rev. J. Fisher Jones, officiating.

A MINISTER'S LIFE AND WORK.*

BY THE REV. J. PAGE HOPPS.

. . . . IF you are the stuff that true prophets are made of you are idealists. I congratulate you and I commiserate you. You may have a hard time of it. The big world is not idealistic; it is a money-making machine, and, even though the men who tread the wheel love it not, they must tread, and act as though they too were money-making machines. But do not break your hearts over it. Locked as a secret in every breast is the longing for ideals. Trust that; appeal to that; gratify that. Dream with the hidden dream. Let the tired man, let the jaded woman, dream. It is at least as good as a fairy tale to a child. I should not mind if they called the church the House of Dreams. Live in the Great God's fairy-land and dream; and tell men this—that all God's dreams come true. As a help in this direction, steer straight for joy and hopefulness in your services. Be as serious as you like, but strike the note of joy. I remember a story about that blithe minister, Paxton Hood, who, one bright Sunday morning, had to preach in a strange chapel where an old deacon gave out the hymns. To his dismay, the good old man solemnly announced the 214th hymn, and read the first two lines:

> My thoughts on awful subjects roll,
> Damnation and the dead.

Whereupon Paxton Hood got up and said, "No, dear friends, our thoughts don't roll that way at all this morning. Let us sing to the praise and glory of God, hymn 14:

> Come let us join our cheerful songs,
> With angels round the throne."

That better thought has spread far and wide since his day; and now, on every hand, there is a most consoling sign of the times in the drift away from the old savageries, and even a drift away from dogmas of all kinds, to practical humanity. One saw and felt it at our late International meetings in London; but it is manifest in all the churches. I remember the time when the question whether Theodore Parker's works should be sold by the Unitarians divided them into two excited camps. It would be impossible now. What we all want is the enthusiasm of humanity. Keep eyes and heart on that. It is your bright morning and evening star.

You see I am speaking to you as idealists, as men accustomed to go up to the Mount of God; but you will have to translate the golden ideal into a homely real. "See then," saith He, "that you make *all* things according to the pattern that has been shown you in the Mount." You will have to concern yourselves with very simple things, with things insignificant and common-place, that will, perhaps, look poor and dull when you remember the golden visions on the Mount. But still the pattern will be there, and you must work by it; and, in the classroom, in the teacher's meeting, in the miner's cottage, in the mean little garret, in the infirmary ward, in the public meeting, when passions may burn like fire, or at the chapel on dull wet days when nobody may seem to care, the voice must haunt you: "See that you make *all* things according to the pattern that was shown you in the Mount."

In harmony with this, and to help it, try to be mercifully interested in every one. Bear with the athlete in the world of business; he has to fight the battle of life, and you must make allowances for his habits, his attitudes and his moods. Love the young; they all respond to love. See the beauty and the pathos of the aged. And sympathise with all. Take an interest in men and women, and not only in books. Your best library is in the open air and in life. If you are interested in politics, keep special questions out of the church; but play the man in the open arena. No prophet can afford to sell his soul and body to a congregation for, say, £200 a year. But, in the church, discuss no disputed political questions; and when disputed questions divide men, reserve the church for lessons of charity and pity and the brotherhood.

And now, what is your real work? Well, your work is many-sided, and I, at least, am not the man to deny that. One of my own greatest helps has been that I have had variety in my life: interest in all human struggles, at home and abroad; interest in foreign peoples, members of the great human brotherhood; interest in politics, in sociology, in business. All this helps to keep a minister bright and broad and many-sided, and well informed and fresh. But, at the heart of all, there is one thing. What is that? Ah, but it is such a simple thing; and the secret is so obvious and so small. It is all told in the one word, Sympathy; or, if you prefer it—Pity, or Humanity, or Love. Everything must be determined by that, and everything can be determined by that—politics, sociology, business, everything; for everywhere the key that unlocks all doors, the magic word that laughs at foreign tongues, and makes even all prayers one, is Sympathy, Humanity, Love. We are miserable for want of sympathy; we quarrel; we are envious; we build up barriers; we misunderstand one another, or conspire to take advantage of one another, for want of sympathy. And it is the one main business of the minister of religion to tell the world that—to show why it is feverish and miserable, and quarrelsome, and wicked.

Nor is it necessary that, in doing this, the minister of religion should ever use his pulpit for one side—for the men against the masters, or the masters against the men; for England against the foreigner, or the foreigner against England. Outside, as a man and a citizen, he may take a side, and ought to take a side, and fight like a good soldier against what he specifically feels is wrong; but in worship he must forget sides, and think of principles; forget what divides, and think of what might unite; forget the quarrel, and think of the cure.

Sympathy is Heaven's heal-all for every-one of the world's maladies. It is the real instructor too; for it unbolts closed doors, and opens the lips of the heart, and liberates the passion-bound explanations of reason. The preacher of sympathy therefore stands in the highest place. He holds the keys of business, of politics, of society. He is the true prophet, whether as forth-speaker for God or foreteller of things to come. Ah, my brothers, you might be angels in this world of fighting beasts or competing men. You stand on the highest ground. Keep there, and be faithful unto death!

What then? Does this mean that you are only to be poetic, dainty, artistic, and the sayer of pleasant things? What a misreading this, of all I have said! Did not Christ say—"Ye shall be hated of all men for my sake"? and did he not himself come as the angel with the flaming sword—and with the whip of cords? Who was it that drove out the desecrators of the temple? Who was it that denounced the Scribes and Pharisees, hypocrites, and pictured the whited sepulchre, and even flung out his threat of the damnation of hell? It was the "gentle Jesus," it was the "beloved son," it was the "prince of peace." So you, my brothers, set as watchmen on the mount of the Lord, must not be deterred from calling things by their right names, and from holding the mirror up to nature; "to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But it must all be done, and all men must see that it is done, out of sympathy, from compassion not passion, because you pity, because you burn with the enthusiasm of humanity, because you want to make the Lord's Prayer true.

But the mountain will burn with fire, and you will be the angel with the flaming sword, only where the need is great. You will love best the green pastures and the still waters, and will sigh for them even when you must resign them; and, for the same reason that you leave them, you will return to them, for the sake of sympathy. As a rule you can live by the green pastures and the still waters, and help the people there, or lead the people thither from the dusty road. And this work comes first; not the soldier but the lover, not the scholar but the friend. And, as to that last, it is well that the people shall know something of the "Higher Criticism," the composite nature of the Old Testament, the precise number of Isaiahs who contributed to the Book which bears that name, or the present condition of the controversy concerning the authorship of the Gospel according to St. John: but think of this, that for once the people are in a state of mind to need, or perhaps even to bear this, they twenty times want help, encouragement, and the lifting up of the life.

I once met somewhere a very homely rustic poem on this subject. It told of a solemn preacher who discoursed about the Pentateuch and belaboured the Jews.

> But never a word he uttered
> To the living folk in sight.
> His thoughts were all for the ancients,
> Far back in the world's long flight.

Then he complained that the congregation were fidgety or fell asleep: but a good old-fashioned deacon got up and explained matters:—

> We're plain, hard-working people,
> And we're busy through the week;
> So, when we come to meeting,
> It's a resting spell we seek.
>
> We're tired with our toils and troubles,
> And weary with fighting sin:
> We need something good and hearty
> For our souls so worn and thin.
>
> But what do we get? Why, mostly
> A hash of stale old views,
> Too musty and dry for feeding
> Us hungry folks in the pews.
>
> Give us something fresh and wholesome
> That'll help us on our way;
> Tell us how to live and prosper
> In the conflicts of to-day.

* From an address given at Cross-street Chapel, Manchester on welcoming into the ministry students of the Unitarian Home Missionary College who had completed their course.

I'm sure if the blessed Master
Was a-preaching here in your stead,
He'd be trying to help the living,
'Sted o' mauling of the dead.

So if you want to keep us wakeful,
Just give us the Gospel news;
And don't for the sake o' the living,
Keep a-worrying them old Jews!

I think the old homely deacon was right. The pressure of daily life is constant and keen, and the area of that pressure increases, and the time is very much "out of joint," and it often hard to love your fellow man—or even to forgive him; and so, when the blessed Sunday morning comes, and the man turns his face, or the woman turns her face, to the little chapel, away from the multitude, away from the authoritative helper of souls, away from the music and the bright company, and goes along the lonely road to the few who are gathered together in the name, the need is plain.

Perhaps the road of the week has been unusually dusty and trying, or it has been beset with briars and weeds, and there has been the "contradiction of sinners," or temptation has been strong, and has perhaps been given in to, or one here and there has been disappointed in his fellow-creatures, and faith is at a low ebb, or a dear friend has vanished, or a little child; and even the sunshine is a kind of mockery; and the poor soul can hardly drag itself to the place of meeting; or there are young people who are making the grave discovery that life is a campaign and not a pleasure party; or the bread-winner is beginning to feel that strength is ebbing; or the mother is wondering what will happen if she should go; or the sins and miseries of the world, and the passions of men, and the madness of war, and the fury of the people, and the burning of hate, and the blaze of selfishne ss, have made the believer in God bitter and dull, and the mocking demon, beside the guardian angel, gets his chance, and croaks, "Hath God said?" or, perhaps, "Curse God and die!" And all that may be in the humblest little meeting-place to which you may go. Remember it; and, when each Sunday comes, ask God and the angels to open your eyes, and touch your hearts, and give you a real cure of souls.

And now, come in! "Blessed is he that cometh in the name of the Lord!" Come in; but to a long campaign. The world chooses from its own standard. Choose you from yours. The world wants wealth and honours and victory over competitors. And you? Be clear about it to-day. Then do not flinch. You may never find the harvest field that even the good minister may desire. What of it? The man sent into the desert may be the well-beloved son. Fight you the tempter there! And be sure of this, that no one knows—that no one can ever know—what he is doing. It will often seem doubtful to you; and you will say to your soul, "And is this all?" Be comforted! God and the angels know; and the record in Great Mother Nature's book is exact, indelible, and sure.

ARTICLES IN THE REVIEWS.

THE *Nineteenth Century* contains a singularly apt article by Mr. Thomas Shaw, M.P., in which he points out "The 'Durham' Road to Peace"—of course alluding to the now universally applauded policy of Lord Durham in regard to the Canadian difficulty of sixty years ago. The quotations given by Mr. Shaw from Lord Durham's report are startlingly parallel to descriptions of affairs in South Africa; and no serious readers can fail to be impressed with the arguments drawn from Canada's experience to the case of the Cape. Mr. Frederick Greenwood writes appealing to the great missionary societies to hold their hand from doing mischief in China, especially at present. He remembers the enthusiastic spirit that will dare all to spread the Gospel, though he is evidently not at one with it. But he points to many instances in which the missionaries have quite unnecessarily flung themselves against the ordinary customs and ideals of the Chinese people, and some of his statements show the pioneers of the Cross in anything but a lowly and Christian mood. The article serves to bring home to the reader a sense of the great problem which lies before the world, west and east, in regard to this race, upon whom so many injuries have been inflicted in the name of civilisation. Professor Mahaffy writes with the gloomiest forebodings respecting the decay of the Protestant squirearchy in Ireland. Dr. Guinness Rogers sketches the condition and progress of "Dissent in the Victorian Era," and naturally claims that the recent drawing together of Evangelical Nonconformists into the Free Church Council is a symptom fraught with great possibilities. There are three other articles of special attractiveness, for us—namely, the Rev. E. Ledger's on "The Recent New Star in Perseus," written rather for people who want their science in the most elementary form; "The Cause of the Children," a defence of School Board education by the Countess of Warwick; and Mr. Herbert Paul's sketch of the late Bishop Creighton.

The *Contemporary* presents fewer items calling for mention here. An anonymous article laudatory of Lord Rosebery's foreign policy opens the Review—the author's name might, or might not, lend weight to his view. Mr. R. E. Hughes gives a careful and instructive comparison of German and English schools, and his article is well worth the attention of parents and teachers. The Rev. D. S. Cairns, in giving the second part of his essay on "Christianity and Public Life," insists on interpreting the apocalyptic passages in the New Testament as symbolising a future age of social progress and regeneration; and he will not concede that the "prophecies" alluded to are either pointed at a "spiritual" kingdom, as some interpret, or are to be regarded as the glow through Christian media of Jewish Messianic hopes and expectations, now of historic interest merely. A very pressing problem is dealt with in the Rev. J. T. Darragh's article on the "Liquor Trade in the Transvaal." He advocates state monopoly in drink.

The *Monthly Review* is eminently readable, but of general interest rather than in our special line. Mr. J. B. C. Kershaw analyses the now dead Education Bill, especially as regards technical education. He finds it a good Bill, and supposes that most people unconnected with existing institutions (*e.g.* School Boards) would vote for it. Possibly; but do we really think that experience in connection with education is a disqualification for judging an Education Bill?

WILLASTON SCHOOL.

SPEECH DAY.

THE first year's work of Willaston School, Nantwich, founded by the late Philip Barker, was happily celebrated on Friday, July 4, which was a glorious summer day. A goodly company of visitors gathered together, in response to the invitation of the Governors and Head-master, and saw the new school-buildings with all their admirable arrangements and the beautiful grounds under the pleasantest conditions.

At the time of the stone-laying by Sir John Brunner, in September, 1899, we published a drawing of the proposed new buildings, and the general aspect of the completed structure (in which Mr. Barker's former residence, in the midst of its grounds, remains as the Head-master's house) more than fulfils the promise of the plans. There is ample room for extension and further equipment as the school grows. A school chapel has yet to be built, and at present the carpenters' benches occupy one end of the fine gymnasium until a separate workshop is built. The Head-master spoke also of the need of further provision for science teaching; and while the Nantwich brine swimming-bath is now reserved for the boys for two hours a week, he also dreams of a swimming-bath for the school; but yet one may say that for a beginning the school is very completely furnished. The buildings, and the cricket and football fields may be seen from the train, on the right of the line between Crewe and Nantwich.

Speech Day on Friday week was devoted to an inspection of the School, before and after a meeting, held in the gymnasium, at which addresses were given by the Rev. S. A. Steinthal, Chairman of the Governors, and Mr. Guy Lewis, M.A., the Head-master. Mr. Lewis explained that in the first year it had been thought best not to ask the boys to take any active part in the proceedings, but that in future they would naturally add to the interest and pleasure of the occasion by contributing perhaps dramatic representations, and certainly recitations and music.

Among those present were, in addition to the Chairman and Head-master, the Revs. Dr. Vance Smith, H. E. Dowson, J. E. Odgers, P. M. Higginson, H. Gow, W. H. Drummond, A. Bennett, E. A. Maley, W. F. Turland, J. Lloyd Jones, and V. D. Davis; Messrs. C. S. Roundell, W. Colfox, D. Martineau, W. Long, Charles W. Jones, G. H. Leigh, F. Monks, A. W. Worthington, Russell Scott, J. H. Brooks, H. P. Greg, G. W. R. Wood, John Harwood, J. W. Beaumont, Richard D. Holt, and C. Sydney Jones; also the assistant masters, the Rev. J. H. Woods, M.A., Mr. H. L. Jones, B.A., and Mr. A. D. Tobler and the boys. Letters of regret for absence had been received from the Earl of Carlisle, Mr. Justice Wills, Sir John Brunner, Sir Edwin and Lady Durning-Lawrence, Sir Thomas and Lady Frost, the Misses Martineau, Messrs. W. Rathbone, D. Ainsworth, J. Allanson Picton, and others.

The CHAIRMAN, in the course of his address, said that they had undertaken a great task in starting a new public school. It was a daring thing to do, justified only by the special aim they had in view. He hoped that a tradition would grow up round the place which would give to Willaston an honourable name among public schools. The peculiarity of their

trust would not, he feared, add to the popularity of the school in the world at large. Their aim was not only to give a thorough intellectual and moral training, but also to train the spiritual and religious nature on principles not recognised in other public schools. Other schools were connected with the Church of England or some special religious denomination, but Willaston was founded on a broader basis. Its aim was to give religious teaching without any test implied or demanded from scholar or teacher. It is hoped that the boys would gain a thorough knowledge of the Bible, and that the first elements of religious life and of a devout spirit would be nurtured in them, without any indoctrination in the tenets of a particular sect. There had been schools before with such an ideal; but private schools could not last or found a tradition of training, as could be done by a public school with a strong foundation; and that was what they hoped from Willaston. Mr. Barker had laid a good foundation, but for the buildings and other preparations they had been obliged to encroach on the funds he had left, and they had to appeal for further subscriptions. Over £10,000 had been given, and the Governors were now asking for another £10,000 to complete the endowment of the school. In conclusion, Mr. Steinthal spoke of the character of the training they hoped to give, both on the classical and the modern side, emphasising the need of general culture for commercial as for professional life, and expressed the Governors' sense of good fortune in the teaching staff they had secured, in which various training schools were happily represented.

The HEAD-MASTER then gave an address in which he first drew the attention of the visitors to a number of special points in the equipment of the school, and told of the experience of the first year of work, and then spoke at length of the general aims and ideal of the school. This latter part of the address we are happy to be able to append in full. Willaston, he said, had been dedicated at the stone-laying twenty-two months ago to the pursuit of learning and the service of truth. They had issued a plain unvarnished prospectus, but they might claim to have started with a complete educational and domestic equipment. They had twenty-seven boys on their roll, but two had been absent through illness, and twenty-five had been their effective strength. They were prepared for twice that number, and had four resident and five visiting masters. He spoke very warmly of the services of the resident masters, of whom Mr. Woods, the mathematical master, had charge also of the religious ministrations on week-days and Sundays. Mr. Jones, who was an accomplished musician, had already achieved admirable results in their congregational singing, and in the winter months music was a regular part of their school life. Mr. Jones has also been largely responsible for the discipline of the school and had charge of the athletics. If as a large family or social organism they had worked through the first two terms without friction it was due to him, and in the gymnasium and the playing fields they also had good results to show, promising to hold their own against the old-established schools of the country. In science teaching they had begun with physics and botany. Mr. Tobler, of Berne University, who was to teach French and German on the conversational system, had also shown great capacity in quickening the interest of the boys in nature, and in the large upper room devoted to the botany class were to be seen collections of plants made by the boys, which were well worth inspection. Practical gardening was also a regular part of the school work, and each boy had his own allotment, in which the results of trained teaching and diligent care can be seen.

As to the arrangements of the school Mr. Lewis called attention to the fine set of class-rooms, light and airy and all on the west front, so that the boys could have the right light on their work. The library was a beautiful room, where the boys had immediate access to the books; the management was entirely in their hands, and its good order was greatly to be commended. The dining-hall was also a feature in the school, appealing to the æsthetic sense. The dormitories were on the open system, with no vestige of cubicles. He spoke warmly of the great energy, high character and enthusiasm of Miss Wicksteed, the matron. The head-master's enthusiasm both for the work and the play of the school evoked a hearty response from the audience, and not least from the boys who occupied the long line of the carpenters' benches at the end of the gymnasium; it augured well for the future of the school.

THE HEAD-MASTER'S IDEALS.

Having spoken, as above described, of the arrangements and work of the school, Mr. Lewis proceeded:—

It would not be fair to allow you to disperse without alluding to one or two of the general considerations that guide us in arranging the work here. It is, firstly, our duty to turn out good citizens. Survey the state of the country from whatever political point of view you may, you will all agree that England still has need of men who will bring to the consideration of public affairs freshness of judgment, high moral tone, and sincere desire to cherish the permanent elements in our national character and civilisation. For a supply of such men the country is entitled to look to the public schools. We are conscious of our duty in this respect. Our boys are drawn from families, and our school is administered by men and has received the support of men who have rendered splendid services to their municipalities and to the state. We have to send out into the world boys who will, in their turn, be capable of such service. So the school must be impressed upon the boys as an organism, something more than an aggregate of individuals as an organism making a first charge on the wisdom and devotion and energy of its members. Happily, I can say that something of this kind has already been done. Already the school idea is evolving, and traditions are accumulating. The idea has been rapidly seized by the boys, and they have already a sense of the school as a corporation, with its differentiation of rank, its diverse allotment of tasks, and the moral obligation of the ideal it embodies.

Secondly, we think a boy properly educated at school should on leaving automatically enter the Freemasonry of culture wherever it exists. He should have ability to decide what is best in society and desire to cleave to it, and for the freshness and purity of his own mind he should be welcome as an acolyte therein. He should not be a creature without intellectual aim, prone to degenerate public amusements. It is not a question of small fossil coteries where, as Byron said, "pedantry gulls folly" and men talk the jargon of the arts. When Ben Jonson wrote the laws for the Apollo Tavern, he inscribed on the Tables "Eruditi, urbani, hilares, honesti adsciscuntor." I think when a boy leaves school he should have his mind steadfastly set in one direction and draw where learned wit and honourable gaiety abound.

Further, it is our duty to cultivate the intellectual appreciations as a resource for a man in middle life and in declining years. I know the fascination of professional and commercial life, their first ardors and the enthusiasm of acquisition. But there comes a time when the marrow cools. The cares of the world and the deceitfulness of riches appear, and often the man turns in upon himself and the resources of his mind to save himself from staleness and despair. We ought to look forward against such a time as that, and instead of being purely materialistic in our aims we should cherish the æsthetic and artistic feelings of the human heart.

Lastly, we have to equip our boys for a particular career. But how far can we go in this direction? We mean only that for the last two years a boy is at school he should know exactly what aim in life he has in view, and an equally clear grasp of the means by which he is to realise the end. If he is destined for a profession he should be properly impressed with its dignity, he should know the qualifications that will be demanded of him, and the nature of the tests to which he must submit. If he is for commerce he must have some insight into the economic and social conditions of his time, and the place occupied by producer, distributor, consumer in the complex fabric of the modern state. If he is to enter a manufactory or engineering works where the forces of Nature are manipulated for the service of man, he should know what the forces of Nature are, and the various ways in which human wit have made them subservient to human needs. This may seem an unambitious programme, especially to those who have the siren song of technical education ringing in their ears, and have forgotten to tie themselves to the mast. As schoolmasters we are ever met with a demand to "specialise" the boys entrusted to our care. I am afraid of this state of things. For the juvenile and undeveloped intellect specialisation is sterilisation. Of course the attack has been focussed on the dead languages. Greek has gone the primrose way, and Latin seems doomed. I do not now deplore the annual diminution in the number of those who study Latin and Greek to acquire their literatures as an intellectual possession. If I felt that the parent who asks for his boy not yet fourteen to abandon Latin and take up German had Lessing's "Laocoon," or Goethe's "Faust" in his mind's eye, I would not deplore it at all. But I have not that consolation. I only feel that years that might have been given to general intellectual training are being subtracted for narrower purposes. It will be an evil day when the mechanical subjects displace in the curriculum of boys under seventeen the stricter studies which, if they did not

yield a gaudy measurable result, enforced consecutive analytical thought, close concentrated attention and alert wary going, while they purified and perpetuated the canon of taste.

This seems reactionary, but we are not among those who wish "the dust on antique time to be unswept." We have the broadest aims. As schoolmasters we have taken for our motto the Roman poet's saying, "Homo sum: humani nihil a me alienum puto." We are men and we think nothing in human nature outside the scope of our work. We want to be of practical and efficient help to the boys in all their activities throughout the day. I simply ask that you should leave us the time in which to perform our proper functions, to enlarge the understanding, to kindle the imagination, to refine the taste and fix the mind upon essential things.

At the conclusion of the meeting tea was served in the dining-hall.

SOUTHERN UNITARIAN ASSOCIATION CENTENARY MEETINGS.

THE centenary of this Association was celebrated on Tuesday, July 2, at Newport, I.W. The proceedings began with luncheon in the Masonic Hall. Mr. J. Cogan Conway (President) presided, and the company included the Rev. C. C. Coe (Bournemouth), T. Lloyd Thomas (Nottingham), F. W. Stanley, H. S. Solly (Bridport), E. C. Bennett (Southampton), C. A. Hoddinott (Chichester), E. S. Anthony (Poole), C. E. Pike (Newport), Dr. Cunningham Brown, Messrs. Isaacs (Bournemouth), T. Bond (Portsmouth), H. Blessley, F. Pinnock, J. G. Pinnock, F. E. Whitcher, Mesdames Leslie Chatfeild-Clarke, Solly, Shepard, Misses Clarke, Spencer, Carter, Evelegh and E. A. Evelegh, Pinnock and M. A. Pinnock, Minns, and Pike.

The toast of "The King and Royal Family" having been honoured, the PRESIDENT proposed "The British and Foreign Unitarian Association," which, he said, was worthy of all support.

The Rev. F. W. STANLEY responding conveyed the good wishes of the Central Association for their friends in the South.

The Rev. C. E. PIKE proposed "The Southern Association," which was founded at Newport, July 23, 1801. On June 28, 1815, the Southern Association Fund was founded; and the Southern Unitarian Society, which was founded for the diffusion of literature, was subsequently amalgamated with the former. Responses to the toast were made by Mr. COGAN CONWAY, Miss SPENCER, Mr. H. BLESSLEY, and Mr. F. PINNOCK. "The Western Union" was similarly honoured, on the proposal of the Rev. E. S. ANTHONY, and the Rev. H. S. SOLLY responded. "The Hosts" and "The Press" were also toasted.

ANNUAL REPORT.

At the business meeting which followed, Mr. F. PINNOCK (hon. sec.) read the annual report, which, after expressing thankfulness for a century of good work by the Association, referred to the death of Queen Victoria, and proceeded:—

Saddened as our nation has been by the events of one of the most terrible and disastrous wars in which our country has ever been engaged, it will surely be the hope and prayer of this Association that the reign of our present illustrious Sovereign may be brightened by the return of the blessings of peace; that the principles so long cherished and fearlessly advocated by this Association and all other Unitarian Associations may be still further advanced; that the great cause of education and the pursuit of peaceful industries may receive still greater encouragement; and that the great principle of the brotherhood of man may be not simply a high ideal, but to a larger extent become a glorious reality.

The Twentieth Century Fund had reached £1,070, which was now invested. The retirement of Mr. H. Blessley from the hon. secretaryship, which he had held for eighteen years, had been accepted with much regret. Regretful mention is made also of the death of Mrs. T. Chatfeild Clarke, a kind and generous helper of the cause. The reports of the congregations were in the main encouraging, but the Weymouth movement has been given up for the present. A week's special "Mission" has been arranged to be held in the autumn at Southampton.

Miss SPENCER read the Treasurer's report, which showed an income of £252, and a balance in hand of £47. Reports on Sunday-school work, Postal Mission, and from the Advisory Committee, were also presented and adopted. The officers were re-appointed for the ensuing year, with the substitution of Mr. F. Pinnock as Secretary in place of Mr. H. Blessley, who becomes a Vice-President.

It was resolved that a public meeting should be held, when convenient, on the occasion of the quarterly meetings of the Executive Committee.

A discussion took place on a proposal by the Rev. E. S. ANTHONY to reconstitute the Association as a "Union of Unitarian and Free Christian Churches"; ultimately the matter was referred to the Committee to consider and report.

The Rev. W. J. JUPP (formerly minister at Newport) said:—For 100 years that Association had stood for something very precious. In Palestine, the land from which the highest inspiration had come, he went about feeling the source of inspiration had gone; it was exceedingly depressing, but those ideas and principles, for which the prophet of Nazareth lived and died, were in the world still. One felt in coming back to the land which is now seeking to translate into actual life the great facts which the prophets were inspired to teach, that they should endeavour to get at the real truth of the words of Jesus. The feeling of of perfect trust in a supreme power, and a living sympathy with every member of the human family made them one with men apart from their creeds. They had an indifference to mere wealth for the sake of a luxurious life. They must be faithful to the ideals of Jesus. If the nation as a whole were not, England would certainly decline. As Unitarians they lived for the highest things the human mind could grasp or the heart could love.

Tea was provided in the schoolroom, to which a goodly number sat down, and a religious service was held in the evening, an eloquent sermon being preached by the Rev. J. M. LLOYD THOMAS, of Nottingham.

PRESBYTERIAN COLLEGE, CARMARTHEN.

ANNUAL SPEECH-DAY.

THE annual prize-giving took place on Friday, June 29, at the Presbyterian College, Carmarthen, in the presence of a numerous gathering. The deputation from the Presbyterian Board consisted of Messrs. G. H. Clennell (secretary), Frank Preston, Harold Baily, the Rev. R. H. U. Bloor, B.A., and the Rev. G. D. Hicks, M.A., Ph.D., the three latter of whom also officiated as examiners, in conjunction with Mr. Talfourd Ely, M.A., of Lendon, and the Rev. Philemon Moore, B.A., of Strasburg, a former professor of the Presbyterian College. The Rev. Dr. Hicks presided.

The CHAIRMAN, in an eloquent address, congratulated the college on a good year's work, and conveyed the sincere gratitude of the Presbyterian Board to the Principal and Professors for their untiring devotion. After offering some remarks on the papers he had examined, Dr. Hicks proceeded to emphasise the privilege of study in such a college, and urged the students who would still remain to make the best use of this golden opportunity. He pointed to the career of the late accomplished scholar and scientific investigator, Viriamu Jones, the first Vice-Chancellor of the infant Welsh University, who, though of humblest birth, had already at forty-five won a high position. They could not all claim his genius, but they might emulate his zeal.

Addressing the students who were leaving College, Dr. Hicks said:—You are entering upon your calling at a critical period of our country's history. We stand, so to speak, at the present moment, at a parting of the ways, on the confines of two worlds, one dead, the other waiting to be born. It is hardly possible as yet to predict the course of coming events, or to discern how the incipient forces, now emerging into prominence, will ultimately shape themselves. So far as we, who are in the midst of the movement, can decipher it, there would seem to be a sharper division between two great epochs of time than is usually the case. The nineteenth century has passed away, and carried off with it most of the personalities whose exertions and ideals have made it for ever memorable. Hardly a commanding voice is left—hardly a single figure of such pre-eminence and authority as naturally to take the lead in the onward march of civilisation. "A common greyness silvers everything; all in the twilight, you and I alike." And the consequence is that these are not heroic days; they are the days of the so-called "practical men," when great ideas are at a discount, and merely commercial aims absorb the interests and minds of our citizens. It is not so much an age of doubt; I sometimes almost wish it were. I certainly wisb that we had still the strong, manly criticism of a Huxley or a Tyndall to face, for that would at least, awaken us from our lethargy, and compel us to bring all our powers of reason to bear in order to maintain and fortify the religious principles for which we stand. No, ours is not an age of honest doubt; it is, for the most part, too languid to be that. Such negative criticism as is current amongst us is too faint-hearted and weak to trouble us over much; it is not penetrating enough to drive us back upon ourselves, and to

force us to realise the inner strength of those primary truths which are the ground and basis of our Christianity. In large measure, the people of our time are too indifferent, too careless in regard to spiritual themes either to believe or to disbelieve strongly; and are content to pass through life without coming into serious contact with spiritual problems at all. This makes, of course, the position of the Christian Ministry all the more difficult, all the more arduous; but it only increases and intensifies, surely, the need to which he has to minister. For, in such a state of things, it is his business to awaken his fellow-men to a sense of the nobility and grandeur of the spiritual side of life; to call forth the yearning for those loftier and purer ideals, which give to manhood's nature all its worth and value. In such a period of transition as I have indicated, one important part, at all events, of the religious teacher's function is to prepare the way for the next great step in the history of our civilisation. He has to keep the torch of spiritual interest alight, so to speak, in the midst of mediocrity, until the man of genius shall arise, who will interpret the new ideals for the coming century, and enable us humbler workers in the vineyard to see and to realise them distinctly. Then, once more, we shall advance swiftly forward; then we shall, I hope, all of us become enthusiastic in view of the promise that lies before our humanity. Some of you quoted for me the well-known maxim of Carlyle, that the history of the world is the biography of its great men. Yes, to a large extent, that is so; but it is also true that part of that history is made up of the biographies of its lesser inmates, and that you and I can contribute our little mite to its progress. From our experience of human evolution, we may rest assured that the new leader will appear when the world is ready for him; but, in the meantime, in a season of dulness and sterility, we have simply to be true and faithful, and to do our best to keep the souls of men alert for the message of the future prophet, when he shall arise. For in this, as in most other things, the law holds good that the demand creates the supply; and when men and women begin to call for a God-inspired leader, he will come. How, then, shall we best fulfil a mission of this kind? We shall never do it by appealing simply to the feelings and emotions and sentiments of men. The hearts of men need, indeed, to be touched, and one object of our preaching is certainly to arouse the affections and sympathies of our hearers for all that is good and beautiful and true. But even in order to do that, we must know and understand and appreciate these things; we must think about them, we must take the trouble and pains to find out the grounds on which they rest, we must see for ourselves the reasons why they are good and beautiful and true. There is no other means by which the life of a Christian minister can be either satisfying to himself or serviceable to others. As theologians, we believe that the physical universe, and human life, and human society express and reveal the working of that mighty Spirit, Who is the Mind of nature and the Father of men. And when we remember what the century has been that expired last year—that it included the scientific labours of a Faraday, a Herschel, and a Darwin; that amongst its products were the great literary monuments of a Wordsworth and a Coleridge, a Tennyson and a Browning, a Carlyle and a Ruskin; that it numbered amongst its social workers a Cobden and a Bright and a Gladstone; that amongst its divines, it reckoned a Newman, a Pusey, a Caird, and a Martineau—we must own it to be a simple absurdity to imagine that, with the scope of nature and history and life enriched and expanded for us, as by these minds it has been, the field of theology can remain what it was, or be for us the narrow and confined region it sometimes appeared to our forefathers. We at least, as religious teachers, must enter into this great inheritance; we at least must endeavour to share in the fruits of intellectual conquest already won for our race. In our time especially, the yoke of God's service is not to be assumed on lighter terms than these. Now, it has been the aim and object of the College in which you have spent the last three years, to put into your hands the means by which you may be enabled to make these higher gifts of culture part and parcel of the things you love and cherish and live for; part and parcel of the equipment by which you may aid and elevate and ennoble the lives of your fellow-men. I know it is often the custom to explain the want of glow that is sometimes manifested by an educated preacher, through the suggestion that his preparatory studies have deadened and damped out his native fire. If any one will show me a single instance in which fervour has been quenched by culture, and he who might have been the prophet has been converted into the dull pedant, then I will recognise the force of the plea. But we may be pretty confident no such instance will be forthcoming. Often have I known of cases in which too little light has made of men, who once were bright and interesting, dreary and monotonous preachers, but never have I known of men, whose minds were continually open to fresh and new intellectual influences, becoming less effective men in the pulpit thereby. In bidding you, then, on behalf of the College, farewell, and in wishing you a hearty god-speed in the departments of labour you are about to enter, my heart's desire and prayer for you is that, wherever you may be, you may still remain students in the best sense of that word, students of this great Universe of God; that you may be constantly rewarded in your efforts to lead others to appreciate that universe, and to live in the way in which they can appreciate it; and that, in your various centres of activity, you may often think with love and affection of the little College that sent you out on your life's journey, and of the teachers who have been devoting thought and toil and endeavour to make you men of whom they could be proud.

Mr. HAROLD BAILY (Examiner in Literature), the Rev. R. H. U. BLOOR (Examiner in Ecclesiastical History and other subjects), and Mr. FRANK PRESTON having also spoken, Mr. G. H. CLENNELL, secretary of the Presbyterian Board, read the following letter from the Rev. T. L. Marshall, his predecessor in that office during many years:—

The old Secretary of the Presbyterian Board sends his affectionate greeting to his dear friends, the ministers of Carmarthen and the neighbourhood and all the former students and others—by no means forgetting the ladies also—whom he addressed with so much pleasure for so many successive years at the annual examinations. He hears with much gratification accounts of the increasing prosperity of the dear old college and desires to express his warm interest in the present students although unknown to him. Welsh students have generally been distinguished for their love of learning and their unselfish devotion to the work of their Great Master; and the old secretary desires to express the earnest hope that they fully appreciate the advantages they enjoy and will do their best to perpetuate and, if possible, increase the reputation of their Alma Mater. Semper Floreat!

T. L. MARSHALL.

Midsummer, 1901.

Mr. TALFOURD ELY (Examiner in Classics) and the Rev. PHILEMON MOORE (Examiner in the New Testament, &c.), having also given addresses, Principal EVANS read the prize list, and leaving certificates were given to seven students, with a certificate of honour to another.

Further addresses were given by Professor JONES, Professor WEATHERALL, the Revs. W. C. JENKINS, W. S. JONES, and L. JAMES; the last moving a resolution of greeting to the Rev. T. L. Marshall and thanks for his message. This was carried with acclamation, and the meeting closed with prayer.

THE MISSIONARY CONFERENCE.

THE Missionary Conference had its annual meetings in the Memorial Hall, Manchester, under the presidency of the Rev. CHARLES ROPER, B.A., on Thursday, July 4. A "Communion Service" was conducted at 10 A.M., by the Revs. G. A. Payne and J. M. Bass, M.A., and a "Devotional Service" at 10.30 A.M., by the President. The business meeting commenced at 11 A.M., when the President delivered an address, in which he emphasised the relation between belief and character, and contended that the true Unitarian must be tremendously in earnest about the conversion of other men to his way of thinking.

It was announced by the SECRETARY that arrangements were being made for religious services being held at Ramsay, I.O.M., and Colwyn Bay, during July and August. For this purpose The Palace had been secured at Ramsay, and the Pier Pavilion at Colwyn Bay. There was a strong feeling that the missionary spirit must be kept alive, and that the religious needs of our friends who spend their holidays in these seaside resorts must not be overlooked.

In the afternoon a paper on "Missionary Methods" was read by the Rev. W. C. HALL, M.A. It dealt with the difficulties of establishing new causes, and advocated a whole-hearted support being given to those engaged in the work.

A discussion was opened by the Rev. J. A. PEARSON, in which a number of members took part.

The members had tea together, and afterwards spent a very pleasant social evening under the chairmanship of the Rev. CHARLES ROPER.

The President for 1901-2 is the Rev. Henry Eachus, of Coseley, who has been a member of the Conference since its inception.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

The Inquirer.

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LONDON, JULY 13, 1901.

TOLSTOY'S REPLY.

THE fine art of excommunication has gone. It began to perish when the *ars artium*—printing—was invented. Time was when heresy could be silenced with the death of him who gave it a voice. But print is the magic trumpet that not only carries a man's word far and wide, but that goes on sounding after the speaker himself has vanished. The crude coercion of the axe and stake tried hard to overcome this mysterious ally of all utterance, be it false or true. Men burned the book as well as the writer, with but indifferent success at the best. A few notable volumes appear to have been destroyed beyond recall. But even in such cases some waft of the thoughts has always got into the air. Or shall we say that, having gone up ELIJAH-like in a chariot of fire, they have come back in due time to be forerunners of the better age?

In the case of TOLSTOY whose "excommunication" was long expected and yet thought impossible—such pride we thought must be felt by all Russians in their greatest writer—the failure of the would-be ecclesiastic artists is complete. In his "Reply" (which may be had of the Free Age Press, Christchurch, Hants, price three-halfpence, post free), the brilliant realist gently taunts his priestly enemies with their inadequacy to the part they aspire to play. Indeed, if they meant to cut him off there was a prescribed way, as of course they knew well. But they chose a milder form, and no doubt it should be counted to them for righteousness; for though it is not in full accordance with discipline, the modifications appear to be due to kindly feeling and reluctance in proceeding to extremities. But, mild or ruthless in carrying out their policy, they have committed the oft-repeated mistake of making a martyr of the heretic.

They seem, according to his own statements, greatly to have over-rated the extent of his influence with his countrymen. He says: "I am well aware that there are in Russia hardly a hundred individuals who share my views." The circulation of his writings about religion is, he declares, insignificant in his own country. The censor does his work but too well. But coercionists are ever cowardly. In Russia, as elsewhere, the powers that make against liberty are the real slaves. One bold utterance in the name of freedom is echoed in their imagination till they tremble as if surrounded by a host of foes. Then they lose their shrewdness, and give the man they wish to silence the best of opportunities of being heard. How it may be in Russia, we do not know; but we in England have long understood the value to a cause of a little persecution. Some have been known to sigh for a new martyr-age for Unitarians. "If we could only have one burnt, now!" some ardent people have said, without naming which one.

But certainly TOLSTOY'S heresies will have a capital chance of being read in this country, thanks to the excommunicators; and presumably Western Europe generally as well as America and the Colonies will share the same advantages in this respect. So wide-sounding is this magician's trumpet; its notes circle the globe. Let them sound on. If there be falseness in them, the modern *orbis terrarum*, no longer the private enclosure of any sect or party, will rightly judge and condemn them. But if there be truth, some other systems of theology beside that of "the Holy Oriental Orthodox Catholic Apostolic Church" must reckon with it.

We commend this remarkable utterance to our readers. They will, if wise, seek to read it dispassionately, neither yielding too much to such prepossessions as sympathy with an injured old man may create, nor on the other hand allowing themselves to be provoked by passages that may challenge convictions long held dear. But while considering the words as candidly as possible, it will not be improper to remember that, fallible as TOLSTOY is, and chargeable with extreme or narrow views, in some respects or many, he is really the greatest living writer in his way. He is a man whose life is known and whose temperament and conduct suggest rather the case of the world's saintliest ones than any lesser men. He stands, too, at the edge where time melts into eternity. Such a man's words should be worth hearing.

And this, amongst other things, TOLSTOY says, not only to his excommunicators, but to all his brethren in and out of the Churches :—

It is further said that I "repudiate God worshipped in the Holy Trinity as Creator and Guardian of the universe, that I renounce the Lord Jesus Christ, Godman, Redeemer and Saviour of the world, Who has suffered for the sake of us men and our salvation, and risen from the dead, that I repudiate the immaculate conception of Christ the Lord and the virginity of Mary before and after His birth." That I repudiate the incomprehensible Trinity and the fable about the fall of the first man, which has no meaning at the present time, the sacrilegious story about a God born of a Virgin, and redeeming the human race—this is quite true. But God—a Spirit, God—Love, the only God, Source of all—I not only do not repudiate, I recognise nothing else as really existing except God; and the whole meaning of life I see only in the fulfilment of the Will of God as expressed in the Christian teaching.

It is again said: "He does not recognise future life and retribution." If one understands future life in the sense of the Second Advent, of hell with its eternal torments and devils, and of Paradise with its eternal bliss, then it is perfectly correct that I do not recognise such a future life. But eternal life and retribution here and everywhere, now and always, I recognise to such an extent that, standing as I am at my age on the border of the grave, I often have to exert an effort not to desire bodily death—*i.e.*, birth to a new life. And I believe that every righteous act increases the true welfare of my eternal life, and that every evil act diminishes that welfare.

. . . . . .

I believe in this: I believe in God, whom I comprehend as Spirit, as Love, as the Source of all. I believe that He is in me and I in Him. I believe that the Will of God is the most clearly and comprehensively expressed in the teaching of the man Christ, to regard whom as God, and to pray to whom, I deem the greatest blasphemy. I believe that the true welfare of man is in the fulfilment of the Will of God; and that His will consists in that men should love each other, and should, therefore, behave towards others as they desire that others should behave with them; as it is said in the Gospels, "in this is contained all the law and the prophets." I believe that the meaning of the life of every man, therefore, lies only in the increase of love in oneself; that this increase of love leads the individual man in this life towards greater and greater welfare; that after death it gives the greater welfare the more love there be in man; and that, at the same time, more than anything else, it contributes to the establishment of the Kingdom of God on earth—*i.e.*, to an order of life where the discord, deceit, and violence which now reign will be replaced by free agreement, truth, and brotherly love between men. I believe that for the development of Love there is but one means—prayer, not public prayer in churches, which was expressly forbidden by Christ (Matt. vi. 5-13); but the prayer, an example of which is given by Christ, solitary prayer, consisting in the re-establishment and strengthening in one's consciousness of the meaning of one's life and of one's dependence solely upon the Will of God.

Brave and truly venerable man! Whatever judgment is passed on points of theory all lovers of righteousness and freedom will rejoice in him.

WORDSWORTH'S IDEALS AND THE NINETEENTH CENTURY.

BY THE REV. PHILIP H. WICKSTEED, M.A.*

No doubt many of my hearers have asked themselves what Wordsworth has to do with the occasion that has drawn us together. My own answer to the question rests on a deep conviction that his was the strongest and most characteristic English voice heard in the nineteenth century; that it is in his words that the conscious or unconscious ideals of England are most clearly formulated; that it is by the measure of her conformity to his demands that the success or failure, the fidelity or apostasy, of England is best to be measured. His most characteristic utterances date from the very end of the eighteenth century, or the early decades —some would say the first decade—of the nineteenth century, and it is hardly too much to say that it was only at the end of that century that England fully realised Wordsworth and discovered the all-penetrating and transforming influence which he had exercised upon her spiritual life during the whole of its course. In our spiritual attitude towards nature, our fundamental conception of human relations and our resultant social and religious ideals we are nearer to Wordsworth than his contemporaries were. And as to our conception of the significance, the privileges and the obligations of nationality, many of us feel that our hope lies in a return in the beginning of the twentieth century to the note struck by Wordsworth early in the nineteenth.

Nature, Society, Nationality, then, are the three great conceptions as to which I would endeavour to give some account of Wordsworth's teaching with reference to the century through which we have just passed.

Any review of the nineteenth century seems naturally to start from the French Revolution, and the critical importance of the French Revolution in Wordsworth's own development has been very generally recognised, though perhaps the full scope and nature of that influence has not always been realised. Wordsworth's life in Cumberland, at Cambridge, and in London had given him abundance and variety of vital experiences, but had not brought him to reflect on life as a whole, either in its personal or its social aspects; and though he had always taken a vivid interest in man, whether in the spaciousness and dignity of the open-air life of the dalesman—

> A freeman, wedded to his life of hope
> And hazard, and hard labour interchanged
> With that majestic indolence so dear
> To native man—

or in the "gay confusion" and the naïve self-importance and trifling of undergraduate life at the University, or in the huge mysterious massiveness of the crowded streams of humanity in London with its sense of "Power growing under weight," yet still his experience of man had impressed him less than his experience of nature.

The terrific upheaval of the French Revolution, which presented him with its ready-made solutions of the problems of human existence, first raised those problems themselves into conscious prominence in his mind.

This explains why the ardour of the Revolution was so slow to take hold of him. No sense of social need had prepared him for it. But it explains also the profound and abiding nature of the influence which the French Revolution came ultimately to exercise upon him; for it had waked in him the social sense, and he owed to it not only a more or less illusory set of solutions, but his very knowledge and sense of the social problem itself. How to make "the joy of one the joy of tens of millions" was this problem, the contemporaneous formulating and solution of which he seemed to witness as he saw

> France standing on the top of golden hours,
> And human nature seeming born again,

when

> A homeless sound of joy was in the sky.
> From hour to hour the antiquated earth
> Beat like the heart of man.

From this hour of glorious illusion—

> Bliss was it in that dawn to be alive,
> But to be young was very Heaven—

there was a long and terrible awakening. Wordsworth had been lifted high above the earth into a land of imaginary supramundane glories for which, nevertheless, he seemed at the moment to have the tangible guarantee of actual earthly fact. From these heights he was dashed down. Bruised and groaning from the fall, he had to make what terms he could with the unvarnished reality of

> The very world, which is the world
> Of all of us—the place where, in the end,
> We find our happiness, or not at all.

The demands and the problems brought to self-conscious formulation by the delirium of the French Revolution remained, but the solutions had all been swept away.

The history of the catastrophe may be read in brief dramatic consecutiveness. Europe, including England, banded against the cause of humanity as represented by the French Revolutionists, roused Wordsworth's patriotic love of his country from its slumber of unconsciousness, and it woke with a cry of sharpest anguish. Not till then did he know how every fibre of his being was rooted in his native soil. And now the sense that his country was fighting against right and truth jarred and embittered his whole being:—

> A conflict of sensations without name
> Of which *he* only, who may love the sight
> Of a village steeple, as I do, can judge,
> When, in the congregation bending all
> To their great Father, prayers were offered up,
> Or praises for our country's victories;
> And, 'mid the simple worshippers, perchance
> I only, like an uninvited guest
> Whom no one owned, sat silent, shall I add,
> Fed on the day of vengeance yet to come.
> Oh! much have they to account for, who would tear,
> By violence, at one decisive rent,
> From the best youth in England their dear pride,
> Their joy, in England.

The sense of nationality, as one of the primary possessions of humanity, thus born in agony, took its permanent place in Wordsworth's conception of life. It was his firm conviction that if France had been allowed to work out her own fate, the nobler spirits amongst the revolutionists would have guided the affairs of the nation; but that the opposition of the European dynasties flung the power into the most reckless and unscrupulous hands. All the crimes of the blood-stained revolutionary leaders he laid to the account of Europe, and not least of England; whilst the outward perversion of the principles of the revolution, thus brought about, only flung him on a more passionate advocacy of their inherent power and beauty. When Robespierre fell and authority put on a milder aspect, but the golden age still seemed as far off as ever, the poet hardened in his intellectual defence of abstract principles which were all now left to him, and his whole emotional nature dried up. But to adore reason must ultimately lead to scepticism; and so it was with Wordsworth. He dragged all his moral convictions, all his emotional experiences, like criminals to the bar of reason, and finding how ill they could justify themselves there, he flung up moral questions as hopeless, and threw himself into the study of physical science, not out of love for it, but out of despair concerning all else. This was "the crisis of the strong disease"; but when we ask for an equally dramatic exposition of Wordsworth's return to moral and emotional sanity, or of the principles on which he reconstructed his conception of life and his hopes for humanity, we are naturally baffled. For the process by which a man loses his faith, or his convictions, is usually one of intellectual analysis which can be definitely communicated, and which we can follow with intelligent realisation even if it does not convince us. But the recovery of positive and vital relations with the world of nature, of man, and of God, is to a large extent a matter of incommunicable experience; and in the case now before us it must be gathered from the sympathetic study of the poet's whole life-work, and it cannot be recorded in a few pages of his autobiography. And, indeed, the discovery of this very fact, that reason must have experience to work upon if it is to construct anything, marks the first step in what we may call Wordsworth's recovery. He had been led to idolise reason more and more as the one and only source of conviction. Now he realised, largely under the influence of his sister Dorothy, that reason cannot create. It can only work on the material given by experience; and so the question that lies at the basis of all philosophies of life is, "How does life impress us? how do we see and feel it?" The man who wishes permanently to affect men's conceptions of life must enable them to see and feel life otherwise than they have hitherto done. The first question, then, that Wordsworth, beginning life again, must ask himself was the question how this world in which we live had as a matter of fact uttered itself to him. And the first question for us is: What is the relation between the actual impression, sensuous and spiritual, that the external universe made upon Wordsworth, and the sense for nature characteristic of the beginning and of the end of the nineteenth century? Fortunately, it is unnecessary to enter into detail on this subject. It is generally felt and recognised that Wordsworth, more than any other poet, felt nature in least and in greatest, in detail and collectively, as a Divine Presence.

> Far and wide the clouds were touched,
> And in their silent faces could be read
> Unutterable love. Sound needed none,
> Nor any voice of joy; his spirit drank

* An Address given to the International Council of Unitarian and other Religious Thinkers and Workers at Essex Hall, on Friday morning, May 31.

The spectacle: sensation, soul, and form,
All melted into him; they swallowed up
His animal being; in them did he live,
And by them did he live; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness and love!—(*Excursion.*)

And, again,

For I have learned
To look on nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,
Nor harsh, nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thoughts,
And rolls through all things.*
(*Tintern Abbey.*)

We are told by students of Wordsworth literature that though the Lyrical Ballads were received with varying praise and blame by the reviewers of the day and were not wholly unappreciated, not one single reviewer called attention to *Tintern Abbey*; but perhaps there are no lines in English literature which answer more perfectly to the religious consciousness of the end of the nineteenth century in the presence of nature than these. Wordsworth has given us a new sense, or, if he did not give it to us, he divined our possession of it and woke it into consciousness.

His theology, which was orthodox enough, may have been a prejudice, an unconscious conventional conformity, or a mature and reasoned conviction; but his direct religious sense of nature was something antecedent to reason. To communicate it to others is to awaken a potentiality into actuality, not to develop intellectual axioms into a system of thought and belief.

There was, indeed, a philosophical conviction that determined much of the tone of Wordsworth's utterances as to nature; but, after all, it affected his reflection upon his experiences rather than the vividness and intensity of the experiences themselves. The direct expression of this philosophical conception, when Wordsworth attempts it, is generally prosaic in the extreme; but its indirect flashes produce some of his sublimest poetry.

* The special tone of Wordsworth's nature-worship cannot be better illustrated than by a contrast between these well-known lines and a passage from a classical poet that corresponds to it almost word for word. Lucan's Cato, when declining to consult the oracle of Jupiter Ammon, pours contempt on the idea that God has concealed Himself behind the sands of the desert to whisper to a few pilgrims the open revelation of the universe:—

"The seat of God is there where earth and sea and air and sky and virtue are. Why do we seek the gods beyond. Whatsoever you see, wheresoever you go, is Jupiter."—*Pharsalia*, Bk. ix.

Note here with identity of phrase the absolute contrast of spirit. To Lucan the order of the universe is the impressive and all-present manifestation of God. To Wordsworth the beauty and the passion of nature live and breathe, and nature is not the universal seat of deity, but is herself the Divine Presence.

Essentially it amounts to no more than this: that the fundamental problem of philosophy, the relation of the mind of man to the world outside itself, is insoluble. Sometimes one and sometimes the other side of this relationship asserts itself exclusively. Now we are to find salvation in "a wise passiveness," are to understand that

Our meddling intellect
Misshapes the beauteous forms of things,

and are to aim only at seeing things as they are. And now we are to understand that "imagination" is a truly creative faculty, and that the reality is nothing but what we make it. It is not in the success of his attempts to reconcile these two ideas, but in the insight with which he embodies them severally that his greatness is shown. No man had a keener and healthier sense of externality than Wordsworth had, neither did any man more frequently or deeply realise that our only access to anything either material or spiritual outside ourselves is through our own internal faculties. And therefore every external revelation however august, every formulation of religious ideas however needful, is but an obscuration and a limitation of the primal facts of experience.

For I must tread on shadowy ground, must sink
Deep—and, aloft ascending, breathe in worlds
To which the heaven of heavens is but a veil,
All strength—all terror, single or in bands,
That ever was put forth in personal form—
Jehovah—with his thunder, and the choir
Of shouting Angels, and the empyreal thrones—
I pass them unalarmed. Not chaos, not
The darkest pit of lowest Erebus,
Nor aught of blinder vacancy, scooped out
By help of dreams—can breed such fear and awe
As fall upon us often when we look
Into our Minds, into the Mind of Man—
My haunt and the main region of my song.

When Wordsworth wrote these lines his least orthodox friends were scandalised by them, and he himself hardly knew what to make of them. At the end of the nineteenth century I read them to a friend from the Continent whose comment was to the effect: "I suppose they were written long ago; it does not need saying now."

The recognition that reason can only work upon experience, and that ultimate experience is to us ultimate fact, together with his own keen personal experience of the emotional significance of facts, qualifies what sometimes appears like Wordsworth's hostility to science. He who was

Contented to enjoy
What others understand,

who denounces those who "murder to dissect," cannot indeed be held up as in any sense representing the scientific spirit of inquiry that has so profoundly characterised the latter half of the nineteenth century. But nevertheless Wordsworth would have been one of the comparatively few men who could thoroughly understand the late Professor Clifford's "cosmic emotion" in its application to mathematical formulae and conceptions. Auguste Comte and William Wordsworth join hands with each other and with Clifford in their deep sense of the emotional significance of mathematical conceptions—

A pleasure quiet and profound, a sense
Of permanent and universal sway,
And paramount belief;

though I suppose of all the three Wordsworth alone could have added,

There recognised
A type, for finite natures, of the one
Supreme existence, the surpassing life
Which—to the boundaries of space and time,
Of melancholy space and doleful time,
Inferior and incapable of change,
Nor touched by witherings of passion—is,
And hath the name of God.

Verily the religion of science, the devout rapture of communion with and rest upon abstract Truth, was not wanting to this man.

And this leads us by an easy transition to Wordsworth's realism. He believed with unshaken faith that to see things truly is to see them beautifully, and that he who sees things truly and beautifully will be spontaneously and securely virtuous.* Hence duty and mathematics stand in close relation to each other†—a relation that has puzzled some of Wordsworth's ablest critics—for they stand for right action and right thinking, and truth and virtue are inseparable.

Of this faith
Never forsaken, that by acting well,
And understanding, I should learn to love
The end of life, and everything we know.

But we must not rest in the idea of duty as an external power or as the ultimate and highest motive. As long as self-sacrifice is self-sacrifice and not self-realisation, it is but a makeshift.

Denial and restraint I prize
No further than they breed a second Will more wise.

Spontaneity and divine enjoyment are the goal. And it is only needful for us to see ourselves as we are, and to feel our true relations to the world and to each other, in order to realise more than revolutionary, nay, more than Utopian ideals.

Beauty—a living presence of the earth,
Surpassing the most fair ideal forms
Which crafts of delicate spirits hath composed
From earth's materials—waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbour. Paradise, and groves
Elysian, fortunate fields—like those of old
Sought in the Atlantic Main—why should they be
A history only of departed things,
Or a mere fiction of what never was?
For the discerning intellect of man,
When wedded to this goodly universe
In love and holy passion, shall find these
A simple produce of the common day.
—I, long before the blissful hour arrives,
Would chant, in lonely peace, the spousal verse
Of this great consummation—and, by words
Which speak of nothing more than what we are,
Would I rouse the sensual from their sleep
Of Death, and win the vacant and the vain
To noble raptures.

But what of the rank and file of humanity? Is this vision of glory for them too? Have the lives lived in the rustic hovel or in the city slum only to be

* To console the afflicted; to add sunshine to daylight by making the happy happier; to teach the young, and the gracious of every age, to see, to think, to feel, and therefore to become more actively and securely virtuous.—*Wordsworth to Lady Beaumont.*

† But, by the storms of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists;—immutably survive,
For our support, the measures and the forms,
Which an abstract intelligence supplies,
Where Kingdom is, where time and space are not.

seen as they are in order to be beautiful? Passages too long to quote, in the Eighth and Ninth Books of the *Excursion*, show how deeply Wordsworth was sensible of the sordid and dehumanizing conditions under which a great part of humanity now lives. And as for sorrow he was under no illusions—

Such grateful haunts foregoing, if I oft
Must turn elsewhere—to travel near the tribes
And fellowships of men, and see ill sights
Of madding passions mutually inflamed;
Must hear humanity in fields and groves
Pipe solitary anguish; or must hang
Brooding above the fierce confederate storm
Of sorrow, barricadoed evermore
Within the walls of cities—may these sounds
Have their authentic comment, that even these
Hearing I be not downcast or forlorn.

What, then, is Wordsworth's "authentic comment"? Why are we not to be "downcast or forlorn"? This brings us back once more to our starting-point in the French Revolution. All revolutionary movements are directed against the institutions of society, and all of them are apt to confuse the effect of those institutions with the effect of more permanent and less modifiable conditions of human life, or factors of human nature. The collapse of his hopes based on the French Revolution brought Wordsworth to the conviction that no institutional changes could have supreme transforming power upon the state of man on earth; therefore the question of questions must be, What are the possibilities of those permanent inevitable relations which exist between man and man and between man and nature? There is much in the lot of man which may be and ought to be changed, but at the end of the chapter man must support his life by intercourse with nature, animate and inanimate, and must stand in the elementary relations of husband and wife, parent and child, brother, lover, friend, fellow-countryman, to his kind. All else is superstructure and may be varied. This is essential and permanent. The possibilities of mankind as a whole are conditioned by the possibilities of these relations. Hence the profound significance, not sufficiently understood even yet, of Wordsworth's studies of peasant life.

"Inspect the basis of the social pile:
Inquire," said I, "how much of mental power
And genuine virtue they possess who live
By bodily toil, labour exceeding far
Their due proportion, under all the weight
Of that injustice which upon ourselves
Ourselves entail."

Hence the fascination of the life of the people for him, hence his attempt to read the thoughts and experiences of the vast masses who do not talk.

Shy, and unpractised in the strife of phrase;
Meek men, whose very souls perhaps would sink
Beneath them, summoned to such intercourse:
Theirs is the language of the heavens, the power,
The thought, the image, and the silent joy:
Words are but under-agents in their souls;
When they are grasping with their greatest strength,
They do not breathe among them.

Hence his desire to look into the eyes of the tramp or wayfarer, where he saw into the depths of human souls—

Souls that appear to have no depth at all
To careless eyes.

And here again his ultimate test is not philosophy or reflection, but experience. And his ultimate answer is not, as has often been perversely represented, that every peasant is a poet and a philosopher; but that the essential elements of a worthy life are not precluded by the essential conditions of living upon the earth. Hence the belief that, although the social harmony has not yet been found, there is no pre-ordained and essential discord between the universal conditions of life and its highest ideal possibilities.

I have said that it is a perverse misrepresentation to say that Wordsworth regards every peasant as a poet and a philosopher. Yet it is an essential part of his conception of things to regard the experiences of the ordinary man as containing in them, so to speak, poetic and philosophic *stuff* in an undeveloped and unconscious state. The rapture of communion with nature expressed in the *Excursion*, the *Prelude*, *Tintern Abbey*, and a hundred other poems, is the highest form of the elemental emotions experienced by the peasant in his dealings with nature. These dealings, it is true, rest on a material, not an emotional basis; but the intercourse once established has in itself a refining emotional value which unites the peasant to the poet*:—

And this whole vale
Home of untutored shepherds as it is,
Swarms with sensation, as with gleams of sunshine,
Shadows or breezes, scents or sounds. Nor deem
These feelings, though subservient more than ours
To every day's demand for daily bread,
And borrowing more their spirit and their shape
From self-respecting interests; deem them not
Unworthy therefore, and unhallowed—no,
They lift the animal being, do themselves
By nature's kind and ever-present aid
Refine the selfishness from which they spring,
Redeem by love the individual sense
Of anxiousness, with which they are combined,
And thus it is that fitly they become
Associates in the joy of purest minds:
They blend therewith congenially:

Indeed even when love of the soil and of the things that live on it approximates to the hard or avaricious type, as may be said of the emotions displayed in *Michael* and in the *Last of the Flock*, yet to Wordsworth they are never wholly without dignity and even elevation so long as they are based on primary instincts and cement primary relations.

Thus Wordsworth occupies a position of his own with regard to the relations of the privileged few and the unprivileged many. Some have avowed the doctrine (and more have lived by it) that the many exist only for the sake of the few; that the life of the multitude is not itself worth having, but that it may make it worth the while of the few to live. Others have found the only happiness in the absence of thought, and have idealised the life of the rustic or the mechanic.* According to this idea, to think is to be disillusionised, consciousness is misery. Wordsworth's position is that leisure and immunity from the common lot of toil, though it would be a curse to many, is to be valued by chosen spirits, not because it enables them to escape, but because it enables them to intensify, the common human experiences. And hence the significance in Wordsworth's scheme of things, of such a life as he himself lived, especially in the earlier and more fruitful days of his poetic activity. Its significance lay in the choice he himself made amongst the alternatives of life. He had no ascetic love of poverty, but being a a free agent he deliberately chose the things he thought most worth having, and sacrificed the rest. Simplicity of life he doubtless valued for its own sake, because, like St. Francis, though with more sobriety, he felt that the multitude of things that a man possesses may drain away his vital forces and crush his life out of him. He sought for naked contact with the realities of life. So far as material possessions are a necessity of life or an instrument of life, they are to be desired; but when they constitute a claim upon our vital energies and shield us from vital experiences, they are an encumbrance and a curse. When all the world seems to be blindly and desperately striving for the means of life, it is difficult to exaggerate the social significance of the man who, even if he make no direct contribution to the solution of social problems and take no part in specifically philanthropic effort, shows by his life that he knows the things most worth living for, and lives for them.

It is hardly necessary to point out how profoundly interpretative of the efforts often groping and unconscious of the best thought and feeling of our age these theories and practices of Wordsworth are. If Wordsworth's spirit penetrated society, I will not say that all social problems would be solved, but the blindness and the passion that are hostile to their solution, would be annihilated.

It remains to deal with the place of Nationality in Wordsworth's scheme. I have already spoken of the birth, with a cry of pain, of his sense of the significance of nationality as one of the general conditions affecting the life of man. The whole drama of European history at the close of the eighteenth and the beginning of the

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*No doubt if you in terms direct had asked
Whether he loved the mountains, true it is
That with blunt repetition of your words
He might have stared at you, and said that they
Were frightful to behold; but had you then
Discoursed with him . . . . .
Of his own business, and the goings on
Of earth and sky, then truly had you seen
That in his thoughts there were obscurities,
Wonder and admiration, things that wrought
Not less than a religion in his heart.

*Wordsworth himself has put their creed into the mouth of one of his characters in the *Excursion*.

"Praise to the sturdy plough,
And patient spade; praise to the simple crook,
And ponderous loom—resounding while it holds
Body and mind in one captivity;
And let the light of mechanic tool be hailed
With honour; which, encasing by the power
Of long companionship, the artist's hand,
Cuts off that hand, with all its world of nerves,
From a too busy commerce with the heart!
—Inglorious implements of craft and toil,
Both ye that shape and build, and ye that force,
By slow solicitation, earth to yield
Her annual bounty, sparingly dealt forth
With wise reluctance; you would I extol,
Not for gross good alone which ye produce,
But for the impertinent and ceaseless strife
Of proofs and reasons ye preclude—in those
Who to your dull society are born,
And with their humble birthright rest content.
—Would I had ne'er renounced it!"

nineteenth century served to impress this upon him; and though there were long periods of his life in which he professed the profoundest indifference to politics and declared that he never looked at a newspaper, yet anything that affected the national life or touched the sacred principle of nationality always woke the profoundest emotion in him, and sometimes made it impossible to him for months or almost years to think or write on other themes.* He had seen the nascent sense of French nationality beating back the dynastic forces of the whole of Europe; he had seen that national sense which at first he greeted with such enthusiasm, perverted into a devastating spirit of imperialism; he had seen the nationality of England stand out as a bulwark of freedom; he had seen the despised nationality of Spain breaking the sweep of French imperialism before which all the dynasties had gone down:—

The power of Armies is a visible thing,
Formal, and circumscribed in time and space;
But who the limits of that power shall trace
Which a brave People into light can bring
Or hide, at will,—for freedom combating
By just revenge inflamed? No foot may chase,
No eye can follow, to a fatal place
That power, that spirit, whether on the wing
Like the strong wind, or sleeping like the wind
Within its awful caves.—From year to year
Springs this indigenous produce far and near;
No craft this subtle element can bind,
Rising like water from the soil, to find
In every nook a lip that may cheer.

He had marked the critical significance of the rise of the sense of German nationality; he had wept over the apparent fall of the Swiss patriots, and had exulted in the magnificent heroism of the Tyrolese, and refused to believe in its futility:—

Sleep, Warriors, sleep! among your hills repose!
We know that (ye, beneath the stern control
Of awful prudence, keep (the unvanquished soul:
And when, impatient of her guilt and woes,
Europe breaks forth; then, Shepherds! shall ye rise
For perfect triumph o'er your enemies.

The principle of nationality was to him amongst the most sacred things in life, and he who raised his hand against it was guilty of the unpardonable sin.† When England appeared to him as the oppressor of French nationality, she was to him the enemy of human kind, and his pride and joy in his country only returned when she became in his eyes the champion of oppressed nationalities. Her greatness, like the greatness of the individual, consisted in the simplicity and the directness of her ideals; her danger, like the danger of the individual, lay in idolatry of wealth and glitter, and in the confusion of bigness with greatness.

Rapine, avarice, expense,
This is idolatry; and these we adore:
Plain living and high thinking is no more.

Shall I, as heretofore, compare the ideal of Wordsworth with European aspirations and controlling motives at the close of the nineteenth century? Shall I ask, what are the national ideals at this moment of England, Germany, Russia, Austria, America, the national aspirations of Italy and Greece, the national traditions of Spain? Shall I ask, what principles have guided the Great Powers in their dealings with Finland, Turkey, China, Crete, Cuba, the Philippines, the Transvaal, and the Orange State, now no longer "Free"? The mere enumeration of these questions is enough to show that no single and simple answer could be given to them; but taken collectively, they must surely startle and appal us. This may not be the time or place in which to discuss the part our own country is playing in this drama, or the relation in which her action stands to Wordsworth's patriotic ideals; though to my thinking, at the present juncture, there is no time or place in which a patriotic Englishman should conceal his opinions on these questions. But whatever our opinions and whatever our passions, surely not one of us can afford in this great crisis of our spiritual life to neglect the warnings and the exhortations contained in Wordsworth's poems "Dedicated to the spirit of national independence and liberty." I can hardly conceive of an Englishman who will not feel that the principles there set forth, and the passions there expressed, are true and noble, that they express the highest aspirations of his country and those that he would fain hope are deepest and most permanent. He who brings his patriotic love and hate, his patriotic confidence and apprehensions, the thought of the things for which as a patriot he lives, and for which as a patriot he is ready to die, to be tested in the furnace which glows in these poems, shall surely find it purified of its dross and wrought to a higher temper.

* Much has been said of Wordsworth's apostasy from the revolutionary creed of his youth; but my own belief is that the more Wordsworth is studied, the more shall we believe that if there is a certain drying and hardening of this side as of other sides of his nature, there is no breach of continuity, no fundamental inconsistency, and certainly no approach to a dishonourable apostasy in the progress of his opinions.

† Not by bread alone is the life of man sustained; not by raiment alone is he warmed;—but by the genial and vernal inmate of the breast, which at once pushes forth and cherishes; by self-support and self-sufficing endeavours; by anticipations, apprehensions, and active remembrances; by elasticity under insult, and firm resistance to injury; by joy, and by love; by pride which his imagination gathers in from afar; by patience, because life wants not promises; by admiration; by gratitude which—debasing him not when his fellow-being is its object—habitually expands itself, for his elevation in complacency towards his Creator.

Now, to the existence of these blessings, national independence is indispensable; and many of them it will itself produce and maintain.—*The Convention of Cintra.*

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—A. B. C. and X. Y. Z., £2 2s.; Holly Hill Guild, £5 5s.; Miss Rowland, £2 2s.; Mrs. John Byles, £1 1s.; Mrs. E. Griffith, £2 2s.

To Correspondents.—Letters, &c., received from the following:—E. B. B.; H. J. B.; C. V. E.; E. F.; A H.; C. W. J.; W. L.; E. M.; E. H. P.; G. S.; T. W. S.; B. T.; L. M. T.; C. V.; E. M. W.

UNITARIAN HOME MISSIONARY COLLEGE.

The Annual Public Examination of the Students was held on Wednesday, July 3, in the Memorial Hall, Manchester. The visitors were the Rev. Philemon Moore, B.A., and the Rev. J. Estlin Carpenter, M.A. During the day four of the students preached sermons, which indicated considerable pulpit ability.

In the afternoon the usual visitor's address was delivered by the Rev. J. E. Carpenter, who described the impressions made upon him by the students' work. He said that on the whole they might be fairly congratulated upon the results of their year's study. He recommended them strongly to take up one subject for special mastery; in addition to knowing something of everything, they ought to know "everything of something." Their judgments would be superficial and of little value unless they carried with them through life the habit of definite, continuous searching study in one department of research. The best gift which a college could bestow was not a particular mass of facts or a particular collection of views, but a method. Mr. Carpenter went on to speak of the progress made in theological study during recent years, and quoted from articles in theological dictionaries of different dates to show the growth of enlightenment on many points of dogmatical teaching. The article on Jesus Christ in each differed to a remarkable extent; dogmas which theologians at one time enforced had been allowed to drop, and in the "Encyclopædia Biblica," published this year, the view of Christ taken by Dr. Bruce, was a frankly humanitarian one. Instead of a theological Christ, the Christ presented by Dr. Bruce was the teacher, the healer, the helper of men. Throughout the article there was a recognition in Christ of all the elements which belonged to his age, and free admissions that legendary elements of a supernatural kind had found their way into the story of his life. Jesus Christ was treated by Dr. Bruce as the author of a great moral impulse, as a communicator of life to men, their quickener and inspirer, but in no sense as their God. The Unitarians believed themselves able, more than all others, to interpret the person and work of Jesus to this age. They sought to disengage his real teaching from the various elements of difficulty which so often (confuse and disturb the impression which his life and teaching make upon the soul; to liberate that and to carry it forth into the world as his message for the abolition of the world's sins and the building up of its life into perfection. Speaking of the College as a missionary institution, Mr. Carpenter urged the students to seek for examples of heroic missionary zeal in all fields of activity. The missionary spirit existed wherever great aims were pursued or high ideals were carried into strange and unfamiliar places and upheld in spite of apathy and discouragement. Mazzini, Cobden, Lord Shaftesbury—these were typical instances of the missionary spirit, although they were outside the field of technical religion. The mark of the missionary in all ages had been a passionate love of human souls, and an ardent desire to make the kingdom of God a living reality on earth.

The Principal (the Rev. A. Gordon, M.A.) prefaced the prize-giving with a

few remarks, in the course of which he said that a college is not made by its tutors, or its committee, or its visitors, but by its students. They give it its tone and its character, and they might be proud and happy to think that their College to-day had its earnestness and robustness and faithfulness deeply implanted in the hearts and minds of a fine body of young men who have turned to their studies with an amount of success, and who have implanted in them a strong ambition to be true revealers of God's will and truth to their followers.

At Victoria University Mr. Schroeder had graduated M.A., Messrs. Dawtrey, Evans, Jones, and McLachlan, B.A., and Mr. Thackray had passed his Intermediate. Several important prizes had been won by the students at Owens College. At the Unitarian Home Missionary College the Sharpe Prize for Biblical knowledge had been won by Mr. Eustace Thompson, who had also taken the Bibby Prize for Greek. Mr. W. L. Schroeder was awarded a prize for general excellence, and Mr. H. Kelsey White also received a prize. Mr. Schroeder and Mr. White, who are beginning ministerial work, were presented with certificates from the College.

In the evening a service was held in the Cross-street Chapel to bid farewell to the two departing students. It was conducted by the Rev. JOHN PAGE HOPPS, and there was an unusually large congregation. The address was based upon Hebrews viii. 5, and is substantially given in another part of this paper.

On the following Friday evening there was held the usual students' soirée at the Memorial Hall. Many friends were present. Mr. Eustace Thompson was chairman, and a capital programme of music and speeches was provided. The two retiring students have accepted ministerial appointments — Mr. Schroeder is now minister at Sale, and Mr. Kelsey White minister at Urmston.

THE EASTERN UNION.

THE annual meetings of the Eastern Union of Unitarian and other Free Christian Churches were held at Ipswich on July 1.

The proceedings began at twelve o'clock, when a religious service was held in the fine old chapel, the Rev. W. L. Tavener conducting the devotional part, and the Rev. R. H. Fuller, of Braintree, preaching a powerful and outspoken sermon on bearing one's own and other people's burdens.

After luncheon, served in the schoolroom, the annual business meeting was held, presided over by Mr. R. W. LADELL, of Norwich. The secretary, the Rev. A. HALL, read the report, which showed steady progress in the work of most of the twelve churches forming the Union. Amongst other items of interest the report stated:—

The Rev. John Dale resigned the pulpit at Bury St. Edmunds at the beginning of 1901 to take up work at Selby, and the services have since been carried on by the members of the chapel, assisted by occasional supplies.

The pulpit at Lynn has been vacant during the whole of the year, but we learn there is good hope that a minister will soon be settled there.

We are glad to report that the congregation at Ipswich has secured a capable and hard-working pastor in the Rev. Lucking Tavener, who took up his duties in January, and that there are already signs of more vigorous and healthy life.

It will be remembered that the Revs. C. D. Badland and A. Hall settled in the district during 1900, and it is hoped that through these recent settlements it will be long before we have again to report changes in the district, and that steady instead of broken work may be done by the Union.

The Provincial Assembly of London and South-Eastern Counties has taken over the cause at Halstead, as being more workable by them than by us. . . . The present vacancies in the district are due to the inability of our small but enthusiastic congregations to raise among their members salaries sufficient to justify the settlement of capable ministers.

At Norwich the congregation is progressing, the school has increased, and a special service welcoming twenty-five young people into the church was held in May. The renovations to the chapel at Ipswich have been completed during year; reopening services were held last December in connection with the bicentenary of the chapel. The congregation is increasing under its new minister. A considerable stir has been caused in the town by the refusal to admit Mr. Tavener into the Brotherhood of the Social Settlement, an unsectarian society, on the plea that he is not a Christian. The question has been taken up by the local papers, and Mr. Tavener has utilised the occasion by giving a course of sermons in defence of Unitarianism. Large congregations have been the result, and several new members have joined the Church. The outlook is in every way hopeful for Ipswich.

Plans are about to be suggested for organising the work of lay-preachers in the district. References were made to the exchange of pulpits by ministers, and to several special courses of sermons and lectures at Norwich, Braintree, Ipswich, and Yarmouth.

The report of the Postal Mission had been sent by Miss Dowson. It showed a large increase on the previous year in the letters received and sent; 209 letters had been received, 90 from fresh applicants, and 72 correspondents remained on the books.

In moving the adoption of the report, Mr. TAVENER detailed how the Postal Mission had shown him his home after being considered for so long a heretic in orthodox bodies.

In seconding the adoption, Mr. AMEY said that he also was made a Unitarian by the means of the Postal Mission.

Another testimony to the value of the Postal Mission was given at the close of the meeting by an old man from the workhouse, a regular attendant at the Ipswich services, who spoke of the great interest it had been to receive literature on Unitarianism from Lady Wilson.

Miss E. M. LAWRENCE, representing the Central Postal Mission, spoke encouragingly of the work she saw the Postal Mission of the Eastern Union was doing.

The evening meeting was attended by about one hundred people. It was preceded by an organ recital, given by Miss Poole, on the new organ, which was presented by the late Miss Durning Smith to the chapel when it was re-opened after renovation.

The chair was taken by the President of the Union, Mr. R. W. LADELL, of Norwich. Addresses were given by Miss E. M. Lawrence, of London, who, in an encouraging and bright speech, brought greetings and good wishes of success to the Union in the new century from the British and Foreign Unitarian Association and the Central Postal Mission; by the Rev. C. D. Badland, of Yarmouth, who spoke on "Our Position"; by Mr. Robinson (the President elect), by Mr. Blazeby (the Treasurer), the Revs. R. H. Fuller, A. Amey, and A. Hall.

The meeting was brought to a close by the singing of the hymn, "O star of truth down shining."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—The annual flower festival was held here on Sunday. In the morning the order of service for children, with musical responses, appended to hymns and choral songs, was followed. The preacher for the day was the Rev. Neander Anderton, B.A., of Preston, who gave the address in the morning, and delivered helpful and appropriate sermons in the afternoon and evening.

Ainsworth.—The annual Sunday-school sermons were preached last Sunday by the Rev. Frank Walters (of Newcastle-on-Tyne). The chapel was very crowded, many being unable to get in. Special hymns and anthems were sung under the direction of Mr. W. Rigby, Mus. Bac. Collections amounted to £40 6s. 10d.

Chatham.—A party of over 230 persons connected with the Sunday-school had an excursion on Wednesday week to Herne Bay, under the guidance of Mr. C. Abbott, secretary, assisted by numerous friends, including the Rev. G. S. Hitchcock.

Crediton.—The Rev. E. H. Bollard has resigned the pulpit of the Bowden-hill Chapel.

Cullompton.—The Rev. Jeffery Worthington, B.A., of Taunton, has accepted the unanimous invitation of the congregation to become their resident minister. His ministry here dates from July 1.

Ditchling.—A correspondent writes:—"First Sunday in July. We remember of old hearing of a little girl who looked for this fixture in the almanack, and was much concerned that Old Moore had not thought it worthy of insertion. Year by year, as the day comes round, without even Calendar reminder, friends gather from far and near to offer good wishes to their co-religionists at this plucky little outpost, and of late years somewhat of a revival of success has marked the anniversaries. The Rev. W. J. Jupp, of Liverpool, was the preacher of the day, and his recent tour in Palestine furnished the thoughts that were embodied in the morning discourse, which concluded with an apt local illustration from Hudson's 'In Down Land.' Several of the visitors sought the 'calm of hills above' during the afternoon, and visitors from Lewes took advantage of the delightful weather to walk to Ditchling over them, in time for morning service."

Horsham.—The annual school excursion to the seaside took place on Monday, when a large party visited Littlehampton and partook of the usual seaside pleasures.

London: Stratford.—The annual excursion of the Sunday-school took place on Saturday, July 6, to Forest Lodge (Bartholomew's), High Beech; 150 children, teachers, and friends were conveyed in brakes. The teachers desire to thank those friends who generously contributed towards the expenses.

Manchester: Strangeways.—The Sunday-school anniversary services were held on Sunday, June 23, when the church was decorated with many beautiful flowers and plants. The Rev. J. C. Street preached morning and evening, and the Rev. T. Robinson addressed the young people in the afternoon. Special hymns were sung by the scholars, and the normal congregations were increased by the presence of visitors, particularly in the evening.

North Cheshire Unitarian Sunday School Union.—The annual picnic was held at Gee Cross on Saturday last, and was attended by about 260 persons. After tea in the schools, a ramble was conducted over Werneth Low, towards and through Bottom's Hall Wood. Mr. W. Woolley acted as leader. At an informal meeting in the fields, a vote of thanks to the Gee Cross friends was moved by the Rev. T. R. Elliott (President), seconded by the Rev. N. Green, and responded to by the Rev. H. E. Dowson and Mr. Woolley. Others present included the Rev. H. T. Tayler, W. Harrison, and W. C. Hall, and Messrs. E. B. Broadrick (vice-president) and A. Slater (hon. sec.).

Saffron Walden.—On the 7th inst. the eighty-second anniversary of the Sunday-school was held. In the evening an American floral service was effectively rendered, entitled "A Greeting to the

Flowers." The chapel was full; good collections were taken up. Miss Brinkworth presided at the organ.

Scarborough.—The Rev. Ottwell Binns, late Congregational minister of Portland, has been appointed minister here.

South Shields.—Our many friends will be pleased to learn of the progress that our church is making. The average attendance for Sunday evening service for the first six months of this year reveals an increase, over that of 1900, of twenty-one adults per service. The church finances have also correspondingly increased. A healthier interest in church life is being taken. A growing brightness particularises all our services and an awakening of spiritual fervour is manifest. The entrance to our schoolroom from a back street, and a lack of classroom accommodation, is our drawback. This difficulty can be surmounted. A bazaar to raise a small deficit in the ministerial fund, and meet the contemplated cost of addition to premises, is being pushed forward. On Tuesday evening a presentation of a mounted baton was made, through Mr. A. Adams, to Mr. A. Robinson, choir master. The minister, Mr. Paxton, presided.

Stockport.—The following events are reported, all being much enjoyed:—A garden party, June 12, at Brimmington House, by invitation of Mr. J. G. Johnson, sixty being present; a picnic, June 27, by the Ladies' Social Meeting, at Boggart Hole Clough, forty-two taking part; and on July 4 another garden party, attended by some 120 persons, at Woodbank, by invitation of Mr. Herbert Marsland.

Taunton.—On the occasion, on June 28, of the funeral of Mr. Meyer Jacobs, a prominent citizen of Taunton, being the first Mayor and twice re-elected to the same office, the Rev. Jeffery Worthington officiated, in the absence of the Jewish Rabbi; and while testifying to the deceased gentleman's public services, Mr. Worthington said they who held different religious views from him would all recognise his fidelity to the eternal pieties that underlie Judaism and Christianity alike.

Yorkshire Unitarian Sunday School Union.—The thirty-fourth annual meeting of the above Union was held on Saturday, June 29, at Holbeck, Leeds. There was a good attendance. The sermon was preached by the Rev. H. Enfield Dowson, B.A., of Gee Cross, from the words—"And ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord" (Ephesians vi. 4). It was truly a most able, inspiring, and practical discourse, showing the great importance of the personal influence of teachers on those committed to their charge in our Sunday-schools. At the public meeting which followed the tea, the retiring President (Mr. Fred. Clayton) took the chair, and was supported by a number of ministers, laymen, and ladies of the district. The report was remarkably encouraging in every respect, indicating that a good work was being done by all the schools in the Union. The financial statement was equally satisfactory. The officers for the ensuing year are as follows:—President, Mr. Councillor Conyers; vice-presidents, Messrs. Fred. Clayton and W. Holgate; hon. treasurer, Mrs. Wardrop Griffiths; hon. secretaries, Messrs. C. H. Boyle, B. Ferro, and J. Harrison; book steward, Mr. P. R. Jackson; lantern steward, Mr. E. Hill; and auditor, Mr. Grosvenor Talbot. The Rev. J. P. Spalding and Mr. F. Blackwell represented the Manchester Sunday School Association and the North Midland Association respectively.

WANTED, a lady to assist in the MISSIONARY WORK of a Church in the Midlands.—Apply, by letter, to "Alpha," INQUIRER Office, Essex Hall, Strand.

MARRIAGES.

FRECKELTON—HIND—On the 9th July, at the Free Christian Church, Clarence-road, N.W., by the Rev. T. W. Freckelton, of Northampton (father of the bridegroom), Albert Paul Freckelton to Ellen Mary, daughter of the late Charles Hind, J.P., of 25, Dartmouth Park-hill, N.W.

SILVER WEDDING

CALLOW—BATT—On Wednesday, 12th July, 1876, at Stamford-street Chapel, by the Rev. T. Dunkerley, B.A., Mr. Geo. Callow, of New Cross, to Miss Bessie Batt, youngest daughter of Mr. J. Batt, Westminster Bridge-road, London.—Fern Villa, Morley-road, Lewisham.

DEATHS.

JOYNER—On the 2nd July, at Lindenville, Leckhampton-road, Cheltenham, Mr. John Joyner, aged 68.

OUR CALENDAR.

SUNDAY, July 14.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

BERMONDSEY, Fort-road, 7 P.M., Mr. T. ELLIOT.

BLACKFRIARS MISSION and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

BRIXTON, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

CROYDON, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

DEPTFORD, Church-street, 11.15 A.M. 6.30 P.M., Rev. A. J. MARCHANT.

ESSEX CHURCH, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Lindsey—and After," and 7 P.M., "Tolstoi's Parables.—II."

FOREST-GATE, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

HACKNEY, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

HAMPSTEAD, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A. Children's Class, 12.30.

HIGHGATE HILL, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES, of Troy, U.S.A.

ISLINGTON, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

KENTISH TOWN, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

KILBURN, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

LEWISHAM, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

LITTLE PORTLAND-STREET CHAPEL, 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A., of Lee.

MANSFORD-STREET CHURCH and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

PECKHAM, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

PLUMSTEAD, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

RICHMOND, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

STEPNEY-GREEN, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

STOKE NEWINGTON, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

STRATFORD, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. E. D. CECIL.

WANDSWORTH, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

WOOD GREEN, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. CROWTHER HIRST.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Mending their Nets; or, the Practical Religious Lesson to all."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

ROCHDALE, Blackwater-street, 10.30 A.M., and 6.30 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M, and 6.30 P.M,, Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 14th, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Nineteenth Century—Education."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 14th, at 11.15, Dr. WASHINGTON SULLIVAN, "Travail: 'The Gospel of Work according to Zola.'"

PULPIT SUPPLY.—The Rev. D. AMOS, 33, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

A WIDOW lady, with some years' experience as COMPANION and HOUSEKEEPER, seeks re-engagement. Reference, Mrs. Beard, 11, Polstead-road, Oxford.—Address, M. Y., 105, Hartington-road, Liverpool.

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The Inquirer.

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NOTES OF THE WEEK.

OF the "Pilgrimage" to Catterick last Saturday we have this week a full report. A note in our issue of last week, looking upon the pilgrims from afar, saw them "among the hills of Yorkshire"; but on nearer approach Catterick is found not to be among the hills. From its neighbourhood one can indeed see the Hambleton Hills in the distance to the east, beyond which lie Helmsley and Rievaulx Abbey, but the Swale, before it reaches Catterick Bridge, has already issued from its own dale, and has left its glorious moorland heights far behind. From Richmond onward it flows through the broad plain, until it reaches the Ure, and so past York to the sea.

CATTERICK, once a Roman station, is on one of the great north roads, amidst charming country. The church, which has been restored and enlarged by an added clerestory and a loftier roof since Lindsey's day, stands on an eminence in the midst of the village, and from the churchyard one passes through a door into the vicarage garden. The village streets with ample space, and on two sides spreading out to pleasant greens, encompass the central block of buildings round the church. On one side runs the village beck, which joins the Swale about a quarter of a mile away. There are delightful walks on every side, paths through the fields and by the stream, with meadow-sweet and willow-herb and other summer flowers for comrades, where one could find the perfect rest of country solitude, and recall the memory of those who more than a hundred years ago loved those scenes.

IN the garden of Catterick Vicarage last Saturday a photograph of the "Pilgrims" was taken, grouped about the present vicar of the parish. It will be a pleasant memorial of an interesting occasion. We understand that a very excellent picture has been secured, and that copies may be ordered through Mr. E. H. Coysh, of 110, Brighton-grove, Newcastle-on-Tyne. The cost is 3s. 6d. for an ordinary photograph, and 5s. for a platinotype, with 6d. extra for postage.

THE programme issued for the Catterick Pilgrimage contained an interesting record of the commemoration of 1849, and quotes from the *Christian Reformer* of that date a report of the speech made by the venerable William Turner, then in his eighty-eighth year, who remembered the visit of Mr. and Mrs. Lindsey and Miss Harrison (afterwards Mrs. Cappe) to his father's house in Wakefield, the day after their leaving Catterick, for the last time, on Wednesday, Dec. 8, 1773. Telling of this memorable visit, Mr. Turner is reported to have said that on the day after their arrival Dr. Priestley came over from Leeds, and "after a few pleasant and edifying days spent in Mr. Turner's house Mr. Lindsey proceeded to London." This is a statement which may furnish an exercise in the elements of historical criticism. For it will be remembered that Dr. Priestley at that time was no longer minister of Mill Hill Chapel, Leeds, but was librarian to Lord Shelburne, and it will be seen from the delightful Memoirs of Mrs. Catharine Cappe that six days after he is said to have come over from Leeds Dr. Priestley wrote to Mr. Turner at Wakefield from London, telling how all his friends "are very sanguine, in favour of Mr. Lindsey's Unitarian Chapel," and how both he and Lord Shelburne, to whom he had shown it, had been much affected by the reading of Lindsey's Farewell Address to his parishioners. Mrs. Cappe also quotes a letter of Turner's, showing that the Lindseys stayed only one whole day and part of another at Wakefield, proceeding on Saturday, Dec. 11, to Dr. Disney's at Swinderby, near Newark. It was only in January, 1774, that they reached London. These notes we offer as an exercise in criticism to any who may be sufficiently interested to look up further evidence to show whether Priestley was or was not in Wakefield on the day alleged.

AT the Whitsuntide meeting of the International Council Iceland was represented by Dr. Stefansson, who brought a message of warm sympathy and brotherly regard from the poet, Matthias Jochumsson. A recent letter from Mr. Jochumsson to the Secretary of the B. and F.U.A., expressing great interest in the visit of the Rev. R. A. Armstrong to Iceland, goes on to speak with great delight of the success of the May meetings of those whom he feels to be his "dearest and nearest Christian brethren." Mr. Stopford Brooke's sermon, he says, seemed to have been written out of his own heart, and as some twenty ministers were about to hold a meeting at Akureyri (where Jochumsson lives, on the northern coast of Iceland) he had translated the sermon, and was about to read it to them, with comments of his own. For, though known as a decided Unitarian, the poet commands a hearing from his countrymen, and he is confident that there is a good prospect for liberal Christianity in Iceland.

THE Rev. T. R. Skemp, formerly of Ramsgate, landed in England on the 12th inst., after an absence of about eighteen months. During the twelve months prior to his return, he occupied the pulpit of the Unitarian Church in Sydney, and, on leaving, received many expressions of regret from those who had attended the church. We are glad to hear that Mr. Skemp's health has benefited considerably by a long sea-voyage and an extended sojourn in Australia. His present address is Park-gate-avenue, Withington, Manchester.

Yr Ymofynydd for July opens with an appreciation of the late Gwilym Marles (the Rev. W. Thomas, M.A., 1834-1879) as a schoolmaster, by the Rev. T. T. Phillips, B.D., congregational minister at Bala, who is an old pupil. There are articles in the New Century meetings by the editor and the Rev. W. Tudor Jones, of Swansea, in which some of the portraits, which appeared in the *New Kingdom*, are reproduced. "The Religion of Principal V. Jones, of Cardiff," and "Higher Criticism and the Sunday School," are among the other subjects dealt with.

SOMEONE has sent us a copy of the *Birmingham Daily Gazette* of July 15, with a "communicated" column, headed "A Priestley Reminiscence." The misrepresentations of that vulgar diatribe do not require serious notice.

TO CORRESPONDENTS.—Letters, &c., received from the following:—C. D. B.; G. B.; R. B.; F. E. C.; T. A. van E.; A. H.; W. J. (Aukland); W. J. J.; G. M.; J. W. P.; P. P.; E. B. R.; B. W.; J. C. W. (Adelaide).

INTERNATIONAL UNITARIAN LITERATURE.

SIR,—As a regular reader of THE INQUIRER, may I be permitted to offer a few remarks on the above subject, and especially in relation to the translation of Unitarian Literature into Arabic for circulation among Mohammedans.

I have often wondered why certain works, such as Channing's, for instance, and also suitable sermons by well-known Unitarian ministers and preachers, have not been circulated amongst Mohammedans, as it seems to me that here is a suitable field for the spreading of Unitarian Christian ideas.

The testimony of Père Hyacinthe, as quoted in THE INQUIRER, June 29, by Mr. Sunderland, is one that should have every thoughtful consideration. If we look at the great religions of the world, I think we shall agree that perhaps next to Judaism, Mohammedanism is more nearly allied to Christianity than any other, and, of course, more especially to Unitarian Christianity.

As a reader of the Koran, and also as one who has every sympathy with the Mohammedan religion, I thoroughly agree with the remarks of Mr. Sunderland, when he says: "That with Christianity in its Trinitarian forms Mohammedans will have nothing to do." This reminds me somewhat of a paragraph I read some few years ago in a paper which represents Evangelical thought in the Church of England; the paragraph ran thus: "Having seen only the Oriental type of Christianity, they despise its immorality and idolatry, and protest against the creature worship and image worship of both the Greek and Latin Churches. The pagans of the second century objected to Christianity, that it had neither altars nor images; the Moslem of the nineteenth century objects to Christianity that has only altars and images. The Christian missionary to-day urges a Mohammedan to accept Christianity. He is met with the derisive reply: 'Thank God we are not idol worshippers as are you Christians, and, God willing, we will never be.'"

This last remark is significant, and speaks for itself.

Whilst, of course, this paragraph that I have quoted does not deal with the Trinitarian aspect of the question, yet it explains the attitude of Mohammedans to Christianity in general, as naturally they expect that the forms they are familiar with would be typical of the religion in general.

It is not my purpose here to explain away or to defend any of the tenets of the Mohammedan religion, nor do I deny that there is much in it that is superstitious, but to those of your readers who wish to form a reasonable estimate of their religion they cannot do better than read Carlyle's estimate of Mahomet in his "Heroes and Hero Worship," and also Dean Stanley's Lecture on "Mahometanism in its Relations to the Eastern Church."

I should, however, like to draw attention to two important principles which Mahomet worked for; they are:—

1st. "The unity of God," which is the great doctrine of the Koran, and to restore which Mahomet claimed was the chief end of his mission.

2nd. "The protest against idolatry." As an instance of this I think I am right in saying that all representations of living creatures of all kinds and everywhere are prohibited; the very form of Arabesque ornamentation is always taken from inanimate, never from animated nature. The remark of Mr. Sunderland is noteworthy, that:—"Throughout all the leading Mohammedan nations there is a slowly rising tide of new life, new desire to break away from the stagnation of the past, new desire to get in touch with the larger knowledge and thought of Europe and America."

Now bearing this in mind, it seems to me that there should be a splendid field for the circulation of Unitarian literature; the particular kind it would be desirable to circulate we might leave to those having experience in such matters. And now, in conclusion, let me quote the words of the late Dean Stanley, whose name I am sure will be received with respect amongst Unitarians. In the lecture which I have mentioned above, he says:—"The habits of temperance, devotion and resignation which Mohammedan belief encourages may be combined with the grace, the humility, the freedom of the Gospel."

JOHN H. DAVY JAMES.

Swindon, July 1.

CHRISTIAN DISCIPLESHIP.

SIR,—I have been a regular subscriber to your paper for thirty-five years, and I have nearly thirty bound volumes of it. I can say more. I use extracts from it as "Lessons" to read in my church services, *e.g.*, recently from Dr. Crothers and the Rev. R. A. Armstrong.

This preface is necessary to a few words I ask you kindly to make public in reference to the Rev. Ambrose Bennett's Essay on "The Origin of Christian Discipleship" in THE INQUIRER of this date, pp. 427-428.

I will not make a cheap protest of dissent, but merely ask your readers a very simple question.

If Mr. Bennett is right in his view of the absolute necessity for a Christ in the spiritual life of man, does it not cut at the very root of our belief in the absolute sufficiency of God our Maker and loving Father?

Moreover, is it possible to feel such dependence on Christ, as Mr. Bennett feels and advocates, without practically raising Christ to the level of Godhead, inasmuch as all the functions ascribed to him by Mr. Bennett are *de facto* Divine?

CHARLES VOYSEY.

Annerley Lodge, Hampstead, N.W.

July 6.

THE SOUTHERN UNITARIAN ASSOCIATION.

SIR,—I shall be glad if you will allow me to correct your report of the few words I said in proposing the toast of success to the Southern Unitarian Association.

I did not say that "the Southern Association was founded at Newport, July 23, 1801," but that the *Southern Unitarian Society* was founded there and then. I did not say that "on June 28, 1815, the Southern Association Fund was founded," but that the *Southern Unitarian Fund Society* was founded then, and I also said that these two societies (the Southern Unitarian Society, and the Southern Unitarian Fund Society) were united in 1877 under the title of *The Southern Unitarian Association*. I am at present collecting materials for an account of the history of these societies, and I should be very glad if any of your readers could help me by sending old reports, &c. The minutes of the two societies are, I fear, beyond recovery.

CLEMENT E. PIKE.

Newport, Isle of Wight.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

National Religion. By S. Smith. 1d. (C. J. Thynne.)

My Reply to the Synod's Edict of Excommunication. By Leo Tolstoy. 1d.; by post 1½d. (Free Age Press, Christchurch Hants.)

The Philosophy of Religion in England and America. By A. Caldecott, D.D. 10s. 6d. (Methuen.)

Family Prayers. By G. Clarke and B. K. D. 2s. (George Newnes.)

Pictures of Unitarian Churches with Explanatory Remarks. By Emily Sharpe. 1s., by post 1s. 3d. (Unitarian Christian Publishing Office, 5, Furnival-street, E.C.)

The Manse Gate. By "Tubal Cain." 6s. (Swan Sonnenschein.)

The Religion of the First Christians. By F. J. Gould. 2s. 6d. (Watts and Co.)

Debrett's Coming Events in July. 6d. (Dean and Son.)

Magic and Religion. By Andrew Lang. 10s. 6d. (Longmans and Co.)

London Matriculation Directory. 1s. (Burlington House, Cambridge.)

Methods of Barbarism: The Case for Intervention. By W. T. Stead. 6d. (Mowbray House, Norfolk-street.)

Unitarian Affirmations. By R. Travers Herford, B.A. 1s. 6d. (Philip Green.)

The Labyrinth of the World and the Paradise of the Heart. By J. A. Komensky. Edited and Translated by Count Lutzow. 6s. (Swan Sonnenschein.)

Evolution, and its bearing on Religions. By A. J. Dadson. 2s. 6d. (Swan Sonnenschein.)

The Victories of Rome. By Kenelm Digby Best. 1s. (Kegan Paul.)

Official Handbook of the Presbyterian Church of England. 6d. (14, Paternoster-square.)

Wide World, Sunday Strand, Strand, Captain, Harper's, Crisis, Expositor, Monthly Review, Nineteenth Century, International Journal of Ethics, Contemporary, Idler, Scribner's, Humane Review, Mind, Westminster Senior Quarterly Messenger for the Children, Monthly Messenger, Our Sisters in Other Lands, Review of Reviews.

BEES will not work except in darkness; thought will not work except in silence; neither will virtue work except in secrecy. Let not thy right hand know what thy left hand doeth! Like other plants, virtue will not grow unless its root be hidden, buried from the eye of the sun. Let the sun shine on it, nay, do but look at it privily thyself, the root withers, and no flower will glad thee.—*Carlyle.*

LIBERAL RELIGIOUS THOUGHT WITHIN THE DUTCH REFORMED CHURCH.*

BY PROFESSOR B. D. EERDMANS, D.D., OF LEIDEN.

I WISH to make to you some communications about liberal religious thought within the Dutch Reformed Church. I especially refer to this church, not because I am a member of it, but because it was the Church of the State up to the beginning of the nineteenth century, and still is the most important Church of Protestant Holland. In the beginning of the nineteenth century it lost its old position by the influence of the French Revolution, by which many things were changed in our country and equal rights were granted to the various churches.

I hope you will take some interest in Dutch religious life, for, though our country is small, and though it has lost the political importance it once possessed in times in which the so-called Great Powers suppose that they have a right to govern the fate of mankind, I venture to say that as to liberal religious thought we are not obliged to refer to the glory of the past.

The name of Kuenen is known to many of you. A German scholar called him "the conscience of the science of higher criticism." His eminent learning was of influence not only in Holland but also abroad. Our Tiele still works with youthful strength in the history of religions, and we are proud of him. Our Scholten and Opzoomer were, perhaps, less known abroad, but in Holland they had no smaller reputation than Kuenen and Tiele. In dogmatics and philosophy they were leading masters I do not make these remarks to boast o. the merits of Dutch scholars, but in af meeting like this I feel obliged to mention their names with great thankfulness.

By their influence liberal Christian religion, as we know it now, has been preached from our pulpits since the middle of the nineteenth century. A great number of ministers were converted to the new ideas, and numerous pupils of the Leiden University propagated them all over the country. The new doctrine drew much attention. The churches were filled by large crowds anxious to be informed about it.

People called the new ideas "Modern," and "Modernism" still is the most used name for the liberal religious party in Holland. The contents of the liberal religious faith may be expressed by the words: The belief in the living God, the Father of mankind, whose Spirit is living in the hearts of His children, who is to be served according to the principles of the doctrine of Jesus, our Master.

From the year 1850 to 1870 ministers did their very best in preaching against the old doctrines, and their fighting the common opinions was of great influence among the middle classes and the educated people. I suppose you do not understand how it was possible to deny the truth of the common doctrines, without being expelled by the church government, as for instance happened to your much-esteemed Professor Robertson Smith. The reason is, firstly, that the Dutch Reformed Church does not have bishops or superintendents. It is ruled by a Synod, which chang every year. But if we had possessed bishops, they would not have been able to cavil, as the Church has been on bad terms with its own confession now for nearly three centuries. The doctrine of our Church was fixed by the National Synod at Dordtrecht in 1618. It is chiefly contained in the so-called Dutch Confession in 37 articles, and the Catechism.

The principle of the Confession is that there shall not be anything in it that is not conformable to the Holy Scripture. Very soon after 1618 divergent opinions were preached by ministers, who referred to the Holy Scriptures as justifying them in doing so. Continued study of the Bible and the progress of science became of ever-growing influence. The only way to save the doctrine would have been to convoke a National Synod in order to expel the heretics. But at that time the Church was State-Church and the General States of the Dutch Republic would not give permission.

So it was impossible to convoke a National Synod until 1816, when the new Kingdom of Holland was established. But then the difference of opinions was so great that the Synod did not venture to give any distinct determination of the contents of the doctrine. It obliged the ministers to agree with the *principles* of the Confession, without saying what these principles were. And so it has remained until to-day. So the actual position is that everybody has to determine for himself whether he agrees with those principles, and that he has to find these in his own way.

Of course a number of orthodox people did not like such regulations. In 1834 adherents of the old confession left the Church and founded a congregation of their own—the so-called Christian Reformed Church. In 1886 a new exodus took place under the well-known Calvinistic politician, the Rev. Dr. Kuyper. In several places they tried to take with them, in addition to their belief of the old confession, the possessions of the parish; and it is not yet forgotten in Holland that Dr. Kuyper and his friends took crowbars and saws, and tried to open, during the night, the money-cases in the new church at Amsterdam. The judge, however, declared they should be content with the belief in the old confession, without any more.

In 1860 the whole Dutch Reformed Church seemed to be gained for liberal thought, and numbers of parishes called liberal ministers. In those days there was no general suffrage. The ministers were called by the vestry, that chose its own members, belonging to the educated middle classes. In 1869, however, the liberals were the cause of their own death by giving the right to vote to every member of age that was happy enough to be a man and not a woman. In consequence of this the influence of the less educated people brought new men into the vestry, and when a minister's place became vacant an orthodox minister was called by them. In many towns the liberal ministers are dying out, or are already gone. It is quite natural that the less educated people should not agree with the new opinions, for during several years denying and negations formed the greater part of a sermon, and in the zeal for denying some ministers forget to edify.

For instance, a well-known journalist in Holland, who has retired from preaching, one Sunday preached a sermon on "Attending Divine Service," and he expatiated on the wrong motives most people had in doing so, and on the uselessness of it. After the service somebody said he had expected to hear something about the right way of attending the service, and of the great blessings this might have. "Yes," was the reply, "you are right, it may be edifying; really I put that down in my notes, but I forgot to speak about it." Such sermons were obnoxious.

Still in many towns the influence of the general suffrage would have been less felt, had not a number of members of the vestry resigned their places as soon as men were elected they did not like as fellow-members. So now in nearly all our towns orthodoxy rules. This could happen the sooner as the church does not have sub-divisions of communities. So, for instance, Amsterdam with some 200,000 of members is one parish, ruled by one vestry.

At this moment the power of the liberals is chiefly in the country. There numerous parishes will not call an orthodox minister. In every parish where orthodoxy rules the liberal minority meets great difficulties. Thus, at Leiden, there are nine ministers, and all belong to the orthodox party. Our repeated request to call a liberal man to one of the posts when vacant has not been granted by the vestry. So we have to pay the church-rates without receiving any help. We assemble every Sunday in a hall, and various ministers from other places come over for preaching, and we have our own teachers for religious instruction. So far as this things go on pretty well; but difficulties arise in the baptising of the children and confirmation. We can hardly take the children or some hundred young people and their families to another place for baptism and confirmation; so the vestry of some liberal community comes to Leiden for these purposes, and this gives rise to endless quarrelling with the Leiden vestry. Such difficulties have caused a great number of liberals to leave our Church and join the small number of liberal communities of Remonstrants and Baptists that bid a hearty welcome to everybody that likes to join them. In doing so they save money and trouble.

Even a considerable number of ministers, tired of struggling with an orthodox vestry, have joined the smaller communities, when they received a call. A good many of the best Remonstrant preachers formerly belonged to the Dutch Reformed Church, and many of them left us, not on account of their struggle with any difficulty, but only for the sake of a better position.

These things have considerably weakened our position in the Church. Our Church has about 1,400 communities, of which some 400 are liberal. In many of the orthodox communities there are considerable liberal minorities. We suppose that one-third of the whole Church may be reckened to be liberal.

If all those members were thoroughly interested in the progress of liberal religious thought it would not be difficult to attain better conditions; but I am sorry to say that a great many of them seem to have very little interest. They

* A Paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday morning, May 31.

do not care for church and religion, at least if you are not inclined to call the opinions they sometimes pretend to have "religion." They are a class of people like the population of Alsace-Lorraine. Now, they are not good Germans, but formerly they were good Frenchmen. In olden times they went to church without caring for religion; now they do not care for religion, and do not go to church.

However many difficulties there may be we do not intend to give up our position in the Church. Not for our own sake—for, happily, we are wise enough to know, as your Sterne says, that the Lord does not ask in what coat we walked on earth, in a Remonstrant one or in a Dutch Reformed one—but for the sake of others, the more simple-minded people, who hold to their Church and are coming now to our services, who are inclined to liberal thought, but would fall back to orthodoxy if left alone. It is a pity that some of our energetic young liberal ministers take little interest in these things. They are influenced by the ideas of Tolstoy, and some of them have even resigned their position to join a Communistic colony living on agriculture near Amsterdam. We should like to have that energy working to our profit.

We are strongly encouraged in good hope for the future by the great influence of liberal religious thought in the so-called "orthodox" circles. An orthodox minister of to-day is quite another man than the orthodox minister of fifty years ago. Of course there is a party that dislikes all new ideas, that holds to the old opinions, but even they could not escape the law of progress. This party is by no means a leading one. The bulk of orthodox ministers agree with the results of Old-Testament criticism, and some of them have already told their brethren to consider it reasonable to criticise the New Testament also. They are most evidently on the way to liberalism. They do not like dogmatics, they say; they look upon the Confession as an old thing to be found in some very old-fashioned hymn-books, and in preaching they never mention it. The deity of Christ is, in fact, the only dogma they use as proof of their orthodoxy. I am sure we might say that many of them have given up even that, if they only would explain in clear words what they mean by the deity of Christ.

This is the blessing of the universal education, which is the only way to the ministry in our church. If the ministers of the Church of England were bound to receive a completer education, if they were obliged to study Hebrew and Greek, in order to be able to read the Bible in the original languages, I think they would be more liberal in their opinions. Our theological students have to pass the examinations of the Universities of the State.

Our Theological Faculties are now quite independent of any church and perfectly free in their teaching. Formerly the theological professors had to be members of the Dutch Reformed Church, but since 1878 this law is withdrawn. Professor Tiele, a member of our Faculty, is a Remonstrant; and his successor (a Norwegian), Professor Brede Kristensen, from Christiania, is a Lutheran. In consequence of this freedom even the so-called orthodox theological professors have most liberal ideas. There is no difference in the teaching of my orthodox colleagues for the Old Testament in the faculties at Utrecht and Gröningen and my teaching. Some students of Gröningen even told me that they were converted to liberalism by the teaching of one of their orthodox professors. At Utrecht one professor denied the Inspiration of the Bible, and another colleague told me that he believed in the deity of Christ only as a symbol of his great importance. We might call those men Unitarians if they dared to speak in the common words instead of in old phrases.

In view of these things I dare to say that this century will see a mighty progress of liberal religious thought. There are sufficient proofs that the majority of the members of the church do not really understand what it is to be orthodox. They judge from external things. A minister is looked upon as good orthodox if in the services he asks the people to sing psalms and no other hymns.

I once preached for a friend of mine and gave a liberal sermon. Some weeks afterwards I received a call to an orthodox community near the place where my friend lived. This was astonishing to me; but I learned by information that some of the members of that vestry attended that service. I accidentally had taken the hymns only from the psalms, and so they supposed me to be orthodox!

We have good hope. In places were we are the majority we are already perfectly free; for our service consists only of singing and the delivery of a sermon. No Creed is read, no confessions answered to; we are free in using the old ritual. If we like it we may do so; if we do not like it, we are allowed to make our own ritual.

So there is actually no difference between us and the Remonstrants, Mennonites, and the liberal Lutherans. No walls of different doctrine separate us. The various ministers very often preach in the churches of other congregations. One day we must come to a great union of all those churches. The time for that is not yet come. There are too many circumstances prohibiting it now; and one of these is that liberal religious thought is not popular enough among the bulk of the members of some churches. The people are not yet ripe for it. This is a matter of generations and not of years. We must go on working, teaching, and preaching. In looking forward to this future, we know that we are not working for the glory of our own particular ideas; we are impelled by the deep conviction that it is only a pure and free faith in the living God, who loves all His creatures, that can give mankind happiness and peace.

THE UNITARIAN WORK IN THE KHASI HILLS, INDIA.

The fifth anniversary meetings of the Khasi Hills Unitarian Union took place at Jowai on April 6, 7, and 8, 1901. On Saturday evening there was a welcome meeting of the delegates and friends of the Union. The following churches were represented:—Jowai, by U. Khro Shyrngang; Nongtalang, by U. Khyllaw Padu; Raliang, by the Rev. David Edwards; Shillong, by U. Singbor; Laitlyngkot, by Mynjra Singh.

Early on Sunday morning there was a devotional service. There were two sermon meetings at 10 A.M. and 1 P.M. The preachers were the Rev. David Edwards, Babu Radhon Singh Berry, of the Shillong Brahmo Somaj; U. Khyllaw of Nongtalang and U. Singbor, of Shillong. Resolutions were passed expressing sympathy with the members of the bereaved Royal Family on account of the death of our beloved Empress Victoria, and sending loyal congratulations and obeisance to His Majesty King Edward VII., Emperor of India, on his accession to the Throne. The resolutions were subsequently duly acknowledged by the Secretary to the Chief Commissioner of Assam.

In the afternoon there was a singing and preaching procession through the thoroughfares of Jowai, after which was a conference of Unitarian women. In the evening there was a meeting of the Board of the Union, in which the constitution and rules of the Union were revised.

On Monday morning there was a business meeting. Among others the following resolutions were unanimously passed:—

1. Resolved that the members and delegates and friends of the Unitarians' Union, Khasi Hills, send their greetings to the Unitarians in the British Islands, America, and in all parts of the world.
2. Send their greetings and sympathy to the International Council of Unitarian and other Liberal Religious Thinkers and Workers.
3. Send their greetings and sympathy to the Brahmos of all sections.
4. Send their greetings and loving remembrance to the Rev. J. T. Sunderland and the Rev. S. Fletcher Williams.
5. Do express their deep feelings of gratitude to the members and friends of the British and Foreign Unitarian Association for their continued support and interest in the Unitarian mission work in the Khasi Hills.

At noon there was a Board meeting again, in which the reports from the churches, the report of the Committee, the report of the Unitarian day-school, and the accounts of the Mission and the Union funds were read, and other business connected with the Union's work was transacted. The contribution from the members and churches to the Union in 1900 amounted to 63 rupees. The permanent Mission Fund had amounted to 384 rupees. There were on the roll 228 Unitarians, with sixteen unpaid preachers and four paid workers in December, 1900.

There was an anniversary meeting of the children's service during the day, conducted by elder boys.

In the evening there was a lecture on "Our Duty to the Children to bring them up in the Liberal Faith," and several leading Unitarians took part in the discussion of the subject.

The surest way to enlighten and to rouse the spiritual energy of our ignorant hill people is by establishing schools among them. The Unitarian school at Jowai had sixty-nine students, of whom thirty were Unitarian children. The teaching staff consisted of three teachers. The monthly expenditure of the school staff was Rs. 55, or about £50 a year, or half of the amount of grant made by the British and Foreign Unitarian Association for mission work in the Khasi Hills. The school is in need of intelligent teachers of our own faith.

We are in sore need of trained preachers to take charge of our churches. We now employ raw recruits for the work.

Everyone in the meetings felt that a European missionary is most pressingly needed to be our teacher to train up young men to be preachers, and to be our leader and minister. The meetings were

characterised by a feeling of unity and enthusiasm among the members, and by a determination to work more for the spread of the Unitarian faith in the Khasi Hills. Our motto is "To nangroi," that is, Go forward.

HAJOM KISSOR SINGH.

LITERATURE.

INTER AMICOS.*

THIS is a book of rare interest. "Inter Amicos," or "Between Friends," consists mainly of letters exchanged many years ago between Professor William Knight, then a young Professor at St. Andrews of rapidly-rising reputation, and our own James Martineau, already among the elders and of a great fame wherever high and devout religious thought was valued.

The young man has been drawn greatly to the elder, attracted by the noble beauty of his writings and the deep and deliberate wisdom of his thought. Yet he is of a highly-orthodox Church, and himself holds, both by affection and by reasoning, the central orthodox doctrine of the Incarnation, of the combined deity and humanity of Jesus Christ, of the plurality of Persons in the Eternal God. And with a young man's longing to come to an understanding with an old man whom he ardently reveres, he boldly invites Mr. Martineau to a detailed discussion of the deep differences in theology and philosophy which divide them. And Martineau, with rare courtesy and generosity, complies, and reasons out his thought of God and Christ in letters written with no idea that they would ever fall under any other eyes than the keen eyes of this young Scotchman. And now that the veteran has passed away, and every word of his is treasured, Professor Knight gives us the correspondence, or such parts of it as survive, since, alas! he has lost at least one letter of his friend, which one would judge to have been of surpassing interest and value.

Professor Knight's own share in the interchange of argument is full of thoughtfulness and earnestness, and he has a noble passage on spiritual fellowship, not apart from, but actually fed and enriched by intellectual divergency. And very early he plunges into that dilemma of which we have heard much of late, "how the divine love could have been an everlasting reality, outflowing from a Divine centre, except on the theory of an *eternal duality within the Divine Nature itself*" (p. 13).

In a long letter written from the house of his friend, Thomas Ainsworth, at Pitlochrie, on July 25, 1870, Mr. Martineau addresses himself straight to his correspondent's difficulty and his mode of solving it. And first of all he points out how the whole doctrine of the Incarnation rests on the assumption that the Gospel according to St. John is not, as criticism seems to him to indicate, "a free product of the Christian genius in the middle of the second century,"† but a rigidly historical report of the life and words of Jesus. "Accordingly," says he, "I observe that the authenticity, or the historical trustworthiness of the Fourth Gospel, practically stands as an article in the creed of this theological school; and it is not without a most important reservation"—the reservation, namely, of that Gospel from the crucible of criticism—"that they can announce a theology which is lifted above the contingencies of historical criticism" (p. 23). If that Gospel be not a faithful report of the language of Christ, then the doctrine of the Incarnation is bereft of New Testament support.

And it is not altogether with regret that Martineau sees the Jesus of that Gospel dissolved into the imaginings of a later age. For while he shares with Mr. Knight his profound veneration for the character ascribed to Jesus in most of its elements, yet he finds elements in that Gospel which seem to him rather to mar than to adorn the portrait.

> One or two of the characteristics (he writes)—precisely those most essential to your inference—the self-assertion—the unindebtedness to the past—the purpose of uniting all the world in a federation by uniting them to himself—are to me (1) not beautiful, (2) not historical; nor do I think that the true image of what he was is reached till he is divested of the whole dress which the Messianic mythology and Alexandrine theosophy have thrown around him in our Gospels. This done the figure (he continues) which emerges* is to my eye simply human—of ideal strength and beauty—the purest model of the relation between God and the soul of man; but with no apprehensible element transcending our inner scale of spiritual possibility (pp. 24, 25).

That is to say our great teacher, with all his profound reverence for Jesus, saw nothing in his nature save human nature, nothing in his relation to God to which it is not morally possible for all men to attain.

And if he is asked to account for one human being so far transcending the actual spiritual attainment of other men, he at once declines the task. We never can, in his opinion, lay our hands on the causes of the exceptional character of individuals, whether they be demoniacally bad or divinely good. But to make our failure to explain such character "a reason for resorting to a solution by either 'possession' or 'incarnation'" seems to him without any justification (p. 25). He will not take refuge in the theory that Satan has taken up his abode in the sinner, or that God is enshrined in the flesh of the saint.

And then Martineau goes on to expose the futility of the expedient of providing an eternal object for the love of God by distinguishing different elements or persons within His being, an expedient to which I have lately more than once had occasion to refer. "The mutual love of two Gods," he declares that he can understand; "but not the mutual love of two functions, factors, or relations of one God" (p. 26). All real affection goes forth to one outside the person who feels that affection. If both the lover and the loved are one, then the very "selfishness" and "solitude" which Professor Knight seeks to avoid for God are there in all their ugliness. That the objects of God's love should be within God's own being would reduce His love to self-love and afford no field at all for that divine and sublime affection which we strive to realise under the name of the love of God.

But his correspondent had suggested that the "two-foldness" in God, the union of two elements, the lover and the loved, "is not arithmetical but moral." To which Martineau rejoins that "in order to be moral it must be arithmetical, all moral relations implying a plurality of persons." "Indeed," he adds with that trenchant common sense which ever and again wedges itself in between his most finely-wrought reflections, "of number that is not numerical I can form no idea."

But our teacher, continuing this noble letter, goes on to compare God as revealed to us in the outer world, the physical make of the universe, with God as revealed to us in the ethical nature of man and the oracles of moral authority with which He speaks to us in the silent chambers of the soul. God as Creator and Sustainer of the visible worlds is wonderful, but it is not His loftiest aspect. Only in the experiences of the conscience is He first revealed to us as the "Spiritual and Transcendent God."

And God, says Martineau, could never want for objects of His love while there are worlds peopled with intellectual and spiritual beings. And he presses strenuously for the acknowledgment that we are indeed sons of God quite apart from and independently of any special relation in which theology may conceive Jesus Christ to stand to God. He cannot understand why men are so reluctant to admit this normal and universal relation of men to God as children to a Father. "That such sonship is impossible without an eternal and incarnate Son," he declares to be "a proposition wholly unintelligible" to him. "Since men," says he, "'in the image of God' would in any case really be *his sons*, why it should be out of the question for them to recognise this relation, and be brought to dispositions accordant with it, I cannot see." (P. 31.)

"The more," writes he at last, "I reflect on these things, the more profoundly convinced I am that the idea of an historical Incarnation affords no permanent standing-ground for a Religious Philosophy." He looks upon that doctrine indeed as having served as a "transitory means" of keeping alive in the minds and hearts of men "the supreme truth . . . of the life of God in the soul of man." And with the sentiments that cluster round the doctrine he owns himself in deep and tender sympathy. (P. 32.) He finds the hymns and prayers of many an orthodox Church speaking to him "in the tones of a home-music." "But," says he, "I cannot think with them, and my wonder at their creed increases from year to year."

At a moment when a vigorous effort has been made to enlist the high authority of Dr. Martineau in support of a doctrine of Incarnation as the central thought of the Christian religion, it is a happy coincidence that brings to our eyes this careful and earnest letter, written without thought of any public audience in the confidence and freedom of friendly correspondence with one who pressed him for his inmost thinking on this severe and lofty theme.

A later letter in the correspondence deals with a very different topic, a topic, however, in which Dr. Martineau always felt the keenest interest, and thought deeply, clearly and, to my mind, most convincingly—I mean the matter of sub-

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* "Inter Amicos: Letters between James Martineau and William Knight, 1869-72." (John Murray. 1901. 5s.)

† It is not, of course, suggested that more recent criticism points to so late an origin for the Fourth Gospel.

* "Merges," on p. 24, "is clearly a misprint for "emerges."

scription to theological creeds and the honourable obligations imposed by such subscription. The question arose out of the fact that Professor Knight had preached at Little Portland-street Chapel, and had been summoned before his Presbytery for the offence. He wrote in consequence an article on "The Ethics of Creed-Subscription," which appeared in the *Contemporary Review*, and which he sent to Martineau; and in a letter written from Beddgelert, in August, 1872, Dr. Martineau throws himself with his wonted zest into the discussion of the problem raised. He is full of sympathy on the one hand with his correspondent's breadth of religious view, as also on the other with the clinging of his heart to the church of his fathers, the Free Kirk of Scotland, based as it is on the most rigid Calvinistic definitions. But he can see no honourable reconciliation between anti-Calvinistic preaching and retention of a post of trust in a Calvinistic Church. To subscribe a creed is to sign a contract: in consideration of the subscriber teaching certain doctrines he is to have such countenance and office as the Church can give him. The contract is as binding in honour as any contract in buying and selling goods. If it be contended that it was a wrong contract to make, then the proper course is not to break it, retaining its rewards, but to withdraw from it, giving up the office at the same moment that you refuse its obligations. They who laid down the conditions certainly expected a *bonâ fide* assent to the creeds imposed; they had no conception of that gradual growth and enlargement of religious thought on which the young Scottish professor dwells; and he who wishes freely to enjoy that growth and that enlargement must first withdraw from the bargain he has made to keep his thinking within the ancient confines. And Dr. Martineau states very bluntly the moral effect of the opposite procedure.

The feeling with which honourable and high-minded laymen are beginning to look at the liberal clergy as men who conform and know better, and who introduce evasions into the highest offices of life, is at once natural and disastrous. The intellectual sympathy which is felt for them perplexes, without satisfying, the moral estimate of their position: and I perceive everywhere the suspicion spreading that somehow Religion can always command a store of Academic subtleties, which, if not needed for defence of absurd doctrine, can be used in excuse for questionable action. (P. 85.)

And then this great chieftain in the battle for an honest churchmanship goes on to expose the historical inaccuracy of that strange, but very common, contention that a Church can only be reformed from within.

I am not aware (he writes) of any Church that—in the sense required, of altering a dogmatic basis—has ever reformed itself, either from within or from without. Every great birth or revolution of dogma—*i.e.*, every one great enough to require new creeds—has had to constitute a new Church as its organ. The Church of Rome would not take up the Anglican modifications; or the Anglican adopt the Puritan, the Quaker, the Wesleyan; the Lutherans had to separate from the Catholics, and themselves would not make room for the Reformed; and so on, all round. Every one of these separate Churches retains to this hour its doctrinal symbols as settled in the crisis of its first growth; the only variations being the mere wavering of the forces which moulded it before it fully set, and not modifications arising from later developments. The new wine has always required new bottles. It is not to Erasmus, but to Luther, that God has given the modern world. (Pp. 86, 87.)

Such are the two main themes of the correspondence on Martineau's side—the doctrine of Incarnation, from which, being asked for definite and fundamental statement, he unreservedly cuts himself off; and the ethics of subscription and conformity, in which he declines to admit the plea for leave to depart from the formulæ of a Church while still in enjoyment of its offices. There is the sparkle of his wonderful play of expression over other topics also. But it is these that are the gist and grist of his letters, and it is these that give the book its value. Then follows that remarkable address—with its full roll of signatures—which Professor Knight himself initiated in greeting to the veteran when he reached his eighty-third birthday, and the roll is found to comprise almost all the brightest and noblest names in contemporary literature and philosophy. There follow, too, Professor Knight's own sermon at Little Portland-street Chapel and his article on the Ethics of Subscription in the *Contemporary Review*. Indeed, in quantity the volume comprises much more of Knight than of Martineau, and in any other companionship his contributions would seem of considerable interest and weight. But he is outmeasured by his friend; and we feel that his greatest service has been to elicit from the master these memorable letters and to present them now in the ripeness of time to the outside world.

RICHARD A. ARMSTRONG.

THE EDUCATION BILL.

SIR,—The views I expressed a fortnight ago on the late Education Bill apply equally to the new Bill, and, in my opinion, this apparently small and temporary measure, so far from being of little importance, demands the most earnest consideration that we can give to it. We must look below the surface to discover its purpose. It is not a mere question of tiding over a year under one or another educational authority in the matter of the "Cockerton" judgment. It goes far deeper and much further. By a sidewind it aims at prejudging a great controversy to be fought out next year. In this little Bill sanction is sought from Parliament for the degradation of School Boards with a view to their subsequent suppression. That is as clear as day. We cannot enter on this discussion, as to the relative merits of School Boards and Committees of County Councils, as if we were back at the year 1870 once more. Then the whole subject was new, and the ground was unoccupied. The original Bill, as introduced by Mr. Forster, was drawn on the lines of the election of the School Boards by the Town Councils; and the National Education League, through its Chairman, Mr. George Dixon, M.P., adhered to that mode of their election, and divided the House on it, after the Government had accepted Sir Charles Dilke's amendment in favour of direct election by the people. Much was to be said then, as much may be said now, on either side on the matter. But when, for thirty years, the School Boards have occupied the field, and have honourably and usefully fulfilled their duties, and have done very much to raise the character of elementary education, they cannot be superseded without grave injustice being done them. It would be a serious indignity put upon them, in the shape of a national vote of want of confidence wholly undeserved. The great School Boards have deserved well of their country; and it would be nothing less than a public scandal, if, at the instance of Sir John Gorst, with his "flouts and jibes," they were sent about their business. As a matter of fact, the mischief is that they have done their work, not too ill, but too well for their unsuccessful rivals, the denominationalists.

And the very sin for which they are now undergoing punishment, and for which they are threatened with extinction, is that, at a time when the one thing needed for the very life of the nation is a ladder from the elementary to the secondary and technical schools, they are raising that ladder in their higher grade and evening continuation schools. Instead of "Hands off!" "Go on and prosper!" should be the nation's cry. And, with the general consent as to the desirability of having only one authority for all this education, the School Board has unquestionably the first claim to the position. It is elected for education and no other purpose, while County Councils will have an immense field of duty left them without this in addition, well as they have done their share of this work. My friend, Mr. Ellis, like Mr. Rawson, with the knowledge of long experience, bears testimony to this. No one denies it, or fails in recognition of the services thus rendered to education. But I must say that I think the Northampton County Councillors, who have just expressed their strong objection to assuming the new duties proposed to them, were more alive than Mr. Ellis to the dangers in store for them in the possible introduction of the religious difficulty and the sectarian spirit into their midst, if they should in future become the authorities for elementary as well as secondary education. Happily it has not yet entered the latter domain; but it is the home of the former. And evidence accumulates that the whole *animus* of the proposed legislation is to be found in the aim to capture the rates for denominational schools. This year the new authority is to be elected *pro tem.*; next year it is to be made permanent, and to be empowered to deal with elementary as well as secondary education, and to give aid to denominational schools from the rates. School Boards cannot give denominationalists what they want. The National Education League, with Mr. Chamberlain as chairman of its executive, won that victory thirty-one years ago for the Nonconformists, just as it won the insertion of the Cowper-Temple Clause forbidding the use of catechisms and formularies distinctive of particular religious sects. In both these matters the Bill had "given away" the Nonconformists. It empowered the Boards to aid denominational schools from the rates, and to teach in the Board Schools the religious beliefs of the majority.

Against these provisions a furious battle was fought by the great body of dissenters, and was won, as we thought, for ever. But now the struggle is on us once more. We must fight it out to the last ditch, rather than submit to denominationalism, clericalism, and ecclesiasticism, endowed by

rates, to be spent without control by irresponsible sectarian managers, in the interest, not so much of education, as of their churches and their shibboleths.

Reaction all along the line is the order of the day. Here the School Board is the citadel singled out for attack by the reactionists; it is the fort to be held at all hazards. If the denominationalists win this battle this year by their dangerous little Bill, next year they will try to crown their victory by the slaughter of the School Boards, which to-day they only insult and degrade. And instead of a prospect of a truly national system of public education, we shall be confronted with the imminent danger of losing what we already have of it, and of seeing denominationalism advancing from victory to victory to the lasting injury of the education of the people.

In reference to the area of the School Boards' operations, I will add that I am entirely at one with Mr. Rawson and Mr. Ellis. I desire the county, rather than the small borough, or rural district, area. Indeed, I think there is a general consensus on these points — namely, one authority, large areas, and abolition of the cumulative vote with its invitation to sectarian representation.

H. ENFIELD DOWSON.

The Parsonage, Gee Cross, Hyde.

HUNGARIAN TOUR.

CENTRAL POSTAL MISSION.

SIR,—The arrangements for the tour are now complete. Mr. Jozan and Miss Buzogany are prepared to meet the party in Vienna and Budapest, and show them all that is of interest in those cities with as little fatigue as possible, and to plan interesting excursions. The journey is planned so that two fatiguing days should not follow each other. Therefore a night's rest will be taken at Dresden, and the journey through Bohemia and by the banks of the Elbe will be made in daylight. Prague will be visited on the return journey from Vienna to Dresden. Mr. Jozan thinks it would be very interesting to spend the day in Presburg, and break the railway journey on the way to Budapest. Mr. Boros is most anxious to give a hospitable welcome to all the Unitarians who will visit Kolozsvár on the occasion of the opening of the New Unitarian College Buildings. He even goes so far as to offer free hospitality for the week to be spent there, besides fêtes and beautiful excursions to places of interest in the neighbourhood. This tour has been arranged at the request of one or two Unitarian ministers, and it will be a great disappointment to all concerned if a sufficient number of names are not given in before Aug. 1 to enable the agreement with the railway company to be carried out, and the return journey to Vienna made at the cost of a single fare.

Both in Budapest and in Kolozsvár there is an English-speaking club, called after the great Protestant Reformer the Francis David Club, and these are the people who desire to welcome the English Unitarians. The excursion will start on Friday, Aug. 23. All applications for further particulars and tickets should be made to the hon. sec., Hungarian Tour, 13, Christchurch-road, Hampstead, N.W. £14 must be paid beforehand, and the total cost should not exceed from £18 to £20.

M. LUCY TAGART.

THE CHILDREN'S COLUMN.

Sir Thomas More.

NOT long ago I was passing the church of St. Lawrence Jewry, near the Guildhall, and I went in to see it. A wedding was going on, so I stood by the great screen and looked round. The first thing I noticed was the great window on my left, which, as I looked at it, became more interesting to me than the wedding.

In the middle of this window was the life-size figure of a man wearing a long furred gown and cap, and on each side was a picture of a house. One was a City house gabled and timbered, and one a wide country house with gardens sloping to a river, with a lake and paths. And beneath it said that this window was in memory of Sir Thomas More, and it told these four things about him: that he was Member for Finsbury; that he had lectured in the church; that he wrote "Utopia"; that he suffered July 6, 1535. And you might try and remember these four things of him.

But I am only going to write of two. These two houses are meant for the two in which he lived—one in Bucklersbury, the other in Chelsea, which was country then. And they made me think of what endears him to us more than his great talents, or his learning, or his brilliant wit, or the part he played in public life—or, perhaps, because it was joined with these—I mean his home life.

In this Chelsea house there lived with him wife and children and grandchildren, twenty-one people. That was a large houseful to live together happily and kindly, wasn't it? Don't you think it would have been very easy to find something to find fault with in each other, or to quarrel over, every day? Well, this is how a man who lived in this household a great deal describes their life:—

"More has built him," he says, "near London, upon the Thames, a modest yet commodious mansion. There he lives, surrounded by his family, including his wife, his son and his wife, his three daughters and their husbands, and eleven grandchildren. There is not any man living so affectionate as he; and he loveth his old wife as if she were a girl of fifteen. In this house is none, man or woman, but readeth or studieth the liberal arts, yet is their chief care of piety. There is never any seen idle. The head of the house governs it, not by a lofty carriage and oft rebukes, but by gentleness and amiable manners. Every member is busy in his place, performing his duty with alacrity, nor is sober mirth wanting."

Think over a moment what made this home so happy. Everyone had something to do in it. Everyone had some interest or study to bring to enlarge and refine it. The father was always gentle, affectionate, polite, so that the whole household caught his temper. And then the sense of God the great Father rested over all, and gave joy to all. And so instead of a clashing, fretful, scolding, indolent, or dull houseful, it was a busy-looking, helpful houseful, merry and gay. And these are the very things that make homes happy now, just as they did four centuries ago—poor homes or rich homes, small families or large ones. The pleasure of work, the pleasure of learning, the pleasure of loving, the pleasure of reverence and trust, these still make homes happy; nor, indeed, can home be happy without them.

This beautiful home life, then, is the first thing I want you to remember about Sir Thomas More.

And now I will miss out all about his learning and his success, and the great offices he held, and his part in the great world outside his home. I will go on to the last thing the window said about him; because, like his home-life, that is something the youngest of us may understand. "He suffered on July 6, 1535." That means that he was beheaded as a traitor on Tower Hill. It means that there came a time in his life when he had to choose whether he would keep his high place—and the favour of the King—whether he would keep his beautiful home, and the loves and joys that made it so sweet, at the price of saying something he didn't believe—or whether he would be true though it cost him his life to be so.

First he gave up his high office, and went home to live in quiet. He had time to think it all over. Did he sometimes think to himself that it made no difference—that the King would do as he liked in any case? Did he sometimes ask, Why should I hold out when all the bishops and great men have given in? The oath is only a form—why shouldn't I take it, and think as I please? What will my family do without me?

One of his friends, the Duke of Norfolk, warned him of his danger. "The anger of the monarch," he said, "means death." "Is that all?" said More; "then there is no more difference between your Grace and me, than that I shall die to-day and you to-morrow."

At last he was summoned to Lambeth to take the oath, and his son-in-law, William Roper, has told us of that sad scene. "Whereas," he says, "Sir Thomas More used evermore at his departure from his house and children (whom he loved tenderly) to have them bring him to his boat, and there to kiss them all and bid them farewell, at this time would he suffer none of them forth of the gate to follow him, but pulled the wicket after him, and shut them all from him, and with a heavy heart (as by his countenance it appeared) with me and our four servants then took his boat toward Lambeth. Wherein, sitting still sadly the while, at last he rounded me in the ear, and said, 'Son Roper, I thank our Lord, the field is won.'"

Some day you will read, I hope, the story of the courage and cheerfulness with which he bore his long imprisonment, and met his death. His life and his death were of one piece.

In one of the chapters of Revelation are two verses that come to my mind when I think of this brave death:—"To him that overcometh will I give of the hidden manna" (that means, the inward unseen consolations and strength which come to faithful souls in such hours of trial); and, "Him that overcometh will I make a pillar in the temple of my God—to go out no more" (which means that such men are the supports of truth and justice in this world, and hold up like pillars our faith in them, and our courage and our hope amid our own temptations).

C. A. F.

DIFFICULTIES are things that show what men are.—*Epictetus.*

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LONDON, JULY 20, 1901.

A UNITARIAN CONFESSOR.

"The Rev. Theophilus Lindsey, vicar of this place for ten years, voluntarily resigned, not from infirmities of age, but out of a principle of conscience, Nov. 28, 1773. A Christian devout, learned and ingenuous, and a great benefactor of this place."

IT was worth a pilgrimage to the far north of Yorkshire to be able to read that entry in an old baptismal register in Catterick Church, and to receive the volume open at that page from the friendly hand of the present vicar of the parish. The pilgrims, whose commemorative meeting at Catterick, on Saturday, July 13, we have this week recorded, are not likely soon to forget their gathering in the old church and in the vicarage, where they were privileged to enter the rooms which were once the scene for ten years of THEOPHILUS LINDSEY'S happy and beneficent life, where he and his wife on Sunday evenings, before the days of Sunday-schools, gathered the children of the parish for religious instruction, and where he fought through that inward conflict which made him a brave confessor and sufferer for conscience sake.

There CATHARINE HARRISON, who afterwards married the venerable NEWCOME CAPPE, minister of St. Saviourgate Chapel, York, was staying when LINDSEY returned home from London in 1772, after the failure of the Feathers' Tavern petition, praying Parliament for a relaxation of the terms of subscription. She knew that the disappointment of that hope meant for LINDSEY an irrevocable determination, and that he must leave the Church, whose formularies he could no longer honestly use. She tells in her memoirs of the bitterness this trial brought to him, and with what dejection he returned to the home from which he would so soon have to go out to face an unknown future.

Never can I forget his altered looks, and depressed countenance—his very recollection seemed to be impaired, as he answered our anxious inquiries about his health, as he feebly ascended the few steps leading from the garden to the entrance; "how is all this," he said—"can one indispensable duty ever really be incompatible with another?" We did everything in our power to soothe and calm his mind; and, in a very few days, he was enabled to recover his usual serenity. This was in truth "his hour of darkness," but it happily soon passed away.

LINDSEY has himself recorded what that trial was to him. Before he finally left Catterick in December, 1773, he wrote to a friend :—

Though at first I was hardly master of myself to do anything properly, all such trials are now over. I have found great difficulty and opposition already, and expect to find more. My greatest comfort and support under God is my wife, who is a Christian indeed, and worthy of a better fate in all worldly things than we can have a prospect of. For we leave a station of ease and abundance, attended with many other agreeable circumstances. Thanks be to God, we have not given way to ease and indulgence, and can be content with little.

And when the Rev. WILLIAM TURNER, of Wakefield, offered to recommend him to the congregation of the Octagon Chapel in Liverpool, then without a minister, LINDSEY wrote in reply :—

My design is to try to gather a Church of Unitarian Christians out of the Established Church, and when I go to town, which will be in the beginning of the winter, I shall do all I can to forward it. My duty is to lead those who are in the darkness I was brought up in, to worship the One True God, and not to attach myself to those who are already free from darkness. As to our future provision, now and then I feel gloomy, but no doubt our own industry and the friends God raises up will furnish what is needful.

So he went forth, determined not to accept any easier release, but at any cost to do the special work to which he was called, and to bear his witness to the truth. When his sacrifice was made, his furniture and the greater part of his library sold, and he and his heroic wife had come up to London, and taken some poor rooms near Holborn, waiting until the way should open for the establishment of his Unitarian services, he wrote in his journal :—

I have not known such quiet of mind and perfect peace with God for many years till now, and I would not exchange it for a thousand worlds.

This was "the Christian devout, learned and ingenuous," whom the humble folk at Catterick knew so well, of whom Mrs. CAPPE also relates in her memoirs that after the fate of the Feathers' Tavern petition was decided, "anxious as he was to return, oppressed by disappointment, and harassed by fatigue, he yet took the trouble, on the morning of his leaving town, of going to the Tower, to purchase a quantity of new half-pence, to be given to the poor children, as rewards for taking their medicines."

To this humble and faithful man friends rallied, and his sacrifice was not in vain. Those who joined the recent pilgrimage to Catterick were right in doing honour to his memory. They naturally recalled the text of his first sermon in Essex-street after he had left the Church: "Endeavouring to keep the unity of the spirit in the bond of peace," and it was a very pleasant sign of the times that the present vicar of the parish, in his reception of his heretical visitors, manifested a spirit of warm-hearted charity, in complete harmony with that religious ideal. Seven years hence another natural occasion for fitting commemoration will be offered by the centenary of LINDSEY'S death.

THEOPHILUS LINDSEY.

A MEMORIAL ADDRESS AT CATTERICK, SATURDAY, JULY 13.

BY THE REV. FRANK WALTERS.

"The memory of Theophilus Lindsey, fragrant as Sharon's Rose; the Remembrance of his sacrifices for Christian Truth is sweet even in death."

THIS sentiment to which he was to speak, Mr. Walters said, was that proposed by the Rev. George Harris, on the occasion of an earlier pilgrimage to Catterick in August, 1849. Those who remembered Mr. Harris would hear the tones of his voice in the words of that sentiment, which for his own part he gladly accepted. He then proceeded as follows :—

We are a company of Unitarians, who have gathered on a pilgrimage to do honour to a most distinguished Unitarian minister—a man who, more than a hundred years ago, rendered enduring service to the faith we hold most precious. By his splendid self-sacrifice Theophilus Lindsey made Unitarianism a force in the religious life of England. By his invincible courage he maintained the claims of conscience above those of expediency and compromise. By his biblical scholarship he defended Christianity against ecclesiastical corruptions of the Gospel. By his public ministry he enforced the unsophisticated worship of One God the Father. And by the exalted integrity of his personal character, his became one of the brightest names in the Calendar of our Saints and Martyrs.

We have done well to make our pilgrimage to this Yorkshire village. We might have visited his tomb in Bunhill Fields, and held our commemoration meeting within the building which he raised near the Strand as the first Unitarian Chapel in London. But, I am sure, it is much more impressive to gather in the place made sacred by his mental struggles, his spiritual triumph, and his final renunciation of worldly ambitions at the shrine of truth. We have just had the privilege of gathering in the House of God, where he resigned his priesthood

in a great historic Church of which (if he could have remained within its communion) he would, most probably, have become one of the most distinguished prelates. The Anglican Church lost a most dignified, devoted, and learned bishop; we, Unitarians, gained a noble Confessor of our Faith. We have been standing on the memorable spot, where he severed the sacred associations of the past, and went forth a wanderer, not knowing whither he went. He set forth on his unknown way, certain only that he would meet with reproach from dearest friends, with censure from many who endorsed his views, and with persecution from foes who misrepresented his motives. But, none of these things moved him. He counted neither reputation nor life dear to him, so that he might be found faithful—and he was found faithful even unto death.

In our theological debates, to-day, we may not always feel warranted in using the plain, outspoken language employed, so many years ago, by such men as Lindsey, and Priestley, and Belsham. The evolution of Philosophic Thought, during the last century, has had the profoundest influence upon the symbolic expression of Christian Faith. Exegesis can work wonders, and I am told of men who can read the Athanasian Creed without a qualm, since they have persuaded themselves that "person" does not really mean person, and that "everlasting" does not really mean everlasting. The task of putting new wine into old bottles has been raised to a fine art in theological controversy. Certainly, during the last century, our theological terminology has been greatly modified. A so-called Trinitarian may, very likely, prove to be a thoroughgoing Unitarian, endowed with a miraculous gift of manipulating language. The stately Church consecrated by the name of the Tri-personal God may echo, every Sunday, with eloquent expositions of a purely Theistic Faith. A more subtle metaphysic has enabled theologians to interpret the old creeds in conformity with modern thought. They prove, to their own satisfaction, that Trinitarian formulas can be mentally adjusted to Theistic worship, and that the ascription of Deity to Christ can be reconciled with belief in the personal unity of the Godhead. No such metaphysical glosses were possible in the theological discussions of the eighteenth century. I never remember hearing a modern Unitarian minister describe the worship of Christ as "idolatry"—and such a description would be regarded as a violation of theological courtesy. But to Lindsey the worship of any created being, even of the most exalted Son of God, was regarded as idolatry, and idolatry he called it. In the year 1792 he wrote a book called "Conversations upon Christian Idolatry," in which he explained the use of this term. He denied any suggestion that Trinitarian worship was associated with the vice and immorality of ancient heathenism; but he maintained that idolatry consists in paying divine honours to a creature, and that such idolatry dishonoured and degraded the Almighty and Infinite Being. Lindsey was a most dignified and courteous gentleman; but in his theological controversies he never hesitated to use the plainest language to express his thought. He was bound to the Anglican Church by family connection, by education, by the by friendly patronage of noble friends, and the sacred duties of his pastoral office. But the conviction deepened within his mind, that the Trinitarian formulas of the Church involved its worshippers in a violation of the First Commandment: "Thou shalt have no other gods before me." And, to free himself from complicity in such idolatry, he came out from his own country and his Father's house, to witness to the solemn truth of the Unity of God, and to the claim of the Father of Spirits to the undivided worship of mankind.

The secession of Lindsey was a fine example of unflinching fidelity to the ethics of intellect. It would have been so easy to have made out a case for conformity as the highest duty. Domestic responsibility, parochial service, social usefulness, personal sentiment, sacred bonds of friendship—all these provided powerful motives to plead against the burden which truth had laid upon him. A weaker man would soon have sophisticated his conscience, and would even have persuaded himself that he ought to sacrifice private convictions, in order to save others from the pain that was sure to be caused by the bold affirmation of his Unitarian faith. Why should he disturb his Church, grieve his friends, and perplex the minds of simple believers in his flock?

But Lindsey was a man of singular directness and completeness of character. His career is an illustration of that fine sentiment—

> I could not love thee, dear, so much,
> Loved I not honour more.

To have been unfaithful to his own most solemn convictions would have caused such a disruption of his moral nature as to have invalidated every other duty of home, friendship, and social service. Such was the organic integration of his character that one touch of unfaithfulness would have proved the dishonour of his whole life. He could only serve his brethren by an absolute surrender to the Lord of Truth.

Integrity, that is the word which best describes his distinguishing virtue. It was simply impossible for him to think one faith in private, and profess another faith in public. To employ a Trinitarian formula in the most solemn offices of worship, after he had become convinced of the absolute Unity of God, appeared to him as an act of spiritual treachery. To worship Christ as God, when he believed in his simple humanity, was Idolatry; that was the word which settled the matter. Not all the appeals which endeavoured to present conformity as duty could persuade him that he ought to yield to a form of idolatry dishonouring to the One God, the Eternal Father.

And, as a disciple of Christ himself, he believed that such idolatry was forbidden. Christ was a Great Monotheist; the very object of his mission was to establish, confirm, and proclaim the supreme truth of the Unity and Fatherhood of God. It is most interesting to notice how these convictions were deepened by a careful study of the Bible. To him the Bible was more than a human literature; it contained a supernatural revelation of God to the world; and the one chief employment of Protestant private judgment was the interpretation of Scripture to discover what that revelation really was. He was a constant and scholarly student of the Bible. If there was any personal bias in his mind, it must have been in favour of the doctrines and practice of the Church of England. But, more and more clearly, it dawned upon him that the dogmas of the Tri-personality of God and the Deity of Christ were only to be found in the human creed, and could never be deduced from the Divine Word. The Christianity of Christ was purely monotheistic; the doctrine of the Trinity had never been taught by the first disciples. One text of scripture shone from out the sacred pages and completely fascinated his mind:—"To us there is but One God the Father," and the whole divine disclosure became a confirmation of that one central truth.

This discovery of the teaching of scripture as Unitarian was to Lindsey, personally, a source of joy and comfort; it cleared away many perplexing difficulties from his thought of God; it dissolved the confusions of worship, it simplified every act of devotion and prayer. But, in regard to the other matters, this discovery suggested the most serious difficulties in the adjustment of his personal faith to his official duties. That was the question for him to decide—Was it possible to remain in a Trinitarian Church, holding a Unitarian Faith? And we must remember that the disabilities attaching to the profession of Unitarianism, at that time, were of a most serious character. To deny the Trinity was not only a theological heresy, it was an offence against the law. When the Essex-street congregation was first founded, it was greatly feared that legal measures would be employed to prevent its avowed Unitarian worship. For some time a Government official attended the services to make sure of the kind of worship which was conducted in the chapel. It was, then, a most serious matter for Lindsey to make himself liable to pains and penalties by attempting to propagate a doctrine which was regarded as a social danger and a legal offence.

With all his moral courage he was not a defiant fanatic, eager to rush into reckless martyrdom. He took advice with his friends; and, to his surprise, he discovered how many, in secret, had reached his own views, through a study of the scriptures. And he found that these clergymen had decided that it was possible for them to remain in a Trinitarian Church, holding a Unitarian Faith. For some time he pondered over the difficulties of his position, and sometimes tried to forget them by plunging into hard work—especially into work that sought the amelioration of the poor and the suffering. But every time he conducted public worship the question rose, with increasing force, "What right have I to use these words?" To profess with his lips what his heart denied, to employ forms of prayer that to him were idolatrous, this was becoming intolerable to a man who was unsophistically sincere, and who became more and more conscious of a burden of the Lord resting upon him to proclaim and propagate the Christian Faith for which he believed the Great Master lived and died.

His noble friend, the Duke of Northumberland, to whom he unbosomed himself, told him that it was a piece of folly to think of seceding on account of such trifling scruples. Even his Bishop begged of him to reconsider his resignation. And most influential of all was the suggestion of Dr. Priestley to remain in the Church and do his work as a reformer from

within. It was suggested that he should modify the phraseology of the Prayer-book, and leave it to his ecclesiastical authorities to attack him for his conduct. But afterwards Dr. Priestley expressed his admiration of Lindsey for refusing to adopt such a course.

Only one event made him delay his decision. A movement was set on foot about this time to promote a petition to Parliament that some relaxation might be afforded to clerical subscription. If such relief was granted Lindsey hoped he might find it possible to hold his living. He worked with eager enthusiasm to secure signatures to this petition, and 250 names were attached to it. It came before the House on Feb. 6th, 1772, and, after a memorable discussion, it was outvoted by 217 members, as against 71 in its favour. By this decision of the House of Commons the petition for relaxation of subscription could not even be entertained. This event decided Lindsey's action, and in November, 1773, he preached his last sermon to his sorrowing parishioners in Catterick Church.

Never, in word or deed, did he pose as a martyr. He counted it an honour to serve religious truth, and he never lamented the sacrifices which that service involved. I do not know that he was ever in actual want; but certainly the change from Catterick to London must have been most trying to himself and his noble wife. His wife was stepdaughter to Archdeacon Blackburne, of Richmond, and was connected with several noble families. When her husband decided to secede she was strongly advised to separate herself from him. But, with unwavering faithfulness, she encouraged him in his course, and gladly shared his martyrdom. Both their furniture and library had to be sold to provide funds to enable them to travel to London, and, as far as I can discover, they could not reckon on a larger income than £20 a year. We are sure they must have felt the pinch of poverty, for we are told that their first lodgings in London consisted of two rooms and a cupboard. But they were quite peaceful and contented, and it was in these humble circumstances that Lindsey undertook the enterprise which has immortalised him amongst the leaders of religious thought. There can be no doubt that his easiest course would have been to accept the pastorate of one of the Presbyterian churches, which were then passing through their evolution from Orthodoxy and Arianism into avowed Unitarianism, though I imagine that very few of these congregations would have been prepared for such a robust form of Unitarianism as that which Lindsey had adopted. Yet it would have been a simple course to have sought the ministry of one of these churches.

But he was not the man to take any path because it happened to be the easiest. And it was clear to him that his duty lay in the direction of establishing a Unitarian Church adapted to the religious needs of those members of the Church of England who had renounced the Trinitarian dogma. I need not remind you of the early history of Essex-street Chapel, a history which is recalled to us every time we visit the Unitarian Association in Essex Hall, or join in worship within the walls of the noble church at Notting-hill.

We have a bright example of fidelity and undaunted zeal in the narrative which records how, in his squalid lodgings in Featherstone-court, Lindsey commenced the great work of his life. First in an auction room, and afterwards in his chapel, he founded a congregation whose worship was based upon faith in the Personal Unity of God, the One Father of Mankind. As far as was consistent with this supreme truth, he conformed his Revised Prayer-book to the ritual of the Church of England; it was intensely Christian in its sentiments, and no change was made in the language to startle or offend those who believed in a supernatural revelation and regarded scripture as an authoritative expression of the Divine Will. But, in the new editions of the Revised Liturgy it is most interesting to note the gradual development of Lindsey's theology; and, at last, with the omission of the Apostles' Creed, he identified himself with that career of Unitarian thought which has completely broken with the established symbols of what is called Evangelical Orthodoxy. At every stage of this mental development the only question with Lindsey was this: What is truth? And when he believed he had discovered truth, there was never any question of compromise; an instant and unquestioning obedience was yielded to the sternest demands of conscience. This man was always obedient to the Heavenly Vision; when the Divine Voice called, his only response was this: "Lord of truth, what wilt Thou have me to do?"

It was a providential blessing that in the career of our English Unitarianism there arose this brave, urgent apostle of the Unity of God. Two hundred clergyman signed the petition for relaxation of subscription. What became of the rest I know not, but we are profoundly thankful that at least one of them proclaimed himself openly as a Unitarian. I know that some of us desire that our churches should be unidentified by even the suspicion of a theological alliance, and I am not going to deal with that question this evening. And there is no need to deal with it. For, by whatever name our spiritual fellowship is identified, certainly it is as Unitarians that we have undertaken this pilgrimage to do honour to a man who gloried in the name of Unitarian as expressing both his private faith and the public worship of the Church he served. For myself, I may be allowed to say, I never hesitate, not only to call myself a Unitarian minister, but also to call the congregation I serve a Unitarian Church. That Unitarianism which Lindsey advocated needs our services and sacrifices still to-day. The Association that finds its home in Essex Hall exists for the purpose of propagating the monotheism of Jesus Christ; and our Missionary Societies, without an exception, devote their energies to the maintenance of that pure Christianity to which Lindsey consecrated his life. And this distinctly theological propaganda is still needed. We need twentieth-century confessors, with the absolute fidelity of Theophilus Lindsey. You, sometimes, boast of the large number of Rationalists, who linger within the borders of established and popular churches; you tell me that, in our obscurity and feebleness, we ought to comfort ourselves by the thought of those who think with us, but are not avowedly of us. I refuse to boast of these things; I refuse to find comfort from such considerations. Even if Trinitarianism be true, these men, who deny its truth, have no right to use its formulas.

If Lindsey had continued to use a theological formula against which his mind revolted, England would have been left without his splendid example—we should have been poorer by the loss of his noble protest, and he himself would have suffered most of all. No Bishop's mitre could ever have compensated for that halo of glorious martyrdom that now for ever shines upon the brow of our Great Confessor to the Unity of God. Had he made the "great Refusal," had he failed in that crisis of his life, he would have gone down into the limbo of those ineffective, frustrate ghosts, concerning whom it was said, in the words of Dante's mighty scorn:—*Non ragionam di lor, ma guarda, e passa* ("Talk not of them, give one look, and then pass onwards.")

We glory in the heretics of the Past, who have added to the High Tradition of the Race. But heretics devoid of moral courage—heretics who use solemn words which their minds disown, who drop their pinches of incense on a strange altar, who allow the issue of their lives to be decided by the chances of success, the threats of foes, the pleadings of friends—these are not the servants that religion needs to-day. *Non tali auxilio, nec defensoribus istis, Tempus eget* ("The time requires other aid and other defenders than such as these.") Lindsey's career is an object-lesson in the Ethics of Subscription. The controversy concerning the ethics of subscription is not ended; the battle has yet to be fought; and this twentieth century may, perchance, witness very different results from those of the forlorn hope led by Lindsey in the eighteenth century. What we want is not only a reform in theology—we need, above all, a quickening of conscience in matters of theological profession.

In spite of cowardly retreat and miserable compromise, and shuffling exegesis, we still hope that a company of noble witnesses will rise, who will do and dare all things for the sake of pure and undefiled religion, and whose names, like that of the brave Confessor of Catterick, will be enshrined in the Calendar of human faith, when weak and timorous souls, who shrank from the solemn call of truth, have passed from memory for ever.

"Fragrant as Sharon's Rose," are the words of my sentiment; they remind me of the lines:—

Sweet Rose! in air whose odours wave,
And colour charms the eye;
Thy root is ever in its grave,
And thou, alas! must die.

Sweet Spring! of days and roses made,
Whose charms for beauty vie;
Thy days depart, thy roses fade,
Thou too, alas! must die.

Only a sweet and holy soul
Hath tints that never fly:
While flowers decay, and seasons roll,
It lives, and cannot die.

At the conclusion of his address Mr. Walters repeated the words of the commemorative sentiment with which he began, and it was acknowledged by the whole audience standing in reverent silence.

THE CATTERICK PILGRIMAGE.

ON Saturday, July 13, a Pilgrimage was made to Catterick, in the North Riding of Yorkshire, promoted by the Teesside Committee of the Northumberland and Durham Unitarian Christian Association, as a New Century commemoration of Theophilus Lindsey, who was for ten years vicar of Catterick, until in November, 1773, he resigned his living, because as a Unitarian he could no longer profess the doctrines of the Church or use its liturgy.

The suggestion of the Pilgrimage came from Mr. James Mawson, Chairman of the Teesside Committee, prompted by the report in the *Christian Reformer* of 1849 of a similar commemoration held in the August of that year, and the project was very successfully carried out under the pleasantest conditions on a glorious summer day.

The programme of the former commemoration, of which a report will be found also in THE INQUIRER of Sept. 8, 1849, was closely followed. A considerable number of the pilgrims met first at Richmond, and, after visiting the Castle, walked or drove, by Easby Abbey, the five miles to Catterick. There the whole company, numbering seventy-five in all, gathered early in the afternoon at the church, where they were met and most cordially received by the Rev. J. H. Evans, the present vicar of Catterick. After an inspection of the fine old church, Mr. Evans invited the company into the adjoining vicarage, from which the Lindseys went forth in December, 1773, not knowing what the future had in store for them. The house has no doubt been enlarged since those days, but it is substantially the same building, standing in a pleasant garden, and, with the church, occupying an eminence in the midst of the village. In the garden a photograph of the company was taken, with the vicar as centre of the group, and the Rev. Frank Walters and the representative of the B. and F.U.A. on either hand; and he then showed his visitors the study and dining-room of the vicarage, sacred to them from the memory of the Lindseys' Sunday evening classes, held there for the young people of the village, in addition to the vicar's large Sunday afternoon class held in the church, and also as the chief scene of that inward conflict, which issued in his brave confession and sacrifice for the sake of truth. Mr. Evans also most kindly brought out from a massive oak chest in the vestry the church registers of the latter part of the eighteenth century, showing in the marriage register the repeated signatures of Jeremiah Harrison (the father of Mrs. Cappe), and then from 1763 to 1773 the signatures of Theophilus Lindsey, in his clear firm hand. In the register of baptisms there is in 1763 a record of Lindsey's entrance upon his charge, and after the record of the baptisms of the following ten years, at the foot of a page this entry, in another hand :—

The Rev. Theophilus Lindsey, vicar of this place for ten years, voluntarily resigned, not from infirmities of age, but out of a principle of conscience, Nov. 28, 1773. A Christian devout, learned and ingenuous and a great benefactor of this place. He was succeeded by the Rev. Mr. Chaytor.

After this pleasant visit to the church and vicarage, tea was served in the Booth Memorial Hall, which was erected last year on the high road opposite the schools, in memory of a late resident and benefactor of the village.

THE COMMEMORATIVE MEETING.

After tea a meeting was held in the hall, under the presidency of Miss Clara C. Lucas, when among those present were the Revs. Frank Walters, V. D. Davis (representing the B. and F.U.A), Arthur Harvie, and W. H. Lambelle, Mrs. G. Cooper (Newcastle), who took part also in the pilgrimage of 1849, the Misses Fallows (Middlesbro'), Mr. J. Mawson, chairman, and Mr. T. F. Ward, treasurer, of the Teesside Committee, Messrs. F. C. Slater, E. H. Coysh, and J. D. Donald, officers of the N. and D.U.C. Association, Mr. W. J. Watson, Town Clerk of Thornaby, Councillor Green, of Stockton, Mr. and Mrs. E. Cox Walker (Darlington), Mr. J. Marshall, Editor of the *Northern Echo*, and Mr. L. Worstenholm (secretary). The vicar was also present in the body of the hall, declining a seat on the platform, as he was obliged to leave before the end of the meeting.

Among those who had sent letters regretting their inability to be present were the Revs. C. H. Wellbeloved, C. Hargrove, A. Gordon, and H. Rawlings, Dr. W. Blake Odgers (President of the B. and F.U.A.), Mr. H. J. Morton, of Scarborough, and Dr. Courtney Kenny, of Cambridge.

The Rev. F. K. Freeston, who as minister of Essex Church, Kensington, now representing Lindsey's Essex-street Chapel, had been specially invited to be present and to respond to the sentiment of commemoration, sent a four-page illustrated souvenir for distribution, containing portraits of Lindsey, Mr. and Mrs. Newcome Cappe, and William Turner, and pictures of the exterior and interior of Essex Church, and also the following letter :—

Dear Mr. Mawson,—

Will you kindly explain to the Catterick Meeting my very real regret that I cannot be present. It would have been both an honour and a pleasure to respond, at your desire, to the fragrant memory of Theophilus Lindsey, but unfortunately and unavoidably I am unable to get away. With the chief events of Lindsey's career all the pilgrims, perhaps, will be familiar. But what have been the results of his conscientious sacrifice? If he could, for instance, return to London in this year 1901, and look for the fruits of his labours, would he see of the travail of his soul and be satisfied, or would he be disappointed!

He would see his old Essex-street Chapel turned into a useful hall, and be amazed at the numbers of new books there exhibited for sale, and be cheered by the crowded gatherings of the International Council.

He would see again, if he wandered through Kensington, a modern, red-brick, spire topped building, with a large memorial stone built into the front for all to con, and on that stone he would read his own name. And if he entered this church, erected by his trustees, he would find his own library books lining the walls of two large vestries, and he would thus know that his widow Hannah had carried out his desire by bequeathing them for the use of the resident minister. Moreover, amongst these age-worn tomes he would find seven precious volumes containing his own manuscript sermons and prayers, and while feeling proud of the clearly written lines, easily legible still to twentieth century readers, would yet be willing to admit, perhaps, the length and dryness of eighteenth-century discourses!

And then if he came out into the little church plot, which is shown in the souvenirs which I have sent, he would look up to a red granite monument, surmounted by a white marble boy who, seated firmly with book on knee, listens there for ever to an imaginary Sunday-school teacher, to whom he gives no trouble whatever. And as he watches the constant passers peer through the railings at the inscription on its face, his eyes fill with grateful tears as he reads, "Erected to the memory of the founders of Sunday-schools from Cardinal Borromeo to Theophilus Lindsey and Robert Raikes," for he thinks of his Sunday class of 100 boys in Catterick Church, and of good Catharine Cappe who followed out his work, and of the great results with which God awards small beginnings.

All these things would indeed gladden him, and prove that his sacrifice had not been in vain, nor his name forgotten.

On the other hand, he would be not a little disappointed if he inquired how many others have since come out of the house of bondage, and what changes or options have been introduced into the Prayer-book, creeds and articles. The secession from the Church of Dr. Jebb and a few others followed Lindsey's exodus during the next ten years, and to this extent at least his example was not in vain. But it was not followed as might have been anticipated from the signatures, numbering 197, to the famous Feathers Tavern Petition. To-day Mr. Stopford Brooke is the one notable exception.

Nor did Lindsey's hope and plan of a Reformed Church of England meet with the support that he quite expected. He had to abandon this idea, and admit its failure, and we still, after 130 years, seem as far from it as ever. But we must not abate one jot our own faith in the future, or our plea for "the open door." In the meantime let us practice the text of Lindsey's first Essex-street sermon—a sermon deserving all attention, partly because of its historic occasion, and chiefly because of its indication of his aim: "Endeavouring to keep the unity of the spirit in the bond of peace." We care for no theology which does not promote personal piety; we look for no unity based on opinion, but on religion only.

I send heartiest greetings to all Lindsey lovers, and my best wishes for the success of this second historic pilgrimage.—Faithfully yours, FRANK K. FREESTON.

Essex House, Campden-hill,
London, W., July 12.

The meeting opened with the singing of Doddridge's hymn,

> O God of ages, by whose hand
> Thy people still are fed;

and prayer by the Rev. V. D. Davis.

Miss LUCAS, on behalf of the Teesside Union of Churches, then offered a hearty welcome to the friends who had gathered for that pilgrimage. She referred to the historical associations of Catterick, which went back to the first preaching of Christianity by Paulinus in the north, when he was said to have baptised 3,000 of the people in the river Swale, close by. For themselves that was hallowed ground on account of the brave Confessor, whom they were met especially to commemorate—a man beloved by his parishioners, revered by his friends, a scholar in the church which he devoutly loved and in which he intended to spend his days. But there came those conscientious scruples which many another stifled, but which compelled Lindsey to go out, like Abraham of old, not knowing whither he went. They in those happier days could scarcely imagine the cost at which Lindsey and his brave wife made their sacrifices, but they remembered and

honoured him, not merely for the special doctrines he taught, but above all for his testimony to truth, for the life he lived and the sacrifices he made. Miss Lucas read some interesting passages from the memoir of Mrs. Cappe, who was the most intimate friend of the Lindseys at the time of their leaving Catterick, and concluded by calling upon the Rev. Frank Walters, of Newcastle-on-Tyne, the successor of William Turner and George Harris, who had been the chief speakers at the commemoration in 1849.

The Rev. FRANK WALTERS then gave the memorial address, which is printed in full in our present issue. The sentiment he proposed, as it was moved by the Rev. George Harris in 1849:

To the memory of Theophilus Lindsey, fragrant as Sharon's rose. The remembrance of his sacrifice for Christian truth is sweet even in death.

The audience accepted it, standing in reverent silence.

The Rev. V. D. DAVIS, who was called upon to respond, said they would all feel that the true response to those memorial words, after Mr. Walters's eloquent address, must be in silence and in their own hearts, in gratitude for such memories, and in the earnest prayer that they might all share in the same spirit, and in that loyalty to truth, which they saw in the old vicar of Catterick. Yet looking back to the former pilgrimage in 1849 it was natural that they should have asked someone to respond, and he wished some minister could have been present more worthy to fill the place formerly occupied by the venerable William Turner. But he was thankful to be allowed to take some part in that commemoration, and was glad to be there as representative of the British and Foreign Unitarian Association, which was pledged to the maintenance of that simple form of Christianity to which Lindsey was so loyally devoted, and did its work in the broad and catholic spirit expressed in his first sermon in Essex-street, based upon the prayer that they might "keep the unity of the spirit in the bond of peace." If they would forgive a personal reference he might perhaps claim a certain fitness in his occupying that place, since both at the time of the former pilgrimage and at the time of Lindsey's brave confession, members of his family, in earlier generations, had been connected with that body of English Dissenters who in the freedom of their religious life had reached the same position to which Lindsey came at such cost, and by whom he was welcomed when he left the Church. Mr. Davis concluded by once more emphasising the lessons of Lindsey's life, the example of his fearless integrity, his confession of Unitarian Christianity both by his teaching and by his life.

Mrs. COOPER, of Newcastle-on-Tyne, added some reminiscences of the pilgrimage of fifty-two years ago, in which she had taken part, after which a resolution of thanks to Mr. Walters for his address, to the representative of the British and Foreign Unitarian Association, and to Miss Lucas for presiding, moved by Mr. COX WALKER, and seconded by Mr. W. J. WATSON, was unanimously passed. Cordial votes of thanks to the Vicar of Catterick, and to the secretaries who had so ably organised the proceedings were also passed, and the benediction, pronounced by Mr. Davis, brought the meeting to a close.

From Catterick Bridge Station those of the party who had not come upon their own wheels returned to Darlington, in carriages reserved for "Unitarian Pilgrims," and thence dispersed by their several routes for home.

UP THE RIVER.*

BY THE REV. H. S. PERRIS, M.A.

"There is a river, the streams whereof make glad the city of God."—Psalm xlvi. 4.

FOR twelve hours we were removed from the smoky, crowded and seething metropolis, with its fretful life, to the quiet companionship of the woods, the meadows, and the water. The contrast was a very striking one, from hurry to rest, from noise to silence, from the heated pavements and dusty streets of London to the cool shade, and green leaves, and quiet waterway. The world with its busy life seemed farther removed than fifty miles; and none of us, be sure, felt sorry that we had left it for a time, with its getting and spending, its pleasures and sorrows, its problems and its strifes.

And yet we could feel no unkind thoughts of the old world, although, like Orlando with the melancholy Jaques in the forest, one might "desire we should be better strangers" for a time. How could we, when the flying express (hated of Ruskin) had taken us down, smoothly and swiftly, from Paddington to Taplow, and then the mysterious electricity had, for the rest of the day, driven our boat over the waters without noise or smell, or smoke, or fuss? Modern science helped us to enjoy our day's banquet with Nature; and so we flung no stones at her, and harboured no ungrateful thoughts.

The Thames, with its history of, at most, 2,000 years, cannot rival some of the other great rivers of the world for ancient and enduring fame. Think of the scenes and civilisations which have been witnessed by the Nile, with its Sphinx and Pyramids, its monuments of Pharaohs, Greeks, Romans, Saracens and Turks; by the Ganges, with its eleven tributaries as large as the Thames, flowing through the sacred land of the Buddhists; by the Euphrates, with the ruins of mighty Babylon upon its shores; by the Jordan, where Jesus came to accept the baptism of John; by the yellow Tiber whose story can only be expressed by uttering the magic name of Rome; by the Rhine, for the possession of which rivers of human blood have been shed! What records of the past their banks contain; what stories of old time their waters have told to the grey ocean!

In universal interest, in the place it holds in art, history, poetry, or legend, the Thames can compare with few of these famous streams. Its course is shorter, and its history less prolonged and varied. It takes its rise in no gigantic Alps or Himalayas; no lofty crags or vine-covered mountains look down upon its waves. No pilgrim throng comes to bathe in its waters; it has not yet been canonised or beatified. Apart from London, the population upon its banks is a small one. It flows through homely country scenery, along quiet valleys and through smooth meads; its course broken by no great falls, and with no "purple patches" of massive grandeur suitable for the pen of a Byron.

Yet I venture to think that for national interest, for practical utility, and for quiet and peaceful beauty, it is excelled by few of the great rivers of the world.

Its valley has been the prize of several of the successive races who conquered this country and settled here. The Romans were probably the first to build the little town of London, on a piece of rising ground east of Blackfriars and the Fleet River, and hemmed in by the Thames and its widespread marshes. The great military conquerors have left plentiful remains, walls and pavements and coins and graves and inscriptions, from Cirencester, near the source, to London, near the mouth. Then came the English, and the East and West Saxons, who overthrew the British in the sixth century and drove them into their western fastnesses. And then the Normans, whose leader was crowned in London on Christmas Day, and measured out the land in his Domesday Survey, and built the Tower and Windsor Castle. And so England became one, and London was its centre, and the Thames was the waterway for the ships going to and from the continent. And with the growth of London into the mightiest city of the world, the fame of the Thames has also grown. Its waters have borne the mightiest fleets of merchant ships. The world takes its time from Greenwich, and looks with reverence upon the Palace at Westminster as the mother of Parliaments. At Windsor is the great Castle where kings and queens have for centuries lived; at Eton, the famous School, and at Oxford the pile of beautiful and ancient Colleges, where the boyhood and youth of England have for long been reared. Oxford, Windsor, Runnymede, Westminster, London—what memories the names call up, what pictures of learning and piety; of the makers of laws and charters; of buried heroes, and poets, and statesmen and saints; of wealth and merchant princes, of world-embracing power!

And the river has a beauty and nobility of its own, even where the handiwork and the encroachments of man are most visible. The lower reaches of the Thames, with their wharves and barges and crowded shipping, have afforded countless subjects for the artist's pencil and brush. And even among the bridges of London such a majesty is lent to the moving stream by the mighty world of human life upon its shores, as to have inspired one of the most beautiful sonnets of Wordsworth himself. Writing upon Westminster Bridge in 1803 he sings:—

Earth has not anything to show more fair:
Dull would he be of soul who could pass by
A sight so touching in its majesty;
This city now doth like a garment wear
The beauty of the morning; silent, bare,
Ships, towers, domes, theatres, and temples lie
Open unto the fields, and to the sky;
All bright and glittering in the smokeless air.
Never did sun more beautifully steep
In his first splendour valley, rock, or hill;
Ne'er saw I, never felt, a calm so deep!
The river glideth of his own sweet will:
Dear God! the very houses seem asleep;
And all that mighty heart is lying still!

The Thames is not without its literary associations. Various portions of the river have memories of Pope and Gay,

* From a Sermon preached at Little Portland-street Chapel, London.

of Dickens, Newman, and Cowley. James Thomson, in his "Seasons," has sung of its silver waters and its "matchless vale":—

Enchanting vale! beyond whate'er the Muse
Has of Achaia or Hesperia sung!
O vale of bliss! O softly swelling hills!
On which the Power of Cultivation lies,
And joys to see the wonders of his toil.

And Shelley wrote some of his poems whilst in a boat on its bosom.

What thoughts, however, does the river bring to us, apart from its memories of great men and the pageantry of history?

1. It pictures to us the *Silent and Never-Resting Munificence of God.* Summer and winter, day and night, it glides along, from its source down to the sea; giving of its abundance from its quenchless springs; giving drink alike to man and beast and flower; not waiting for thanks, but passing eager on its errand of benevolence. The thirsty roots and flowers refresh themselves from it, after the hot glare of the summer sun. The fish make their haunts in its depths, and the blue kingfisher darts along its shady reaches; the swan with its downy brood sales over its surface like a stately ship followed by little barques. The woods and meadows on its sides are clothed with a delightful green, restful alike to the eye and heart. It suffers evil treatment, is stained and poisoned and polluted. But it stays not to complain, and renders good for evil; telling none of the guilty voices it has heard or the guilty deeds it has witnessed; bearing the impurities away into the great ocean of forgiveness and pity, and refreshing every channel with pure water from its eternal spring. So does the munificence of God sweep through the world, bearing joy and hope and love with it. Never resting in His self-imposed task, He offers to all the children of men the pure waters of life, gives them health and beauty and joy, the means of labour and the opportunities of gaining heavenly riches. He makes no distinction between the rich and poor, or small or great. Even to the sinful He grants a merciful discharge and healing of their guilt. His providence guides men over the shallows and steers them through the deep, until at last they are gathered into the great sea of His all-cleansing love.

2. *The River reminds us of the Stream of Faith.* Matthew Arnold, as he listened to the sound of the retreating waves on Dover Beach, thought of dying creeds and forgotten hopes, and the vanity of our "little systems."

The Sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd,
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

But the river brings us no such sad and dreary message as this; at least, if we share in John Stuart Blackie's robuster mood, and hear it joining in the great chorus of created things.

Praise ye, praise ye, God the Lord!

The River of Faith, like the rolling stream, has its shallows; but it also has its deeps. It receives many a tributary stream, until the original water seems to be overwhelmed and lost. But the general effect is of broadening and deepening, and is, we trust, for good. And though oft marred and stained, the impulse from God remains, though we see it not. And the widening makes it more useful for human ends, and enables great multitudes of various men to float on its waters. And even though, in the end, it should flow into the great sea of Universal Faith, is its work lost, or its value lessened? Let us, at any rate, commit ourselves to it in hope and trust. God rules and guides; His purposes are vaster than our minds can reach; but of this we may be sure, that the stream will flow on and on, and His care for us is so great that we may safely trust ourselves and our faith wherever His Spirit shall lead.

3. A day up the river tends to make us echo Cowper's thought, that "God made the country, man the town," and with a sharp significance. We drink of the pleasant sights of the upper river; the peace of God overflows our spirits; the meadows, the birds, and the quiet waterway drive away the fretfulness and cares of the world, with its noise and greed, and littleness. But then the evening falls; and with the sunset behind us, we turn homewards; and the heavenly light sheds a new glory and a richer meaning upon the busy world to which we are speeding back. *God made the town too, or at least He made the men and women who made the town!* Up the river is rest and peace and refreshment; but down the river, in the great city, is the scene where God has placed our work, where our lives are being lived. May He refresh us all for our daily tasks, as He renews the waters which flow by the Great City's streets! May He give us more purity, and power to give help and healing; and put away the memory of our sins and failures and follies! For here are abundant tasks to do, and places to be filled. Is London one day to be numbered among the dead cities of the world? Will she be called as Rome was called by Byron, the "Niobe of nations weeping for her children?" What shall save her and make her endure, and make her indeed the Eternal City of God? Surely righteousness alone, and love and pity, and justice and fair dealing in her streets and markets, and humility amidst her wealth and power, and the life hid with God, amidst her greatness and magnificence! Not by numbers, not by gold, not by weapons of war shall she endure; else why have Nineveh and Babylon and Sparta become names and glories of the past?

Let knowledge and religion be her boast, rather; and let the River of the Water of Life, bright as crystal, proceeding from the throne of God, flow more and more abundantly through her streets and in the hearts of her myriad people. And then shall she bear in her midst the tree of life and the leaves of the tree shall be for the healing of the nations.

RAMSAY SERVICES.

SIR,—Will you kindly allow me to make a correction in Mr. Shanks' letter which appeared in your columns last week? Sunday morning service will be conducted in Quayle's Hall, Albert-street, and *not* in the Palace. Service will commence at eleven o'clock.

CHARLES ROPER.

THE WORKING-CLASSES AND THE CHURCH.

A SOMEWHAT remarkable gathering crowded the Free Christian Church, Croydon, last Sunday afternoon. The various bodies representative of labour in Croydon invited the minister of the church, Mr. J. Page Hopps, to meet a congregation of their constituents who wished to show their respect and to hear from him an address on some vitally useful subject. They preferred the Church; and the subject announced was, "What the Working-classes could make of England." The address was preceded by a short religious service, which was most devoutly joined in by all; but, after that, feelings were by no means kept in restraint; and the address elicited a response to which very few churches have echoed. It was evidently a congregation of well-doing, keen and alert men and women of the skilled working-class, startlingly sharp to catch and appreciate points however subtle, and as startlingly sharp to indicate that they did. The address was an outspoken setting-forth of the defects and hindrances to the progress, uplifting and usefulness of the working-classes, and a strong lead onward, through education and the independence it would give; through freedom from the entanglements of certain military, political, social, and financial forces which had too long captured and used them; through self-reliance and co-operation; and through gradually growing tastes of a higher and saner kind, accompanied by a better knowledge of public affairs and of their own rights, duties, and power in regard to them.

Referring to the sinister growth of the power of capital, and the rise of syndicates, trusts, and corners, Mr. Page Hopps said:—But at this point we can see what these signs of the times mean: and what they mean is this—that syndicates, trusts, and corners, ay! and sweaters, are natural products of modern needs. They are all attempts at necessary organisation and at economy. The vast transactions of the world require vast aggregations of wealth, and vast facilities for huge movements: hence the combinations or the organisations that at present seem unsocial and tyrannical. Now what is the lesson? The lesson surely is that instead of leaving these vast combinations to a few, they ought to be secured by and in the interests of the many. The Socialist, pure and simple, sees this, and he therefore holds that the State, that is the community, should do its own syndicating, so that the whole community, instead of the keen, rich, and resolute few, should profit by the new methods of combination and control. How far this could be is doubtful; but it is certain that we could go a long way in this direction with advantage; and it may safely be laid down as an axiom that the bias, the strong bias, of the community should always be in favour of State or Municipal control of combinations for production, distribution, and public conveniences of every kind, even including all the water ways and railways of the country: and for this the working-classes should stand together to a man.

With regard to England's conduct in foreign affairs, the speaker said the ideal for England in relation to other nations is that we should make it a land that the world might reverence and copy. That was our true heritage, but we have sold our

birth-right for a mess of pottage—and, after all, the pottage only burns, and does not feed. Old England was slowly coming to the first place, not for its prowess but its probity; not because it could fight, but because it hated oppression, because it was humane, and because of its sympathy with the gallant little nations rightly struggling to be free. But we shall get back. We shall have a clean England some day, an England that will put conscience before greed, honour before advancement, generosity before smartness, and God before Mammon; and I firmly believe that the impetus will come very largely indeed from the factories, the fields, and the workshops of this dear old land. And a prosperous as well as an honest England it is going to be. I very much doubt the inevitableness of the decline of British trade and commerce. The world is not a sucked orange: we are, indeed, only beginning to get beneath its rind. All we want is a higher standard, combined with a brighter imagination, a keener desire for better things, and a sterner resolve to get them. We must acquire a taste for nice ideals, and a wholesome dislike for dirt, drink, and devilry; and in that direction find the true patriot. It is a wretched idea of a patriot that he is a man who is willing that his country should profit by wrong-doing, and who is prepared to back up its ruling class in anything it does. That is shameful, dishonourable, dangerous. He, on the contrary, is a true patriot who wants to see his country honoured and revered; the best beloved and trusted, not the richest and most feared.

The address concluded with an animated "prophecy that these better things shall be."

At an early stage of the proceedings it was intimated that a member of the Committee had received a large number of "love letters" concerning the gathering from such diverse spirits as the Bishop of Hereford, Mr. R. Bell, M.P., the Dean of Durham, the Right Hon. L. H. Courtney, M.A., the Rev. Silas Hocking, Mr. George Jacob Holyoake, Dr. John Clifford, Mr. Frederick Harrison, Mr. Edward Carpenter, the Rev. P. H. Wicksteed, M.A., Professor J. Estlin Carpenter, M.A., Mr. J. A. Hobson, Mr. Herbert Burrows, and several others.

HOLIDAYS FOR POOR CINDERELLAS.

SIR,—Will you be so good as to allow me to acknowledge through your columns the very generous response of your readers to my appeal. I have received altogether the sum of £16 16s. 6d. This is quite sufficient for my purpose. I have, as far as possible, acknowledged every subscription through the post, but I felt that it was due to your readers that I should state here the result of my appeal. I should also be glad to signify the safe arrival of their kind contributions to those friends who sent anonymously. Amongst these were A. W., 10s.; W. D., 10s.; Seaforth, 3s. 6d.; Fellowship, 2s. 6d.; Anon., 10s.; Lady Friend, 10s. The Cinderellas are going away in two companies; girls this week, boys next. I hope your readers will find in their own holidays something of the happiness which they have so generously helped to bring into the lives of these poor little waifs. CHARLES PEACH.

89, Clarendon-road, Manchester, S.E.

LONDON DOMESTIC MISSION, BELL-STREET.

SIR,—May I ask for space in your columns to set forth the needs of the Bell-street Mission Convalescent Fund? We have this year, in connection with our fund, opened a small cottage at Billingshurst, Sussex, in a charming country neighbourhood, under the efficient care of our minister there, the Rev. George Lansdowne. We are naturally anxious to keep it full during this particularly hot and trying summer. Unfortunately, owing to causes from which all charitable institutions are alike suffering this year, our subscription list has fallen considerably short, and unless it is augmented by new or increased subscriptions, we shall be forced for lack of funds to close the cottage at the end of August, thus leaving it empty all through September, one of the pleasantest holiday months. We feel sure your readers will enable us to avoid this. Subscriptions and donations will be received and acknowledged, in my absence from home, by the Rev. B. Kirkman Gray, 25, Carlton Mansions, Portsdown-road, W.

SOPHY EVELEGH, Hon. Treasurer,
Bell-street Convalescent Fund.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Sunday School Treats.

This is the season when reports of the children's summer treats come pouring in. This week we have heard of successful excursions by the schools at Selby and Swansea, Pontypridd and George's-row Mission, London. Schools would be wise, we should say, in all parts of the country, to hold their treats during the present magnificent month, for if the experience of last year is to be repeated, August will be a somewhat chilly month of uncertain weather. But while we are glad to think that the children in all our schools enjoy their treats, they do not appear to us events necessary to be reported.

Boston.—The congregation of Spain-lane Chapel had the pleasure of a visit last Sunday from the Rev. James Eills, of the First Church, Boston, Mass., who preached at the evening service. There was a special interest in the visit, as Mr. Eills is the present minister of the church to which John Cotton was called, at the time of the exodus of the Pilgrim Fathers, after having been vicar of St. Botolph's from 1612 to 1633.

Cardiganshire: Ciliau Aeron and Rhydygwin.—Last Sunday the Rev. T. Lloyd Jones, of Liverpool, preached in the morning at Ciliau, and in the afternoon at Felinfach Board School, where the Rhydygwin congregation now assemble owing to their chapel being painted. He attended the latter place in his youth, and large congregations were thus drawn to hear him.

Darlington.—The services last Sunday were conducted by the Rev. V. D. Davis, who, on the previous day, had taken part in the "Pilgrimage" to Catterick, in memory of Theophilus Lindsey, as representative of the British and Foreign Unitarian Association. With reference to this commemoration, Mr. Davis took as the subject of his evening sermon "A Unitarian Confessor," and told the story of the vicar of Catterick's secession from the Church. He also referred to the very friendly welcome given to the pilgrims by the present vicar of Catterick, and drew from this a lesson as to the spirit in which their steadfast witness to religious truth should be borne.

Elland.—The anniversary services were conducted in Christ Church on Sunday, July 7, by the Rev. J. E. Manning, of Sheffield. The congregations were good, especially in the evening, when the chapel was quite full. The children sang their hymns very sweetly. The collections taken amounted to nearly £8.

Kingswood (near Birmingham).—The anniversary services were held on Sunday, July 14, the preacher being the Rev. John Birks, of Derby, a former minister of the chapel from 1866 to 1870. A number of the members of his old congregation were present at the services. Anthems were given by the choir, and special hymns sung by the scholars. As usual, buns were distributed to the scholars at the close of the morning service, there being now 100 scholars on the roll. The collections amounted to £11 8s. The services were very enjoyable, and congregations and collections very satisfactory.

London: George's-row Domestic Mission.—On Tuesday the annual flower show in connection with the Window Gardening Society was held, when between three and four hundred plants were exhibited. Through much sun the bloom was very plentiful. A fine collection of gift plants were again sent by Mr. Frederick Nettlefold, who allowed his head gardener to judge the plants, to the satisfaction of all. At the public meeting for the distribution of prizes, Mr. Enos Howes, J.P., Mayor of Finsbury, presided, and the Mayoress presented the prizes. An excellent address was delivered by Mr. A. Preston, J.P., and Miss Jevons and Miss Kennedy supplied music. A vote of thanks was moved by the Rev. F. Summers.

Mottram.—On Sunday last the Sunday-school had its annual procession through the village. A large company marched to the centre and halted while hymns were sung and an address delivered by the Rev. N. Green. Returning to the chapel a sermon was preached by Mr. Green to parents and teachers, and suitable hymns were sung by scholars and the congregation. In the evening a musical service was held, and prizes in books to the number of eighty-two were awarded to scholars for punctual and regular attendance during the year. The chapel was beautifully decorated with plants and flowers, and large congregations assembled afternoon and evening to enjoy the services, which were interesting and instructive.

Newton Abbott.—After holding services for three years in the Public Rooms, the members of the Unitarian congregation, in the spirit of the new century meetings, have made a determined effort to go forward. They have purchased a building formerly used as a day-school, which is of ecclesiastical appearance both inside and out, and has been thoroughly cleaned and renovated and furnished up to date with every convenience. The purchase was due in the first instance to the generosity of Mr. William Dunn, a member of the congregation, who not only gave £50 towards the purchase, but obtained for the Committee the loan of £200 at a low rate of interest. Among other generous donors outside the congregation were the Right Hon. C. Searle Hayne, the member for the division; Sir J. T. Brunner, Bart., M.P., late president of the British and Foreign Unitarian Association; Mr. T. B. Bowring, and Mr. F. H. Plumptree, J.P., brother of the late Dean of Wells. The church was opened on Sunday evening, July 14, when a dedication service was conducted by the Rev. A. N. Blatchford, B.A., of Bristol, and the building was filled to the utmost capacity by an earnest congregation. The opening services are to be continued on Sunday next, July 21, by the Rev. F. T. Reed, who was the founder of the movement at Newton Abbott, and on the 28th by the Rev. A. Lancaster, Mr. Reed's successor at Moreton-hampstead.

Pontypridd.—The Sunday-school anniversary was held on Sunday, July 14. The services were conducted by Mr. G. Leonard Phelps, of the Home Missionary College. In the afternoon recitations were given by the scholars, and Mr. Phelps gave an interesting address. The evening service was well attended. Mr. Phelps having accepted an invitation to take charge of the Pontypridd Church during the summer vacation, commenced his duties on Sunday, July 7. A Church Calendar has been prepared, setting forth our position, and 1,000 have been printed and circulated about the town and district, giving all a cordial invitation to the services.

Shrewsbury.—On June 30 the 111th anniversary of the High-street Sunday-school was commemorated. The services were conducted by the minister, the Rev. J. C. Street. Special hymns were sung by the scholars, and collections taken on behalf of the Sunday School Fund. The usual out-door gathering was held on July 11.

Taunton (Appointment).—The Rev. G. V. Crook, late of Adare, co. Limerick, Ireland, has accepted an invitation to become the minister of Mary-street Chapel, and commenced his duties on Sunday, 14th inst. Mr. Crook is a son of the late Rev. Dr. Crook, once President of the Wesleyan Conference, and has himself only just retired from the Wesleyan ministry.

OUR CALENDAR.

SUNDAY, July 21.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. T. ELLIOT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M. Children's Class, 12.30.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES, of Troy, U.S.A.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. W. WILSON, of Rhyl-street.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORTON BARNES, B.A., and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev, C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.
BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A. Evening, "Jesus, the Prophet of Nazareth."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. DENNIS HIRD, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 21st, at 11.15 A.M., HERBERT BURROWS, "The Twentieth Century."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 21st, at 11.15, Dr. WASHINGTON SULLIVAN, "'The Pillars of Society' according to Ibsen."

PULPIT SUPPLY.—The Rev. D. AMOS, 33, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

HALE CHAPEL HOLIDAY SUPPLY.—I should be pleased to hear from any Minister willing to take their Holidays in the neighbourhood of Hale, and who would undertake SUNDAY DUTY at the above Country Chapel on August 4, 11, and 18.
ROBERT HARROP WOLFF, Hon. Sec.,
The Clough, Hale, Altrincham

BIRTHS.

GRIFFIN—On the 14th July, at "Avondale," Fawnbrake-avenue, Herne-hill, the wife of John Cecil Griffin, of a daughter.

MARRIAGES.

BOWLES—VANCE—On the 13th July, at Stephen's Green Church, Dublin, by the father of the bride, Horace Edgar Bowles, F.I.C., of Cairo, eldest son of F. D. Bowles, of Stamford-hill, London, to Louisa, second daughter of the Rev. G. Hamilton Vance.

DEATHS.

GARDNER—On the 13th July, Rebecca Gardner (née Evershed), of 44A, Station-road, Horsham, Sussex, aged 69 years.

MISSIONARY CONFERENCE.

RAMSAY, I.O.M.—Sunday Morning Services will be held in the QUALE HALL, at 11 o'clock, to be conducted as under :—
July 21 and 28, Rev. CHAS. ROPER, B.A., Manchester.
Aug. 4 and 11, Rev. A. H. DOLPHIN, Leigh.
Aug. 18 and 25, Rev. W. R. SHANKS, Manchester.

COLWYN BAY, North Wales.—Sunday Morning Services will be held in the PAVILION, VICTORIA PIER, at 10.45 o'clock, to be conducted as under :—
July 28, Rev. E. W. LUMMIS, M.A., Warrington.
Aug. 4 and 11, Rev. J. C. STREET, Shrewsbury.
Aug. 18 and 25, Rev. W. G. TARRANT, B.A., London.
Sept. 1, Rev. J. CROWTHER HIRST, Gateacre.

WANTED, youth to make himself generally useful about house and garden; one able to play harmonium a little preferred. Board, &c., and weekly wage.—A. B., INQUIRER Office, Essex-street, Strand.

LAKE DISTRICT. — Pretty little HOUSE TO LET, furnished; seven miles from Windermere. Two sitting rooms, four bedrooms; large rural garden; linen; near lake and village.—Miss E. NEWLING, Hawkshead, Lancashire.

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FROM THE ORCHARD TO THE HOME.—24 lbs. Pershore Egg Plums (the best for cooking and preserving) sent carefully packed in boxes, and carriage paid per passenger train to any station in England and Wales on receipt of 3s. 6d. Two boxes containing 48 lbs., 6s. 9d. To Scotland, Ireland, &c., 6d. per box extra. List, particulars, and testimonials free. Kindly mention this paper.—H. B. POLLARD, Fruit Grower, Evesham.

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THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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BERNE, SWITZERLAND.—A lady has two rooms to LET, high up, near Pine Woods. Travellers taken in at 5 francs a day for BOARD and LODGINGS. English spoken. Recommended by Miss Tagart, Frognal, Hampstead, N.W.—Apply, Mrs. PFLÜGAR, 19, Steinanweg, Beaumont, Berne.

BLACKPOOL.—Atherton House, 28, Pleasant-street, North Shore. Five minutes from Talbot-road Station; one minute from sea. Piano.—Mrs. ALLDRED (late of Atherton).

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CORNWALL. — Hazel Mount, Bay View-terrace, Newquay. APARTMENTS.—Mrs. VICKERS.

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FELIXSTOWE.—Comfortable Apartments, well situated midway between station and beach in sunny Felixstowe. Reasonable terms.—Apply, Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

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NOTES OF THE WEEK.

THE congregation of Rosslyn Hill Chapel, Hampstead, have arranged for the Rev. Stopford A. Brooke, M.A., to preach on alternate Sundays from the middle of October to the end of March, 1902. The Special Services Committee of the British and Foreign Unitarian Association will endeavour to arrange for Mr. Brooke to preach at a few of the places in the country, where engagements had to be abandoned last year, owing to his illness. It will not be possible for the Committee to arrange any further series of services before the autumn of 1902.

IN consequence of the autumnal meetings of the British and Foreign Unitarian Association, which will be held at Leeds on Monday, Oct. 21, and Tuesday, Oct. 22, the meeting of the Council, announced in the "Unitarian Pocket Almanac," will be postponed until Tuesday, Oct. 29. The meeting on this occasion will be held at 6 P.M., when the ordinary business will be transacted. Tea will then be provided at 7; and at 8 o'clock there will be a meeting in the large hall, the President, Mr. W. Blake Odgers, K.C., in the chair, when the Rev. S. Fletcher Williams will deliver an address on "Experiences and Work in India as the Representative of the British and Foreign Unitarian Association." We hope there will be a large attendance to welcome Mr. Williams home again after his arduous and deeply interesting mission in India.

SINCE the receipt of Mr. Armstrong's most welcome Iceland letter, which will be found in another column, we have had a further note from him, dated from Copenhagen last Sunday. He and his party arrived in time to join in the morning service with "Our Youngest Brother," for whom, we are glad to say, Mr. Armstrong's collection from friends in this country amounted to £35 11s. (which as Kr. 640 looks like a substantial token of sympathy). A meeting was to be held in Copenhagen on Wednesday evening for Mr. Armstrong and Anton Jensen, the young clergyman of Harboore, whose deprivation on account of heresy we recorded in THE INQUIRER of March 9. Mr. Jensen has since translated Mr. Armstrong's "Back to Jesus" into Danish.

THE community of Liberal Protestants in France, and particularly in Paris, have suffered a great loss in the death last week of M. Etienne Coquerel, a younger brother of the late Athanase Coquerel, and for many years the editor of *Le Protestant*. M. Coquerel, who was an honoured foreign correspondent of the British and Foreign Unitarian Association, was seventy-two years of age. He had been for some little time in failing health, but only a month ago attended some important meetings at Nîmes. He passed away quite peacefully in the night of July 15, faithful to the end, as his colleagues of the *Protestant* say, to the cause of truth and of the Gospel. The funeral service on Thursday week was conducted by the Rev. E. Fontanès.

ON Friday week the adjourned meeting of London Nonconformist Ministers at the Memorial Hall, after considerable discussion, adopted a manifesto embodying an earnest prayer for peace in South Africa, and proposals for a constructive policy to make for peace, based on the following lines :—

1. That there shall be nothing to retard or frustrate the future unity and amity of the peoples of South Africa.
2. That every security should be taken to prevent the recurrence of military strife.
3. That the invariable policy of the British Empire in the administration of its Colonies should be adopted in the settlement of South Africa—namely, the concession of autonomy and self-government; and that there be ultimately the Federation of the States.
4. That there should be compensation for destroyed homes and farms to all who are able to establish a just claim.
5. And that there should be an amnesty as generous and far-reaching as possible, on condition of the immediate laying down of arms and breaking up of all military organisation.

These proposals are followed by expressing of earnest sympathy with brother Ministers, both of Dutch and of English race.

THE Government on Wednesday forced their Education Bill through the Committee stage, unamended, in spite of the strong pleas not only of the Opposition, but of distinguished friends of education among their own followers. What the effect of this temporary measure may be, time only can show, but it seems to promise a good deal of confusion and hindrance of admirable work. Both the Bill and the Evening School Minute were vigorously denounced at a great meeting of Free Churchmen at the Memorial Hall on Thursday week, when the Rev. W. Copeland Bowie seconded Dr. Clifford's resolution on the Minute, protesting against the crippling of Board Schools and the favour shown to sectarian and private evening schools, and the Rev. H. E. Dowson was also among the speakers.

THE Wesleyan Conference has been holding its annual meeting in Newcastle-on-Tyne this week. On Tuesday afternoon the new President, the Rev. W. T. Davison, D.D., Professor of Theology in the Handsworth College, delivered his address, which was an earnest, eloquent, and most wholesome appeal for more genuine religious life. Asking what the position of Methodism must be at the opening of the new century in face of the strong current of worldliness which was pressing so hard on the present generation, he warned his hearers that self-confidence and subtle unbelief were the greatest foes to religion, but then wisely distinguished between an evil worldliness and a reverent and thankful acceptance of the good gifts of life. It was an age of amusements and increasing expenditure and love of excitement, fatal to the old simplicity of life, yet these must be met not by railing but by showing to the people more beautiful gifts and a purer joy in life.

We do not understand that Monasticism is the ideal of life or asceticism synonymous with virtue. We have to teach our young people that the "earth is the Lord's and the fulness thereof, the world and them that dwell therein"; we have to show them the excellence of the religion that claims life with all its beauty and gracious abundance, and all the rapture of growing knowledge, and of the use of developing power, and all the charms of society, all the fascination of earthly enjoyments—and claims all these for the God Who made both us and them.

It is the duty of the Church not to scorn or despise the life that now is, but to win and consecrate it all. In the school of life we have to prove the power of spiritual things, and the Church that is truly spiritual, showing that it cares above all for the unseen spiritual realities of life, will alone be able to do its appointed work. Warning his hearers against too

much reliance on organisation and outward church extension, the President said :—

Danger from worldliness is not met by the multiplication of special services; spasmodic excitement does not spell health, but febrile weakness. I plead for a steady maintenance of a high, sober, practical, spiritual life that by its own intrinsic excellence and beauty shall approve itself to the world and gather the best that is in the world round about it. It is to be of a distinctly Methodist type, not because we are better than our neighbours, but because God has given to us from the beginning a certain delightful, earnest, warm-hearted, contagious influence, and one that is most specially pleasing to the people. The tone of the life will be evangelical, but with no narrowness and lack of virility with which evangelicals have been charged. The life, broad, not lax, attractive, not easy-going, earnest, not fanatical—it will be marked continuously by its efforts after righteousness, which will not be made in a spirit of cliquism, sectarianism, and partisanship, but in the spirit of our Lord and Master, Who said: "I am not come to condemn the world, but that the world through Me might be saved."

On Wednesday morning Mr. R. W. Perks moved the adoption of the report of the Twentieth Century Fund, which showed £646,107 already banked, of which over £15,000 had been received in interest, and reliable promises amounting to £900,000. The Fund is to be closed at the end of the year, and an urgent appeal was made for the final £100,000 required to make up the million aimed at.

Professor Jean Réville, of Paris, whose welcome presence at the International Council meetings in Whit-week will be remembered by our readers, has recently published a valuable study of the Fourth Gospel, "Le Quatrième Evangile, son Origine et sa Valeur historique" (Paris: Leroux. 6s. 6d.). The book is included as the fourteenth volume in the "Bibliothèque de l'Ecole des Hautes Etudes," published under the auspices of the Minister of Public Instruction, a series which includes also M. Réville's "Les Origines de l'Episcopat," a study of the development of ecclesiastical government in the Christian Church in the Roman Empire. Of this new book the *Athenæum*, in a review last week, speaks as "destined to have a great influence," and refers to its author in the following terms :—

M. Jean Réville has peculiar qualifications for dealing with the problem of the Fourth Gospel. He has applied himself with great success to the study of comparative religion, and is one of the editors of the admirable "Revue de l'Histoire des Religions." He has worked at the history of the Church under the Empire, and has published works on the origin of the Episcopate, and on religion at Rome under the Severi. He also made, a quarter of a century ago, a special study of Philo, and of the doctrine of the Logos in the Fourth Gospel and in that writer. It has also to be said that he comes to his present task with the necessary freedom from theological bias, and with full disposition, and also much ability, to see facts as they are. That a scholar so equipped should have written a book on the Fourth Gospel is a fact likely to prove of importance for theology. The result is a more thorough and scientific disproof than any that has yet been given to the world of the Johannine authorship of the Gospel, but, at the same time, a more satisfactory exposition than has yet been seen of the Gospel as a statement of Christian doctrine in the terms of the philosophy prevailing in its age.

M. Réville's work is divided into four parts, the third of which, occupying more than half of the volume of 344 pages, consists of a critical analysis of the Gospel, together with a succinct Commentary. The first two parts treat of the Johannine Tradition and the Prologue, the concluding part of "The Evangelist." M. Réville's conclusions are very definite. The Gospel, in his judgment, is the work of an unknown mystic in the early part of the second century, who separated the spiritual gospel of Jesus from the Jewish realism and the Messianic imagery of its earlier form, adapting it to the modes of Greek thought in which he had been trained. The Gospel is not to be regarded as an historical work; one must not seek in it for the facts of the life of Jesus any more than one can reconstruct the life of Moses from the writings of Philo. "The Fourth Evangelist was the Plato of his Socrates, not the Xenophon." Thus it is impossible that John the Apostle could be the author of the Gospel. Yet, as a work of spiritual imagination, it is of supreme worth—a monument of the Christian piety of its age.

In the July number of the *Seed Sower*, the Rev. L. P. Jacks writes in criticism of Dr. Warschauer's articles on "Christianity, the Religion of the Incarnation," which, since their appearance in these columns, have been reprinted in pamphlet form. The constructive efforts of Liberal Theology are, in Mr. Jacks' view, to be cordially welcomed, even if the immediate results are not destined to be very permanent. The present activity, he says, is mainly devoted to the elaboration of new Christologies.

A new scholastic seems to be in preparation, not less various in its forms—and we would add, not less unstable in its results—than that which came to a head in the Nicene Creed. One agreement, however, pervades these new attempts, and that is a large and notable concession to the Agnostics, expressed in the proposition that apart from Christ God is unknowable. By some this unknowableness is made absolute, by Dr. Warschauer it is considered only as the difficulty of the average man.

Dealing with the plea that while a few exceptional men may have direct vision of God, to most men that is unattainable, and they must look rather to the revelation of God in Christ, since in him we see "the Divine Nature manifested on the finite scale," Mr. Jacks contends that to speak of the Infinite as manifested on the finite scale is a flat contradiction in terms and "only lends added obscurity to the puzzle it is intended to solve." And his dissent from Dr. Warschauer's plea he finds to start "from a radically different conception—from an opposite conception—of what the vision of God means."

To our thinking the vision of God does not consist in seeing the infinite reduced to the finite scale, but in seeing the finite expanded to an infinite significance. The former of these conceptions is represented in history by the theory of the one God-man, to which the Liberal Movement is essentially opposed. The religious education of the world consists in learning to see all things in their eternal relationships; for which end it is necessary to withdraw the eye of the soul from its concentration on the one divine object and learn the infinite connections of all objects and all thoughts. We have always understood that a chief aim of the Liberal Movement was in this direction, but we are bound to confess that the Christology of Dr. Warschauer impresses us as having the opposite tendency. Dr. Warschauer assures us that the infinitude of God renders Him incomprehensible to us. We, on the other hand, believe that the knowledge of God consists in the meeting of the infinite in Him with the infinite in us, insomuch that all further faith in God, and all more detailed ideas of His attributes rest on our vision of His infinitude. We, therefore, hold that all attempts to make God comprehensible by contemplating a finite object are bound to fail.

And then Mr. Jacks asks a question which we had fully expected some correspondent to ask in these columns when Dr. Warschauer's articles first appeared.

Seeing that, according to Dr. Warschauer, exceptional men may "know God," is it so vain a thing to plead with men to raise themselves to the now exceptional level: and is it not wiser to place one's hope for the future of faith in the attainment of soul-levels which are only exceptional so long as we are content with a lower average, than to make accommodations with the present defects of human nature?

The true function of Christian discipleship, as we understand it, is to waken the better manhood in those who are on the lower levels, and to lead all men up to higher levels, where they may have for themselves more and more perfect vision of the Father.

The first volume of the new and cheaper edition of the late John Hamilton Thom's "Laws of Life after the Mind of Christ" is now ready, and may be had from Mr. Philip Green, at Essex Hall. The issue of this volume, well printed and bound, for half-a-crown, is a token of the high estimation in which these sermons are rightly held, and of the generous desire that their quickening influence should reach as wide a circle of readers as possible. The second volume will also be out in a few weeks, and we shall then claim the privilege of once more calling attention to the work of one of our greatest preachers.

We have received a letter from Mr. Richard Simon, of Nottingham, expressing surprise that no one else has protested against the recent meeting of the Lancashire and Cheshire Provincial Assembly, held in Manchester to consider a resolution on the war in South Africa, and reported in The Inquirer of July 6. The proceedings of the ministers and delegates, "apparently in an official capacity," Mr. Simon regards as objectionable, and he says: — "Taken as expressions of individual opinion, of course no one would object, although many might think the opinions themselves mistaken and their expressions ill-timed; but it is obviously undesirable that those appointed for specific purposes, should use their organisation for others." Mr. Simon is, perhaps, not aware that one of the duties of the Committee of the Assembly, annually appointed, is to present a report on public questions, and that the discussion of such questions, bearing upon the social and moral welfare of the people, and the passing of resolutions thereon, is a recognised part of the Assembly's proceedings.

ON THE IMPORTANCE OF THE DUTCH MENNONITE COMMUNITY FOR RELIGIOUS LIBERTY AND BETTERMENT.

BY THE REV. F. C. FLEISCHER.*

IN undertaking to speak of the importance of the Dutch Mennonites for religious liberty and betterment, I find I have a very difficult problem to solve. For I must try to compress a history of nearly four centuries into the brief space of time of not even four times five minutes! A truly arduous task! And yet it must be done. For if it be accepted as a fact that it is next to impossible to understand any community without full knowledge of its past, this is most decidedly the case with the Mennonite congregations. What they are, what they aim at, what they promise for the future—it all lies in their past.

I purpose to throw my searchlight upon this chapter of ecclesiastical history from two sides, so that the Dutch Mennonites may appear before you as a community of religious radicals, and as a community of free individual conviction.

A Community of Religious Radicals.

The great reformers—Luther, Calvin, Zwingli, Cranmer—were relatively staid men. With one hand they took what was new, and with the other they clung to what was old and established. Hence so many of the institutions, practices and dogmas of the Roman Catholic have been preserved in the so-called Protestant Churches.

But there were other friends of the new light who could not allow Protestant principles so to suffer and not to be acted up to consistently. They were perhaps the most independent, but also the least organised ones—tenacious, indomitable minds, but forsaken by the majority in days of persecution.

Among these radicals there were some who were anxious to reform, nay to renew the Christian life—the Baptizers;† and others who wished to reform radically the Christian dogmatics—the Antitrinitarians. Both these radical factions aimed at the Apostolic principle of purification. *Therefore if any man be in Christ, he is a new creature: old things are past away; behold, all things are become new.*—2 Cor. v. 17.

In the long run those two currents were sure to meet. And so it happened, and as a living proof hereof I, a twentieth-century Baptizer, am amongst you twentieth-century Antitrinitarians.

These religious radicals did not originally stand on any other foundation than the so-called great—*i.e.* successful—Reformers. Luther himself hesitated long. So did Melanchthon. At first the Baptizers confidentially approached the Evangelicals, until the latter, led by considerations of prevailing political wisdom, strongly opposed the radicalism of the former.

The Reformers as well as the Roman Catholic Hierarchy vindicated the error, that there is not only a general religious truth, but that this may also be fixed so clearly, so convincingly and so indisputably, that it can no longer be allowed to have an opinion of one's own. Those who ventured nevertheless to have such a particular opinion were liable to the death penalty. And where the Reformers had the legal sword in hand, they did not hesitate to use it against such intolerable sinners.

On Jan. 5, 1527, their first victim fell. This was Felix Manz, a young and learned man of a distinguished family in Zürich, who had committed the crime of controverting in public Zwingli's theses on the true Christian Baptism and of disapproving of the cruel abominable war. Manz was drowned in the beautiful Lake of Zürich. *Mergatur qui iterum mergit* or *Mergatur qui mergitur*, Zwingli is asserted to have said.

This first victim of our community was followed by many hundreds in nearly every country, and this persecution drove a portion of the Baptizers to despair and caused the shameful insurrection at Münster, in Germany, near our Dutch frontiers, which was for the greater part owing to Dutch Baptizers.

The great majority of Baptizers, however, refused to engage in such troubles, and to the latter came, when the fulness of the time was come, "our principal leader," Menno Simons, after having been a vicar-priest at Pingjum for a period of about fifteen years and for four years as a parson at Witmarsum, at the time one of the most important congregations in Friesland (Jan. 12, 1536).

Menno Simons, Dirk Philips, Leenaert Bouwens and some other calm, staid, sound, pious workers organised the peaceable Baptizers, who, bereft of many of their original leaders, were "scattered abroad as sheep having no shepherd."

Inclined by nature to a quiet, patient fear of God, they were strengthened on this point by the natural reaction against the excesses of the people of Münster and the Batenburgers and by their fear of being mistaken for these turbulent and obstinate fanatics.

They applied their radicalism to their own lives, to get "the hidden man of the heart, that which is not corruptible, a meek and quiet spirit, which is in the sight of God a great prize." Candour in their individual and domestic lives, love of truth, brotherly love and readiness to help, great simplicity in divine service, were some of their striking marks. Their refusal of taking the oath is partly due to their respect for the trustiness of their spoken word, which should be yea, yea, and nay, nay, partly to their respect for the Lord's commandments. Likewise in consequence of the Evangelical precept imprinted on their souls, by their aversion to the Münster atrocities, they advocated absolute defencelessness. The Sermon on the Mount was to them the glorious stream of light in the Gospel, as in our days to the celebrated and venerable Count Leo Tolstoy and his followers; nay, in many respects, this Russian Evangelical movement may be regarded as a later form of the same religious radicalism which the sixteenth-century Mennonites defended. Each true Mennonite knew the Sermon on the Mount by heart, and likewise the Epistle of James, very dear to him on account of its practical contents.

A Community of Free Individual Conviction.

A radical consistent Protestantism, in our opinion, cannot be joined with a Confessional Church strictly so called. Hence Menno Simons and his brethren wished for something else than Luther, Calvin, Zwingli, or Cranmer. These men wished a Church; Menno wished a congregation of Christ.

In a congregation no one can be called master, "for one is your master, even Christ, but he that is greatest among you shall be your servant." Properly speaking we have no ecclesiastics. We are ourselves "a royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of Him who has called us out of darkness into His marvellous light." Hence of old the members took an important share in all earnest congregational business. Hence the colleges of prophets established in London by John à Lasco obtained a great popularity, and, with new names, are reviving here and there. The confirmation of new members does not take place without co-operation of the congregation, nor is the possibility excluded of eliminating undesirable candidates. Our deacons at Flushing were formerly obliged to hear the children after the sermon, and to attend the catechising of the young. The other members were not obliged, but had liberty to be there.

The congregation was almost an object of worship. "There is nothing on earth my soul loves so tenderly as the congregation," said Menno Simons. With might and main they tried to keep the congregation holy. "Stainless and spotless" the congregation ought to be, they said, without any needless fear of bigotry, for they were well-advised, rational men.

The congregational discipline was vigorously maintained. The consistory of our congregation at Utrecht cited, for instance, on Nov. 14, 1650, a bride who had been charged with unchastity. At Groningen, in the year 1681, the proposed marriage of one of the members with a second cousin was prevented for two years, because the congregation feared incest. In the eighteenth century, at Edam, one of the brethren was excommunicated on account of adultery with his maid-servant. A sea captain was reproved because he had two guns on board contrary to the commandment of defencelessness. He apologised, saying that he had them only to frighten, if necessary, undesirable guests, but that he did not want to kill with them.

The Communion was, and is, regarded amongst us as a feast in remembrance of Jesus's death, but also as a symbol of brotherly unity. Nay, it was called "the Unity," and in some congregations it was to be deferred when two of the brethren lived on unfriendly terms. As soon as they were reconciled "the Unity" was allowed again.

Public lawsuits were disapproved as a violation of brotherly love, and as a profanation of the congregation.

I need not say that only those who had gained a solid conviction by reflection and experience could be accepted in such a congregation. Hence the baptism of the grown-up young as a symbol of life's consecration to the worship of the accepted Christian principle. The congregation ought to be composed of spiritually grown-up people. And though during the first two centuries of the existence of

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* A paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Essex Hall, on Thursday afternoon, May 30.

† I use the term "Baptizers" (Doopers, Täufer), in order to distinguish them from the well-known "Baptists," with whom we are sometimes very unjustly confounded.

our community the ministers were not scientifically trained for their charge, but chosen from the brethren, there have often been highly endowed, learned, and eloquent men among them. And though we are now-a-days accustomed everywhere to ministers who have studied at the University, it nevertheless happens that gifted laymen are admitted to the ministry, and women also occasionally ascend the pulpit of some Mennonite congregations.

Appreciating the dear freedom to be ourselves and our best selves, we allow the same right to others and reprobate the imposition of a creed. Hence very different dogmatic views amongst us. Nay, even the immortality of the soul was already questioned by some Mennonites of the seventeenth century.

So the Protestant dogmatic radicalism could not fail, in process of time, to meet our practical radicalism: Antitrinitarianism must meet Mennonitism.

This radicalism has never been unknown to us. Long before Faustus Socinus preached it, the Baptizers, Hans Denck, Ludwig Hätzer, Melchior Hofman, and others were affected with it, and the latter gave no little offence with his bold sentence: "Cursed be the flesh of Maria!" Likewise Hans Kautz von Bockenheim, who said: "Jesus of Nazareth redeems us only if we follow his steps; those who teach differently make an idol of him."

No wonder that the Socinians, persecuted and denied everywhere else, tried to meet us. First in 1598, when Ostorodt and Woidowski came to Amsterdam, where the Reformed magistrate bereft them of their books, and who, disappointed by the public church, endeavoured to win relations with the Mennonite minister, Hans de Ries, at Alkmaar. Afterwards in 1612 they tried to enter into relation with the Dutch Mennonites by intervention of the Mennonite congregation at Dantzic, in Prussia. Though they could not succeed with Hans de Ries, their dogmas won the acceptance of other Mennonite ministers, as J. Outerman, of Harlem, Nittert Obbes, of Amsterdam, and others, and for this relation the Mennonites had to pay: it procured for them a new cross of persecution and suspicion. Socinianism was looked upon as little more than Paganism by the leading Reformed ecclesiastics, and soon the Mennonites were said to be *indocti Sociniani*, as the Socinians were said to be *docti Mennonitæ*.

The Dutch Mennonites of the Present Day.

In spite of many difficulties, our community has maintained itself until the present day. Persecution has finally ceased; honoured and esteemed by congenial theologians, we may undisturbedly work for our ideals of practical religious radicalism and for the rights of free individual conviction.

After days of alarming decay and threatening decline in pettiness and worldliness, we enjoy again a time of progress and improvement. Whereas in 1700 we are said to have had 160,000 Mennonite compatriotes, in 1808 there were not even 27,000. Since that time we have been gaining ground again. In the nineteenth century we restored seven lost congregations and established five quite new ones. Our numbers amount at present to about 64,000 souls, of whom about 33,000 are baptised members, and about 11,000 catechumens. They belong to 129 congregations, each of which is quite independent as an autonomous free religious republic.

We have not any Central Authority, Synod, Council, Conference, or anything similar. The consistory of each congregation, chosen by the members, is everywhere the highest authority. Matters of common interest are managed by voluntary co-operation, if necessary by means of societies founded for this or that particular purpose. Congregations, like private persons, may become members by financial subscription or otherwise, according to the Society rules. Congregations which do not desire to be members have no duties, neither rights. Yet their interests are properly attended to. For instance, only forty-one congregations are members of the Universal Mennonite Society (Algemeene Doopsgezinde Societeit); yet all our ministers, except one layman-minister, are pupils of the Seminary which the Society has at the University of Amsterdam.

Yet a considerable number of congregations (about sixty-five) yearly receive a considerable amount from the Society Fund, and besides depend upon its assistance in difficult circumstances. Moreover a proverbial readiness to help and support each other mutually exists between the congregations themselves. The rich congregation of Harlem, Deventer, Utrecht, and other places support several dozens of less wealthy congregations. And this support is granted without any interference with the congregational business of the supported brethren, not even with their financial management. In point of our autonomy we are very particular. Without any central bond the common interests, the spiritual as well as the material interests, are safe—nay, they are perhaps nowhere safer than with us. And though the complete autonomy of all congregations, even of the smallest, has its drawbacks, yet we do not regret it. It is our autonomy which makes us free in regard to the evolution of religious conceptions. Without anger we can follow the progress of modern times, our organisation does not prevent us from introducing what is attractive in what is new, or abolishing what is decrepit in what is old and established. The hymns in our divine services, the organisation of our congregations, the inner mission can therefore be improved without any difficulty.

This state of affairs is not accidental, but has been brought about in course of time. Hence the relatively most liberal religious ideas have always been admitted into our churches, before they made breaches in the great Churches around us. When the first "modern" (*i.e.* Dutch liberal) minister preached in the Lutheran Church at Harlingen, his hearers said: "He preaches like a Mennonite!" Very remarkable in its simplicity, this saying! Hence, however, our liberalism has usually maintained an earnest character and has not shown that harshness which manifests itself when a hard struggle for its rights deprives this preaching of all mystic element.

Our relationship with the Unitarians and congenial movements is undeniable. The interpretation of Baptism which Faustus Socinus, that wonderful mind, defended almost hopelessly and saw at last accepted by the Synod of Rakov in 1603, is in its main points identical with ours. The Preface of the Rakov Confession expresses no less exactly our conception of the character of a confession as being a quite individual uttering of our best selves. The Mennonites claim the same glory as Unitarianism, to be based not upon a dogmatic creed, but upon the principle of religious freedom and the open trust.

As we appreciate the opinions of those who think differently, we are ready to come to an understanding with congenial brethren. Hence our frequent co-operation with Remonstrants in early times, with Remonstrants, Lutherans, and some sections of the "Protestantenbond" at present. Hence as early as the eighteenth century, and nowadays in many congregations, congenial members are accepted without new ceremonies, by simple inscription on attestation.

Our principles are no longer our private property in Holland. I know it, and I rejoice in the fact that they are now widely adopted. Our general motives are also working elsewhere. Our conceptions are gaining ground. The obligatory oath to which we strongly objected and from which we were at last exempted, is now being undermined; capital punishment, always a crying atrocity in our eyes, against which we pleaded in vain for three centuries, has been abolished in Holland. War, the destroyer of prosperity and mutual trust and of so many ideals of mankind, to which we opposed our principle of defencelessness, is sure to follow the same way in future.

The future will justify our aims, and though our name may not be connected with the victory of our ideals, we may work on with a thankful heart, believing in the usefulness and perpetuity of our free congregations, believing that, amongst numerous other religious thinkers and workers, we are also doing something to hasten the coming of the Kingdom of God.

THE PUNISHMENT OF CRIME.

THERE is an article with this title in the *Nineteenth Century and After* for July by Robert Anderson, C.B., LL.B., which well deserves the attention of philanthropists, though he goes out of his way to flout them by speaking of "the fads of humanity mongers and doctrinaire philanthropists," and expresses a repugnance for the brutal type of criminal unmitigated by compassion. He says, "If we refuse to have recourse to the thumbscrew and the rack, it is consideration for the community and not the thief that restrains us."

Nevertheless his main contentions, though urged exclusively on grounds of public expediency, as good tactics in a relentless war against crime, are largely in accord with the dictates of compassion for a class so wretched and degraded that we might well prefer to be harmless lunatics, the objects of universal pity. He condemns the stupid cruelty of the present system of dealing with hardened professional criminals, punishing them severely for a period and then releasing them to renew their depredations and incur a fresh term of punishment. It is most cruel to them and involves the police in a Sisyphus labour of re-arresting and convicting them; and innocent people in the loss and suffering occasioned by their periodically renewed crimes. He urges that when a criminal is convicted he should be dealt with according to the result of a careful

inquiry into his whole case, so as to give him the best prospect of reformation if there is hope for him, and to afford permanent protection to society if he shows no signs of amendment.

The only rational plea for the existing system is that it inflicts retributory justice for crime, so much crime so much punishment. But what is wanted is justice and mercy for the criminal, combined with efficient protection for society. And those ends are now most imperfectly secured. Heaven only knows what is justice to one who has inherited a bad disposition and a defective brain, and received a vicious and criminal training. It is probable that some moral blame, as distinct from moral aversion, is called for, as some credit attaches to ordinary people for leading non-criminal lives. But that is not much. It would be better to drop the vain pretence of doing justice—for punishment roughly and arbitrarily apportioned to crime is no justice—and to follow the dictates of wisdom and compassion. Any one who is proved to be dangerous may properly be restrained until the danger is removed by training and reformation, whatever fault or misfortune produced the dangerous tendency, provided that no avoidable suffering is inflicted. The necessary restraint if prolonged would be in itself a severe privation, especially if it continued for life. The danger of a permanent loss of liberty would be a strong deterrent from crime. And at the same time, when vindictive punishment was dropped, the prospect of speedy release would be the strongest stimulus to reform. The restraint could be progressively relaxed for those who are too weak to be trusted with complete liberty. And the hardened, hopeless criminal might be permanently secured, and prevented both from renewing his crimes, and from transmitting his miserable inheritance to another generation.

By acting in a scientific spirit on the ascertained facts of every case, the ends of protection and mercy, and probably of justice also, would be best secured. Dr. Anderson writes with full practical knowledge of the punishment of crime as at present administered. That I do not possess. But I have lived within sight of a gaol. The shadow of its sordid hopeless mechanical misery has fallen on my soul. I am revolted by its barbarous stupidity. Matters of common knowledge, which affect most people but superficially, have struck root in my mind. It becomes abundantly clear to me that the Reformatory principle, which accomplishes so much good with juvenile criminals, is capable of considerable extension; and that for the incurably weak or depraved the wise and right principle is that of the Asylum; restraint as much and as long as is necessary, without unnecessary cruelty. And Dr. Anderson who would not hesitate to use the rack for a thief, who is only concerned with the suppression of professional crime, which he thinks could be effected by rational methods, condemns the present system as strongly as any of the "humanity mongers" among whom I should be proud to be enrolled.

C. D. BADLAND.

Great Yarmouth.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LITERATURE.

THE HISTORICAL NEW TESTAMENT.*

THIS admirable book calls for immediate notice, not only because it is admirable, but because it contains so much elaborated matter that if it were put back till all its points could be examined it would be the victim of unmerited delay. The title, which is fully given below, may doubtless create misgivings. Does it not promise too much, especially in venturing on one more translation? For my own part, I confess I opened the book with hesitation, not to say suspicion; I have studied it, however, with increasing satisfaction, and I recommend it with perfect confidence to every earnest student of the Christian Scriptures.

The author, who presents here his first important work, is one of the ablest of the scholars who sat at the feet of the late Dr. A. B. Bruce. It speaks well for the future of Scottish theology that the watchwords of this school, as signally attested in the present work, are thoroughness of research and fearlessness in statement of results. As to the former, this book is in its way worthy to be put alongside the most German of German theology, and in recent English publications has been surpassed only, I should say, by *The Hexateuch*, of Messrs. Carpenter and Harford-Battersby. As to the latter, every candid reader will observe and appreciate it at once; and not the less because the author, while evidently steeped in liberal criticism, and himself taking a position remarkably liberal considering the supposed orthodoxy in which he has moved, gives now and again in unmistakeable terms his reasons for dissenting from the ultra-radical conclusions which some of us still hold.

The work is certainly to be regarded as a leading contribution in the direction of that reconstruction of opinion on the New Testament literature which has been long awaited. Mr. Moffatt with entire justification repudiates the suggestion which has been offered, with the support of such writers as Canon Gore, and even Canon Driver, that the methods of criticism which have been so fruitfully employed on the Old Testament may not be legitimately applied to the New. This, as he aptly says, is "the *rôle* of the theological Canute." Based it may be on excellent motives; but faith and truth, in whose interests it is advanced, cannot be so served. The author trusts liberty, and less courageous minds may perhaps get some reassurance from the fact that, after devoting himself to these problems without *arrière pensée* of any kind, the author arrives at solutions which, while they widely differ from those presented by a crude tradition, are nevertheless evidently adequate to sustain him in a belief in the power of Jesus as a saving force in the soul and in the world. At the same time those who have been perplexed by the different verdicts of critics may also catch gleams of satisfaction from Mr. Moffatt's view of the position to-day. To put it in his own way—

In the order adopted in the present edition, were Ephesians and 1 Peter put (say) ten or twenty years later, Acts brought down nearer to the opening of the second century than I have been able at present to place it, and Matthew (Luke?) similarly thrown back, these slight changes would be almost sufficient to represent an arrangement of the N T literature upon which a large body of liberal criticism at the present day is agreed with practical unanimity (p. 71).

The author is fully aware of the dangers which beset the use of such a presentation of the N T writings. He seeks to guard the reader from these dangers by an emphatic warning. As every intelligent reader of the Scriptures is aware, the Pauline Epistles are of earlier date than the earliest of the Gospels, and they take the first place accordingly in this version. But it would be a great mistake to ignore the evangelic processes which were going on during Paul's lifetime, although they have left no literary record apart from the composite Gospels which were founded on them, and were published later than the date of Paul's death. Mr. Moffatt, it is clear, neither shares, nor wishes the reader of his rearranged N T to share, the notion that Paul's writings are of equal importance with the Gospels. On the other hand he opposes to the saying that "the Epistles are also Gospels" the equally illuminating remark that in a sense "the Gospels are also Epistles." They must be taken, not, indeed, as mere polemics of early Christian theology; yet they naturally and inevitably assume the character of testimonies given with a purpose of edification, quite as much as of dry unbiassed history; and they have a value not merely as records, the only records we have, of the words of Jesus, but also as witnesses to the spiritual life and deeper thought of men who owed to Jesus their chief stimulus to life and thought.

The healthy poise of the author's mind may, perhaps, be best indicated by another quotation, which is all the more refreshing as coming from the quarter whence it does. Many of the extreme liberals, such as Mrs. Humphry Ward, have long since vindicated Baur and his school from the easy abuse which has been cast upon them in the joy of dates "put back" and possible Johannine quotations verified. But hear also Mr. Moffatt:—

Tendency criticism, as I have already said, is a detected idol; but so is the literalism which would read the N T out of all connection with its period. Beyond dispute, the whole meaning of historical criticism implies the existence of such forces and feelings as those which the older critics of the Tübingen school shaped into too rigid a mould. Their main error lay in neglecting personalities for ideas, and in ascribing to deliberate volition what was for the most part either the unconscious effect of prepossession, or the outcome of popular prejudice shared by a large body of the early Christians (p. 61).

Enough may have been said to indicate the tone of the author's mind. The carefulness of his preparation for the very exacting task undertaken by him, though obvious to an attentive reader, is not so easily illustrated. He has studied long and read far. The work abounds in citations of pregnant importance. Without having done more than test a large handful of references taken at random through the book, I must not pretend to give a certificate of perfect accuracy; but

* "The Historical New Testament: being the literature of the New Testament arranged in the order of its literary growth and according to the dates of the documents." A new Translation, edited with Prolegomena, Historical Tables, Critical Notes, and an Appendix, by James Moffatt, B.D. 1 Vol. Pp. xxvii.—726. Price 16s. T. and T. Clark.

I have not "caught him out" so far. The bulk of the critics and authorities quoted are modern, and while they naturally include the chief works by European and American writers of an apologetic and conservative type, it is gratifying to observe the author's familiarity with Drummond, Cone, Carpenter, Cary, Martineau, and others not so well known in this field as they ought to be. The analyses of the several "books" are worked out with care and clearness, especially that of the Apocalypse; and the historical tables are exceedingly interesting, and represent good honest drudgery of the most serviceable type.

Of the quality of the translation—which, by the by, we owe to the difficulty of obtaining permission to use the Revised Version, a difficulty which surely ought not to exist in the case of any serious scholarly work upon the N T—it will be enough to give evidence by citing the rendering of some familiar passages. Thus:—

Rejoice in the Lord always. Again I will say it, rejoice. Let your forbearance be known to all men. The Lord is near. Be anxious about nothing, but in everything by prayer and entreaty together with thanksgiving let your requests be made known before God; so shall the peace of God which surpasses all conception guard your hearts and your minds in Christ Jesus.

Well then, brothers, whatever is true, whatever is serious, whatever is just, whatever is pure, whatever is lovely, whatever is courteous, all excellence, all praise, keep these in mind!

. . . .

Now there was a rich man, and he was clothed in purple and fine linen, enjoying a sumptuous life from day to day. And a poor man named Lazarus lay at his gateway: he was a mass of ulcers, and fain to fill himself with what fell from the rich man's table; yes, even the dogs used to come and lick his ulcers.

. . . .

If you love me, you will keep my commandments. And I will pray the Father, and He shall give you another advocate to be with you for ever, even the Spirit of truth—which the world cannot receive, for the world neither sees it nor knows it; but you know it because it remains with you and is in you. I will not leave you orphans; I am coming to you. A little while yet, and the world no longer sees me; but you shall see me, since I live and since you shall live.

. . . .

Now after this he was disclosed in a different form to two of them who were walking on their way into the country. And they went off and brought word to the rest: yet they would not believe even them. Afterwards he was disclosed to the eleven themselves, as they reclined at table; and he reproached them for their unbelief and stubbornness of heart, because they would not believe those who had seen him after he rose. And he said to them, "Go into all the world and preach the glad tidings to all the creation: he who believes and is baptized shall be saved, but he who disbelieves shall be condemned."

The reader will see that the passages I have quoted are by no means theological "test" passages, except, perhaps, as giving the neuter pronoun to the "Spirit" in the quotation from "John"; but they will serve to show the freshness, real if rugged, of the translation, and to the reader of Greek they will suggest much more. Any attempt to discuss particular renderings and critical conclusions would be out of place in a brief notice like this; I will only add that, whatever place the work may ultimately win, in my opinion we have here a most welcome addition to the library of every intelligent minister, and a work of deep interest to every cultured layman. W. G. TARRANT.

THE LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

THE work of this Society, of which the Dean of Manchester is Chairman, is of such general interest that our readers will be glad to have some account of it. Recently its claims were pleaded by Miss Mary Dendy, one of the honorary secretaries, at a Sunday morning service in the Downs Congregational Church, Bowdon, the Rev. Dr. Mackennal having courteously invited Miss Dendy to speak from his pulpit. Dr. Mackennal himself conducted the devotional service, and gave a short introductory address, and then Miss Dendy spoke very effectively from the text, "It is not the will of your Father which is in heaven that one of these little ones should perish." Miss Dendy's words seem to have touched all hearts, and the presence of a Unitarian lady in a Congregational pulpit is a welcome sign of theological breadth. Several donations and annual subscriptions, some of considerable amount, were promptly promised by members of the congregation, which contains many wealthy and generous people, who are among the leaders in various good works.

The Lancashire and Cheshire Society grew out of a report presented by Dr. Ashby to the Manchester School Board on the inspection made by him of defective children in the Board Schools. And Dr. Ashby's inspection had itself been led up to by investigations carried on by Miss Dendy, who, as a member of the School Board, and accompanied by an attendance officer, saw all the 39,000 children in actual attendance. Of these 525 were noted as in some way deficient. The accuracy of Miss Dendy's judgment on these cases was established when Dr. Ashby subsequently interviewed 500 of them, and found that all but ten were either dull and backward or mentally feeble, and of these ten four were deaf mutes, and only six—a fraction over 1 per cent.—were judged by him not sufficiently behindhand to need special attention.

This was three or four years ago. The Society is now near the end of the third year of its operations. Its aim is to provide permanent homes for the feeble-minded in special "Boarding-Schools," to which, as far as possible, all desirable cases will be transferred after passing through special classes in the day-schools. The teaching in these special classes removes, in many cases, to a considerable degree, and in some cases entirely the disabilities which handicap the children. But there remains a large number of boys and girls who are little more able to take care of themselves on leaving school than on entering it. Dr. Kerr, of Bradford, says that it is characteristic of feeble-minded boys that, though able to do some kinds of work, they can never keep their places, and are always in the streets. Feeble-minded girls, quite incapable of self-support by independent action, are yet able to do good work under supervision. In "Scott House," at Hitchin, an average of twenty girls earn no less than £228 per annum by washing and needlework towards their own support.

Rather more than a year ago the Lewis Trustees, acting through Mr. Levy, presented the Committee of the Lancashire and Cheshire Society with a most suitable plot of land, twenty acres in extent, near Sandlebridge, in Cheshire. Five acres of this was handed over in October, and the first "Boarding-School," that for boys, is now in process of erection. Before long it is hoped that sufficient funds will have been secured to enable the Committee to proceed with the second school, which is to be for girls. This will be followed in due course by similar buildings for infants and adults. For the proper carrying out of the scheme £20,000 will be needed, half for building and half for endowment. So far, between £4,000 and £5,000 has been promised in donations, and there is a subscription list of upwards of £200 a year. It is the aim of the Committee to secure local Branch Committees. One of these has been most successfully started at Eccles, and the work of collecting has been divided among a number of willing helpers, who have patiently picked up small sums, amounting altogether to a goodly total. Arrangements are in progress for holding early in the autumn a drawing-room meeting by a member of the congregation of Dunham-road Chapel, Altrincham; and out of this it is hoped that a representative committee will grow.

Certainly no more practical and hopeful work could be taken in hand than that which the new Society has begun. It is filled with the spirit of Christian helpfulness, it aims at such training as will bring out whatever gifts and powers of self-help are possessed by children who are conspicuously below the normal standard of intelligence, and yet are above the sad line marked "idiot" and "imbecile." In an address delivered to the Manchester Statistical Society, Miss Dendy, describing her work with Dr. Ashby, gives one instance (out of many that might be quoted) which shows what even the beginnings of patient sympathy will do with the kind of children whom the Society aims to help. She says:—"We had tried one little fellow in every way, or nearly every way; his mind seemed quite blank. At last Dr. Ashby said: 'I am not much of a hand with my pencil, but let's see what I can do,' and he drew a duck swimming. The boy broke out, 'Quack, quack!' 'Hurrah!' said the doctor, patting him on the back, 'now you take the blacklead and draw a quack-quack.' The boy produced a recognisable copy of the duck."

The Society will remove boys and girls just passing into manhood and womanhood from the temptations into which they must otherwise inevitably fall, and which means for many of them an after-life of criminality and shame; it will do much to prevent the handing on to future generations of the burden of hereditary incapacity. The number of such permanent homes as the Committee is now erecting is at present very small, but the need is pressing everywhere. Miss Dendy (whose address is 13, Clarence-road, Withington, Manchester) and her co-secretary, Dr. J. J. Cox, of Eccles, are constantly receiving appeals for advice and assistance, not only from the neighbourhood of Manchester, but from all over England. At present the law in England does not go so far as in America,

where there are custodial homes for feeble-minded girls, in which they may be legally detained after school age. The success of voluntary efforts will, we may hope, in time secure additional legal warrant for the development of the work in England. Thus will crime and misery be diminished, and the feeble-minded will not, in a large proportion as at present, become the fathers and mothers of those afflicted like themselves. D. A.

A HYMN OF THE DAY.

AWAKE my Heart! and play thy part;
Sing forth thine adoration;
Look! for the golden dawn unfurls
Its splendours o'er the nation;
Then while the ploughman turns the soil,
Strike tent, and praise God in thy toil.

Behold the lark that towards the blue
Its quivering flight is winging,
Higher and higher with it bears
Its sacrifice of singing;
Thine also 'tis to scale the light,
Then rise to-day with praises dight.

Or gently flow, and onward go
With sweet emotions welling,
A babbling rivulet of life
On towards the river swelling;
Until, with waters at the flood,
The spirit meets the tides of God.

But when beneath the evening star
The strenuous day is ending,
And humbled hearts and wearied feet
To God and home are wending,
Then lie, my Soul, in His great calm;
No cares shall vex, no storms alarm.

Lie still, my Heart, and, like the grass
Beneath the silence bending,
On which with cool and healing touch
Are dews of night descending—
Thee, in thine utmost helplessness
The Soul of all will find and bless.

H. M. LIVENS.

WE have received from Mr. E. H. Coysh (110, Brighton-grove, Newcastle-on-Tyne) a set of the photographs taken at Catterick on July 13, in connection with the Unitarian Pilgrimage. Of the group, to which we referred last week, there are three photographs, of which those marked A and C appear to us the best. The photograph of the exterior of the church is better than the interior, where the difficulties of light were great. A third view, taken from the garden, shows the vicarage without the pilgrims, and with the church tower looking over the trees. The price of these large mounted photographs is 3s. 6d. each, or, for platinotypes, 5s., with 6d. extra for postage. There are also two cabinet photographs (1s.), one showing the open Register of Marriages, with Theophilus Lindsey's repeated signature, and the other half the page of the Baptismal Register, at the foot of which Lindsey's resignation, "not thro' infirmities of age, but out of a principle of conscience," is recorded. (There were two mistakes in our copy of this entry last week. The correct reading is "*thro'*, not *from*, infirmities of age;" and "a great benefactor to, not *of*, this place.") The whole set of photographs may now be inspected in the Book Room at Essex Hall.

THE CHILDREN'S COLUMN.

THERE were sounds of discontent and almost of quarrelling, as the mother came into the room where Maggie and David were, and the faces of both children looked angry. The children had both been ill lately, but Maggie was well again, and David was getting better. When their mother came into the room they were both silent for a minute, and then David spoke, and said:

"Maggie's so unkind, mother—she won't let me play with her things; not even for a minute."

"He's got his own things, mother, and needn't want mine," said Maggie, as she hugged close in her pinafore a little box of tea-things, and a little omnibus with two white horses.

"Why don't you play with them together, children? You could have much better fun if you did that?" said their mother.

"I want them all to myself for a little while, mother; Maggie's had them ever so long."

"They're *mine*," said Maggie.

"Where are your own toys, David?" said his mother.

"I don't care for mine," said David impatiently; "she may play with mine, I'm tired of them. I want that omnibus, and I want to set out the tea-things and give tea to the people in the omnibus."

"David, it is not nice to offer Maggie what you don't care for. You must not be selfish and think only of what you want; you must think of what Maggie wants, too. Perhaps she is tired of your toys too."

"She can't be as tired of them as I am; you're not, are you, Maggie?"

"Yes," said Maggie; "I want my own toys to play with."

"Well, Maggie, if you don't wish to lend them to David, I think you might *both* give tea to the people in the omnibus: you can be the landlady, and David can be the waiter. I am sure they would like their tea best if it was well and quickly served. Come with me, Maggie, and I will give you some real tea in your little tea-pot, and a bit of cake to cut up; and whilst you are getting the tea ready, David can be the stable-boy, if you leave the omnibus for him to take care of."

"No, I'll be the driver, mother, and bring the 'bus home full of people," said David.

Maggie's cross little face brightened, and she unwrapped her crumpled pinafore, and took out the omnibus, and gave it to David, and ran away with her mother for the tea and cake. She soon came back, and they spread Maggie's pocket-handkerchief on a stool and put the tea-things out on it; and they had a very happy tea party, with an imaginary company out of the omnibus; they were soon laughing merrily.

Before Maggie went to bed, and after David was asleep, she went in to say good-night to her mother, who was working. A book was on the table, and as Maggie stood beside her knee the mother said, "Maggie dear, there is a little piece of poetry here, which I used to be very fond of. Will you read it? I think you will like it." She handed her the book, and Maggie sat down on the stool and read it. It was called "Harry's Horse," and this was it:—

The baby lies in her mother's arms,
Quiet, and pale, and thin,
But the little head is once more raised
As Harry comes bounding in.

A wooden horse in his hand he holds,
Dark grey, with a long black mane;
And an eager, longing look lights up
The pale little face again.

"No, baby dear, I will hold it close,
But I cannot give it to you;
I'm afraid you would let it fall, and break
My horse so pretty and new."

But the pale little eager face still pleads,
Outstretched is the small hand still,
He stands for a moment, then holds it out,
"I'll lend it baby—I will!"

That day is past, and he finds it again
Where the baby had thrown it aside,
Her coral red, with its silver bells,
Still fast to the bridle tied.

There's a touch of paint off the bright green stick,
And a chip off the horse's ear;
But, O! not that to the boy's blue eye
Brings the quickly gathering tear.

And while Harry lives he will still be glad
That he lent her his horse that day;
For the baby has gone where never again
She can ask with his toys to play.

Maggie sat very still, and at last stood up and put her arms round her mother's neck, and said in a whisper, "Did the baby die, mother?"

"Yes, dear," she answered, and took Maggie on her knee.

The tears came into Maggie's eyes, and she was silent. Her mother gently stroked her hands.

At last Maggie said, "Mother, David isn't going to die, is he?" and she looked frightened.

But her mother smiled and said, "No, dear; not yet, I trust. But, Maggie, some day we must all die, and we do not know who will go first. And then, if we have not been kind to the one who goes, we shall be sorry. You see Harry was kind to his little sister, and he was glad always after, and we ought all to be like Harry, and willing to give up what we care for to others.

"Mother, David is rough, and I thought he might break my things," said Maggie.

"Yes, dear, so did Harry, but he lent his horse because he loved his dear baby, and wanted to make her happy."

"Must I always give up, mother? mustn't David give up too?"

"Yes, certainly he must, and I think he will another time; but this time it was he that asked, and you who refused. Wasn't it much nicer to play together than for you to hide your toys in your pinafore lest David should have them?"

"Yes," said Maggie brightly, "it was a *very* nice tea party; and, mother, all those people *did* enjoy it. They told us so. There were twenty people—and we *were* busy; and David fed the horses. Good-night, mother, and thanks for the tea and cake!"

And with a good hug she ran off to bed. GERTRUDE MARTINEAU.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Miss Dixon, 10s.; Mrs. Talbot, 10s.; Miss Greg, 5s.; Lady Bowring, £1; Mr. Grant, £1 1s.; Mrs. Eavestaff, 5s.; the Rev. H. Solly, 5s.; Miss M. C. Martineau, £1; Mrs. Bayle Bernard, £1.

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LONDON, JULY 27, 1901.

"BACK TO JESUS."

THE members of the Provincial Assembly of Lancashire and Cheshire, who asked that the annual sermon preached at their meeting at Oldham last June by the Rev. R. TRAVERS HERFORD should be printed, rendered a good service, for which we are grateful to them, as we are in still larger measure to the preacher himself. "Back to Jesus" is the title of the sermon,* which is a clear and earnest statement of the true basis and meaning of Christian discipleship, resting on ample knowledge and deep personal conviction.

"Back to Jesus" is the return from the theological shadows to the great light that cast those shadows. It is a prophetic word, and waits yet for its fulfilment. It contains the promise of a nobler humanity and a fairer world, as men learn at last to realise the full meaning of the Gospel of Jesus; and putting away all shrinking fear, stand beside him in the glorious fellowship of the children of God, in mutual service of unselfish goodness, men and nations living together after the manner and in the spirit of Jesus—not calling him Lord, Lord, but doing the will of their Father who is in Heaven.

Such is the aspiration in which Mr. HERFORD'S sermon culminates, after he has shown step by step how that return to JESUS himself is to be effected, and how as a matter of religious experience it stands related to other forms of faith which through the centuries have claimed to be the true Christian Gospel. The return, Mr. HERFORD says, must be "to the real JESUS himself, as he was before PAUL was converted, or the Synoptic Gospels had been written, or the Ephesian Presbyter had meditated on the Incarnate Word"; and he shows how conviction is brought home to the disciple by those great words contained in the Gospel record, which so far transcend the spiritual level of the reporters, that they must belong to some great Teacher, out of whose inward life alone they can have come—and to none other can they bear witness than to JESUS himself. Such words are found in the Beatitudes and the LORD'S Prayer, in other passages of the Sermon on the Mount, and in many of the Parables, notably that of the Prodigal Son. It is true, Mr. HERFORD admits, that some of these sayings can be paralleled in Jewish literature, at any rate, to some extent, in the form of their utterance, but not in regard to the *thought*. "About half the LORD'S Prayer can be paralleled in stray sentences of the Jewish literature, but for the Prayer as a connected whole, greater than the sum of its parts, there is no parallel to be found in the Rabbinical writings, JESUS alone is the author of it." And while we find in such words an unmistakable witness to the great Teacher, it is not merely to one who pronounced a series of moral and religious lessons; for in those greatest words "he uttered *himself*, stamped the image of his own mind and soul upon his spoken thoughts." The truths he taught were the realities amidst which he lived. "In apprehending *them*, we come to know *him*, as in truth, and, indeed, he really was." And what we thus learn of the religion of JESUS himself, Mr. HERFORD describes in the following passage :—

> Jesus usually spoke of God by the name of Father, and all his utterances imply a deep and constant sense of God's nearness to him; a perfect harmony of spirit, of which the basis was love, and the expression complete trust and perfect obedience. It was not that he taught certain things about God, by way of a theology; but that he was at all times conscious of the presence of God; he lived his whole life in that presence, that mighty companionship. The sense of it filled his mind, and inspired his thought. Therefore, whatever he said or did naturally flowed from his inner consciousness of God. And if, instead of the words he did say, he had spoken other words, they no less would have borne witness to the character of the source from which they flowed. "Out of the fulness of the heart the mouth speaketh." Think what he must have been, to whom the words of the Lord's Prayer represented realities of present religious experience, and not merely ideals to be some day reached. The Lord's Prayer is, doubtless, very simple and plain, when regarded as a body of teaching, and, indeed, is none the worse for that. But we get back to the real Jesus when we see in him, not the man who merely *taught* the Lord's Prayer, but the man who *lived* the Lord's Prayer.

This revelation of one whose life was sustained and inspired by a constant sense of communion with GOD, showing to us what must be the true spirit of our own life, has its whole meaning in the fact that the revealer was essentially one of ourselves, in no sense more than man or other than man. As such JESUS speaks to us, and his words go home with quickening power; only so could he minister to the needs of our common nature and lead us into the FATHER'S presence, that we may fulfil our heavenly destiny and live our own lives as children of GOD.

Every one of the records of the life and teaching of JESUS is coloured, Mr. HERFORD shows, by the writer's own conceptions of religion and of what the Teacher must have been, and it is through these conceptions that we have to penetrate to the man himself and his own supreme revelation. Even the Synoptic Gospels have their theory, picturing JESUS as the Messiah of his nation and a worker of miracles.

That view is the result of the impression produced by the personality of Jesus upon the ordinary Jewish mind. The whole idea of miracle belongs to the lower planes of spiritual life, not to the higher; it was natural that the evangelists should write the life of Jesus in terms of miracle, since that was the only way they knew of representing the influence of spiritual power. But the possessor of transcendent spiritual power does not need to descend to the method of miracle to make its influence felt. Miracles—to those who believe in them—are only appeals to the sense of wonder made by display of power over material things. And while they may do well enough for the second and third rate religious leaders of history, they are surely out of all keeping with the supreme spiritual greatness of Jesus. The miraculous element in the Gospel story gives no dignity to the figure of Jesus which was not there before, does not make him any the more the perfect child of God than he was without it. On the contrary, it is the towering greatness of Jesus, the real man as he actually was, that gives to the miraculous element in the Gospels any claim to respect or attention which it may be thought to possess.

In the Pauline Epistles and in the Fourth Gospel, from their different standpoints, the theory of CHRIST'S nature is even more pronounced, and further removed from the reality of his humanity. Those writings teach us much of the influence of JESUS upon later disciples; but their theories and the whole scheme of orthodox doctrine based upon them are foreign to the mind of the Master himself; they have served to establish a mediatorial religion; whereas the revelation of JESUS is of a religion by which each human soul has direct access to the FATHER.

We might sum up the meaning of the revelation in Jesus in the formula "As God is to Jesus, so God is to every human soul." It is for the disciple to be as his master, and in simple trust to act on that principle, to look up to God as being in real and literal truth his Father in Heaven; to realise that God is indeed such, and that as Jesus stood in close and immediate relation with Him, so also the disciple stands in close and immediate relation with God. There was certainly no mediator between Jesus and God. Equally, if there be any truth of

* H. Rawson and Co., New Brown-street, Manchester.

spiritual fact in the revelation of Jesus, there is, and can be, no mediator between man and God. What place is there for a mediator between child and Father? The two ideas are mutually exclusive; and Christianity which has sought a mediator thereby proclaims that it does not feel God to be a Father, however much it call Him so.

Thus Mr. Herford's appeal is that we shall dare to make the great confession, and in a true human companionship with Jesus, "Arise, and go to the Father." The God-man, set by the theologians between us and the Father in heaven, confuses our thought and directs our endeavour to a lower level of spiritual achievement; with Jesus himself we find no such intermediary image to distract and hinder our aspiration, or keep us from child-like surrender to the Highest.

This same appeal Mr. Herford has also made in a lecture on "Jesus Christ," in his volume of "Unitarian Affirmations" just published. That lecture concludes as follows:—

"I believe in Jesus." That is my last word; and I say it with all the strength and energy of conviction that I can put into words. If I may, I would fain be his disciple, and live the daily life of common cares and duties in his spirit of sonship to God. The world may say I am no Christian. I do not look to the world, I look to him. And though, with Peter, I am ready to say, "Depart from me, for I am a sinful man, O Lord," with Peter also I will say, "Lord, to whom shall I go? Thou hast the words of eternal life."

I may not worship him. I could not worship him. The Heavenly Father only—Father alike of Jesus and of all other men—Him alone can I worship, therein doing what Jesus did. But I look up to Jesus as to the "great Friend of all the sons of men," and, in the humble man of Nazareth, discern the unimagined splendour of a perfect soul.

We need not be troubled, as it seems to us, by any metaphysical question of perfection in a human soul, but simply hold to the reality of our spiritual experience, which finds in Jesus the true lineaments of a child of God, and the fullest measure of that life of communion with the Father, to which as it touches us the inward witness compels our allegiance, as the goal of our endeavour. Our great need is to be confident that we are being led onward and upward in the true way of life, and this confidence we have in companionship with Jesus, because with him, living in the spirit of his life, who is the Chief of faithful souls, we find our vision clearest, our courage most indomitable, and our communion with the Father deepening into perfect love and trust.

The first list of contributions to the Ministers' Superannuation Fund will be again found advertised on our back page this week, a list so far augmented that the promised donations now amount to £11,439 19s. 6d., and the annual subscriptions to £162 12s.

BEFORE THE HOLIDAYS.

BY THE REV. H. M. LIVENS.*

"*A multitude keeping holy day.*"—Ps. lii. 4.

"*The bread of God is that which cometh down out of heaven and giveth life unto the world.*"—John vi. 33.

"You must be happy so as to give happiness. You must give joy if your life is to be joyful. Start with a smile yourself, so those about you will learn to smile. Then, when we see their faces aglow, our affected pleasure will become real." So I venture to put the wise words of Maeterlinck. We will return to them in a minute or two.

With the exception of the small minority who have already enjoyed (or suffered) some sea or land change, everybody is now looking forward to the holidays. Many are already on the move. Others are making their preparations. All are under marching orders and most, I suppose, have by now made up their minds where they will march to. You, too, will be scattering yourselves about the country and joining in the universal "Sound of a going," will be seeking to escape the toils of civilisation on cycle, boat, and train.

This being so, it seems fitting that we should turn our minds to our holidays. And you see when we go back to the beginning of holidays and note how they arose in the holy-days—the feasting and the fasting days of the Church—the part of religion in connection therewith becomes evident. It is no impertinence to fit the words of the Psalmist on to British customs in the nineteenth century and to interweave with our Sabbath worship joyful anticipations of going with the throng out of the houses of men into the great and shining house of God and with voice of laughter and of praise keeping holiday. For these our holidays are amongst the holy days of our lives. They are days consecrated to the creation or recovery of health and happiness—and so, like not a few of our pleasures, they become a binding duty—a duty because it is our duty to create happiness in the earth—we are children of light not of darkness—and as Maeterlinck says, "We must be happy before we can give happiness," but we cannot be happy unless we are strong and healthy; and if conversely we must give joy provided our own life is to be joyful, we had better begin with even the mere form of joy if that may bring contentment to another, so their real happiness will perhaps make us happy too. But how much better if our creation of pleasure is spontaneous, and not merely dutiful to start with. But the nature that creates gladness spontaneously is the healthy nature—that alone, the physically healthy, the intellectually healthy, the morally healthy, and this is a kind of nature which does not exist without holidays.

The first benefit that usually accrues to a man from his holiday is the regeneration of his temper. The late Bishop of London when addressing the great Christian Endeavour Convention at the Alexandra Palace, gave his hearers this one practical recommendation: "Take care of your temper, and your energies will take care of themselves."

Temper is a complex product—the product of all that lies between philosophy and digestion—but it lies at the root of both comfort and character. Ah, how blessed is the season that releases the spirit that is galled by the shackles of daily anxiety and strain! Go where new power may be gained that will snap those shackles. Let the free winds blow away the dust from off us. Go

And in the sea waves drown the restless pack
Of duties, claims, and needs that barked upon their track.

Our natures tend under too protracted routine of work and study to become rigid and mechanical, and so we go out on to or into the sea that leaps and roars in its own glorious freedom; we climb the mountain sides on which are rude rocks but no milestones and no fences of custom; we sail and cycle and go sightseeing in order to be taken out of ourselves, or we rest our worn nerves and wearied limbs in Nature's quiet, shady hermitages, and we come back better men and women, gladder children—we come back from it all more defiant of difficulty, more magnanimous, more sensitively honourable.

And we need, and get, not only the touch of Nature's strenuous life awaking us from spiritual apathy; not only her liberty to break up our crushed artificiality; not only her life to vitalise us; we want also to be bathed in Nature's purity—to get, for a few weeks, so far out of the squalor, not only of poverty but of all the mean side of our civilisation, its over-culture and its over-wealth, its pedantry and its pride; until, in the untainted breezes, in the boundless flowing light, in the solemn night silences—for we do spend an hour sometimes when on our holidays in looking at the stars and letting them look at us,—until thus we get our hearts cleansed by God, and renew a right spirit within us. For we find that, after all, the world is God's, not ours nor other people's; it is not all the world of the politicians, of the hucksters, or even of the philosophers; but it is God's glorious world, on whose hills and in whose heaven He dwells.

You will for the time being, probably, become somewhat negligent of public worship. I do not say that you will ignore it. I know not your customs, but I know the customary tendency, even among confirmed Church-goers. Here, too, the traces are unbuckled. You worship, awhile, without a company, without walls, without any machinery of devotion.

I am not going to try to persuade you to maintain during the recess the precise system of worship which we deem so salutary and so helpful during the ordinary course of our home lives. Even should I make such an attempt you would, I fear, pay no heed to my words. I am not going to say that the temporary neglect of public worship is wrong, for I do not think it is. I think it is rather right, and the occasional breach endorses the wisdom of the general observance. For my own part I appreciate the opportunities afforded by a vacation for listening and taking part with a congregation. The position is one of the fresh, and hence refreshing, events of a holiday to me. Yet this I do not feel, and would not impose as a constraint. For the holiday Sabbath, even out of Church, has its own charm and blessing. It is just then, in the stiller and more subdued

* A Sermon preached at Christ Church, Brighton.

intervals during the active pursuit of pleasure, that we become very sensitive to the nearness of the Eternal. His temple all round us, His day present without appointment by bell or book.

Neath cloister'd boughs each floral bell that swingeth
And tolls its perfume on the passing air,
Makes Sabbath in the fields and ever singeth
A call to prayer.

But the noteworthy thing about the finer kind of benefit we derive from a holiday is that it comes to us for the most part unsought—the strength being imparted to our souls is, perhaps, at the time unfelt. It is given to us as manna from heaven. The food of our natures, like those natures themselves, is not altogether of the earth, earthy; it also is wonderful, mystic, spiritual.

Astronomers assure us that scores of tons of meteoric matter are added each day to the previous mass of the earth. No one sees anything of the fall of this weight of minerals save when he catches sight of a shooting star—a fragment hurtling through our atmosphere until the friction ignites and consumes it, leaving its impalpable ash to dust our earth—where it is found on Alpine snows, in Atlantic ooze, and in the motes of the sunbeam. The very grains of corn that go to make our daily bread owe something to, this gentle rain of meteoric matter as well as to gentle rains of a more familiar description. The loaf as it comes to our table, says Sir Robert Ball, contains within it particles which have voyaged for uncounted thousands of centuries of time through illimitable millions of miles of space. Thus to build up our bodies the remotest realms of space have been laid under contribution. That contribution to the mass of the world is continued unceasingly, by night and by day, year in, year out.

But not only to the body comes food out of the heavens unsought, unseen. To the soul not less, life and nutriment of life is given by ways and times that pass our measurement and reckoning. We depend not only on bread that is raised from the earth by the sweat of man, but equally on "bread of God which cometh down out of heaven and giveth life to the world." This bread is not weighed in scales. It happens at times that we find we have grown strong upon it, morally strong—spiritually vital and clear-seeing—and yet we know not how or when we were fed. This is peculiarly the case during our holidays. We do not embark upon them with the primary object of exalting our characters, but rather of gaining rest and enjoyment. But while, as Whittier finely says, we go forth to "assume the unconcern of sun and air," and purpose and deliberate far less than is our wont, the end finds us new beings—with cleaner minds, quicker consciences, sturdier wills, with higher aspirations and closer fellowship with the music of creation and with the beauty of truth and right.

Not that all mental and spiritual increase which we derive from a holiday comes to us in this undesigned and unpremeditated manner in this gentle rain of power and health to the spirit. On the other hand, we go forth into the wilderness of set purpose to see—to see the reeds shaken by the wind, to see and hear the wild birds wheeling and screaming round the crags, to gather up in photograph and sketch old towers of ruin and glens of beauty. We watch the ripening glory of the harvest, and then the poetry of the reaping and garnering. The summer holiday is our grand annual opportunity to see Nature—nay, with steady eye, day after day, to watch the Almighty at work. How does He work on the bridge top of the summer? Now is the very heat and burden of His day. By-and-by, with winter, will come silence and rest for the World-maker. But now, in these lands, He is feeding the trees in His garden. With His marvellous alchemy He is turning the water and salts of the earth into water of life, until the trees of the Lord are full of sap, and their branches covered with leaves are feasting upon sunshine. Lung and mouth and digestive organ is the leaf. It breathes, it feeds the tree—so it grows, so it beareth fruit. This, we go forth to be in the midst of and to watch—to feel, at any rate, how it is going on around us; every green thing thrilling with the power of life.

Yes, we, whose resting, recreating days are not only pass-times but are holy-days—holy through mirth and indolence and exercise—go forth to draw a little nearer to the Father. The God whom we have missed in the earthquake of political convulsion, in the fire of tragic events, comes to us in the voice of the gentle stillness which pervades our retreat among the fastnesses of the wilderness. Spent, and feeling ourselves badly served in our sphere and victimised by our fellows or our fate, we have fled from it—fled with our trust as well as our strength spent—disbelieving in the genuine goodness and fidelity of men. I only have been loyal, and to what profit? we perhaps say. "All the precepts of love, all the preachings of the gospel, seem a hollow mockery," says a good and earnest woman, in a letter I hold in my hand. In such words we do exclaim when we have grown tired and perplexed and blind to many things and can see only one—and that the evil one.

But when we have retired to the mountain streams, and the heather of the moorlands is drenched in purple all round us, and the clamour of men has ceased, the sound mind comes back to us. We form juster estimates. We judge more broadly, We see that we cannot have been the sole faithful ones—seven, yea, 70,000 knees have not bowed down to mammon worship. God has witness borne to Him up and down the earth in sound hearts, in happy homes, in brave endeavours. And so we take heart of grace once more, and, like the despondent prophet who found fresh consecration and courage on Horeb, we return from our holidays, and I trust that you will in due time return from yours, knowing that we have all been set apart by God for some duty in the land, and that we shall be sustained, if we are faithful, by strength to carry it out.

THE June Matriculation List of the University of London shows that there were not less than 2,752 candidates, of whom over 1,000 were placed in the first division, and 275 in the second. In the Honours Division are the names of thirty-eight candidates, among whom we are glad to see that Dorothy Tarrant (Clapham High School), daughter of the Rev. W. G. Tarrant, stands twelfth. Channing House has two pupils, C. B. Kibble and B. Rendall, in the first division, and one, J. G. Pilkington, in the second.

AN ICELAND HOLIDAY.

You, Mr. Editor, in your peremptory manner, have demanded of me some account of my Icelandic holiday. We are just touching at Leith on our way from Reykjavik to Copenhagen by the Danish steamer *Botnia*. Here letters crowd upon me, including a belated contribution from "Harmony's 'Cello" for "Our Youngest Brother." I hope that instrument generally keeps better time. I have put together for one newspaper some notes on Iceland politics; for another I have jotted down what I have learnt of Icelandic church and temperance work, including the story of how I was booked for a speech in my best Norwegian to the fisher folk of Reykjavik—with a sprinkling of Althing's men—and how I was rewarded with the exquisite and romantic singing of Young Iceland. But to tell of the holiday itself is a harder matter. I have never travelled anywhere where I have felt so absolute a despair of conveying to friends at home any conception of what I saw. I did not even suffer from my usual vain longing that I could paint; for I knew that the painter does not exist who could interpret with the brush these cliffs and seas, these magic fjords, these millions of screaming birds, these vast, weird moors, these marvels of Thingvellir — classic ground—with its gullies and chasms, its great walls of rock suddenly revealed below the plain, its volcanic rifts with the clear black-blue waters fifty feet below the precipice's edge. The summer has been the rainiest, the coldest Iceland has known for many a long year. One is almost thankful for it. For if to the glories of earth and water had been added the miraculous glories of the Icelandic skies, who could retain his self-control in the midst of such enchantments?

We were a goodly fellowship on board the *Botnia*, Danes and English mingling happily so far as the exigencies of language permitted. From the Danes the English learnt to lift their hats on every possible occasion. From the English the Danes learnt some things too—chiefly that though far-off lands may be very beautiful and their peoples profoundly interesting, yet the true object of travel is to fish salmon in unspoilt rivers. But we had men on other errands bent—a South Shields clergyman making pious pilgrimage to the grave of a friend lost years ago far up among the cliffs lining the north-western fjords; Dr. Grossmann, of Liverpool, eager to visit the Leper Hospital in the interests of medical science; Professor Morgan, of Bristol College, full of knowledge of booby and tern, puffin and guillimot, and entranced by the wondrous volcanic formations of Iceland and the Faröes; and a little band of brave men who—inspired by the tourist agencies in London—dared the fatigues of five days' travel from hummock to hummock on pony-back, that they might see Thingvellir, the Geysers, and the Gull-fos.

As for us, we did the thirty-five miles to Thingvellir in a little governess's cart, the only carriage I saw in Iceland. Three passengers and driver, with sufficient baggage for a night's sojourn, made a pretty close pack. A pony in the shafts and a relief pony tied alongside made up our equipment. "A good road for bicyclists," says the guide-book. I should be sorry for the cyclist. Lumps of rock ten or twelve inches above the roadway, or

swamps of mud, for eight hours you had the alternation. When the pony thought well, he stopped; and when he came to a river he was for climbing down the bank as a protest against the new-fangled bridge; and when he thought us unreasonable, he backed regardless of precipices. But he meant it all well, and ponies and driver and tourists were all in good humour with each other.

The marvels of Thingvellir who shall describe? The guide-books, not I. Here was the rock of drowning, there the pool of blood, here the rock of proclamation, there the ruins of the "booths," in one of which Thorgeir lay three days and nights with the sheepskin drawn over his face, deliberating whether the old gods of Scandinavia or Jesus, the Christ, should be the god of Iceland in the generations to come. All the people had bound themselves to accept his decision; for he was wise. And he came forth and pronounced for Christ.

Altogether one experiences at Thingvellir what, I suppose, one can experience nowhere else in the world—the sense that you are on the ground of epic heroes of a classic age, a spot redolent of ancient deeds and counsels of Homeric flavour, yet all real, historic, actual, minutely known, and lying at the basis of the life and feeling of the people in whose midst you are. The stories of the Viking heroes and the Sagas are more to the Icelander than Iliad and Odyssey to Pericles and Demosthenes. The romance, the sense of land and race, that has its birth in mythology is realised in an actual historic record. Ibsen, with incomparable genius, has given to Norway the "Warriors of Helgeland," in "Fru Inga of Oestraat," and still more in "Brand" and "Peer Gynt," something of the like romantic consciousness. But the Icelander draws it from sober historic annals in which, none the less, the stature of men is as that of demi-gods, and their thought and passion are of epic simplicity and grandeur.

But it was sea-travel, not land-travel, on which my friends and I were bent. So presently, while comrades were still bumping on pony-back, we sailed forth for that fringe of fjords and promontories on the north-west of Iceland, close on the Arctic Circle, which looks on the map like the tentacles of one of the jelly-fish abounding in these northern waters. Arne-fjord, Dyre-fjord, Isa-fjord, we visited them in succession. The great volcanic mountains that fringe the fjords, arrayed like soldiers on either side in rigid lines, each comprising a vast amphitheatre scarred and seamed by the lava flow, lend them a stateliness with which Norway can hardly vie. If the stench of the whale-factory floats across the waters, you forgive it for the glory of the scene. Far up north lies the little village of Isa-fjord, "the second town of Iceland," proud with a roll of 1000 inhabitants, against Akureyri's 800. It is scattered over a tongue of shingly land standing out from the mountain and is everywhere strewn with the drying cod. . . .

But mail boats wait for no man. I must be off to Copenhagen.

R. A. ARMSTRONG.

Queen's Hotel, Leith, July 18.

GREAT men are they who see that spiritual is stronger than material force, that thoughts rule the world.—*Emerson.*

AUCKLAND UNITARIAN CHURCH.

SIR,—Some weeks ago you published an interesting and stirring appeal from the Rev. W. Jellie, B.A., minister of the Unitarian congregation recently formed at Auckland, New Zealand. The Committee of the British and Foreign Unitarian Association have taken a great interest in this movement and are giving a liberal annual grant towards the support of the Unitarian cause at Auckland. They have ample evidence that Mr. Jellie is doing excellent work there, and ought to be supported. The congregation have had great difficulty in obtaining a suitable building in which to hold their services. They have now the offer of a piece of land in a central position, a design for an iron church has been prepared, and the building will be erected as soon as funds are provided. The total cost will be about £700, and the congregation have already raised among themselves upwards of £200, and will raise £100 more. It would be a gracious act on the part of the Unitarians of England if they could send out the balance of the sum required, £400. The Committee of the British and Foreign Unitarian Association have made a grant of £25, and the following sums have already been promised:—

	£	s.	d.
A Friend at Home	1	0	0
Mrs. G. Buckton	3	0	0
Mrs. J. E. Carpenter	2	0	0
Miss E. J. Garrett	5	0	0
Miss M. Hall	1	0	0
Mrs. Hollins	5	0	0
Miss Preston...	5	0	0
Mr. S. S. Tayler	5	0	0
Lieut.-Colonel W. R. Trevelyan...	2	2	0

I should be glad to receive and forward to the congregation at Auckland any contributions which are sent to Essex Hall.

W. COPELAND BOWIE.

July 24.

THE appeal recently made by the Rev. W. Jellie on behalf of the Building Fund for a Church in Auckland is enforced by the above letter from the Rev. W. Copeland Bowie; and in the same connection we are glad to be able to add the following passages from a letter we recently received from Miss Lucy M. Turner, of Stoke Newington, who with her sister attended service at Auckland on a Sunday in May:—

Early on Sunday morning we started to find the hall, and with the help of a Baptist minister were directed to Oddfellows' Hall in one of the numerous side streets of the city. We entered a square compact little building, holding about 160 comfortably. A table stood in front of the reading-desk decorated with flowers, and another at the entrance neatly laid out with pamphlets and tracts by our best known ministers. These we noticed afterwards were readily taken away by the congregation. We had a word or two with Mr. Newland, the hon. sec., who, I believe, originated the movement, and wrote to the British and Foreign Association for help and for a minister some two years ago.

At about 10.45 Mr. Jellie came in, and was as much surprised to see familiar faces from London as we were to be there. It seems the custom in New Zealand to have a small morning congregation, and so we found it here, for not more than thirty members were present. Mr. Jellie announced from the pulpit that the weekly collection of the previous Sunday amounted to over £6, which gave us some idea of the support derived from the church itself. £2 is set aside regularly for current expenses, and the surplus handed over to the Building Fund.

After the service the members of the congregation met in a little ante-room, where they chatted, and some took books from the library, containing both theological and secular works. At present there is only a small collection, but Mr. Newland, the librarian, said it was much appreciated, and added that colonials liked more advanced thoughts than people at home—a point with which I disagreed.

We had a short talk with Mr. Jellie, who seems very happy and hopeful in his work. He has a good healthy congregation of men and women of all ages, the younger predominating. He finds very little difficulty in bringing them together and so strengthening the cause. In the afternoon he told us he holds a children's service, which is different from the Sunday-schools at home, for the children are of a different stamp, and need a different kind of treatment, but Mr. Jellie seems successful in his arrangement of this service.

At the evening service there were about 150 people—independent, strong men and women, not wealthy, but thoroughly self-supporting. The singing was hearty, and altogether you felt yourself in a living church, with a good body of fellow-worshippers around you, unlike some of our home churches with a scattered audience. After the service I overheard one of the congregation say to his neighbour: "Well, we have the best man they could have sent us," and his neighbour heartily agreed. There was every sign of growth and strength, and many little things we heard proved that Mr. Jellie has a right to be proud of his work in the Colonies.

The following day Mr. Jellie took us up Mount Eden, some 600 feet high, rising in one of the corners of the town. From the summit we saw Auckland, a city of sixty years growth, stretching at our feet on three sides, with a population of 60,000 living in houses small and large. Beyond lay the harbour with its calm waters running in and out of many bays. But the point of interest to us was this. Pointing to one of the most thickly populated parts of the city, Mr. Jellie showed us where he wanted to see the spire of a Unitarian church—the first in the colony—an historic church.

We bade good-bye to our friend on board our steamer, and he asked us to remember him kindly to all his friends and acquaintances at home, and tell them all that was hopeful and cheerful of his work out here.

Although colonials boast of their freedom of thought and life, yet we came across many who looked aghast at our religion, and there are many quack preachers who come from all parts of the world and hold meetings in the small halls, so that we feel the necessity of a visible church which will strengthen the cause and stand to show the meaning and truth of Unitarianism.

OF the South Wales annual meeting held at Llandyssul on Tuesday and Wednesday, we hope to publish a full report next week.

THE DUKE AND DUCHESS OF YORK IN AUCKLAND.

We understand here that the eyes of the British world are following with interest the Colonial tour of the Heir Apparent to the Throne.

The Prince and Princess have just passed through Auckland, and we all feel that their visit has been an historic event, and one of no ordinary significance. We appreciated highly the devotion to duty and self-sacrifice on the part of King Edward in consenting to part with his son for a world cruise at a time when private grief enjoys the privilege of family support and sympathy; and it seems abundantly clear that neither he nor the nation will have cause to regret his patriotic and magnanimous action. To have lent the *éclat* of the Prince's presence to the opening of the first Federal Parliament of the new born nation of Australia was much, and wholly befitting the importance of the occasion, the inauguration of a new era in the history of the nation and its dependencies, an occasion without parallel in history, so great that imagination almost fails to grasp its full meaning and probably altogether fails in foreshadowing its consequences. But here in New Zealand, a thousand miles further on, where the tide of popular opinion flows strongly against any plan of Federation, the effect of the Royal visit will be no less strongly marked. It will broaden the outlook of the people, who are, from the nature of their position, extremely provincial; it will add its link to that chain of events, which, within the last few years, has brought about such a wonderful change not only in the feelings of the Motherland towards her colonies, but also of the colonies towards the Motherland.

In the present surge of the Imperialistic idea, out of which so much political capital is being made, it is forgotten that the *laissez-aller* policy, now sneered at as Little Englandism, not only served its turn in fostering the independent and free development of the colonies, in contrast with the policy of interference which lost us the United States, but also that it was gladly acquiesced in by the colonists themselves. Australasians were quite satisfied with existing conditions and did not desire any closer union with Great Britain. Nay, many of their leaders openly advocated Separation, and evidently looked for their ideal to cutting the painter and following the career of the American Commonwealth.

Now all that is changed. Our provincial and colonial loyalty has broadened into a loyalty of race, and we proudly declare *Civis Britannicus Sum.*

So, firstly, as the representative of the Crown, the nexus of communities whose internal life is otherwise independent; secondly, as one who brings us near again in spirit to home and fatherland; and, thirdly, as the grandson of the revered and beloved ruler, in affection for whom we found our unity of interest, we have done our best this last week to give a hearty welcome to the Duke of York.

On Monday the *Ophir*, with her sea-dog escort, steamed into our beautiful harbour—"Last, loneliest, loveliest, exquisite, apart," not in "the smiles of the unswerving season," but in the mist and rain that make our winter. On Tuesday, however, the sun shone, and the Prince made his way through garlanded streets, thronged with eager crowds of people, with cheers and what military display our colonial volunteers can give. On Wednesday he reviewed about 4,000 local troops. It was an imposing sight, and gave one a good idea of the reception that an invader will have to reckon upon if these outlying parts of the Empire are ever attacked. Prominent in the field were five hundred cadets, lads of the upper standards of the public schools, who are now drilled and disciplined in military fashion, and who marched past as proudly and steadily as any of the older companies. What this movement betokens for the future, whether good or ill, I leave for wiser heads to prognosticate. Let us hope that the object at which as an army they will aim, will always be Defence and Peace, not war and self-aggrandisement, and then none will take exception.

On the same day a more modest and yet equally important function was the laying of the foundation-stone—not of our Unitarian Church, I wish it were—of a training school for Maori girls, which will exert a beneficent influence among the natives of raising the standards of their home life, and furthering their progress in civilisation. New Zealand is justly proud of its treatment of that splendid race, whose good qualities it has learnt to appreciate both in war and peace. It was with a sense of unfeigned joy that we heard when the last census returns were published that the Maoris were actually on the increase. It looks as if the native problem were being successfully grappled with.

Our illustrious visitors are now at Rotorua, that wonderland of boiling springs and general volcanic activity, the Mecca of Maoridom, receiving the enthusiastic welcome of some thousands of Maoris, who are assembled there from north and south to greet, according to their own ancient customs, the grandson of their great white mother, Wikitoria. Of all the sights the Duke and Duchess are likely to see on their tour, this must be the most striking, this loyal gathering of the Maori clans, numbers of whom were themselves defending their pas or burning settlers' homes only thirty-five short years ago. They will witness a lesson in the use of forbearance and generosity which it is to be hoped will not be lost upon those who have to meet the Native Problem in the troubled times that lie ahead of us in South Africa.

So, like to the proverbial Kotukurerenga-tahi, the rare white crane of Maori legend, whose flight is seen but once and no more in the span of one's life, our Royal visitors come and go bearing great messages and leaving a lasting memory and influence behind them.

William Jellie.

Auckland, June 14.

A letter from the Rev. J. C. Woods, formerly minister of the Unitarian church in Adelaide, South Australia, brings us the pleasant tidings that a new chancel has been built to the church, at a cost of about £500, the gift of Mr. Alfred M. Simpson, and that a new organ has been erected, costing about £600. Both chancel and organ were opened on Friday evening June 7, when Mr. E. Kay, Chairman of the Committee, gave a sketch of the history of the church from its inception 48 years ago. It was gratifying to the congregation to know that with respect to both acquisitions the church was free from debt.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE EDUCATION BILL—PAST OR FUTURE.

Sir,—My valued friend, the Rev. H. Enfield Dowson, has, in his last interesting communication, championed the School Boards wih all his customary ability and zeal. He seems to consider their possible supersession by municipal councils as the destruction of all hopes of improvement in educational methods. He regards "the School Board as the citadel singled out for attack by the reactionists," and thinks that "it is a fort to be held at all hazards." May I offer a few reasons which disable me from sharing in his admiration for the "citadel," or from dreading its possible downfall.

The substitution of a new form of educational machinery for the School Boards can in no true sense involve the "degradation" of the latter; nor can I discern "the grave injustice," or a "serious indignity," or "a public scandal if they were sent about their business." I have never regarded them in the light of a counsel of perfection. They were vitiated at the outset by the cumulative vote, which seemed ingeniously contrived to secure the representation of every variety of sectarian interests. In consequence, there has never ceased to be an internecine strife between denominationalist and unsectarian—the former persistently striving to keep down the erection of additional schools, lest they should prove formidable rivals, and carry away custom, so to speak, from the so-called voluntary schools. With characteristic courage Mr. Dowson has recently engaged in controversy with, perhaps, one of the most redoubtable clerical champions of the latter in the country, who, a few years ago, succeeded in carrying a majority of Churchmen on the Manchester Board, and thus placed him in the important and influential position of its Chairman. Nor, conscientiously enough, did he lose the opportunity, for the time being, of "dishing" his opponents. He furnished a striking example of the truth that the clergy always look primarily to the interests of their special organisations. Presumably elected to promote popular education, for its own sake, they seek first the protection of their own property. At every recurring election, it is notorious that the Catholic priest calls together his flock, and subjects them to a careful drill as to the persons for whom they are to vote; and a similar proceeding is not unknown in the Established Church. Against these powerful influences the friends of education—apart from creeds and dogmas—are compelled to canvass hard and long, to hold numerous meetings, and to raise a considerable fund—almost on the scale of a Parliamentary election—with a probable result of finding their representatives in a minority on the Board.

I hold to my previous statement, that the School Boards have been, from the first, infested with the virus of sectarianism. What is the reason? It is that clericals were not excluded from them, as they are from municipal bodies and from the House of Commons. History

proclaims in characters of light that the priest has ever been a fruitful source of evil in a thousand ways. Has the presence of the bishops in the House of Lords ever rendered legislation more favourable to liberty of conscience, to the extension of political rights, to the moral progress of the nation? Did they do much to mitigate the terrors of the criminal code? Were they the first advocates of the abolition of slavery? So I contend that the presence of the clerical element in School Boards has been a hindrance to their work, a bar to progress, a source of weakness and antagonisms.

I am, therefore, entirely unable to sympathise with my friend in the adulation which he lavishes on these bodies. I believe that if they consisted of laymen only they would have pursued a more liberal policy, and that the interests of education, and not those of the sects, would have enjoyed the first consideration. Hence I look forward with confidence to the transfer of educational work and responsibilities from the School Boards to the County and County Borough Councils, which is destined, ere long, to take place.

HARRY RAWSON.

Eccles, July 23.

DUTCH REFORMED MINISTERS.

SIR,—May I be allowed in your columns a few lines with reference to a remark in Professor Eerdmans' paper, published in your yesterday's issue? After declaring that he and his friends do not intend to give up their position in the Dutch Church, because it enables them to influence in a liberal direction the more simple-minded people who hold to this Church, the author says: "It is a pity that some of our energetic young liberal ministers take little interest in these things," and expresses the regret that some of them, under Tolstoy's influence, have taken to communistic agriculture. Happening to be personally acquainted with this particular case, I feel that Mr. Eerdmans has, doubtless quite unintentionally, somewhat misrepresented the conduct of the young ministers in question. Far from taking "little interest in these things," they have acted as they have precisely because they did take an interest in them, and, in my humble opinion, unusually deep and discerning interest. Their motives were similar to those which have led many representatives of the Established Church in this country to abandon their position, and which are, in the same issue of your paper, expressed with such admirable terseness by Mr. R. A. Armstrong in his statement that, with regard to the ethics of subscription and conformity, Dr. Martineau "declines to admit the plea for leave to depart from the formula of the Church while still in enjoyment of its offices."

Practically, the position these ex-ministers of the Dutch Church now occupy, although entered into by them rather for the purpose of leading what they consider a more honest and natural life, than for that of propaganda, nevertheless furnishes them also with better opportunities of influencing others for good, in the right place, at the right time, and, above all, by right means. I do not for a moment desire to question Mr. Eerdmans' right of using his own discretion in this matter so far as he is himself concerned. But I do feel that, whatever our views, we should endeavour to be as broad-minded, fair and tolerant as possible in relation to those whose spiritual development leads them to issues different from the course we have ourselves adopted. It is quite natural that Mr. Eerdmans and his friends, from their point of view, should, as he himself confesses, like to have the energy of those retired ministers still working for the profit of the Dutch Reformed Church; but the fact should not be overlooked that in the sphere of conscience and conscientious scruples, as distinguished from mere proselytising, the greater the energy available the more independent are the channels it inevitably works out for its realisation.

V. TCHERTKOFF.

Christchurch, July 21.

UNITARIAN VISITORS TO GLASGOW.

SIR,—I fear that some Unitarian friends from the South may have suffered disappointment in seeking to avail themselves of the assistance we offer through our advertisement in your columns. Last week several visitors called on both Mr. Collins and myself, and found us from home. May I ask those of your readers who propose to visit Glasgow, and wish to be assisted in securing lodgings, to give us one or two days notice of their intention? By doing so they will avoid the risk of missing us, and the more serious risk of having to pay preposterous prices for rooms, or of failing to get accommodation at all.

JAMES FORREST.

"INTER AMICOS."

SIR,—Mr. Armstrong's valuable review will doubtless send many of your readers to the perusal of this most interesting correspondence.

From the extracts given, it is indeed abundantly clear that Dr. Martineau at no time held *the orthodox doctrine* of the Incarnation, involving as this does the deity of Christ; nevertheless, that a teacher who gave it as his mature conviction that in Christ God was *personally there*, "has not left it at all doubtful that he clearly recognised the truth and far-reaching influence of this conception"—namely, the conception of "God's Incarnation in all souls, and *par excellence* in Jesus," was irrefutably and most usefully set forth in your columns (Dec. 8, 1900) by Professor Upton, in his masterly defence of Dr. Martineau against the criticisms of Principal Forsyth.

J. WARSCHAUER.

WALTHAMSTOW.

SIR,—Will you allow me to make an earnest and urgent appeal to friends in connection with our London churches on behalf of our Sunday-school at Walthamstow. There is a very pressing need for a gentleman as superintendent, and for two teachers in the afternoon. Through removals from the neighbourhood, the school has lately suffered the loss of a superintendent and teachers, and at present their vacant positions cannot be filled locally. With an average attendance of sixty to seventy children, and not one male teacher, and only three or four ladies who are doing their best to carry on the school, there is scarcely any need for me to say that they feel themselves unequal to the task. Very reluctantly it has been decided to close the school during August, because the small teaching staff will be still further reduced by the effects of the holiday season. The school will be opened in September, when it is hoped that some friends of the children will volunteer to help in this good work among the young, or the alternative will have to be faced of closing the school entirely, which will not reflect credit on the London Liberal churches.

T. E. M. EDWARDS,
Minister in Charge.

Knollys-road, Streatham, S.W., July 24.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

APPEAL.

Bermondsey School Excursion.—The Rev. W. G. Tarrant (4, Geraldine-road, Wandsworth) begs to acknowledge with thanks donations to this fund as follows:—G. L. B., 12s.; G. C., 10s.; G. W. C., 10s.; H. E., £1; J. H., £1 1s.; and Mrs. T. (Streatham), 10s.; total, £4 3s. As the expenses are estimated at about £10, a few more donations would be gratefully appreciated. The Band of Hope excursion to Southend was successfully held on the 17th. The officers tender their thanks to the following friends who generously contributed towards the cost:—Mr. Edwin Ellis, Mrs. Alfred Lawrence, Miss A. J. Lawrence, Mr. F. Nettlefold, Mr. J. F. Schwann, and Miss C. Sharpe.

School Treats.

We have reports of pleasant summer treats from Chichester, Crumlin, and Stannington, and also from the Avondale Band of Hope, Peckham.

Bury St. Edmunds.—On Sunday, July 14, the service was conducted by the Rev. C. A. Greaves, who was staying in the town; on July 21 by Mr. E. Palmer. At the school treat on Thursday week, held at the village of Bardwell, a pleasant incident occurred, when after tea the Primitive Methodists, who were holding their treat close by, invited the school to join in their sports, an invitation which, needless to say, was cordially accepted.

London: Essex Church.—Renovation and electric lighting will necessitate the discontinuance of the services during August and part of September. The church will be reopened on Sunday, Sept. 22.

London: Stratford.—The annual picnic of the Young People's Guild was held on Saturday, July 20, at Chingford, at which twenty-three were present.

Leeds: Holbeck.—The congregation have erected two brass memorial tablets, to the late John Shackleton Mathers, J.P., "who by a lifelong devotion to this church endeared his memory to the hearts of his fellow-labourers," and the late William Westerman, "A faithful son and loyal servant of our Household of Faith." The tablets were dedicated on Sunday evening, when a special sermon was preached by the Rev. C. Harvey Cook.

Mossley.—At the morning service on Sunday in the Christian Church, the Rev. T. R. Elliott made reference to the loss sustained by the congregation in the death of Mr. George Mills, J.P., one of the oldest borough magistrates, and for many years a respected member of the council. Mr. Mills, who was sixty-eight years of age, was an active worker and generous supporter of the Christian Church.

Newark-on-Trent.—On Sunday, 14th inst., the annual flower services were held at the Free Christian Church, King's-road, when the special preacher was the Rev. W. Lindsay, of Nottingham. The interior of the building had been profusely decorated with flowers and foliage, and looked exceedingly well. Thanks are due to Mr. C. Smith, of Normanton, who gave a quantity of roses. The anthems "Thine O Lord," and "I will extol Thee," were sung by the choir. The evening congregation was much above the average, and Mr. Lindsay preached an eloquent sermon from the words "For in Him we live and move and have our being; as certain of your own poets have said: For we are also His offspring."—Acts xvii. 28.

Padiham.—A correspondent writes:—"Many outside friends will join with us in our sorrow at

the death of Mrs. Andrew Wilkinson, on Monday last. She was a zealous and untiring supporter of the chapel, and vitally interested in its welfare in the highest sense. During her long illness she never failed to attend the services and meetings whenever a temporary improvement allowed her to leave the house. Her sick room always seemed so full of the light of her bright presence, that it was hard for us to believe we were dependent upon her frail body for all earthly intercourse with her; and now that death has separated us from herself, we shall always cherish her memory with gratitude and affection."

Sheffield: Upper Chapel.—The Rev. James Ewart Jenkins, late of Dowlais, Glamorganshire, commenced his work as assistant minister at Upper Chapel on Sunday last.

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THE "INQUIRER" CALENDAR.

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Essex Hall, Strand, W.C.

BIRTHS.

LUPTON—On the 17th July, at Sunnymeade, Headingley, the wife of Oliver Lupton, of a son.

WORSLEY—On the 21st July, at 15, York-road, Edgbaston, Birmingham, the wife of Philip J. Worsley, Jun., of a daughter.

DEATHS.

WILKINSON—On the 22nd July, Ellen, beloved wife of Andrew Wilkinson, of Padiham, in her 62nd year, at her residence in Regent-terrace.

OUR CALENDAR.

SUNDAY, July 28.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Summer Flower Services. Children's Service at 3, "What the Flowers say."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Open Air Religion," and 7 P.M., Tolstoi's Parables.—IV. "The Two Pilgrim's."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M. Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. PRIESTLEY PRIME.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, of Hackney.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Sunday School Anniversary and Flower Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. HAHNEMANN EPPS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. J. JENKINSON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. W. H. BURGESS, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. LESLIE SMITH, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A. Evening, "The Kingdom of God."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

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YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

"THIS is the holiday season of the year. We all need rest and change and quietness. We are in the power of conventions far too much in our town life through the year. Let us see to it that convention does not spoil the few precious days or weeks which we have for change and recreation. Convention would take us from a city of work to a city of pleasure; it would land us amidst enormous crowds at some popular seaside resort, where men do their best to distract attention from the sea and sky by noisy amusements and vulgar excitements. We need for a little time to feel 'the peace at the heart of nature,' we want to feel the beauty of the world, the simplicity of country life. There are crowds enough at home. Let us work cheerfully amongst them here and feel the privilege of human fellowship, the happiness of giving and receiving help. We shall return to such a life with larger heart and hope, if we go away for a little, alone or with our best friends amongst the mountains or beside the sea. There are still in England thousands of quiet places where we can live in simplicity, where peace and beauty reign, and whence we may return, not only strengthened in body, but purified and ennobled in spirit through communion with God in the world which He has made." To this note from the August number of the Leicester *Great Meeting and Free Christian Church Messenger* we say, would that it might be so with all of us!

OF the other Iceland articles referred to by Mr. Armstrong in his holiday letter last week, one appears in Thursday's *Christian World*, and contains some vivid notes as to the island and its people. At Reykjavik, it seems, a vigorous Catholic movement has been established, and the Salvation Army has mustered a hundred members, while there is another little band at Akureyri. The Army Mr. Armstrong thinks more likely to succeed in Iceland than the Roman mission. Of the Temperance movement, which shows abundant life, Orafia Johansdöttir, who will be known to many workers in this country, is the life and soul. Of how she welcomed Mr. Armstrong, the following passage tells :—

I had made her acquaintance some years since in Liverpool, and she and her noble old aunt, Thorbjörg Svensdöttir, sister of the late leader of the Radical party, Benedik Svensson, gave us right royal welcome, including a dish of "skue," a preparation of whey of national renown. She begged me to address a Temperance meeting to be got up on the spur of the moment. It was a pouring night, and no announcements had been given but mouth to mouth and hand to hand notices from friend to friend. But the Artisan's hall was packed with 300 people, out of a population of 5,000. The Speaker was there, and the Leader of the House, and the Bank Director, and other big folk, and the shopkeepers, and a hundred or two of fish-wives, fair and sturdy women, worthy daughters of the Sagamen. I spoke in such Norwegian as I could muster, having no Icelandic, and I am told that these humble people understood me well. Then we had some truly wonderful choral singing by a choir of thirty members from the Y.M.C.A. (though half of them were girls) trained entirely last winter by a rising young musician who afterwards gave us some remarkable renderings of Chopin and others. The forms and faces of two or three of these earnest young souls, as with perfect precision they responded to the conductor's wand now in slow and melancholy cadence, now with a shout of joy, are imprinted on my memory for the rest of my life. I like to think of the spirit of their music in the dreary night that settles on their land in the winter-tide.

Of the Icelanders, with their gentle kindness to their ponies, and their frank courtesy to one another as well as to their visitors, Mr. Armstrong gives a delightful impression.

ANOTHER great bishop has been taken from the Church of England by the death last Saturday of Dr. Westcott, of Durham. London, Oxford, and Durham at intervals of hardly more than three months have suffered this great loss, and in each case it is not the Church alone that has been the poorer, but the nation and the world of scholarship. Brooke Foss Westcott was a native of Birmingham, where he was born in 1825, and he was at King Edward's school with Benson, afterwards Archbishop of Canterbury, and Lightfoot, whom in 1890 he succeeded as Bishop of Durham. He had a brilliant career at Cambridge, and then for seventeen years was a master at Harrow, during which time he published his well-known "History of the New Testament Canon," his "Introduction to the Study of the Gospels," and other works. In 1870 he was appointed Regius Professor of Divinity at Cambridge, and eleven years later, as the result of years of patient labour, with his friend Dr. Hort, published an edition of the Greek Testament. His commentary on the Fourth Gospel and the Epistles of St. John and to the Hebrews rank with the great works of Lightfoot. He was successively Canon of Peterborough and Westminster, where as a preacher he had profound influence, before his appointment to the see of Durham. As in scholarship, so as bishop he was equal to the high tradition left by his predecessor. From the old Chartist days he had a keen interest in social questions, and he was an idealist who know how to deal with both facts and men. His settlement of the great coal strike in 1892 was a triumph of insight and genuine sympathy. As to his churchmanship the memorial notice in the *Times* said :

The bishop's intense and concentrated reverence saved him at once from the occasional slovenliness of the Evangelical, and from the vain repetitions of the very high Churchman. For the rest he looked so deeply into the truths which go to the making of spiritual religion, that he rarely opened his lips as to the questions of externals, which are the *casus belli* of most ecclesiastical controversies.

"He lived simply and reverently," says the *Guardian*, "in the presence of the great truths he taught, a man of strong faith, humble piety, noble ideals, strenuous endeavour, and complete unworldliness—a truly Apostolic man."

IT is with the sincerest regret that we record the death last Sunday of Mr. James Greville Clarke, head of the firm of James Clarke and Co. and Editor of the *Christian World*. Born in 1854, he went to Christ's College, Cambridge, and after graduation joined his father, who was the founder of the *Christian World*, in Fleet-street. On the death of the latter in 1888, he succeeded to the chief editorship, and with his brothers carried on the extensive business of the firm. He seems to have been an ideal editor, and we have read with the utmost sympathy the tributes to his memory in this week's *Christian World*. Mr. S. R. Crockett writes a warm and affectionate tribute, and a leading article has the following passage :—

He was the very embodiment of courtesy. The sense of what he owed, not only to

the rights but to the inmost feelings of others, was never absent, and seemed to accentuate itself where the person dealt with was of humble condition. The fierce attacks to which the editor of a religious journal conducted on liberal lines is ever exposed never disturbed his equanimity. Having satisfied his own instinct for righteousness, he accepted adverse criticism, amounting often to personal vituperation, as in the day's work and passed quietly on to the next duty. In this he followed the editorial traditions he had received. The policy of his revered father, of a frank acceptance of new truth from whatever quarter, of securing a hearing for serious thinking of widely divergent schools, of fighting oppression and championing deserving causes however weak and unpopular, was faithfully carried out by the son. He strove to make the paper a pioneer of progress, not only in religious thinking, but also in religious being and doing.

We have often been grateful to the *Christian World* for its courage and genuine liberality, and cannot now be unmindful of the sorrow, which all who have a share in that great enterprise must feel.

The recent death of Signor Piatti, who was close upon eighty years of age, must have recalled many delightful memories of the Popular Concerts in St. James's Hall, where for thirty-seven years, from the commencement of the concerts in 1859 he was the violoncellist. A native of Bergamo, where he was born in 1822, Piatti first appeared in London at a Philharmonic Concert, in 1844, when Mendelssohn was also among the performers. In that same year Joachim came to London for the first time, with whom Piatti was afterwards so long and so closely associated. Never were artists more truly matched, in the noble simplicity of their lives, their whole-hearted love of music, their genuine modesty and devotion to their art. A brief notice of Piatti in the *Athenæum* spoke of what was most attractive in his personality:—

> Piatti lived a quiet, uneventful life; he was simple in his habits, and modest in manner. As performer on his instrument he was remarkable for the wonderful charm and purity of his tone, for his admirably finished technique, and for the intelligent and able renderings which he gave of music by the great masters.

Such an artist is to be gratefully remembered, who in his own sphere did so much to help to make "the gladness of the world."

The exhibition of Spanish pictures at the Guildhall has been so highly appreciated, that instead of closing on July 31, which is the usual date, the authorities announce that it will remain open until Wednesday, August 28. It is the tenth Loan Exhibition held at the Guildhall, of which the exhibition of Dutch and British pictures in 1894 was visited by 300,366 persons. Last year's exhibition of the works of living British painters was visited by 201,456 persons. The attendance at the present exhibition has varied from 2,000 to 4,000 on week-days. Last Sunday afternoon there were 784 visitors, and the total up to that date was 248,420. One of the rooms is devoted to the work of Velazquez, powerful and interesting, but not particularly attractive. There are several great Murillos, the most striking of all being No. 88, "Our Lady of Sorrows." Of other artists, the portraits by Goya, the work of José Gallegos, and Pradilla's great historical pictures seem specially noticeable.

It is announced that the three volumes of supplement to the great Dictionary of National Biography will be published next month. These volumes will make good some omissions in the original work, but their chief purpose is to furnish biographies of those who have died since the successive volumes (sixty-three in all) appeared. It was at first intended that the supplement should only deal with lives concluded within the last century, but a biography of Queen Victoria (by Mr. Sidney Lee) is very fitly included, and the Supplement is to be no less fitly prefaced by a biography of Mr. George Smith, to whose enthusiasm and public spirit the publication of the Dictionary was due. Among the biographies in the new volumes are Matthew Arnold, by Dr. Richard Garnett; Browning, by Mr. Edmund Gosse; Burne-Jones, by Mr. T. Humphry Ward; Gladstone, by Mr. Herbert Paul; Huxley, by Professor Weldon; Jowett, by Dr. Evelyn Abbott; and Martineau, by the Rev. Alexander Gordon. John Bright, Randolph Churchill, Lord Coleridge, Bishop Creighton, Freeman, Froude, Lord Herschell, Lord Leighton, Liddell, Max Müller, Millais, William Morris, Ruskin, Sidgwick, and Sullivan, are also among the chief of the names included.

A writer in the *Daily News*, who contributes notes "Among the Churches," over the signature "P. W. W.," had something to say on Friday week about two books recently issued from Essex Hall, the collection of the late John Wright's two series of tracts, "Denials and Beliefs of Unitarians," and the Rev. R. T. Herford's little volume of "Unitarian Affirmations." The critic expressed a preference for Mr. Herford's book, but drew what we take to be a quite unjustifiable inference from a quotation from Stopford Brooke prefixed to Mr. Wright's. The choice between "life and death, light and darkness, truth and lies" must appeal directly to every man of earnest moral life, and in the search for theological truth and the endeavour lafter truthfulness of religious life, no ess than in any other sphere. But this by no means implies intolerance towards other men's honest beliefs or an unwillingness to see the truth that may be at the heart of their faith. It simply means that a man must be honest with himself, and when he sees truth must resolutely hold to it, and live up to it, to the full measure of his insight and capacity.

Mr. Herford's critic is inclined to think his treatment of the Bible "not quite accurate." We are inclined, on the other hand, to think the critic not very discerning; but his criticism on this point is hardly precise enough to be worth dealing with. "P. W. W.," however, writes as "a secular journalist," and is not really interested in the question as to Unity or Trinity; what he wants to know is whether a Unitarian can convert or redeem a confirmed drunkard. On this the Rev. F. Summers very properly wrote to call his attention to the work of the London Domestic Mission, and if "P. W. W." wants a "test mission" he has only to inquire into the quiet work which has been done during the last sixty years by such missions, not only in London, but in Manchester, Liverpool, Bristol, Birmingham, and other great towns, to see how devoted men, single-hearted followers of Jesus, and absolutely Unitarian, as he was, in their thought of God, have lifted up the fallen, and delivered the drunkard from his degrading vice. They do not boast of the "conversions" they have effected; but the lives of the people in their district bear witness to the redeeming influence of their lives. We should say that it is the power of absolutely unselfish love that does the redeeming work. In the Evangelical it works as the power of Christ the Saviour, possessing the believer's life; in the Unitarian it is the direct appeal of the Father (as in the Parable of the Prodigal) speaking out of a brother's heart. How far Unitarians give themselves to such devoted service is another matter, but that they have the power cannot justly be questioned.

The work of the Manchester Sunday School Association Holiday Home at Great Hucklow was described last week in *Der Protestant*, a liberal religious journal, published in Berlin. The article closes with the wish that some such work might be done in Germany also. "It need not be in distant mountain country. Only a little way out of town!" The great thing is to take the children into genuine country, away from the oppression of the crowded streets and stifling rooms, into the sun-light and fresh air.

Of Professor Harnack's "Wesen des Christentums" (published by Hinrichs, of Leipsic, for 3s. 6d.), 25,000 copies have been issued. Would that a cheap edition of the English translation, "What is Christianity?" could have a like circulation in this country!

The Rev. Emile Roberty, a venerable Protestant pastor at Rouen, and father of the Rev. J. E. Roberty, of Paris, recently celebrated his Jubilee of ministerial service. His present charge at Rouen he has held since 1859, when he succeeded the Rev. M. Paumier, who had been settled there since 1816. The Rev. M. Mordant, M. Paumier's predecessor, had been at Rouen since 1770, so that these three pastorates have covered together 131 years.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Laws of Life after the Mind of Christ. By John Hamilton Thom. 2s. 6d. net. (Philip Green.)

The Bible: Its Meaning and Supremacy. By F. W. Farrar, D.D., F.R.S. 6s. net. (Longmans, Green and Co.)

Tourist Guide to the Continent. By Percy Lindley. 6d. (G. E. R.)

Woman at Home, Good Words, Sunday Magazine, Cornhill, Young Days, Harper's, Monthly Review, Idler, Nineteenth Century, Contemporary, Expositor, Strand, Sunday Strand, Scribner's.

It is not the not doing of wrong things that counts; but the eager and cheerful doing of right things according to the law of love.—*Eleanor Kirk.*

THE RELIGIOUS CRISIS OF OUR AGE.

BY PROFESSOR OTTO PFLEIDERER, OF BERLIN.*

It is an acknowledged fact, that the Christian religion is at present involved in a crisis which appears to be of graver nature, both in scope and in character, than any previous conflict. In scope, because it is no longer confined to the upper classes, but has seized hold of the great masses; and in character, because doubt and contradiction have passed beyond the outworks of hierarchical abuses and patristic or scholastic dogmas, and have attacked the very foundations of religious belief. But, as history teaches that Christianity has already issued from many a struggle not only victorious, but also purified and invigorated, we are justified in the hope that the present crisis will finally enable the religious spirit, set free from ancient bonds, to realise with greater freedom, energy, and purity, its indestructible life. The more impartially we contemplate the present difficulty, the more clearly we endeavour to recognise its causes, the more convinced shall we be that the very circumstances and tendencies of thought which are responsible for the evil, implicitly contain the forces of resistance and of cure, which will bring to light, with the aid of the Christian spirit, a new development alike of religion and of the moral life in human society.

The religious crisis of to-day rests on a combination of new scientific modes of thought with new social ideals, such as has never presented itself before. The former are summed up in the idea of evolution, which became dominant after Darwin, in the field of natural science, and was then applied by Marx to history also, with the intention of eliminating from it all ideal aims and motives, and reducing everything to the struggle of material interests. By this means the dea of evolution, which still in Herder and Hegel served to support an idealistic teleological interpretation of history, was now employed as the foundation of that practical materialism which, in social democratic circles, has taken the place of the religious view of the world. This view is now opposed by a combination of the practically Socialist tendency with the scientific modes of thought belonging to our time. In this conflict lies the difficulty of the present situation. How can we meet it? What can we do to preserve religion for our children and grandchildren, and to heal the breach which seems to have been formed with such incurable mischief between the ineradicable religious needs of the human heart and man's modern thought?

The Facts must be Faced.

Thus much, at any rate, is certain—that nothing could be more perverse, nothing more futile, than the renewed attempt of short-sighted and narrow-minded men to suppress the scientific thought of the present day, or, at any rate, wherever it comes into collision with traditional ecclesiastical doctrines, to deny it all justification, and exclude it from popular instruction. Nowadays, when in all civilised countries the school and the Press vie with each other in popularising and diffusing the scientific results of astronomy, geology, biology, anthropology, and sociology, it is impossible to prevent the simple man of the people from comparing these results with the Biblical-ecclesiastical traditions of the creation of the world in six days, or of the primeval paradisal condition of humanity, and convincing himself that they are no longer tenable.

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Happy Issue of an Earlier Crisis.

When the Copernican was substituted for the Ptolemaic astronomy, the theologians of the sixteenth century condemned the innovation as a soul-destroying error. The heliocentric theory was fatal to the naïve representation of the intercourse of man with God and exalted spirits. The earth was no more a fixed disc beneath the vault of heaven above, with hell yawning in the deep beneath. What, then, became of the upper dwelling of the blessed souls, and of the place of doom for the condemned? There was no place for the heaven from which Christ came down, the hell into which he descended, or the seat at God's right hand to which he went up through the sky, and from which he should return to judge the earth. The whole traditional scheme of redemption fell to pieces, with the overthrow of the pre-Copernican universe. Yet Kepler and Newton showed that the knowledge of the laws of the universe, so far from being a hindrance to faith, only deepened their reverence for the power and wisdom of the Creator. The master of philosophical criticism, Kant, testified in like manner that there are two things which ever awake our pious awe—the starry heaven above us, and the moral law within. Both were to him the revelations of an Almighty Divine Power, which established and sustained the order alike of the natural and of the moral worlds. Modern astronomy has thus replaced the primitive conception by something better. In showing that the heavenly bodies move according to law, it has confirmed us in the conviction that "the heavens declare the glory of God, and the firmament showeth his handiwork." Of this theme the story of the creation supplies the poetic illustration. In this lies its ideal significance, which no science can set aside.

True Meaning of Evolution.

The same is true of the other stone of stumbling, the Darwinian doctrine of Evolution, when applied to the origin of man. When biology presents man as the final fruit of a long development from a primitive cell, it indisputably satisfies the understanding with its search for causes far better than the childish representation that God had moulded the human frame out of a clod, and blown into it the breath of life. Nothing prevents us from seeing in this representation with many early Church teachers, such as Origen, a mere symbol of the truth that, while man's corporeal life is derived from the earth, his spirit comes from God, and is kin with Him. Does this union and relationship with the being of God, felt more or less clearly by mankind at large—we might call it the general and natural consciousness of Divine humanity—really stand in conflict with the scientific doctrine of Evolution? This would only be the case if the development of man's physical nature were conceived solely as a mechanically materialistic process, excluding all ideal and teleological principles. But so one-sided a theory, though it finds favour in many quarters, is not only not required by science, it even contradicts prudent scientific thought. Investigators who accept the doctrine of Evolution in principle, have admitted that mere causal mechanism does not suffice to explain the rise of life in general, or of mind in particular. A spiritual principle is needed besides, whose purposes are carried out by the causal process as the means. This presupposition does not, indeed, permit of experimental proof, and may be consequently rejected; but science has no right to deny it. To do so, would be an unwarrantable transgression of the limits imposed on the world of phenomena. No science, therefore, can prevent us from regarding the life of the earth as a process in which the chain of causes and effects is only one side of a teleology controlling the whole, such as Kant declared in the most emphatic terms to be indispensable for the knowledge of Nature. But, in that case, its actual issue, the production of spiritual life in man, must be regarded also as its initial aim—which is only possible on the assumption of a purposive creative reason. Thus understood, the doctrine of Evolution, far from being hostile to religious convictions, serves much rather to confirm it. Man has his origin in the creative mind of God, who has not, indeed, produced him so immediately as in the Biblical story; but has brought him forth as the crown of the rest of creation, by the instrumentality of its entire development. The origin of man is then conceived no more as an abrupt act of miracle; it is regarded as, indeed, based on Divine power and wisdom, but as accomplished by means of natural causes through a long process of time.

The Ascent of Man.

Is this difference significant enough to make it worth while to prolong the quarrel between Theology and Science? What does it matter whether God created man out of an inorganic clod or out of a primitive cell destined to develop into a thousand forms of life? Whether he produced him in a single day or in the millenniums before the human race first appeared on earth? It would be of small consequence, it is replied, if there were no further issues. But the Biblical tradition presents man as created perfect, in the likeness of God, and fallen from this elevation by his own fault; while the theory of Evolution exhibits him as issuing from the lowest animal conditions, and only rising amid prolonged and severe struggle for existence to higher stages of human civilisation. The whole course of history is thus reversed. Dogma declared man fallen, guilt-laden, needing atonement; and finally restored only by the fresh miracles of redemption. In his place appears the man of actual history, striving upwards, freeing himself by labour, sacrifices, and suffering of every kind, from the early bonds of a coarse nature, and thus attaining his likeness to God. The former beginning is now the goal. A vanished Eden in the past has become the ideal of Hope, towards which we may for ever aspire. This difference is

* A Paper read (by the President) to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday morning, May 31. The length of Professor Pfleiderer's paper has obliged us to make some omissions, as indicated in the text. The paper will appear in full in the forthcoming volume of the Proceedings of the International Council.

certainly not to be under-estimated; but who would assert that what we lose by this exchange is worth more than that which we obtain? Who will not rather thankfully recognise that here science exerts on our moral and religious thought a liberating influence?

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Jesus knew nothing of the curse of the Fall, or of the burden of hereditary guilt. He did not treat the little children as lost or condemned for Adam's sake. On the contrary, he declared that "theirs is the kingdom of heaven," and regarded likeness to God not as a lost primeval possession, but as a goal to be achieved by moral endeavour. And so he stands entirely on the side of modern Evolutionism and optimism.

Something better than "Miracle."

Another important step has been taken by the religious consciousness with the aid of modern science. It is the axiom of physical science that every event in space and time stands under the absolute sovereignty of the law of causation. The chain of cause and effect, therefore, can never be interrupted by supernatural acts or "miracles."

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The teachers of religion ought to recognise this fact frankly, and be grateful to science for relieving them of the laborious and unfruitful task of defending the historical reality of naïve legends—a task which will seem as strange to future generations as it would seem absurd to-day for an admirer of Homer to feel bound to defend the stories of the gods and heroes as genuine history. Besides their poetic charm, however, the Biblical legends further possess the higher value of symbols, which express in picturesque and generally intelligible form the ideal truths and spiritual experiences of the early Christian community. As the religious teachers of to-day succeed more and more in setting forth this ideal meaning of the Biblical narratives, less and less importance will be attached to their literal truth. We shall cease to dispute about the supernatural miracles of antiquity; in the daily course of nature we shall learn to adore the "wonders" of divine power and wisdom, and in the significant events both of history and of our own lives we shall recognise the signs of a ruling Providence to whose guidance we can commit ourselves in humility and trust. In this field also the seeming loss will finally prove itself real again. Instead of a few doubtful miracles in a distant past, the pious mind will find the actual world and the life of the present everywhere and always full of marvels, of events without and within us revealing the wisdom, justice, and goodness of God as He rules the world and educates humanity. That was the meaning of Jesus when he condemned the craving for signs among his contemporaries, and urged them rather to understand the signs of the times. In the power of his word over the hearts of men they would find a sign and a call to repentance such as the men of Nineveh had recognised in the preaching of Jonah (Matt. xvi. 2—4; Luke xi. 29). From the magical wonders of the world of sense, Jesus thus pointed his countrymen to the spiritual and moral wonders of the inner life. These collide against no science, for they do not belong to the external sphere with which science is alone concerned. So far as modern science enables the religious consciousness to return into its own field of the spirit, we ought to reckon the present crisis as a step towards final victory. It will help to eliminate the unspiritual elements of traditional Christianity, and bring into clearer view as its real essence the religion of spirit and of truth.

Providence in History.

But now religion appears to be threatened with a new and graver peril from the science of history. The doctrine of development has resulted for many minds in a mechanically materialist interpretation of the course of history, which rejects all ideal forces, all personal spiritual life, all lofty ideas and heroic deeds, as decisive factors of progress, and recognises as effective causes only the condition of the masses, their physical needs and social endeavours. Not even the history of religion is allowed to constitute any exception. Instead of a revelation of eternal truths by prophets impelled by the Divine Spirit, religious movements must be universally regarded as the reflex and effect of the conditions of national culture and economic necessities.

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No one will deny that the appearance of Jesus Christ was only possible within the Jewish nation where the way had been prepared by the prophets, and that his career could only produce lasting results when "the time was fulfilled," when—that is to say—under the terrible pressure of political and social need the hopes and yearnings of the people for the advent of the Messianic salvation had reached their utmost intensity. But however important this may be, it would be an error to conclude that the misery of the Jews of that age afforded a sufficient explanation for the person of Jesus, and for the origin of Christianity. That misery was shared by all, and all called for deliverance, but only one was able to bring it and become a saviour, Jesus of Nazareth. Do we ask why? The answer in the age of evolution cannot differ essentially from that already given by the evangelists, Jesus was the redeemer because he was chosen by God and anointed with spirit and power. Whether in religious or secular history, it is only the inborn genius, this mysterious divine power in a man, whose ultimate source lies in the Father of spirits, which can solve the problems of its time and achieve the salvation of all. The mass never contains the productive power for this, only the demand for it, and the susceptibility to it. Outward circumstances may awaken the slumbering energy of the individual genius, and prepare the proper paths for its action; but they can no more generate its force than the cylinder of the steam-engine can beget the driving power of the steam. Of the significance of this peculiar force of personality all ages have shown an instinctive consciousness. Hero-worship, which admires in the hero a gift of Deity and joyously obeys his authority, lies deep in human nature, and even in our democratic age constantly breaks through all paralogisms of the understanding with elemental might. The higher any personality stands in moral worth, and the wider the range of its activity, the stronger in its attractive power on the hearts of men, so that they are bound to it in reverence and admiration, in confidence and love.

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The Commanding Influence of Jesus.

This is above all true of the person of Jesus Christ, according to the testimony not only of the faithful Christians of all ages, but also of many of those among our contemporaries who otherwise boast of their emancipation from Church and Christianity. Among the working classes one of the most noteworthy features is the sympathy and reverence shown even by radicals for the person of Jesus. Little as they wish to know of the Christ of dogma, their interest is vital in the Jesus of history; and if they see in him pre-eminently the friend of the poor and the powerful opponent of the ruling classes, this conception, which is intelligible from their point of view, may be called perhaps one-sided, but certainly not unfair; nay, it must be admitted that it realises an important aspect of the Gospel figure too little regarded by ecclesiastical theology. And this correction leads to the important inference that Christianity is not rightly apprehended in the meaning of its founder when its message of salvation is referred only to the blessedness of heaven hereafter, or even to a mystical redemption and tranquillity of soul in this life for the individual, while its obvious intention to renew and transform the social life of the world is overlooked or placed in the background. It is the most certain result of the criticism of the Gospels that the early Church and, still earlier, Jesus himself, hoped for the appearance of the kingdom of God upon earth. This oldest form of Christian faith was afterwards rejected by theology under the name of Chiliasm as Jewish error. To hold fast the essence of its social ethics, while divesting it of its apocalyptic supernaturalism, and to take in hand its realisation by persistent work in church and society—this is the task of the present to which historical science and practical life both point the way. To this ethicising of Christianity will correspond the Christianising of ethics and politics.

The True Social Ideal.

If the Socialists revere in Jesus first and foremost only the friend of the people, further penetration into the Gospel story will soon convince them that his saving love for the poor, the sick, and the sinner, was far removed from moral indifferentism. A holy earnestness and zeal against sin glowed through it. As the condition of entrance into the blessedness of the kingdom of God he demanded the moral renewal of the character, struggle against sensual desires, hunger after righteousness, the doing of the will of the Father in heaven. He did not believe that the salvation of a people was founded on external circumstances; he knew that most of all depended on the hearts of men; and so he began his saving work with the summons to repentance and the moral and religious education of individuals by his word and example. Should not that be an inspiring example for the friends of the people to-day? Even the politicians might learn of Jesus that the kingdom of God does not, like the kingdoms of this world, rest upon force and selfish lust of power; and its advent is not promoted by bloody wars in the name of the Cross, or even of humanity and civilisation, by the devastation of countries,

and the crushing of nations. When the disciples of Jesus in their typical missionary zeal wished to call down fire from heaven upon a hostile village, the Lord asked them, "Know ye not of what spirit ye are?" (Luke ix. 55). And when on another occasion they disputed about precedence in the kingdom of heaven, he said to them, "They which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you; but whosoever would be great among *you* shall be your minister, and whosoever would be the first among you shall be servant of all" (Mark x. 42-3). That is a maxim from which the reality of political life will long be far removed. But it assuredly contains the ideal to which we must for ever approach, if we are in earnest about the coming of the kingdom of God upon earth.

The Hope of the Future.

The signs of the times, therefore, and the present religious crisis, thus point to one result. Christianity must be relieved of its traditional dogmatic bonds, so as to enable its ethical leavening power to advance with greater freedom and might for the welfare not only of individual souls, but also of social life as a whole. The present crisis is one of the most important stages in the development of Christianity. The spirits of the age, which seem to threaten its very existence, science, politics social and international, must be brought into the service of one end, the liberation of the religion of Christ, conceived as the worship of God in spirit and in truth, from its narrow ecclesiastical bounds, and its advance to new victories throughout the wide world. Another Pentecost is on the way. May the spirit of the Lord which is freedom and truth find entrance among the children of God with new glory and might.

HIBBERT TRUST.

TWENTY-FIFTH REPORT OF THE TRUSTEES.

Another two years having elapsed since the publication of their last Report, the Trustees desire to furnish a short account of their proceedings during that time.

Mr. Alfred Hall, who was then their only scholar, after spending six months of the term of his scholarship at Jena and Berlin, returned to England at the end of December, 1899. Having taken his M.A. degree at the Victoria University in the following June, the Trustees made him their customary present of £50, and also presented him, as one of their scholars, with a grant of £25 for the purchase of books. In July last he became minister of the Octagon Chapel at Norwich.

At their meeting in December, 1899, the Trustees elected Mr. H. J. Rossington, of the Home Missionary College, Manchester, to a scholarship for one year, commencing June last, and on the termination of the College session he proceeded to Germany, where he has been pursuing his studies at Berlin and Marburg.

Last December the Trustees elected Mr. E. Gwillym Evans to a scholarship to commence from the present June, but since his election Mr. Evans, having accepted an offer to become minister of the Chesterfield congregation, has asked leave to resign his scholarship.

In June last the Trustees renewed for another year their grant to the Rev. Ph. Moore, who has continued his studies in the ancient Eastern languages at Strasburg, where he intends to sit for the degree of Ph.D. For this, and for the completion of the essay which the Trustees required him to furnish, he states that a fourth year of study is absolutely necessary, and he has therefore applied for a further renewal of his grant for another year, which the Trustees have granted accordingly.

The term of six years for which the Rev. J. E. Odgers was appointed Hibbert Lecturer on Ecclesiastical History in Manchester College, having expired last June, the Trustees at their meeting in December, 1899, resolved to renew his appointment for a further period of six years from that time. In deference to Mr. Odgers's expressed wish they have however since agreed to his suggestion that the appointment shall be terminable by one year's notice on either side.

At the same meeting (December, 1899) the Trustees also resolved, at the instance of the Committee of Manchester College, to appoint the Rev. J. E. Carpenter as Lecturer on Comparative Religion for a term of six years from the following June, the Lectureship to be called the "Case Lectureship on Comparative Religions."

In the Trustees' last Report reference was made to an application which they had received from a number of their former Fellows and Scholars, for assistance in the publication of theological works of scholars of repute and their sympathy with its object and their willingness to consider any definite proposal. In response to this intimation the Trustees received an application to publish a work by Dr. Drummond on the Fourth Gospel. This they gladly undertook to do, but the publication of the book has been postponed in consequence of Dr. Drummond's time being occupied at present with the life of Dr. Martineau, which he and Professor Upton have undertaken to write.

At their half-yearly meeting in December, 1899, the Trustees resolved to subscribe ten guineas a year for three years to the Stopford Brooke Lectureship, at University College, London, "in recognition of his sacrifices and services to the cause of Christianity in its simplest and most intelligible form."

At the same meeting an application came before the Trustees from the Governors of Willaston School, Nantwich, for a grant towards defraying the salary of a master, amongst whose duties should be the special teaching of religious subjects, the conduct of daily morning prayer, and the school services on Sunday, and the general guidance of the religious and moral education of the boys. Willaston School was established on the foundation of a Trust Deed, dated September 6, 1898, executed by the late Mr. Philip Barker, of Nantwich, who made a special condition that the scheme of education should include the "history of the growth of religious and rational theological thought and opinion in England and generally in religious subjects . . . in modes and by teachers free from the obligations of prescribed creeds or tests of religious belief."

The Trustees have agreed to contribute part of the salary to be paid to such master, and at a special meeting held on April 26, 1900, concurred in the appointment of the Rev. J. H. Woods, of Manchester College, Oxford, who entered upon his duties on the opening of the school in the following September.

At their half-yearly meeting in June, 1900, the Trustees passed the following resolution, referring to the death of Dr. Martineau:—

That the Hibbert Trustees, at their first half-yearly meeting after the death of Dr. Martineau, desire to place on record their deep reverence for his character and genius. They remember with feelings of veneration that his long life was devoted to the service of that pure and simple Christianity to the furtherance of which the Trust is dedicated, and that he so brilliantly exemplified in himself those high scholarly attainments which it has been one of the leading objects of the Trustees to foster in those who were preparing for the Christian Ministry. With gratitude would they refer to the sympathy and advice which he was always ready to communicate to them, particularly at the time of the inception of the Hibbert Lectures, and to the eloquent defence of the principles of religious liberty and the free study of Theology which from time to time they heard from his lips at the social gatherings after their summer half-yearly meetings. In him they have lost not only a great and distinguished man, a leader of thought and defender of spiritual faith, but a personal friend whom they must always remember with heartfelt respect and affection.

The vacancies in the Trust mentioned in their last Report, caused by the death of Mr. Russell Martineau and the non-attendance of Mr. C. W. Jones, were filled by the election of Mr. William Arthur Sharpe and Sir John T. Brunner, Bart., M.P., respectively. Since that date two further vacancies have occurred in the Trust, caused by the retirement of Mr. H. P. Cobb, before the meeting of December, 1899, on account of ill-health; and by the retirement of Mr. Gair last July, on account of his inability to attend the meetings of the Trust owing to his advancing years. The following resolutions were passed by the Trustees:—

That the Trustees accept with regret Mr. Cobb's resignation, and desire to place on record their appreciation of his services to the Trust, first as Secretary, and subsequently as a Trustee.

That the Trustees accept with sincere regret the resignation of Mr. Gair. They desire to place on record their sense of obligation for many years' valuable services, especially for the great interest he has taken in the "Case Fund," and the careful attention he devoted to details connected with it. They venture to hope that though he is no longer able to take part in the management of the Trust, they may yet have the pleasure of seeing him sometimes at their social gatherings.

The two vacancies thus created were filled by the election last June of Mr. Talfourd Ely, in the place of Mr. Cobb, and the bye-election this day of Mr. Richard Durning Holt, of Liverpool, in the place of Mr. Gair.

P. Lawford, Secretary.

London, June 18.

Character is mainly the sum total of habit; and as the Alps are the sedimentary deposits of the silent seas of the past, so character is formed from the sedimentary deposits of thousands of acts and experience in the unconscious past.—*Schofield's "Springs of Character."*

THE CHURCHES IN CANADA.

Contributed to the "Christian Register" by the Rev. Albert Walkley.

In Canada, like the rest of the world, we have more ecclesiasticism than religion. The Churches are an important factor, both Protestant and Roman Catholic. Perhaps the first thing to attract the attention of the student is that Quebec is mostly Roman Catholic, while Ontario is given over to Protestantism of the most pronounced Evangelical type. Out of a population of 1,500,000 in the Province of Quebec there are 1,300,000 Roman Catholics. In the Province of Ontario, out of a population of over 2,000,000, the Roman Catholics number only 350,000. They are not equal to the Church of England, to say nothing of the great number of Methodists. In Quebec the Roman Catholic Church is ultramontane, while in Western Ontario it is of a more liberal tone. There it is in the midst of Protestants, and has Irish leaders, who make friends with their Protestant sister churches. In all Canada there are nearly 2,000,000 Roman Catholics, with a hierarchy composed of one cardinal, seven archbishops, sixteen bishops, and three vicariates apostolic, this being in all twenty-seven bishops. Altogether the Roman Catholic people of Canada are 41 per cent. of the total population. This Church has great influence upon the whole political and educational life of the Dominion. The Prime Minister, the Secretary of State, the Minister of Public Works, the Speaker of the Senate, and the Speaker of the House of Commons are Roman Catholics.

Next to the Roman Catholic Church in numbers comes the Methodist Church. The largest body of Methodists is known as the "Methodist Church of Canada." In the year 1883 four separate Methodist churches formed a union, which has made Methodism a power in Canada. Altogether the Methodists claim nearly 900,000 adherents; that is, nearly 17½ per cent. of the population. Their greatest strength is in Ontario, where there are 650,000 of them. The oldest religious paper in Canada belongs to this people. They aim to be loyal—too loyal—to the teachings of John Wesley, as far as the letter goes. They are Arminian in theology, and have promise of coming to the fuller theology of Jesus.

If the Methodists are great in numbers, the Church which comes closest to them in this respect is perhaps greater than they are in the possession of the wealth of Canada. The Presbyterian Church of Canada, with its splendid organisation and its sturdy Scotch blood, has and is a great power, not in religion only, but in all that affects the Dominion. It comprises nearly 16 per cent. of the whole population; that is to say, it has over 750,000 adherents. They are strong in Ontario and Nova Scotia, and lead all other churches in Manitoba, whether Catholic or Protestant. They are stoutly Calvinistic in doctrine; and one detects very little weakness or leaning toward a more tender theology, which might countenance creed revision. They are valiant in their fight against the Church of England's pretensions to state recognition of any kind. When the memorial services to Queen Victoria were held in the Church of England cathedrals, the Presbyterians made it plain that such services must not be considered state affairs. They held services of their own. The Roman Catholics also find the Presbyterians opposite them in the councils of the State, when there is any attempt made by the Roman Catholic Church to use the State to forward its ends. Methodism may be the hands and feet and even the heart of Protestantism in Canada; but Presbyterianism is the backbone, and a stiff one at that.

Not the wealthiest, but the Church that lays most claim to a certain kind of state recognition is the Church of England. The contest was a long and bitter one which kept the Church of England from being a state church. It set its face in early days against the undue influence of the democratic spirit. It has always sought to be aristocratic and the church of the officials. Each of its archbishops is, in the newspapers and among their own people, spoken of as "His Grace"; and a bishop is "My lord," though none of them have any claims to such titles. They are given so as to be in touch with the "Church of England" in England, and to give a kind of state character to the Episcopal Church. In Quebec the Church of England is the largest Protestant church. In Ontario its numbers are about half those of the Methodist Church. In all, the Church of England numbers over 600,000 adherents; that is, over 13 per cent. of the population of Canada. There are twenty bishops, two of whom are archbishops, and one of these archbishops is the primate. Though this church goes by the name "the Church of England," its ablest defender and advocate in the early days was a Scotchman, Bishop Strachan. To-day one of its archbishops is a Scotchman, the primate; while the other is an Irishman. The tendency among the churches of this denomination is towards ritualism. At times its controversies with the Roman Catholic Church as to the right of the Church of England to be called Catholic are rather strange, when one remembers the early history of Canada, when on the ground of its being Protestant the Church of England claimed certain state endowments. To-day the people of this Church like to be known as "Anglicans."

The consistent and earnest enemy to all state recognition is the Baptist Church. The first Baptist church in Canada was an offshoot of the Second Church of Swansea, Mass. It was founded in the middle of the eighteenth century in what is now Sackville, N.S. The man to whom, perhaps, belongs the credit of breathing the breath of life into the Baptist Church of Canada was Henry Alline, born in Newport, R.I., who removed to Falmouth, N.S., in the year 1760. What wonder the Baptist churches oppose all union of Church and State! This Church is to-day very strong in the Maritime Provinces and in Ontario. It is about 6 per cent. of the population of the Dominion, numbering over 300,000 adherents. Perhaps there is no church in our land which is so sure that it has the very plan of church government set forth in the New Testament, and that its interpretation of the doctrines of Christ and his apostles is the only correct one. There seems to be no compromise with liberal Christianity in this great body of believers.

After leaving the Baptists, the figures drop below the 100,000; the Lutherans show over 30,000; the Congregationalists, a church of the open, democratic spirit, hardly reaches 30,000. The Congregational polity is not as well adapted to the people of Canada as the Episcopal or Presbyterian. And, as for the Unitarian Church, it is a little one among the hosts of Israel. But that the liberal spirit is needed in Canada throughout its whole life is something most apparent to every one who has lived here or has studied either our history or our people.

OBITUARY.

THOMAS FREDERICK WICKSTEED.

Mr. T. F. Wicksteed, C.M.G., late Secretary and Registrar of the South Australian Government, died on Saturday, 27th, at his residence, Freelands, Oliver Grove, Norwood, at the premature age of fifty-three. The eldest son of Mr. Frederick Wicksteed, of Adelaide, South Australia, Registrar of the diocese of Adelaide, and younger brother of the late Rev. Charles Wicksteed, he was born in the colony in 1848, and after being educated privately, entered the service of the South Australian Government as a correspondence clerk in the General Post Office in 1875. In 1887 he was appointed chief clerk and accountant in the office of the Agent-General in London for South Australia, and in 1894 Secretary and Registrar of South Australian Government stocks. Only last year he was created a Companion of the Order of St. Michael and St. George for his services to the colony.

Soon after coming to England Mr. Wicksteed went to reside at Croydon. He had been brought up in the Anglican Church, but after settling in Croydon he joined the Free Christian Congregation. He served on the Committee and was indefatigable as a worker for the Domestic Mission at Dennett Hall.

Severe pressure of work in connection with the changes that have recently taken place in the Australian colonies, in addition to his ordinary duties, proved a heavy strain on even so vigorous a constitution as his. An attack of the heart, followed by pneumonia, proved fatal after a few days' illness.

Mr. Wicksteed's official duties and position were not such as to bring him prominently before the world. The true value of his work can be known only to a few friends, and those with whom he worked. His knowledge and experience, his tact and personal bearing, above all his single-minded devotion to duty and entire uprightness of character, marked him as one of those who are the real support of the name and fame of England and the Colonies. He was a valued member of the church to which he had attached himself, and his generous nature and kindly disposition endeared him to many friends, who will mourn his loss.

Mr. Wicksteed was married in 1870 to Miss Julia Matthews, of Adelaide. She survives him, with three sons and two daughters.

A memorial service was conducted on Tuesday morning, 30th ult., by Rev. J. Page Hopps at the Free Christian Church, Croydon, prior to removal of the remains for cremation at Woking. Although the time fixed for the service was necessarily early, many friends were present to testify respect and affection for their deceased fellow member.

THE CHILDREN'S COLUMN.

A Florentine Picture and its Lessons.

It is not about any one of those great religious paintings enshrined within the walls of the churches of Florence, or placed in her long galleries, that I have something to tell you just now. These, when you are older, you may sometimes enjoy and study, and, just so far as you are endeavouring to make your own lives good and true, will you be able to see the full beauty there is in them, and to read aright the lessons they have to give.

The picture I am thinking of is not enclosed by the walls of church or gallery; it is open to the bright Italian sky above it, and is found in the very centre of the beautiful City of Flowers.

I will tell you what this picture is.

In the midst of the gay, busy city, almost in the shadow of her great domed cathedral and its beautiful bell-tower, is a plain building in a line with others much like itself on one side of the Cathedral square. From the door of this building a very strange procession is moving, summoned there only just now by the ringing of the bell in the tower close by. Each of the dozen men or more who form the procession wears a long, loose black dress with a hood, covering him completely except that there are openings left for the eyes. After a moment's pause, in which some direction is given by their captain, the little black band—the Brothers of the Misericordia—start off through some of the narrower streets leading out of the square, amongst them carrying a litter upon which there is a comfortable mattress for some one who has had an accident or some invalid to rest upon while being moved to the hospital; this, too, is covered by a long black cloth.

Just as the Brothers are turning the corner into one of the side streets, a very large flock of doves suddenly swoops down from among the marbles and sculpture of the bell-tower, and alights in the square. At once the birds surround a man, who at a time well known to the doves, comes there laden with grain; in a moment they are perching upon his hands and arms and shoulders, perfectly fearless, and made as happy as possible by the constant and thoughtful care which, for several hundred years past, they and their tribe have received from the city of Florence, from those times when the city was disturbed by the noise of war, when all communication with her army outside was very difficult, and messages of warning, which saved the Florentines from disaster, were fastened round the necks of the swift-winged doves, hastening back from the open country to their accustomed haunts within the city walls.

I must tell you a little more about the Misericordia Brothers in the picture. The name means Brothers of Mercy; their Society was founded many centuries ago, and is joined by men of all ranks in the city. The object of the Brotherhood is, to give personal service in helping those to whom illness or misfortune has come, and who have no one to care for them. Very closely are the Brothers endeavouring to follow in the footsteps of their great master, who required of his disciples that they should bear one another's burdens if they would fulfil his law. The strange dress, covering them completely, is worn in order that they may all alike be unrecognised while on their errand of mercy, so that no one of them may be specially rewarded for his help; a cup of cold water is the only gift that a Brother may receive for any service.

The Misericordia Brotherhood can count among its members some of the highest in rank and some of the richest among the citizens of Florence; and yet these men, whose rank and wealth enable them to live a life of ease and luxury, are ready at any moment to leave whatever they are doing, and in their turn to assemble in the Cathedral-square to receive directions where their help is needed, just as you see them before the house of the Brotherhood in the picture. It sometimes happens that from a brilliant ballroom, leading out of the shady inner courtyard of some rich Florentine house, one of the Misericordia Brothers is seen suddenly to leave at the sound of their bell; leaving to go and put on that unattractive dress, ready to be sent into some wretchedly poor quarter of the city, it may be tenderly to nurse, in dreadful disease, some one who has no one to help and comfort him, from whom other men have stood far off because of possible danger to themselves. Or, perhaps, the service of the Brothers is needed to arrange for the reverent and careful burial of some one who, in the midst of the city of pleasure and of flowers, has died a lonely death.

Men, too, without rank or wealth join the Brotherhood, men oftentimes carrying heavy burdens of their own; rich and poor, side by side, are the Misericordia Brothers found when misfortune has come to their less happy fellow-citizens.

For the busy city all round it, the picture in the Cathedral-square has its lessons. For us, too, it has lessons, not new ones, we have all of us often read the same lessons before; but we have often, too, forgotten them, forgotten to obey that law of kindness to one another when it required from us some sacrifice—that law which the Brothers of the Misericordia made it the aim of their lives to obey, at whatever cost of ease or pleasure.

And that other law of kindness to all dumb animals, more dependent for their happiness upon us than we are upon one another—have we not sometimes forgotten to give the same constant and kind care to those creatures that have chosen their homes near to ours, which the city of Florence gives to the doves that live among the stones and marbles of her great cathedral church?

Remember, then, the good Florentine Brothers in the picture, and be ready sometimes to give up something that you like very much to have, or to do, if it will make you better able to lighten the burden, however little, of some poor child in your own city or neighbourhood; some child made with the same desire for pleasure and happy things as yourselves, living in the midst of sad poverty, oftentimes in real want, and without any of the things that make you so happy from day to day and from week to week!

Remember, too, the happy doves in the Cathedral-square in Florence, happy and fearless in the safe-keeping of the city; and although it cost you time and trouble, let all creatures that come about your homes, as far as you are able, be as happy and as safe in *your* care. You will like to think of the birds made happy in the hot days of summer, because you have spent some of your time in giving them water to drink and to bathe in; safe, too, in the frosts of winter, when all the ground is bound fast in ice, from the sad death of starvation, because your hands have put out bread and grain for them.

In obeying these two laws—the law of kindness to one another, and the law of kindness to all dumb creatures—you are helping, children, to move away, if only a very little, that deep dark shadow of pain and unhappiness which is always spread more or less over some part of this beautiful world. Your loving hearts and willing hands may help, if you will, to fill with sunshine some part, let it be ever so small a part, over which the dark shadow of pain and unhappiness has been wont to lie.

Alice Hincks.

AT SIXTY-FOUR.

In Life's young day how far away
  Seemed then of years one score!
But now, in sooth, my long-lost youth
  Returns at sixty-four.

Near and more near its scenes appear,
  The acts performed of yore;
While new-born things, on spreading wings,
  Take flight at sixty-four.

From books of old which truth unfold,
  The Word of sacred lore,
We still receive that morn and eve,
  The after and before.

Make up the day. Life's seven-act play
  Follows the ancient score.
Our eve and morn, despite man's scorn,
  Are one at sixty-four.

Is, then, for man, *this* the whole span?
  Has Life no gains in store?
No harvest fields of fruitful yields
  Beyond threescore and four?

O foolish heart! Act well thy part:
  Life's cup still runneth o'er.
The Past is done; but work begun
  Goes on at sixty-four.

The spirit mounts, and sacred founts,
  Refreshing as of yore,
Each step reveals; the veteran feels
  He's young at sixty-four.

Life's evening glow, no passing show
  That comes and is no more,
Is Youth's fair dream and Hope's bright gleam
  Fixed fast at sixty-four.

And Faith espies, through golden skies,
  That brighten more and more,
The pearly gates where Love awaits
  Beside the heavenly door.

Henry G. Spaulding,
In the *Christian Register*.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Frank Freeston, 5s.; Essex Church Flower Service, £1 12s.; Mr. Biss, £1; J. S., £2.

To Correspondents. — Letters, &c., received from the following:—W. A.; A. A. C.; F. E.; C. H.; M. P. L.; M. T. M.; H. R.; C. B. U.; J. W.; M. B. W.

The Inquirer.

ESTABLISHED 1842.

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LONDON, AUGUST 3, 1901.

THE RATHBONE STATUE.

ON Friday of last week, in presence of some thousands of people, a statue of Mr. WILLIAM RATHBONE was unveiled at Liverpool by the Lord Mayor in St. John's Garden, a fine site to the west of St. George's Hall, on which there is already more than one statue of distinguished citizens of Liverpool. The statue is in bronze, by Mr. G. FRAMPTON, R.A., and is ten feet in height, standing on a pedestal of white stone, which bears Mr. RATHBONE'S name on a slab of black marble, and on the other three sides bronze bas-reliefs, commemorating some of the chief features of his life, what he has done for the home nursing of the sick poor, his Parliamentary work, whether for local government or Poor Law reform, and his great interest in education.

It is a happy feature in this public honouring of a good citizen that he is still at work, in spite of the burden of his years, keeping fresh the many interests of a long life of active beneficence, and still eager to render some further service to his country and to the community with which his whole life has been so intimately associated. The tribute of honour and affection was entirely spontaneous, and representative of the whole community, from the humblest to the highest. No one had been asked to contribute, one of the Secretaries of the Committee declared, and it was the offerings of the poor that would most touch the heart of WILLIAM RATHBONE. Among those who sent letters of regret for absence were the Earl of DERBY, Sir WILLIAM TATE, Bart., the Right Hon. JAMES BRYCE, Dr. JOHN WATSON, Mr. ALFRED BOOTH, the Right Hon. WALTER LONG, M.P., and his Honour Judge BAYLISS. Mr. BRYCE wrote:

I greatly regret that it is out of my power to be present in Liverpool to-morrow at the unveiling of the statue of my old and deeply-respected friend, William Rathbone, whom his fellows are honouring in a way which does honour to themselves, for it shows how highly they appreciate those admirable qualities of high public spirit, earnest and single-minded purpose, and constant devotion to good causes which have marked the whole of his long career. Those qualities won for him in Parliament universal confidence and respect from his fellow-members, and I can think of few persons in Liverpool who fulfilled in equal measure the duties of a good citizen and a worthy representative of a great community.

The Lord Mayor was supported among others by the Bishop of LIVERPOOL, Sir THOMAS HUGHES, Mr. JOHN BRANCKER, Monsignor NUGENT, Mr. ALFRED HOLT, Mr. R. D. HOLT, Mr. HOLBROOK GASKELL, Sir EDWARD RUSSELL, Mr. H. W. GAIR, Mr. H. L. RATHBONE, Miss FLORENCE MELLY, Mr. CHARLES W. JONES, Mr. E. K. MUSPRATT, and Mr. W. B. BOWRING. The presence of Monsignor NUGENT recalls the memory of that other friendship in an earlier generation, which made Mr. RATHBONE'S home, Greenbank, "that house of refuge for all the saints," a resting-place for Father MATHEW, the great apostle of Temperance.

The Lord Mayor reminded his hearers that Mr. RATHBONE'S name is already engraved on the tablets of the Town Hall, as an honorary freeman, but, he added, it is yet more deeply engraven on the hearts of the people of Liverpool. The statue itself, which represents Mr. RATHBONE in the robes of a Doctor of Laws, recalls the fact that he has fitly received an honorary degree from the University College of his native city, a College which, for his wise foresight, his enthusiasm and the contagion of his generous example, rightly looks to him as the chief among its founders. The *Liverpool Daily Post*, in a leading article, speaks of the statue as worthily representing the dignity and the energy so characteristic of Mr. RATHBONE, and happily adds that in it he appears as he does in real life, "constantly devising wise and liberal things." Mr. A. F. WARR, M.P., in an eloquent speech at the unveiling, said that it was a peculiar satisfaction to them in connection with that commemoration, to be able to speak of Mr. RATHBONE as still present with them, "as a model and example of all that a citizen ought to be." And he added, as reported in the *Daily Post* :—

They had the satisfaction of telling him by the erection of that statue that they owed him for his lifelong services a debt of gratitude which they felt they could never repay, but which they might try, and meant to try, to repay by living up to the principles he preached and practised, by living more for the city's good. Happily, Liverpool was not yet so large as to have ceased to feel the tie of citizenship. They could try to make, and he believed they could succeed, in making Liverpool as a city an example to the whole of England. They could show that they believed in the value of education, by offering the highest opportunities of education to the poorest citizen in a University which would owe its existence mainly to Mr. Rathbone's inspiration. In days to come, when they would be ashamed to have allowed sect or party to thwart them, and when they would work in the spirit of him they were proud to honour; when there would no longer be in their midst dwellings in which family life, godliness, and purity were impossible; when the conditions of the life of seamen attracted Liverpool men back to their ships; when greater honour would be attached to civic service, and to social and religious work done irrespectively of creed or party; when that time came, as come it would, then that statue would recall to the citizens of Liverpool the life and work of one whose name had been reverenced for his services to the city he so deeply loved.

We could not deny ourselves the pleasure of gathering up these tributes to one whom we must delight to honour and to see honoured by his fellow-citizens. Our debt of gratitude to Mr. RATHBONE cannot be reckoned up or expressed in words. What our Churches owe to him is part of the record of the progress of the past fifty years. As in the wider sphere of his Parliamentary and public life, in his manifold philanthropy and private beneficence, so has it been in his zeal and care for the religious community in which he grew up, and to which throughout life he has been devoted. He has manifested a spirit of wisdom, of eagerness to use every opportunity of helpfulness, and to make fresh opportunities for service and the kindling of a better life, which with his constant overflowing generosity, has borne fruit in a measure seldom given to one man. To him, among the most recent of his many acts of generous thoughtfulness, we owe the new and cheap edition of the late JOHN HAMILTON THOM'S volumes of sermons, "Laws of Life after the Mind of Christ," and it is natural that we should associate together the names of these two men, closely connected by family ties and by life-long intimate friendship. It was a noble school of citizenship in which Mr. RATHBONE was trained, and to this was added the inspiration of a ministry rare indeed in its spiritual power, wonderful in its penetrating insight, as those sermons remain to testify, and beautiful in the richest graces of a lowly Christian discipleship. The ministry of JOHN HAMILTON THOM made great demands of those who heard his word. Of how true the response in the heart of WILLIAM RATHBONE we have been for many years the witnesses.

There are now statues of two WILLIAM RATHBONES in Liverpool; the memorial of the father is in Sefton Park, of the son by St. George's Hall. And this also is a happy thought, of

the continuance of a noble family tradition. There have, indeed, been five William Rathbones in succession. The grandfather of the present bearer of the name was the friend of Roscoe, and one of the leaders of the Anti-Slave Trade party in Liverpool, a man of remarkable eloquence and undaunted courage. His son, whom we know as the elder Rathbone, whose fine presence the statue in Sefton Park recalls, was for sixty years identified with every public movement which aimed at the moral, political, or social improvement of his countrymen. He was known as "The Educationist," and was the friend of every one who had made any sacrifice for principle. For such a succession we may indeed be thankful, and rejoice that now a further memorial of its full fruition in our own generation has been so happily secured.

ETIENNE COQUEREL.

Only three months ago we had sorrowfully to record the death of Auguste Sabatier, Dean of the Protestant Faculty of Theology in Paris. Now, before the successor to his chair of Dogmatic Theology has been appointed, the Liberal Protestants of Paris and of France have to bear another very grievous loss in the death of M. Etienne Coquerel, who passed away, as we briefly recorded last week, in the night of July 15, in the seventy-second year of his age. Not a brilliant theologian of European fame like Sabatier nor yet a popular preacher like his father Athanase Coquerel, or his elder brother Athanase, Etienne Coquerel was yet a power among his own people, working in quiet ways, as a journalist, and a trusted friend and counsellor in all matters affecting the welfare of the Liberal Protestant Churches of France. If the position of the Liberals in the Church had been different he might well have filled one of the first pulpits in Paris, for the early promise of his preaching pointed to a career in that respect worthy of the high tradition of his family; and his learning, his judicial mind, his brilliant powers of exposition, might have marked him for a University chair of theology; but the influence of an orthodox majority in the Protestant Church had succeeded in setting such obstacles in the path of the Liberals, that he chose rather the less conspicuous task of religious journalism, in which, unhindered by ecclesiastical restrictions, the spiritual freedom he so highly prized, the ardent devoutness of his nature, and his keen enthusiasm for the Church of his fathers, and what he felt to be its true ideal of religious life and fellowship, could have full scope.

Etienne Coquerel was born at Amsterdam, November 9, 1829, in the year before his father, Athanase Coquerel the elder, removed to Paris, to enter on his great career as a preacher at the Oratoire. Thus the boy grew up and had all his schooling in Paris, until in 1848 he went to Geneva, and thence to Montauban, for the study of theology. At the latter school and at Strasburg he took degrees in theology, and after three years of ministerial service at Montauban returned to Paris, where in 1855 he was appointed chaplain, or minister in charge of the religious instruction of the Lycée Henry IV., one of the chief schools in Paris. This office he held until 1884, when he was succeeded by his son-in-law, M. Jean Réville, and in recognition of his work as a religious teacher, and in connection with many charities, he was appointed by the Government in 1894 Chevalier of the Legion of Honour.

But it was as a journalist that his influence was most continuously and widely exercised. From 1865, when his brother Athanase had already been removed on account of heresy from his office in the Protestant Church, he was the chief editor of *Le Lien*, *La Renaissance*, and (for the last fifteen years) *Le Protestant*, the successive organs of the Liberal party in the Church. The champion of freedom and of a reasonable faith, earnest in his Christian discipleship and in his care for the inward life of devotion, a student of religious philosophy and history, he gave for thirty-seven years the riches of his mind and heart to this work. A keen politician, and the watchful guardian of the best interests of his Church, he was always scrupulous and generous in controversy, and commanded the respect of opponents as well as the gratitude and admiration of his friends, in the long battle he fought on behalf of the principles of Liberalism. Apart from journalism, his publications were chiefly pamphlets. In this country he was known as a contributor to the *Academy* and the *Theological Review*. Two articles of his in the *Theological* of October, 1872, and July, 1874, tell with intimate knowledge the story of the difficulties of the Liberal Protestants arising out of the General Synod of the former year, and bear witness at the same time to the earnestness of his faith in the power of truth and a free religious fellowship.

To his intimate knowledge of the affairs of his own Church he added a wide outlook upon the movements of religious thought and life in other countries. M. Coquerel was a foreign correspondent of the British and Foreign Unitarian Association, and the news of English and American Churches in particular was furnished to the French Protestant Press largely through his instrumentality.

The loyal and devoted journalist was also a wise counsellor in the assemblies of the Church and as a member of the Délégation Libérale. His word always carried weight, and his business aptitude, his quick insight, and ready power of expression, gave him an influence which was gratefully acknowledged. In the service of education and of public charities he was also constantly active, with the same large-hearted devotion, while in his home and to the intimate circle of his friends he was known as a man of tenderest nature, in which love and truth were the most conspicuous elements.

M. Coquerel suffered last October a grievous blow in the sudden death of a beloved daughter, and although he bravely continued his weekly work for his paper and his other manifold activities he never recovered his old vigour. He was already suffering from the approaches of his last illness, when he attended on June 11-13 the triennial meetings of the General Assembly of Liberal Protestant Churches at Nîmes, at which he gave an account of our International Council Meetings in Whit-week and took part in some important discussions. On his return to Paris there followed days of growing weakness and patient waiting, until the end came in beautiful peace, as we have recorded.

The funeral on July 18 was conducted with the utmost simplicity according to his own wish and the Huguenot tradition. At the house a touching address was given by the Rev. E. Fontanès, an old friend and fellow-worker, whose name appears with those of Athanase and Etienne Coquerel among the minority who protested at the Synod of 1872 against the imposition of a fresh dogmatic test in the Protestant Church. At the grave Baron F. de Schickler on behalf of the Délégation Libérale, and others representing educational and charitable societies with which M. Coquerel had been connected, paid warm tributes to the memory of their friend, and M. Fontanès concluded the service with further words of affectionate appreciation and faith.

On behalf of English friends we may be allowed to add here our own tribute of honour and reverence for a life bravely lived and faithfully ended, with the assurance to our brethren of the Liberal Faith in France of heartfelt sympathy and of confidence in the cause to which they and we alike are devoted.

"A GOOD MAN."

A Vesper Address by the Rev. Joseph May, of Philadelphia.

Do you remember that cheering saying of the Psalmist—find it in the thirty-seventh Psalm—"The steps of a good man are ordered by the Lord, and He delighteth in his way"?

"A good man." Is there any phrase more expressive or more comprehensive? The words are simple; but dwell on them and they are full of meaning. You cannot improve upon them—or say much more!

What a *grand* thing it is to be good! The world has many pitfalls, into which even honesty may stumble, or kindness may slip; weakness very readily goes astray; how easy it is to be selfish, worldly, harsh in judgment, wilful! How hard to be perfectly true; to be pure in every thought; gentle in speech; reverent towards God; always charitable, loving, generous towards men!

That word "good" is compact of all these latter meanings.

The next best to it is perhaps that other, of which the Old Testament is, also, very fond—"righteous." "Righteousness," too, intimates, especially, one element of goodness which must never be wanting—the element of firmness; the power to stand steadily on one's own feet; to resist overbearing pride; to oppose evil men in an evil day; to say "no" frankly and decisively to many of the solicitations of prosperous, luxurious, ambitious times.

A good man may hardly be a weak man, in a world like ours.

A good man must be one who takes active share in what is going on in the world. We are put here to serve; to do a task for God and man; the good man looks out for his—and does it. He may have not only to resist the temptations which bad men hold out to him, but to thwart the schemes they devise. He has responsibilities resting on him; to his family, to his neighbours, to his fellow-citizens—all these he must dis-

charge. He has powers which he must diligently use, as God gives him scope. Perhaps he has worldly means, or opportunities; these he must faithfully apply and improve—for the world is to be helped on by them and he must see to this.

But a good man never more shows himself good than in the private relations. Proportionately, one does vastly more, for good or ill, for those nearest to him than he can do for others. Private relations try goodness very steadily, on all sides. The virtues of patience, forbearance, gentleness, tenderness, courtesy—these, family-life tests and calls for, all the while. How often we fail of them! He whom we name the *good* man sets one of the finest of his examples in the relations of his home.

And, indeed, the domestic relations test particularly that essential quality of goodness—its perfect genuineness and sincerity. A good man is good in his closet, in secret where no eye but God's sees his actions or discerns the current of his thoughts. It is the poise, the assurance, the repose, the force he acquires in his secret life with himself and God, which, coming out in more public places, irradiating all that he does, marking his path with kindness but with force, with generosity but with decision, with sympathy but with vigour, make a good man what he is, and reveal him as such to his fellows.

Many are *pretty* good. Not often, I think, we single out that fine phrase as that which just befits and truly describes one, so that, instinctively, we sum up all we can say of him, and call him, simply, "a good man." Have you known such? Yes, —some, I hope. All of us, thank God, encounter some of them, among the rest. I have known a number; and I think no one thing in one's life's experience is so reassuring as to know and remember such. A few faces shine before me as I speak the words; here and there, in half a century, I have met *a good man!*

When I have, he was not always also a *great* man, as we commonly reckon greatness; not always a rich man, though quite as often such; not always learned, or polished, or profound; but there was that *core* of character in him, that strong bold, sincere, manly instinct for the right and alliance with the true, which mark a man as a true servant of God, a God-*like* man; for of God Himself we can say nothing *so* precious, nothing *so* admirable, *so* adorable as that He is *good*.

Have not the good men you have met been *happy* men? They had the struggles, the difficulties, incident to humanity; perhaps some of the faults which trouble the characters and harass the careers of most of us. But they seemed—did they not?—to have a charm against these things. Where another was sure to speak the hasty word, they did *not* speak it. Where another yielded to selfishness—only a little, perhaps—they did *not* yield; where passion betrayed others, it failed to betray them; honesty, honour, respect for others' rights and interests, love for others' welfare, kept them true in situations where others—somehow—failed to stand firm and true.

Why should they not be happy, then? It is our faults, our petty or graver sins, which mar our peace and make us unhappy—not our misfortunes or pains, nor even our afflictions. *Mere* poverty need not destroy happiness; nor *mere* ill-health; nor *mere* narrowness of circumstances; nor even the loss of those dear ones who make the light of our lives; all these things may be so borne that still we shall be happy.

But selfishness, dishonesty, greed, petulance, wilfulness, pride, impure appetite, false ambition, worldliness—these things cannot be borne at all, if one is to be happy. One cannot live a day in their company and be truly happy. There is nothing for it but to cast them out.

The good man *has* cast them out. Or, perhaps, by God's grace, they never had a lodgment in his soul and his life. What shall make trouble for him, then? Surely not the things *God* sends. For he loves God, and what he receives from Him is dear, because it comes from Him.

So the good man may be happy. And when I have met and known one, he always *was* happy—though sometimes poor, and sometimes sick, and sometimes lonely, and sometimes, even, pretty weary of the task of life, when it was *very* hard. I have seen a good man on a bed of racking pain, which year after year tortured him incessantly, as muscle after muscle shrank and stiffened; and still his laugh was so contagious, you would have said, when you heard it through the door, here was some child of gladness, who had never known a pang! I have seen one, year after year, carrying the normal burthens of an active life, full of good deeds, full of efforts for the improvement of men and the coming of God's kingdom, and so going counter to much of the pride of this world and its established abuses and vested wrongs; sorrowing with the sorrowing; pitying the distressed and living to share their distresses; threatened, sometimes, by the bad of low station or of high; yet how serene, how cheerful, how *happy*, day by day, from morning to evening, and when day came again!

And why should it *not* be so? Does not the old saying tell us why it *must* be so? "The steps of a good man are *ordered by the Lord*"—and so the strength of God, the peace of God is in his heart. It is the being on the Lord's side, at one with the eternal plans, at one with the truth and right, which upbears a good man. He may even, himself, not stop to analyse his own peace of mind; he may even not realise wherein he is different from many of his brethren—"Why callest thou *me* good?" he would say, if you should ask him—and yet *the fact* will be there; the good man is guided, upheld, inspirited by God; God is with him, care cannot molest him, for he who does only what is duty, only what is for God, casts, though he knows it not, his care on God. Even success in duty is not what he is aiming at, but to do all that he can in duty; and so, even when his best efforts are thwarted, his best plans fail, still he may have peace. Even the misery and sorrow of the world do not so appal him that he cannot be happy; for he lives in the faith of God; in a sure confidence in the right; he *knows* that all must at length issue well—so strong is his trust in God, in truth. Though he should fail, should even perish, yet his cause, God's cause, cannot fail!

What a beautiful spectacle, the life of a good man! Shall we not also believe those last words of our text, "God delighteth in his way"? Yes, there must be spectacles which gladden the heart of God, and what can more delight Him than that of honesty, purity, charity, fidelity, activity, patience, incarnate in one of His children? Ah! it must be, if we may reverently think of it, bliss intense to the mind of God to look over all the things He has made and see them all, *good;* to see the circling planets, the flaming suns, to hear the song of the morning stars. But to Him who is Spirit, what is the whole world of matter, beside a single soul? That on which we look, rejoice, and are made at peace—the spectacle of a good man—God has called nothing into being which can so rejoice Himself as this!

"A good man"; why do we not all make this our ideal? the goal of our eager purposes, the desire of our hearts? When shall we be so wise as that? When shall we learn the lesson of every past age, that the one secure thing is *goodness;* the one rewarding thing is *goodness;* the one honourable thing is *goodness;* the one thing attainable by all, and which death itself cannot touch, nor mar, nor cause to fade, is *goodness*.

"I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging their bread."

"Mark the perfect man and behold the upright—for the end of that man is peace."

Sweet day, so cool, so calm, so bright,
  The bridal of the earth and sky,
The dew shall weep thy fall to-night,
  For thou must die.

Sweet rose, whose hue, angrie and brave
  Bids the rash gazer wipe his eye,
Thy root is ever in his grave
  And thou must die!

Sweet spring, full of sweet days and roses,
  A box where sweets compacted lie,
My music shows ye have your closes
  And all must die!

Only a sweet and virtuous soul,
  Like seasoned timber, never gives;
But though the whole world turn to coal
  Then chiefly lives.

FROM COPENHAGEN.

A Message of Thanks.

To everyone of all those, who by Mr. Armstrong have sent us a kind gift and a loving thought, do we send our warm sincere thanks. We see in them the proof of a true brotherly love, and as such they are to us a blessed message from God.

We have now not only been enabled to pay for our organ, but have a sum left for the printing of a Unitarian hymn-book, and it is a pleasant thought to us, that when on Sunday mornings we sing our hymns, we shall in this way hear your voices mixed with ours.

Mr. Armstrong's visit here has been a source of joy and strengthening to all who came in contact with him. We have got nothing to offer in return for all we receive, but the repetition of this poor little word "Tak," but if you will receive it as it is spoken it will be a strong and loving link between you and

YOUR "YOUNGEST BROTHER."

THE men who in every age have thrilled their fellows, have always been conscious that in their best efforts they were not so much the originators, as the channels of a force flowing through them, they knew not whence.—*J. Brierley.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

NATIONAL CONFERENCE.

MINISTERS' SUPERANNUATION FUND.

Sir,—Will you allow us on behalf of the Committee of the Ministers' Superannuation Fund to express our deep gratitude to the friends who, as your advertising columns have recently shown, have afforded to our cause such prompt and generous support. Since last week's list went to press, the following gifts have been received or promised:—

Donations.	£	s.	d.
Mr. J. P. Thomasson, Bolton ...	1,000	0	0
Mr. Lewis Haslam, London ...	50	0	0
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Mrs. Webb, Hitchin	5	0	0
Mr. Franklin Winser, Nottingham	1	1	0
H. M., Manchester	1	1	0

More than £10,600 has already been subscribed towards the £18,000 needed to secure the two donations of Mr. Colfox and Mr. Nettlefold (£1,000 each), which will complete the capital sum of £20,000 for which the Committee ask. The vacation season will now bring to everybody a much-needed rest. In the autumn the appeal will be renewed to the churches at large. As this fund has been initiated by a vote of the National Conference, the responsibility for its success cannot be legitimately thrown upon the wealthy only, it demands the help of all. Arrangements are accordingly in train for holding meetings at Mansfield (in connection with the North Midland Association), Birmingham, Leicester, Liverpool, Belfast, Leeds, Sheffield, &c., to present the scheme for the help alike of laymen and ministers. It is of great importance that the whole fund should be promised by the end of the year, for working plans cannot be safely formulated till the requisite means are guaranteed. The splendid response already made fills the Committee with confidence that the first year of the Twentieth Century will see this work achieved. May this confidence be justified!

J. Estlin Carpenter (President of National Conference, and Chairman of the Superannuation Fund Committee).
Howard Chatfeild Clarke (Acting Honorary Treasurer).
J. Cogan Conway (Hon. Secretary).

THE EDUCATION QUESTION.

Sir,—I have read with the interest and respect, which anything that proceeds from my honoured friend, Mr. Rawson, always commands, the letter in your last issue. Moreover, I am in such entire sympathy with his desire to root out the virus of sectarianism from our public education, that it is strange to be engaged in any controversy with him. I will not go at any length over the ground of our difference, as I have already indicated it. My fear, which I hope may be needless, is that the policy of the two Education Bills of this year, combined with the *animus* behind them, portends an attack all along the line upon local control of education, whether by County and Borough Councils or School Boards, and the re-endowment of denominational schools out of the public rates, to be expended in ecclesiastical interests by ecclesiastical managers. I am afraid of sectarianism more rampant in education than ever at the expense of the nation. And it is because the School Boards are the point on which the attack on popular control is directed by the Bills, and by Sir John Gorst, in his scandalous diatribes on men who have served their country without fee or reward, that I repeat that they are the fort to be held.

H. Enfield Dowson.
Larne Farm, Northrepps, Norwich,
July 30.

Sir,—May I add a few comments to this interesting correspondence?

1. Denominational struggles for the control of national education are not the creation or prerogative of the School Board system, and will not cease when School Boards are destroyed. The histories of our own and every civilised country for three centuries prove it.

2. The cumulative vote is a chronic vexation, especially to election agents; but it has its compensations. For instance, there would be more educational progress in Parliament if the Catholic vote of Lancashire could be "cumulated" on one or two direct representatives instead of exercising by a few votes in each of a score or two of separate constituencies a septic influence upon the principles and strenuousness of as many M.P.s.

3. There has been unpleasant sectarian strife on School Boards. But do not forget that this is the insignificant "by-product" of a great operation exorcising sectarianism and sectarian propaganda from the schools. In thirty years unsectarian and efficient education under public control has been provided for millions of children. Every child has had to be fought for, and apparently will have to be fought for again.

4. Ecclesiastics may not always be the most suitable men to sit on public bodies; but many School Boards and the House of Commons have discovered that the ecclesiastical layman is worse. County Councils seem anxious to have the same experience.

5. The School Board system is the repository of a great Charter won after many years fighting against the enemies of national education. The main points of the Charter are (1) the right of the ratepayers to spend their own money on their own schools without a statutory limit; (2) the obligation to provide sufficient and efficient education for every child under drastic penalties; (3) the obligation to retain public money under genuine public control, and not fritter it away in subsidies to people who place private and sectarian interests before the public welfare; (4) the maintenance of absolute religious equality in the schools; (5) the publicity of all transactions and expenditure; (6) the limitation of fees to the means of all available scholars; (7) the exclusion of denominational tests for teachers and managers; (8) the subjection of the whole organisation of popular education to direct popular control with unrestrained freedom to the electorate in selecting its representatives without disqualification on the ground of sex, profession, residence, or income.

6. The fight with the present Government is not as between School Boards and County Councils: it is whether the above charter of popular rights shall be surrendered or emasculated or maintained and extended. The Councils are but a pawn in the game. No one proposes to hand that charter unimpaired to them. None of the points appear in the Government Bills. They all "accidentally" disappear in the proposed transfer from the old authority to the new.

7. We often read in police-court reports of an operation known as "the confidence trick." The victim in invited to show his confidence by placing his fortune in a hat, where the operator will himself deposit an equal or larger sum of bank notes. The notes are counterfeit. Both deposits quckly disappear in the hands of a third party. The trick is greatly facilitated if an accomplice, or better still an innocent onlooker, stands by and says: "Yes. It seems fair. It is a good bargain." We are not inclined to place the people's educational charter on the table in return for counterfeit notes marked "County Council" merely to show our confidence in the hereditary and persistent enemies of popular education, even though they operate through a Tory Marquis and a Liberal-Unionist Duke. On a suitable occasion we are willing to discuss genuine reforms with anyone we can trust.

8. School Boards and School Board members are, doubtless, as your correspondents suggest, a poor lot: I am one of them myself, and ought to know. But, like the ass which carried the Ark of the Lord for King David, they carry a precious burden, and we may remember that although that poor ass stumbled, this weakness was held not to justify Uzza in laying violent hands upon the Ark. The ill-fated Uzza failed to distinguish between essentials and non-essentials: he has had many successors.

A. J. Mundella.
London, July 28.

Erratum.—In Mr. Rawson's letter last week, line five from bottom of p. 476, for *infested* read *infected*.

SYMPATHY WITH MOSLEMS.

Sir,—I have read with interest the letter in The Inquirer of July 20, on symyathy with Moslems. A few months ago I received a letter from a Moslem gentleman at Madras, a descendant of Saadat Ulla Khan, of the Carnatic, c. 1720, in which he says:—

Permit me to offer you the sincere thanks of my community for a very valuable work which you have been kind enough to publish—I mean "The Birth of Islam." . . . In this connection, I beg to state that the Musulmans feel the necessity of a work in English on the martyrdom of the meek Hussain. . . . There is, as you know, nothing so touching in the history of the world as the tragedy of Kerbella. The story of the martyrdom of Hussain alone makes one to be patient, humble, meek, and forgiving. There are many works on this

subject in Persian and Urdu, but there is none in verse in English. If the work of the kind suggested to you be published, I hope it will take the place of many Persian and Urdu works, as *there is a growing desire among Indian Mussulmans to have religious books in English.*

I need hardly write to you that the martyrdom of Hussain is looked upon much in the same light as the crucifixion of Jesus. As the cross is the symbol of patience, forbearance, fortitude, and forgiveness for Christians, so the Punjah is for Musulmans.

Should you be pleased, Dear Sir, to kindly pay your attention to the subject, and inform me of the same, I beg to assure you that I shall be most happy to furnish you any information, and even books, in Urdu and Persian, which you may require.

This morning (July 22) I am in receipt of another letter from the same gentleman, in which he says:—

I beg to acknowledge, with thanks, the receipt of a copy of the "Birth of Islam," which you kindly sent me, and also for the manuscript copies of the hymns on certain verses in the Koran. They are, indeed, well written, and I wish to publish them in a small pamphlet form if I could get a few more.

As to your suggestion that Indian Moslems would do well to petition our Government for a law authorising any Muslim man and woman who so wished to contract a marriage which should be necessarily a monogamous one without ceasing to be a proper Muslim marriage, I may be permitted to state that I don't think there is any necessity for the law. The majority of the Musulmans, especially of light and lead, look down on men who practice polygamy. If at all there are any who practice polygamy, they are, I believe, very few. The state of our society has considerably changed. It is not what it was some years ago. Now no parents of a girl consent to give their daughter in marriage to one who has already married one. If the young man happens to be one who wishes to marry for the first time, at the Nika ceremony, he is made to promise that during the lifetime of their daughter he will not contract any other marriage. With such and similar restrictions polygamy is fast becoming obsolete. . . .

I shall be extremely thankful to you should you be pleased to arrange and call for an essay from Englishmen on the hero of Kerbella. With a view to encourage the study of Indian subjects, I wish to award a medal once in a year to the best English essay on the martyrdom of Hussain and the lesson that can be learnt therefrom. I shall be obliged if you could kindly take a little trouble on my behalf and arrange to invite essays on the above subject; and on your selecting the best and sending it on to me with the name of the essayist, I shall forward to you the medal with the name of the essayist engraved on the medal.

If, Mr. Editor, you will kindly make this matter known, I shall be happy to play the part which I am asked to play in it; but instead of deciding myself on the best essay, I should prefer sending all the essays to my Moslem friend for him to award the medal. Possibly some of our ministers may see their way to killing two birds with one stone by preaching a sermon on the martyrdom of Hussain, and sending it in to compete for the medal.

Before closing this letter I should like to anticipate a question which may be asked of me—namely, where to find the details of the martyrdom in the English language. I know of no record of them except that given in Gibbon's History. Possibly some of your contributors may be able to give further information.

A. D. Tyssen.

40, Chancery-lane.

"WIRELESS MESSAGES."

BY THE REV. J. MORLEY MILLS.*

"And this is the message which we have heard (or received) from him, and announce unto you, that God is light."—1 John i. 5.

The Marconi system of wireless telegraphic communication, with which everyone is now somewhat familiar, opens up new vistas of thought to the contemplative. A glimpse is caught of a universe pulsating with vast unseen forces. They are coming to our planet from planets and suns, and sources, distant untold millions of miles, along invisible conductors. And in turn our planet is projecting, with what energy it can, currents which are being registered on moon and sun and stars, at distances too great to measure. Yet there is nothing new in these things. Light, electricity, form, sound, colour, and the great world-forces have been here from the beginning, only waiting for recognition. It is our recognition of them that is new. In proportion as we develop eyes to read their signs, and ears to hear their messages, do we comprehend our universe. Through measureless ages, and from lowliest origins, human life has been working up to a perception of these things, until now the mind, simply by its power to receive, has become a universe in itself. By knowing and appropriating these unseen forces, and conforming to their laws, man becomes mighty with their might, and beautiful with their beauty. There appears absolutely no limit to this process. So far as one can see, it will go on until the whole stupendous total of cosmic force will be open to our disposal.

Wireless telegraphy a new thing? Nay, with one of old we exclaim, in the light of these thoughts, "There is nothing new under the sun." Not only in the natural world have these unseen currents been passing and repassing, on invisible media of communication from planet to planet, but in the spiritual world has something similar been happening from the earliest stages of soul history. What we have read or heard about the wireless telegraphy only suggests to the spiritually minded what a magnificent world we are born into! The human soul is surrounded with mighty currents of spiritual force coming from the Great Source of all spiritual life! God is pouring out upon all flesh countless messages of wisdom, truth, and love! We are living in the very highway of these messages! But, as in the natural world, so in the spiritual, only one here and there in a nation, or a century, has had the necessary receptivity of soul to catch the same—the eyes to read their meaning, the ears to hear their voice. The great poets, philosophers, prophets and teachers have been the receivers and interpreters of these messages from God to the soul of man. The Jewish writers undoubtedly conceived of the correct phraseology when they recorded that "the word of the Lord came" to such and such an one. The message recounted to those about them by these seers is clearly no word from the man of the street, the market place, or even of the schools. It is so entirely above all things thought by these, and also at one time thought by the man who himself uttered the message.

No; the word is clearly not a *creation*, but a *reception*.

At one time it is a message on righteousness, at another on sacrifice. Then comes a word on duty, and on holiness, and by-and-by there comes to the world that greater, grander message of Love. So Moses and Elijah, and Isaiah and Hosea, and Socrates and Zoroaster, and Buddha and Jesus stand out, with others we cannot name just now, as sons of the race highly enough endowed to receive at first hand some message of God for men. As we think of them they seem to stand together on some mount of transfiguration. Jesus is their spokesmen, and he is saying "As the Father communicated unto us, so we spake." And this is the message which we have received and declare unto you, "that God is Light and ye are children of light; that God is Love and ye are the children of love; and, that ye love one another." Then, in chorus, these great men of the race seem to say "The world is full of messages from God. 'He that hath ears to hear, let him hear.'"

Oh, how deeply in need is the world today of the deciphering of these messages. And yet, sad to think, it is as ignorant of that which it is missing, as we were of telegraphy until electricity was discovered. How vast a number go through this life having eyes yet seeing nothing, ears yet hearing nothing, minds and yet registering nothing of these messages of God. And why? Paul tells us "the carnal mind cannot receive the things of God"—*i.e.*, the mind that is selfish, coarse and vulgar. You and I, and thousands more, might pass before one of Marconi's receiving instruments, knowing nothing of its meaning, while yet messages of the deepest import to us were being hurled across sea and land. We might see the movement of the needle, but it would have no significance for us, beyond exciting our wonder that a detached thing like that should so act. No, the receiver of the message must have been in contact with the sender; he must have learnt something of his science, his language, and his signs. Then, seeing the needle in motion, will he get paper and pen, and write out the same, and declare it unto those concerned.

Would we see the movement of this other needle on the face of the earth, would we feel its throb on the mind, would we be able to decipher the message it is recording from God? We must, then, cultivate purity of heart, love of soul; we must get into contact with God, learn of Him in the stillness and quietness of seclusion—must get an insight into the language of the spirit, and its signs of expression. Then we, too, may place our receptive souls in line with the current, catch the message and decipher the same. And, since God does not send a message to one which is not meant for all, we may be bearers to others of good tidings of love and salvation. Continuing thus to cultivate ourselves, we shall, as the years go on, realise a sense of perpetual enlargement of life. The surface upon which the Divine currents play will broaden and increase in sensitiveness. And ever as we progress shall we realise that our highest intentions, our holiest aspirations, are not of our own making, but are consciously registered messsages from the Infinite.

It may be, however, that we are not dowered with the higher sensitiveness necessary to receive and decipher these

* A sermon preached in Bootle Free Church on Sunday morning, April 28, 1901.

wireless messages direct from God. Then what shall we do? Let us listen to the declaration of those who have received such for our help and joy, and tell that which we have heard to others who need to know it.

On the banks of the Adriatic Sea live a number of poor fishermen; they put off in their boats and row away out of sight of the shore, and there they will remain all night through, intent on their fishing. When the evening sets in you may see the wives come down to the beach. Why are they there? Look they never so eagerly they cannot catch a sight of their husbands; the little fishing craft are far too distant. Ah! they know that perfectly well; but see! they are bending their faces towards the water; and, listen! they are singing together the first verse of their sweet evening hymn. They cease, and wait—wait patiently for a minute or two; and then across the waters steals the sound of singing; it is their husbands' voices taking up the strain, and continuing the second verse of the hymn! In some mysterious way the waters have the power of bearing sounds on their surface for very long distances, and these people, as their heart's longings have gone out to one another, have cultivated their faculty of hearing to the required intensity. So, after the response has come to them, these women have joy, and hasten to tell the children and old folk that the fathers live and love, and that all will meet in the morning!

If we may not go out into the ocean of truth and spiritual experience, and receive at first hand messages from the divine as the greater ones of humanity have done, we can imitate these women of the Adriatic. We can go with our longing souls to our rooms, or to our church; there we can kneel in prayer with our minds open to catch the faintest inspiration. Then, pausing, while we read or meditate, we may catch into our souls the voices of the great receivers of the past. We may comprehend the meaning of these words as they come to us over the surface of the centuries. "This is the message which we have received from Him and announce unto you, that God is Light, and though it be darkness with you, with Him is no darkness at all." Again we listen, and again the words come, faintly but distinctly, "This is the message which we have received from Him, God is Love, and ye are the children of love." Once more we listen, for we want to know what God would have us do, and once more comes the word, "This commandment, or message, have we received from Him, That ye love one another."

Then, as the significance of the repeated message from God to the fathers of our race sinks into our souls, a divine joy takes the place of our doubt and sorrow; a holy love overcomes our low, coarse thoughts, and a high purpose fills our lives. Then do we rise from listening and go forth to tell those about us who are still ignorant, doubting, and despairing—tell them the gladdening message that God is Light, that God is Love, and that the great duty of life is to love one another. Tell them of the message that inspires us—the message that, in the morning of the life beyond the night of death, we shall behold the faces of our dear ones, and be for ever with the Lord, no longer groping in the darkness, but rejoicing in the light.

LITERATURE.

THE METHOD OF EVOLUTION.*

THE author of this book is already well known as a competent student of Biology, and one who has the rare gift of clear, judicious, and condensed exposition. In his present work he presents to the educated lay-reader a review of the subject of Evolution as it stands to-day, at a time when our younger investigators are abandoning the methods of speculation and excessively theoretical discussion which have prevailed hitherto, and are searching for the laws which control "variation" in the world of life *to-day*, both in the special forms of the animal kingdom and in the mysterious "physical basis of life"—"protoplasm." The author has given an extremely judicious, impartial, and instructive review; he takes no side, but (as far as possible) lets the different theories throw light on one another. He distinguishes at the outset between the undoubted *fact* of organic evolution, and the explanation of its *method*—the causes which have brought it about; and then he reviews the chief contributions to this vexed problem, which have been suggested from Darwin to the present time. Very few names and references are given—it is only a comparison of *theories*, as such, and regarded as modifications or criticisms of Darwin's fundamental views. The explanation of Weismann's theories is very clear.

The result of the review is forcibly to suggest how little is really known as to the efficient causes of the Evolution of Species. Natural Selection must be regarded as a real operative cause; but even Weismann is driven to admit that it cannot account for all. The pressing problem of the present day is one which neither Darwin nor Weismann appear to have fully appreciated. In his concluding summary the author says (p. 402):—

The *nature and cause of variations*, the question whether they are wholly fortuitous, or whether they occur in lines determined by some more fundamental unknown force, whether they are adapted to their purpose before selection or whether adaptation comes only because of selection, whether there are yet unknown forces which determine the reappearance of similar variations in many individuals at once and for many generations—all these questions are still unanswered. Their answers are plainly to be found along the lines of the study of variation and protoplasm, if they are to be found at all. These two topics are, therefore, the ones which present-day naturalists are eagerly investigating. The study of variation is showing us how natural selection really acts in the world, it is disclosing the significance of discontinuous variations as well as minute variations, and is possibly disclosing the appearance of variations along determinate lines.

The book may be recommended to all who are interested in biological evolution but cannot follow the discussion in its various ramifications in scientific journals.

S. H. MELLONE.

* "The Method of Evolution: A Review of the present Attitude of Science towards the question of the Laws and Forces which have brought about the Origin of Species." By H. W. Conn. New York and London: G. P. Putnam's Sons. Price 7s. 6d.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

SOUTH WALES UNITARIAN ASSOCIATION.

ANNUAL MEETING AT LLANDYSSUL, JULY 23 AND 24.

THE history of religion in these parts has never been written. We have traces of early Druidism and Catholicism in some of the place-names in the neighbourhood; but no living representatives. Nonconformity, however, flourishes. Though it is not known that John Penry (1559-93), the morning star of the Reformation, extended his labours into this parish, there can be no doubt that his influence, like the ashes of Wyckliffe, spread far and wide. "It hath been my purpose," said the young man of thirty, "always to employ my small talent in my poor country of Wales, where I know that the poor people perish for want of knowledge; and this was the only cause of my coming out of that country where I was, and might have stayed privately all my life." At thirty-four his career is cut short by his enemies, and he is cruelly despatched, his wife and four children among the spectators. But the good cause, even though John Penry's body, like that of John Brown, lies mouldering in the grave, is still marching on! John Penry's mantle was picked up by Stephen Hughes (1620 ?-88), one of the 2,000, who was ejected from Meidrym. He did not confine his ministrations to one spot, and owing to the persecuting spirit of the age, he had to be very careful in his selection of a place of meeting. The old cave of Cwmhwplin, near by, is held sacred to this day, because of the shelter it afforded him and his fellow-worshippers in their time of need. For some time previous to 1698 meetings for worship were held under an immense oak tree at Pantgwyn; and about that time, or shortly after, the old chapel of Pant-y-creuddyn was built on the Gellifaharen Estate.

It was in 1721 the Rev. Jenkin Jones (1700 ?-42) entered Carmarthen College, and there probably he caught the infection of heresy, which he conveyed later on to his mother church, making it the storm-centre of that movement, that revolt from Calvinism, which spread over a large part of South Wales, causing many heart-searchings, and making the orthodox associations look to the safety of their fortifications and to pass resolutions. Dr. Thomas Rees gives the date of the "Great Arminian Controversy" as 1729; but Jenkin Jones had built Llwynrhydowen, the first church founded in Wales in the interest of Free Thought, in 1726. At the time of his death in 1742, Mr. Jones "had the satisfaction of seeing six or seven influential ministers and their congregations brought over to embrace and profess his sentiments."

The present Association, whose first meeting in the new century was held on the dates mentioned above, was first incorporated at Neath on Friday, Oct. 8, 1802. Its objects, as explained in the circular published in 1803, were to stem the tide of infidelity which was then spreading over the land, to maintain the cause of the Christian Religion, search its contents, defend its truths, and place its doctrines within reach of the public.

The Association, which has often been in a state of suspended animation, has done a good deal of useful work from time to time in publishing Unitarian literature. It was reorganised at Pontypridd in July, 1895, and since then it has been well in

evidence every year. This was the second annual meeting to be held at Llandyssul, the first having been in July, 1884, on the opening of the chapel. The congregation was established in 1868 by the Revs. W. Thomas and T. Thomas, though there had been preaching for twenty or thirty years previously. From the diary of the Rev. John Thomas we find services were held very regularly for some time after 1846.

At the annual meeting on July 23 and 24, the ministers present were the Revs. Thomas Thomas, J.P., Green Park; R. J. Jones, Aberdare; John Davies, Alltplaca; R. C. Jones, Lampeter; T. Lloyd Jones, Liverpool; W. James, B.A., J.P., Llandyssul; D. Evans, Cribin; T. Arthur Thomas, Llandyssul; Lewis Williams, Rhydygwin; Tyssul Davies, B.A., Cardiff; T. J. Jenkins, Gellionen; David Evans, Cwmbach; David Rees, Pentre-Rhondda; Gwilym Evans, B.A., Chesterfield. The Students: E. E. Jenkins and J. Islan Jones, B.A., Manchester College, Oxford; E. D. Jenkins, Simon Jones, B.A., and David Davies, Home Missionary College, Manchester; J. P. Kane, late of Presbyterian College, Carmarthen; J. Park Davies, University College, Aberystwyth. Outside Ministers: The Rev. Thos. James, M.A., Calvanistic Methodist; D. Jones, B.A., Curate of the Parish; E. D. Phillips, Baptist; J. E. Jones, Wesleyan.

The first service at seven on Tuesday evening was introduced by the Rev. David Evans, and the preachers were the Revs. D. Rees and T. Lloyd Jones.

The Committee for the election of officers and business of the Association met at 9 A.M., on Wednesday, in the Wesleyan Chapel, kindly lent for the occasion, the President, Mr. L. N. Williams in the chair. The balance-sheet of the Association, read by the Treasurer, showed the income of the current year, including Sunday-school section, to be about £61. The account of the *Ymofynydd*, which is now one of the assets of the Association, and has been conducted under its auspices for the last six months, was very creditable. A number of grants for the current year were made. The Sunday-school section was established on its own basis with its own Committee and officers—President, D. Evans, Cribin; Vice-President, W. J. Phillips, Nottage; Secretary, T. J. Jenkins, Gellionen; and Treasurer, Mr. David Davies, Gellionen-ganol. The officers of the Association were also elected for the year: President, W. James, Llandyssul; Vice-President, T. Lloyd Jones, Liverpool; Secretary and Treasurer the same as before.

The next quarterly meeting is to be at Cwmbach; the next annual meeting at Gellionen—preacher, the Rev. T. Arthur Thomas. A devotional service followed at 11 o'clock, conducted by the Rev. Lewis Williams, and the President gave an address on "Our Inheritance and our Responsibility."

A vote of thanks to the President for the address and his services during the year was cordially passed.

In the afternoon the devotional part was taken by the Rev. John Davies, and the Association sermon was delivered by the Rev. W. Tudor Jones, F.R.G.S., Swansea, his subject being "The Place of Reason and Emotion in Religion." Complete reports of both address and sermon, accompanied by portraits of President and preacher, and also of the Chapel at Llandyssul, will appear in the August number of the *Ymofynydd*.

The evening service, on Wednesday, was taken by the Rev. D. Rees, and the Revs. T. J. Jenkins and R. J. Jones preached.

Collections were made at all the services, and amounted to £10 13s. The meetings were largely attended by representatives of all our churches in Cardiganshire as well as of other denominations in the place. The singing was very good and effective, and bore testimony to the training produced by the annual musical festival. These meetings, which were successful from every point of view, give great encouragement to persevere in the good work. Notwithstanding other powerful attractions of the age, preaching as well as the associations of worship have a strong hold of the feelings of the Welsh people; and Welsh Unitarians must still cling to the sermon as the chief agency in the work of their testimony.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare.—The annual tea party and concert of the Old Meeting House were held on Monday last. Over 200 took tea, and at the concert in the evening several solos were given, and the children of the church performed a cantata, which seemed to take very well. Mr. Richard Bedlington occupied the chair.

Aberdare: Highland-place.—The anniversary meetings of this church took place on Sunday last. The Rev. J. H. Weatherall, B.A., of Carmarthen Presbyterian College, preached to fair congregations both morning and evening, the sermons being much appreciated. Special hymns and anthems were sung. On the previous Thursday the Sunday scholars had their annual outing, and a few days earlier the choir had their summer excursion to Weston-super-Mare.

Chelmsford.—The summer excursion of the congregation and school to Clacton-on-Sea was held on Wednesday.

Chowbent (Atherton).—The old chapel was reopened on Wednesday evening, July 24, after extensive alterations and improvements, due to the gift by Mr. Charles Eckersley, J.P., of a fine new organ. To secure sufficient space for his gift, Mr. Eckersley has also generously built an organ chamber running out from the gallery on the south side, and beneath it a new entrance with much-needed vestibules, of which the woodwork is of Dantzic oak, harmonising with the older portion of the building. Above the doorway is a sundial. The bricks are specially made so as to course with the old work, built at a time when these were much thinner than now. In the space between the pediment is placed a large panel of bricks specially made for carving, on which has been worked the inscription, "Chowbent Chapel: To the worship of Almighty God and to the glory of His Holy name." A mural brass plate has also been placed in the main vestibule, the inscription on which is as follows:—"In loving memory of Thomas Hoyle Hope. Born January 5th, 1834. Died November 7th, 1899. Member of this congregation, serving it with rare self-sacrifice. For many years its secretary and legal adviser. As a regular worshipper within this chapel, devoted to the religious faith for which it stands, he would undertake on its behalf, the humblest or the highest duty. Of the history of this congregation, as of the township generally, his knowledge was unrivalled. To interest the rising generation in that history was one of his chief joys. In the civic and social life of the district he gave himself for the public good with uncalculating devotion." The organ, which is a very fine instrument, is said to have cost over £1,000, while the structural alterations must have meant at least £2,000 more. The organ bears a brass plate with the following inscription:—"This organ and the vestibule to the chapel were the gifts of Charles Eckersley, Esq, J.P., in the year 1901. This inscription is here placed by the congregation in grateful recognition of its indebtedness to Mr. Eckersley and his family, whose ancestors have been associated with this religious society throughout its long history." At the opening of the organ, a recitation was given by Mr. R. H. Wilson, Mus. Bac., chorus director of the Hallé Concerts, and the choir also rendered some choral music. At the conclusion of the service a brief meeting was held in the school, under the presidency of the Rev. J. J. Wright, who expressed the gratitude of the congregation for what had been done by Mr. Eckersley, and the members of his family, and by the brothers Harrison to improve and beautify the chapel. He then presented to Mr. Eckersley a settle made from some of the old oak taken from the chapel, in token of their appreciation of what he had done. The settle, towards which practically every member of the congregation and school had subscribed, is beautifully carved, and in addition to an inscription, bears the motto, "Write me as one who loves his fellowmen." Mr. Eckersley gratefully acknowledged the gift, which he said would recall to Mrs. Eckersley and himself memories which were very dear to them. The reopening services were continued on Sunday, July 28, and on Wednesday, July 31, a further organ recital was given by Mr. John Harrison, of London a son of the Rev. Dr. Harrison, a former minister of the chapel.

Cirencester.—On Sunday last the anniversary sermons were preached by the Rev. J. Worsley Austin, M.A., who is on a visit to his father. Good congregations assembled, special anthems were sung, and the services were altogether successful.

Colwyn Bay: North Wales.—The first of the series of Sunday morning services, arranged to be held in the Pavilion, Victoria Pier, took place last Sunday, when the Rev. E. W. Lummis, M.A., of Warrington, preached to a congregation of sixty-five persons. Some difficulty has been experienced in obtaining local assistance, and there is need still for singers and a player.

Evesham.—A Gardan Fête and Sale of Work was, by kind permission of Mrs. Geoffrey New, held at Greenhill Park on Wednesday, July 24, in aid of the Oat-street Chapel Improvements Fund, and to clear off a debt of £19 on the Incidental Expenses Fund. Prizes were offered in Ping-pong, Golf-Croquet, and Clock Golf Tournaments for ladies and gentlemen; and a comedietta, *Chalk and Cheese*, was three times performed by Mr. and Mrs. Arthur Cliff and Miss Martin. In the evening the gardens were illuminated, and there was dancing on the lawn, a string band having been engaged for the afternoon and evening. Unfortunately the morning and part of the afternoon were very wet, which seriously interfered with the success of the fête, but in spite of this £36 were taken, and the expenses are not expected to exceed £8.

Gloucester.—At the distribution of prizes on July 26, at the Crypt Grammar School (from which John Biddle was dismissed for his Unitarian opinions in 1645), the speakers included the Bishop of Gloucester, Dr. Ellicot; the Rural Dean, Canon Scobell; and the Unitarian minister, the Rev. Walter Lloyd.

Leicester: Great Meeting.—The Choir and Social Union excursion to Oxford on July 18 was enjoyed by forty-nine members. Lunch and tea were provided at Manchester College; Magdalen, Christ Church, and Merton were visited in the morning, and some of the time was delightfully spent in other College gardens and on the river. Miss Laura Float, a teacher in the Sunday-school, has just passed the London Matriculation in the first-class, and is going to Stockwell College for two years' training as a Board School teacher.

London: Stratford (Presentation).—A social meeting of the congregation was held on Monday, July 29, to bid farewell to the late secretary of the church, Mr. W. J. Hawkins, and Mrs. Hawkins who have lately removed to the south of London. The Rev. T. E. M. Edwards and others spoke of the excellent work done by Mr. and Mrs. Hawkins during a membership of twenty-two years, for thirteen of which Mr. Hawkins had been secretary. Mr. Warne (who, notwithstanding his advanced age, had made a special effort to be present), on behalf of the congregation, presented them with a barometer as a small token of remembrance and appreciation of their services. Mr. Hawkins, in replying, thanked the congregation for their appreciation of his efforts. He still felt that Stratford was his home, and trusted that the work would go on and prosper. Mr. Noel referred to the losses sustained by the removal of families from the neighbourhood and spoke of the importance of young members coming forward to fill up the vacant places. There were a good many young people connected with the church, and, if they were in earnest, there should be no need to fear for the future of the congregation.

Strangeways.—A picnic was held on Wednesday, July 17, in connection with the Ladies' Congregational Society, when a small party of members, accompanied by the minister visited the new

Holiday Home premises at Great Hucklow. The day was all that could be desired, and the journey by train to Hope, and the waggonette drive thence to Hucklow, among the Derbyshire hills and dales, were greatly enjoyed. Tea was served in the Day-room, and after a look round at the new premises, the chapel, &c., a return was made to Manchester. *via* Bradwell and Hope. On Saturday, July 24, the members of the choir and a few friends, to the number of twenty, held the annual picnic, to Southport, where, favoured with delightful weather, they lunched and had tea, boated and visited the parks, and otherwise enjoyed themselves, on the invitation of the Chairman of the Church Committee, whose liberality was much appreciated.

Taunton.—The annual Flower Show in connection with the Sunday-school was held on Thursday week, in the Memorial Schools, when the prizes were distributed by the Rev. G. V. Crook, the newly-appointed minister. In the course of the afternoon and evening entertainments were also given, and a successful rummage sale was held. The exhibits at the show were unusually good.

Trowbridge.—Sunday was the day of the school anniversary at Conigre Chapel. The chapel was beautifully decked with flowers. Sermons were preached by the Rev. J. Wain to large congregations. The collections, which were slightly in advance of last year, included a bag of 120 farthings collected by three of the little scholars.

Whitchurch.—Sunday-school anniversary services were held July 21, the preacher at the three services being the Rev. W. F. Turland. There were very good congregations, and the offertory was very satisfactory. The school treat was held July 30, on the kind invitation of Mr. and Mrs. Gresty.

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THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

BIRTHS.

GEORGE—On the 24th July, at 280, Worsley-road Swinton, the wife of the Rev. W. E. George, of a son.

MARTINEAU—On the 24th July, at Northwood, Rydal-road, Streatham, the wife of Sydney Martineau, of a son.

MARRIAGES.

CROSSKEY—BALCHIN—On Saturday, July 27, at the Parish Church, Keymer, Sussex, by the Rev. Mr. Shand, Sydney John Crosskey, second son of A. W. Crosskey, Wellingham, Ringmer, Lewes, to Edith Balchin, third daughter of Mrs. Balchin, Keymer, Sussex.

DEATHS.

KENRICK—On the 27th July, at the Rope Walk, Nottingham, George Kenrick, aged 68.

WICKSTEED—On the 27th July, at his residence, 28, Oliver-grove, South Norwood, Thomas Frederick Wicksteed, eldest son of the late Frederick Wicksteed, of Adelaide, South Australia, in his fifty-fourth year.

OUR CALENDAR.

SUNDAY, August 4.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. E. WILKES SMITH.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boy's Own Brigade, and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. WALTER LLOYD.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate. Closed for Renovation.

Forest-gate, corner of Dunbar-roa Upton-lane, 11 A.M. and 6.30 P.M.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M. Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. PRIESTLEY PRIME.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.

Little Portland-street Chapel. Closed.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. H. V. MILLS.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. A. B. MIDLANE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. W. H. BURGESS, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. E. P. BARROW, M.A.

LIVERPOOL, Ancient Chapel of Toxteth. Closed.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A. Evening, "The Destiny of Man."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. E. I. FRIPP, B.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M.; Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M.; Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

RAMSEY, I.O.M.—Sunday Morning Services in QUAYLE'S HALL, ALBERT-STREET, Aug. 4 and 11. Preacher, Rev. A. H. DOLPHIN.

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Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Empress Frederick, the eldest child of our late Queen, and mother of the German Emperor, passed peacefully away on Monday evening at Friedrichshof, her castle among the wooded hills of the Taunus, not far from Homburg. For many months she had been suffering from cancer, and bravely faced the inevitable end. "The late Empress Frederick," said Mr. Balfour, in moving an address of condolence to the King, "was born an Englishwoman; she was by adoption a German; and all through her life she strove to promote to the best of her ability, with all the advantages which her high station gave her, that mutual comprehension, that sympathy between these two great nations, on which so much, in my opinion at all events, of the future of civilisation depends." And Sir H. Campbell-Bannerman, in seconding the address, added the following tribute :—

The Empress Frederick, although she was seldom in this country and among us after her marriage—and what a vista of years that recollection carries us through!—yet never lost the place which as Princess Royal in her earlier years she won in the nation's heart. And besides this, there was a universal and profound respect for her character. Her Majesty's great mental gifts, the many accomplishments with which she adorned her life, her well-known enthusiasm in the cause of intellectual and civil freedom, her devotion to the great man who was her husband, and the fact, as the right hon. gentleman has said, that while she fully discharged all her duties in the exalted position which she occupied in Germany, she yet remained true to the land of her birth—these things have made our people proud of the Empress Frederick, and glad always to think of her as a British Princess. We deplore the loss to her country, and to the highest tendencies and aspirations of the age, which her death involves; and knowing as we do how close are the ties which bind the members of the Royal family together, we find it not only a duty but a duty which carries our hearts with it, to offer to them, and especially to His Majesty the King, a tribute of our sincere sympathy.

The King was united to his sister by the strongest ties of affection, and both for him and for the Emperor of Germany our people must join in the sympathy which the House of Commons has so worthily expressed.

THE Rev. S. M. Crothers, D.D., of whose presence at the International Council meetings in Whit-week we shall long have delightful memories, is to sail to-day (Saturday) from Liverpool by the Leyland s.s. *Winifredian* for Boston. Dr. and Mrs. Crothers have spent the rest of their vacation on the Continent, and there has been no opportunity either in London or Liverpool for such a farewell as many friends in this country would gladly have given them. We must, therefore, be content merely to send after them our *Bon Voyage!* and *Auf Wiedersehen!* as a good international farewell message. The Rev. C. W. Wendté, the other American representative at the International Council, and its enthusiastic secretary, has, we believe, already returned home direct from the Continent, or we should have the same farewell for him also. Mr. Wendté, who when he came over was minister of the church at Newton Centre, Mass., has since accepted the important post of Secretary to the Benevolent Fraternity of Churches in Boston, with special charge of the Parker Memorial Church. This is work which will give full scope to Mr. Wendté's great organising ability, his devoted energy and enthusiasm for social reform, and we wish him God-speed in his new undertaking.

THE Committee of the British and Foreign Unitarian Association have made arrangements for the delivery of a course of four lectures on "The Gospels in the Nineteenth Century," by the Rev. J. Estlin Carpenter, M.A., at the University cities of Aberdeen, Edinburgh, and Glasgow during the month of November. The same course of lectures will be delivered at Newcastle-on-Tyne. Mr. Carpenter will also preach at Dundee as well as in the other Scotch towns. There have been several applications for lectures by Mr. Carpenter which the Committee are unable to arrange for at present, though they hope further courses at various centres may take place next year.

THE Rev. W. Hanson Pulsford, minister of the First Unitarian Society of Chicago, who recently succeeded the Rev. W. W. Fenn, will visit England this month, and he hopes to remain several weeks. He is a son of the well-known Dr. John Pulsford, Congregational minister. He will be prepared to take Sunday duty if opportunity offers. His address will be Helensburgh, Scotland. He expects to be in London for a short time, when letters addressed to Essex Hall will reach him. Mr. Pulsford has already attained eminence in America as an able and thoughtful preacher.

IN the May number of the *British Friend* we read with great regret and sympathy an announcement that Mr. William Edward Turner, formerly of Liverpool and now of Colwyn Bay, who for some years has edited that valuable monthly paper, was obliged by the failure of his sight, caused four years ago by severe iritis, to relinquish the office in which he had rendered such warmly appreciated service. For some weeks after his illness Mr. Turner was quite blind, and he now finds the remaining defect in his vision too serious a hindrance to the proper discharge both of correspondence and of editorial work. In this privation Mr. Turner has the deepest sympathy of many friends, while they are thankful to know that nothing has happened to impair that inward vision which has made him so true and helpful a minister of the Spirit.

THE *British Friend* for July was the last number to be edited by Mr. Turner, and this month he is succeeded by Mr. Edward Grubb, M.A., who for some time past has been rendering efficient service to the paper. The address of the new editor is Devonshire Chambers, Bishopsgate Without, London, E.C. In entering upon his office Mr. Grubb offers to his readers the following statement as to the spirit in which he will endeavour to maintain the high tradition established by the *British Friend* :—

To receive and deliver the message of early Quakerism; to carry to the present generation the gospel of a living Christ; to face with resolute courage the facts of life, and hold up to a distracted age, torn with conflicting passions and "hastening confusedly to unknown ends," the calm sure beacon of the Divine purpose revealed in the person and teaching of Jesus; to learn and teach the inward power of His cross; to bear witness to the reality and directness of Divine communion, the certainty of the Father's guidance of His willing and waiting children; such are among the aspirations with which he enters upon a task that can only be performed with a higher than human help.

That our Christianity may be *conservative*, as holding fast to all that is deep and true in the faith of those who have gone

before us; *evangelical*, as being a real gospel for the sins and sorrows of men and women to-day, both as individuals and in their social and national relations; *catholic*, as recognising the many-sidedness of truth and the multifarious character of human needs—these are the thoughts we would hold before us, and for faithful adherence to which we would bespeak the earnest prayers of all who have at heart the cause of spiritual religion.

We noted a fortnight ago an article by the Rev. L. P. Jacks in the July *Seed Sower* criticising Dr. Warschauer's plea for Christianity as "The Religion of the Incarnation." In this month's *Seed Sower* there is a reply from Dr. Warschauer, but it does not seem to us that the last word has yet been said. One concluding remark of Dr. Warschauer's, however, we feel bound at once to challenge. We must, he says, make up our minds where we stand in this matter.

We must in candour cease pointing to Martineau as our chief representative if, as a matter of fact, we have abandoned his views on Christ. It may be hard to surrender the great name of Martineau, but if his views on a topic of such surpassing importance are no longer ours, then I do not see what other choice we have but to repudiate him frankly as our authoritative teacher.

Since when has Martineau been constituted our "authoritative teacher"? It is a description which he himself would have heard with the utmost repugnance, and would have indignantly refused. Our representative Teacher indeed he is, and one of the chief of his lessons is that we must take Truth alone for our authority, and not authority for truth. And we do not think that anything would grieve him more, in the breadth of his Catholicity, which cared above all for the spirit of the Christian life, than to find any passages of his teaching concerning Christ set up as a kind of doctrinal test, to separate between those who may and those who may not be reckoned as followers of his. For our own part we should say that Dr. Martineau's two sermons on "Christ the Divine Word," and Mr. Thom's sermons, both in "Christ the Revealer" and in the "Laws of Life," seem to require more careful study and more thorough exposition than they have yet received, in the light of their whole teaching as to the spiritual nature of man and the meaning of Divine revelation. To such study we should say that one fact would become quite clear: that the mediation of Christ is not as a substitute for the spiritual incapacity of man, but for the perfecting of his vision and the fuller nurture of his strength, who is already a child of God, in direct spiritual communion with the Father.

Will any reader of this note, who is familiar with the writings of Dr. Martineau, be good enough to tell us where the following passage occurs?—"The mere lapse of years is not life. To pace round the mill of habit and turn the wheel of wealth, to make reason our slave and thought our book-keeper, . . . Knowledge, truth, love, beauty, goodness, faith can alone give vitality to the mechanism of existence."

The greater the demand the greater the spiritual supply awaiting you. In the Divine economy the two are always in equilibrium.—*Anon.*

A MINISTRY OF FLOWERS.

The Children's Flower Fund, of which Lady Reay is the President, and Miss Mary S. Beard the hon. secretary, continues its quiet work of sending boxes of flowers to elementary schools in London. Such gifts are warmly appreciated by the children and their teachers, and it is pleasant to hear that the work is steadily, if slowly, increasing. Last year about 644 boxes were sent, as against 583 in 1899, and the number of schools or departments supplied was 67, as against 60. Several country schools have again helped in the flower-sending. To schools in dismal neighbourhoods it is difficult to realise how much good is done, and how much happiness brought to the children by such gifts. Last year's report quotes one message from the head mistress of an infants' school:—

They (the flowers) have made our hall look so bright and gay; the children thought the roses and pansies too lovely for the glass jars that we usually use, and one of them borrowed a glass dish from his mother in which we arranged them. I would like specially to thank you for the hardy root ferns. They are planted, and the children will keep them watered and watch their growth.

There is scope for such work as this in all large towns, and anyone who knows a school where flowers would be welcome could begin to do it, on his or her own account, even where there is not, as in London, the helpful agency of such a society as the "Flower Fund." For the sake of further suggestion in this direction, we are glad to print here the following "Directions to Packers," issued by the London Society:—

The boxes should be sent to the schools regularly at least once a fortnight, omitting the school holidays, which last from April 4 to April 15, and from July 24 to Aug. 26. They should be posted so as to arrive not later in the week than Thursday morning. Monday, Tuesday, and Wednesday are generally the best days for the schools.

Tin boxes should be used whenever possible. Biscuit tins—7 lb to 21b., according to the nature of the flowers—make the best packing-cases, but for hardy flowers wooden, and even strong cardboard boxes will serve. When it is desired that the box should be returned, a stamped and addressed label should be enclosed. The use of baskets is not recommended. A little damp moss round the stalks helps to keep the flowers fresh.

The object of the fund is to show the children wild flowers, but when these cannot be obtained garden flowers may be substituted. Leaves and flowers of trees, and, in the autumn, berries and nuts, are most acceptable to the schools. Each box should contain as many specimens as possible of one sort of flower, so that when the contents are distributed among the children each one may receive the same. When several species are included in one box, or anything uncommon sent, the teachers are glad to have the names enclosed. In packing it should be remembered that it is hardly possible to fill the boxes too full. It very rarely hurts flowers to be packed tight, but to be shaken about in the box is fatal to them. If there is time they should be put in water for a short time before packing. Small flowers (primroses, violets, &c.) should be tied in bunches.

It is particularly requested that senders of flowers will keep a careful account of the number of boxes sent, and of the postage and all other expenses, and will send it at the end of the summer, or from time to time during the summer if more convenient, to Miss M. S. Beard, 20, Christ Church-road, Hampstead, N.W., who will send a remittance for the amount.

It will be seen from the first of these directions that the good work will begin again after August 26, and there is ample room for fresh volunteers who will undertake to collect and send off boxes of flowers to the schools.

There is also need of some new subscribers to secure the full continuance and extension of the work. Last year the working expenses showed an adverse balance of £1 2s. 5½d., the cost of postage of flowers having been £9 8s. 9½d., and other expenses £2 15s. 3½d. Subscriptions and offers of help may be sent to Miss Beard, at the same address, and she will be glad to answer any inquiries as to the work.

The work of the Children's Sand Garden in Manchester is now affiliated with that of the Collyhurst Recreation Rooms, and since the beginning of May has again been furnishing abundant interest and happiness and wholesome occupation to large numbers of children in that poor neighbourhood. The report of 1900 tells of a very successful season. The Sand Garden was open for six months, from May 2 to Oct. 31, every Monday, Wednesday, and Friday, and the report gives the following account of the season:—

There were only eleven wet days, and on these occasions the children played in the Recreation Rooms. During the holiday-time very many children were turned away, as the Committee feel that they must still keep to the rule of not admitting more than 100 at once, unless they are able to secure more helpers. The children had a very good time, and every one noticed the improvement in their appearance and general behaviour, and it was particularly encouraging to find how much they are learning to help each other to observe the rules.

The gift of bulbs was again much appreciated. The children planted them, and their growth is watched with interest by their neighbours. On the opening day bunches of wild flowers were distributed to all the children. Now and again, through the summer, people have sent or brought flowers for distribution, and the Committee would like it to be known how delighted the children are with them, and that anyone wishing to send flowers may direct them to Miss Wolstenholme, Collyhurst Recreation Rooms, Willert-street, Rochdale-road, Manchester.

The accounts for 1900 show an expense of £7 19s. 2d. for sand and its transfer to the Garden, £12 9s. for superintendence, £3 8s. 3d. for toys, the total expense being £27 13s. 0½d. The year closed with a balance of £14 11s. 7½d. in hand, and as the ground has been for some time in a very rough condition, the Committee, seeing that the Sand Garden is now firmly established, have felt justified in having it gravelled. For the present year they have therefore incurred an expense of £24 for re-gravelling and the supply of sand. The Committee appeal both for subscriptions and for personal help. The hon. secretary and treasurer of the Sand Garden is Mrs. P. A. Herford, 27, Heaton-road, Withington, Manchester. In many of the town gardens of the well-to-do we know that loads of sand are brought in, that the children may have the delight of digging not only at the sea-side but at home. We should be glad to hear of the example of this Manchester "Sand Garden" for the poor had been followed in any other large town in this country.

THE CONTRIBUTION OF FRANCE TO RELIGIOUS PROGRESS.

BY THE REV. ERNEST FONTANES, OF PARIS.*

THE great principle of *Non-subscription* which, as I take it, forms the bond of union of this Assembly, has been maintained in France by those who are known as the Religious Liberals. It would scarcely be correct to classify them under the term "Unitarian," inasmuch as the opposition to the dogma of the Trinity was not the origin of their resistance to the system that imposed subscription to Articles of Faith, and Protestants who had not examined into the traditional dogmas for themselves, yet recognised that any compulsory subscription to a creed would jeopardise at once the sincerity of Faith and the normal development of Christian thought. It has not been without much effort and painful struggle that this principle has spread in our Reformed Churches, nor has it as yet won over the majority. Edgar Quinet, in his admirable book on "The Revolution," made it a subject of reproach to the Protestants, at the beginning of the nineteenth century, that they had ceased to keep alive the propagandist ardour of the Huguenots, and had been content to pass their religious life free from all molestation. The English Revivalists also, who made their appearance on the Continent shortly after the Peace of 1815, attacked this lukewarmness with a harshness which not infrequently injured the success of their cause. They imported a zeal without knowledge, they displayed a fastidious and inquisitorial asceticism, they introduced a worship of the letter which gave the right to any lay brother, however ill-educated, to assume the bearing and the fulminations of a pontiff. They aspired to restore the Church to the rigid conformity of the seventeenth century rather than to the heroic enthusiasm of the sixteenth century, and by their unwarranted questions as to the state of each individual's soul, and by their self-complaisant assumptions of bringing themselves amongst the elect and the saved, they wounded the susceptibilities of a people sensitive to ridicule, and naturally hostile to affectation and to exaggerations repugnant to good sense. It would, of course, be unfair to deny that these preachings created in certain quarters a genuine movement of religious life. But if Matthew Arnold is right in supposing that the Puritan movement in England was not indispensable for the revival of the religious life and for the establishment of Freedom, we may well wonder whether in our own country there could not have been a spiritual Revival without this extraneous intervention. Just as in England, where the brilliant critic drew attention to many symptoms and manifestations full of promise, we too are able to quote amongst other things this utterance of a martyr for political liberty, the famous Pastor Rabeard St. Etienne, who presided over the National Assembly. "It is about time," he said, "to urge upon theologians of all sects the wisdom of simplifying their creeds and of leading us back to the Christianity of Jesus Christ."

Under the pretext of raising the banner of the Reformation, in the doctrine of Justification by Faith, and of combatting the doctrine of Salvation by Works, the Church began to preach salvation through Orthodoxy, and was too carelessly preoccupied in denouncing heresy to perceive that to claim to be saved by fidelity to the letter of a doctrine was just as much to have recourse to a barren *opus operatum*, as was the case of Catholicism in its claim on behalf of works.

Vincent, the Apostle of Liberalism.

There arose a preacher at Nîmes, in the Metropolis, that is to say, of French Protestantism, who inveighed powerfully against this Intellectualism. This was Samuel Vincent, who constituted Nîmes the capital of the great idea of Liberalism in Religion. He did not belong to that class of Frenchmen who, dazzled by the splendour of the seventeenth century, live, as some foreign critics not long since reproachfully observed, "behind a veritable Chinese wall" of exclusiveness, to the neglect of other literatures. He was master of all the European languages, and was in close touch with all the theological writings of the time. He was known familiarly as the French Schleiermacher. He had in fact studied the works of this theologian-poet, and he had taken the initiative, at a time by no means favourable to literary activity, in establishing various periodical publications, such as the "*Religious Miscellanies*" and "*Religion and Christianity*," with a view to liberating his colleagues and co-religionists from an ignorance which had only been pardonable in the era of persecutions and during the wanderings in the Wilderness. In his principal work "On Protestantism,"* and in his "Meditations,"† he laid down that distinction between religion and theology which is nowadays accepted by everyone, and which is placed as the true foundation of all serious religious endeavours. Himself genuinely liberal, he was concerned for the liberty of others, and he undertook the defence of the Methodists in spite of the disturbing element they were introducing into the churches, as he undertook the defence of the Catholic priests, who, true to the rules of their Church, refused to perform the burial service in the case of Catholics who had died without receiving extreme unction. Broad-minded and conversant with the history of the organisation of the Reformed Church, he had no hesitation in declaring for the separation of Church and State, with the avowed object of securing to the Church the responsibility of its own government, and a flexibility necessary for its adaptation to the changing conditions under which it would have to exert its influence. As early as 1829 he foretold the fall of the temporal power. Accusations overt or thinly disguised under pious phrases left him unshaken. He withstood resolutely the mania for multiplying regulations, for manufacturing shibboleths, and for sifting the Church, maintaining that some questions must be left open, that attempts at explaining everything must be renounced, and that the Church should strive solely to fortify men's consciences and deepen and train their wills. He boldly declared that a little anarchy would do the Church no great harm, for the French Protestants stood in need of being raised to the general level of European religious culture, and might not unprofitably investigate, compare and modify old and new positions. He proclaimed that Protestantism was *the religion of modern times*, and he gave a definition of it which has come to be the watchword or banner of the Liberals. "*Protestantism*," he said, "*is in its essence, the Gospel, and in its form, Freedom.*"

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Another Witness.

One of his disciples, his young colleague, *Ferdinand Fontanès*, entrusted with the religious training of the young people in the Church at Nîmes, had an opportunity given him of bearing striking testimony to the non-subscribing principle. Two vacancies to Theological Professorships were announced at Montauban in 1824 as open to competition. Though the examiners candidly acknowledged the manifest superiority of Vincent's disciple, they yielded to the unfriendly representations of the candidate's colleagues, and by way of forestalling the reproaches of the more ardent amongst the orthodox, confronted him with a test, and added that unless he set his hand to this declaration of Faith, they could not give their support to his candidature. Although the terms of this improvised Test did not as a matter of fact run counter to his own doctrinal position, Ferdinand Fontanès, considering that he was applying for a Chair of Theological Science, declined to trammel the freedom of his studies and the teachings of experience. So quickly excited were orthodox prejudices in those days, that the translation of Neander's "Apostolic Age" by this uncompromising advocate of the non-subscribing principle was actually denounced some years later as imperilling the Faith of the Church.

A Period of Uncertainty.

Under the reign of Louis Philippe the National Church came largely under the influence of the middle classes, and was dominated by the Orleanist spirit. Its activity was spent in ecclesiastical wrangles in which the freedom from the yoke of creeds was at stake.

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After the thunderbolt of the Revolution of 1848 the Protestants experienced the need of conferring with each other as to their future and the interests of their churches. The Consistories profited by the liberty of Association which had just recently been proclaimed, to elect delegates to a non-official Assembly which met *propria motu* at Paris in September, 1848. No sooner had it opened than a great debate took place on the system of imposing subscription to Articles of Faith. Everyone felt who breathed this fresh air of liberty which had succeeded to the stifling atmosphere of the late Monarchy with its privileged electorate (*la monarchie censitaire*) that the Rochelle *Confession of Faith* had fallen into desuetude, and that it would be vain to attempt to reinstate it as a law of the Church. But now the advocates of the system of Confessions of Faith pleaded

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* The substance of an Address given (in French) to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Thursday afternoon, May 30. The length of M. Fontanès' paper has obliged us to make some omissions, as indicated in the text. The paper will appear in full in the forthcoming volume of the Proceedings of the International Council.

* 2nd edition, published in 1859, with a preface by Provost Paradol.

† 2nd edition with a preface by Ath. Coquerel, the younger.

powerfully with the delegates to set about creating at once a new Confession of Faith. A few impatient Liberals had solemnly moved to repeal the Rochelle Confession of Faith. But this vigorous and straightforward act did not fit in with the mood of the Assembly. The majority rejected the proposal, and contented themselves with addressing a kind of religious Charge to the congregations. The *non-subscribing principle* had not, it is true, achieved a complete success, but it had not been defeated. In the Consistories, where a Liberal spirit reigned, the *status quo* was preserved, and young candidates for the Ministry might now be ordained without being called upon to subscribe to any dogmatic formulary.

The Synod of 1872.

This partial victory of Nonconformist Liberalism was doomed, however, after the "terrible year," to be succeeded by a crushing defeat, which no longer enabled the Reformed Churches, in alliance with the Catholic Church, to represent the principle of Religious Freedom. M. Thiers had, in a weak moment, granted his old rival, M. Guizot, an opportunity of calling together an official synod with a view to re-establishing peace within the Churches. "M. Guizot's influence," said a leader of thought recently, "has been calamitous to Protestantism." The statesman in him had silenced the historian of civilisation. He it was who, whilst in power, was responsible for the dictum that "in foreign affairs France and Catholicism are synonymous terms." He, therefore, urged all the Churches to share in the trials of the Papacy, whose temporal sovereignty, he declared, was indispensable to the proper functioning of the Catholic Church. In order to oppose the rationalistic spirit which he saw was destroying the old conceptions of the supernatural, he advocated a coalition of all the Christian societies.

A New Confession of Faith.

The majority of this synod of 1872, recognising that the Rochelle Confession of Faith had no longer the character or power of an authoritative law, busied themselves in creating a new profession of faith to be based on the "*Apostles' Creed.*" What a curious retrograde procedure in ecclesiastical politics! During the ecclesiastical struggles of the middle of the century the orthodox party had spoken with supreme disdain of this document which the Liberals had opposed to the dogmas that had become mere unintelligible shibboleths to simple folk, though highly effective instruments for purposes of proscription and excommunication. But, of course, the avowed object of this manœuvre was to embarrass certain ministers who had damaged themselves by their outspokenness, and thus either to silence them or eject them quietly out of the Church. The new Confession of Faith was carried by a small majority, and declared to be the basis of the Church. But though the orthodox party have succeeded in procuring from the Government of May 26 its authority to make this document the subject of compulsory teaching in the Church, they have failed, in spite of all the prejudice aroused by them against the Liberals, to make this Declaration of Faith the Charter of the Reformed Churches, and failed in particular to make it compulsory at ordinations.

This decision of the Synod of 1872 was the inevitable sequel to a movement of alarm and reaction caused by the *Strasbourg Review*. This Review, founded by Ed. Scherer and Colani, had subjected to a fearless criticism all the traditional doctrines, and had applied to the study of Theology the historical and experimental method.

The True Bond of Union.

Whatever one may say about this offensive retrograde step to the principle of subscription to articles of faith, the fact remains that the attempt of the Synod of 1872 to establish a protective barrier against heresy has signally failed. And though orthodoxy may impose its curtailed creed on a quite unofficial conference of ministers, it cannot prevent the annual roll-call of the *Nonconformist* clergy. The more serious the times are becoming, the more that social problems appeal to the attention of Christian people, the more untrammelled and scientific the labours of theologians become, the more self-evident does it appear that the bond of union of a religious society ought no longer to be sought in giving intellectual adhesion to a doctrine, which one is to repeat as a devotee tells his beads; but must be sought in a common spiritual feeling, in a moral disposition, in a living and active will.

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A profound thinker, Secretan, who represents the philosophical element in the school of Vinet, has given expression to his experiences and his hopes about this question on which the future of the Christian churches so largely depends, in these words:—"To found the Church on a profession of Faith, is to stunt it by crippling its members. It is to doom it to endless internal conflicts."

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From Catholicism to Negation.

The ecclesiastical quarrel noised abroad amongst the general public served admirably to deepen the prejudice against the body of the Protestant Church amongst the Catholics by birth who survived the ruin of their beliefs. A respectable instinct withholds them from joining a society where they fear to find neither peace of soul nor independence of thought. The ceremonies of Catholic worship leave in general a favourable impression on the faithful, particularly when the celebrant speaks the language of the world and lays no stress on superannuated dogmas. And when the religious need is not sufficiently pronounced, it cannot sustain an effort strong enough to change the religious designation of a family. A kind of point of honour, of filial piety, stands in the way of such a change, and many a middle-class freethinker continues his attachment to a church whose faith he has rejected, and considers a participation in the traditional ritual as the respect due to custom and to the good form of society. As for the working classes in the towns, *the priest conceals God from them*; and once they become disabused as to the efficiency of the magic means of their salvation, they reject *en bloc* every kind of religion, and one sees even Protestants confusing their pastors and their church with the priest and the Roman Catholic Church, being under the impression that a good Republican cannot also be a religious man, for God, they say, is the Master they must get rid of, if they are to be free men. Victims of an education which the systems of authority in matters of faith have imposed upon them, devoid of any critical spirit, they are unable to make the simplest distinctions, and apply to these problems of the moral life the dictum of the gambler, "All or nothing"—"a good Catholic and submissive, or a revolted Catholic and atheistic." Accordingly, we have heard attentive observers of the fluctuations and monotonous reactions of religious evolution maintain that, if ever this tunic of Nessus which is strangling the conscience of this country is to be torn off, it would require the intervention of a kind of glacial period, in which all the prevailing forms of religious life should be submerged and extinguished, so as to leave the human soul free to breathe out into the void its disconsolate prayer, and return like a child to the Heavenly Father whom it has so long misunderstood and forsaken.

Signs of a Better Hope.

All the same, there have been now for some time noticeable symptoms of a better future. In certain provinces where the Reformation had established churches which persecution alone had uprooted, there have appeared by an atavism of a good kind serious movements towards Protestantism which a zealous pastor, M. Robert, is directing with success. In Lyons, the second town of France, a spirited young pastor, M. Fulliquet, maintained with triumphant eloquence before a working-class audience that the thesis of his opponent, a sometime Catholic ecclesiastic, was by no means sound, and that the alleged *crimes of God* were nothing but the aberrations of a darkened mind and a confused moral sense.

The Leaven of Social Reform.

The increasing attention given to social questions has produced amongst the younger orthodox clergy an expansion of view which neither past ecclesiastical conflicts nor critical efforts succeeded in achieving. Just as missionaries whom contact with non-civilised races have convinced of the necessity of stripping the Gospel of its dry dogmatic husk, discovering its powerlessness to feed the spiritual life, so those who are desirous of reaching the people, the multitudes who wander like sheep having no shepherd, and to whom a stone has too long been offered instead of bread, have been led inevitably to relegate to the museum of antiquities many formulas and practices once serviceable enough as weapons of war, and to concentrate their efforts and their propaganda upon the inner moral natures of men, upon the sense of sin, upon the trust in the eternal love, and upon helpfulness to mankind, things which are the very soul of the Gospel of the Son of Man. A Christianity simplified and concentrated upon principles of which Christ himself was the Apostle and the Incarnation will alone succeed in drawing and retaining the multitudes, and in substituting for the old quarrels and schisms the methods of peace and a unity based on liberty. Then, again, the number of lapsed clergy goes on increasing, and the motives for these lapses are highly praiseworthy. There is a ferment amongst the clergy that augurs well for the future: men's minds are awaking, their consciences are asserting their authority, there is a craving for more

light, a desire for less superstition and pious materialism, for a deeper moral and spiritual life and a genuine sincerity.

We cannot report any conversion of the intellectual classes to Protestantism, nor even to Theism, but it is quite evident that the positivist systems with their exclusively determinist philosophy have lost their prestige and their audacity; and under the débris of these systems, strewn on the ground like oaks felled by the woodman's axe, a better soil is being prepared to quicken the roots of the spiritual life. Anthropology disentangled itself gradually from the despotism of anatomy and physiology, and the bungling pseudo-scientist has carried in his very method the condemnation of that pseudo-sociology which made a fetish of the cephalic index.

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The better cultivated the ground becomes, the more abundant will the harvest be, the more the human soul is opened out and enriched, the more spiritual will it become, and the closer will it cling to that Supreme Reality, that Moral Perfection from which it took its birth.

How Secure Progress for the Latin Race?

In drawing to a conclusion, let me mention what I believe to be the conditions of a religious propaganda amongst our population of the Latin race. I am persuaded, first of all, that we ought to avoid the temptation, to which the Church of Rome succumbed, of making it our first care to increase our numbers and boast of a majority. This ambition has beguiled the Church into pandering to popular superstitions. We must accept the situation that we are in a minority, while remembering that in the moral world it is not the big battalions that decide the direction of human progress. Far from casting an anxious glance on our small numbers, let us rather ask whether we have kept the spiritual leaven fresh and living, or whether we have put our light under a bushel, whether we are like the city set on a hill, or whether we have sunk back again into the shadows and dull round of uninspired mediocrity.

Further, we must diligently espouse the brave and earnest counsel of M. de Bunsen (sometime Prussian Ambassador in London) as our watchword and battle-cry, if we would assure the triumph of the Gospel in the modern world. "*Translate,*" said he, "*the Shemetic into the Japhetic.*" Too often, in fact, modern Christians speak an unknown tongue which is a fruitful cause of grievous mistakes and misunderstandings, just as in the past by a worship of the letter it created mythologies and dogmas fatal to the spread and fruition of the Gospel. The *dialect of Canaan* injures the influence of the Gospel and provides a ready handle to the mocking spirit. Your own Carlyle, in vigorous language that shook the intellectual torpor of the times, reminded us that each generation should fit its garment to its growth and invest the eternal truths in ever new and fresh forms, lest, being stereotyped in the expressions of another age, they become obscure and meaningless.

"Back to Jesus."

And lastly, Christian propaganda will not be successful unless it be animated by the spirit which has found utterance in the watchword, "Back to Jesus." The Religious Renaissance can only succeed in storming the gates of Hell if it is Christian. To neglect the living power and unique attraction of the commanding personality of Jesus of Nazareth would be to incur gratuitously a doom of barren abstraction. If the end and aim of all the efforts of Humanity is to realise in every sphere of its activity a sovereign idea, a joyful ideal, how can we ignore *him* who has been in himself the incarnation of the purest and intensest spiritual and moral life?

To return to the historical, living Christ does not necessarily involve the scrupulous assent, as of a Scribe, to all the details and features of that life as it has been transformed for us by the enthusiasm of the first witnesses.

Criticism may here and there constrain us to substitute a hard and strange reality for sweet and fascinating poetry. Why should we complain? Have we not evidences, in the historical portions of the Gospels, of a spiritual nature far more attractive than that pourtrayed for us by legend? Is not that the Rock on which we can base our unshaken conviction that we are not the dupes of imagination, and is it not a ground for joy that such a character belongs to our common humanity? It is no light gain to our poor race, the prey of so many gross passions, to discover in the life of one of its own children an image of what the race may be, of what it may become. Let us not be beguiled by a false mysticism, which, following in the wake of Catholic piety, ever on the outlook for apparitions of the Virgin, would venture to count on such apparitions of Christ and on his direct response to our immediate questions.

The Spirit, not the Letter.

In the enthusiasm and gratitude aroused in us by the labours of Christ we may lament that he is not in our very midst now, to solve the problems that weigh us down; and yet one of his most fervent disciples reports him as saying that it *was profitable that he should go away.* To escape from the barrenness of abstract questions it may indeed be wise to ask what Jesus would do if he were living here and now; but on this condition, that we do not let our question snare us into the wiles of spiritualism, remembering that if Jesus did come amongst us now, his first act would surely be to divest himself of the merely local and natural form under which he lived in the past, appearing no longer as a Jew or a Galilean but as a modern man; and we can have no better means of knowing what he would do to-day than by seeking through reflection and observation to discover what would be a faithful application of the principles he represented nineteen centuries ago. We ought to guard against supposing that the Christ of History would speak with the consciousness of a man of modern times, seeing that a thousand years of added experience and study have inevitably modified the modern man's point of view.

His true Humanity.

Instead, however, of exhausting our energies in barren endeavours to guess what the prophet of Nazareth would say, or what solutions he would advocate for our social needs, would it not be far more practical to bring to bear upon the industrial, political, and social conflicts and problems of the times the sentiments entertained by Jesus, and to draw the conclusions contained in germ in his teachings as to the Fatherhood of God and the Brotherhood of Man? If we would attach to the Gospel the people who have sworn a Hannibalic oath against Catholicism, we must insist on the humanity of Jesus, and by so doing we shall but be following the example of the first Christians, who, in order to resist those gnostic tendencies that were reducing Christ to the condition of a phantom, insisted in their earliest declarations on the reality of the humanity of Jesus. We shall only be able to establish a successful propaganda among our contemporaries whom the assertions of dogmatism have revolted, on condition that we maintain that Jesus is not the *object* of Religion, but the *subject* of that Religion that was dimly emerging out of antiquity, and which eventually came to full bloom in this son of Israel. This Religion consists in basing man's trust in a principle of Supreme Love, trust that is in the Heavenly Father. To give us courage and comfort in our labours of spreading this gospel, I can recall nothing more suitable and efficacious than that noble exclamation of one of your martyrs, "Play the man, Master Ridley! we shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

A TOUR TO KOLOZSVAR.

The day when we hope to see a large number of English friends in Kolozsvár is approaching fast. Let me say a few words to those who are already prepared to come, and also to those who have not yet made up their minds. I am not going to say that a journey even of one day's duration can be made without fatigue, therefore Transylvania cannot surely be seen without a considerable amount of trouble and effort; but all that belongs to those circumstances of an excursion which add a great deal to its pleasures and achievements. As myself one who is fond of travelling, I may say from experience, that if one is decided to reach an almost immeasurable distance, he does it with a greater ease than one day's journey for which he starts without a corresponding good spirit.

A tour to Kolozsvár is certainly long enough, but there are a great many attractions connected with it. A gentleman whom I met in Boston, U.S. America, told me last year that he had made several tours on the Continent, but if he can arrange it, he never misses Budapest, because no other town in Europe has that charm and beauty which is found there. Miss Tagart has already informed the excursionists that in Budapest you will meet friends and acquaintances. Mr. Jozan, Mrs. Korchmáros, whom you knew as Miss Buzogány, will meet you at Budapest, but I hope that Professor Kovács and myself may also be there. As a most important circumstance, let it be made known to all interested that the Transylvanian Karpathian Society has promised to procure us a separate railway carriage from Budapest to Transylvania and back at a moderate price. This carriage will be at the disposal of the company of excursionists, led by Miss Tagart, and it will mean a great addition to their comfort and ease.

One or two members of the Karpathian Society will travel with the party all the way as guides. It is intended to go from Budapest towards Arad, and reach Transylvania by railway on the Southern line, therefore near the southern branch of the Carpathian Mountains. There will be seen not only the finest mountain scenery possible, but also some very original costumes of people, and also the famous Castle of Hunyad (from the time of Matthias Hunyadi), and also the Castle of Déva, where Francis David died. By this route the towns of Torda and famous Torocztó may easily be seen. The party of excursionists will reach Kolozsvár on Sept. 5, and remain there until the 9th, in order to get a good rest, and also to see several things of interest. The beautiful college is fast approaching completion. I hope it will make a very good impression on our visitors. Bishop Ferencz and the Consistory, as well as the David Association and the Directors of the College, will do their best to make our English friends feel quite comfortable. Unfortunately our students will not be back yet, because the official opening has been unavoidably postponed to Sept. 22; therefore student life will be missed this time, but we hope that this will be repaid in some other way.

Let me just mention that Mrs. Korchmáros (Mary Buzogány) has written a very interesting letter to our Unitarian magazine, giving some information about Miss Tagart and her excursion.

We hope that all those who come to see us will be pleased; at least, we shall do our best to make them feel so. Let me express our very great joy and hearty welcome to all. George Boros.

Kolozsvár, Aug. 4.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Sir,—I should be glad to remind your readers that we start for Hungary on Friday, Aug. 23. Several ministers, Mr. Shrubsole, and some of the ladies of our Committee are of the party. There are, however, still five vacancies which we should like to see filled. Those who might be deterred by the ordinary expenses and the difficulties of the Hungarian language would do well to avail themselves of this unique opportunity of visiting our hospitable Unitarian brethren in this distant part of Europe and seeing many interesting and beautiful places on the way. A sum of £14 must be paid beforehand, and the tickets are available for forty-five days, but the tour is only planned to last three weeks, which a total sum of from £18 to £20 will cover.

L. M. Tagart.

The August number of *The Coming Day* contains the address given by the Rev. J. Page Hopps at that remarkable service held in the Free Christian Church on Sunday afternoon, July 14, for "The Croydon Labour Representatives," of which we recently published a report; also Mr. Hopps's welcome into the ministry to the students who left the Home Missionary College in Manchester last June.

We talk to God, that is prayer. God talks to us, that is inspiration.—*Lyman Abbott.*

OBITUARY.

MRS. RICHARD ORAM.

Many of our readers will share our deep regret at the announcement of the death of Mrs. Oram, sen., of Cremyll, Wandsworth Common. Up till a few weeks ago she was in her usual health, being quite vigorous despite her seventy-five years, and left home for Newquay, Cornwall, to enjoy a holiday. She was only there a short time before she was seized with an illness which was from the first alarming, and ultimately proved fatal. She died at Newquay, Aug. 2. The funeral took place Aug. 7, a service which was largely attended being held at Christ Church, Devonport, and the interment taking place at Plymouth Cemetery. The Rev. W. G. Tarrant, of Wandsworth, officiated. Mrs. Oram's parents, Mr. and Mrs. Gould, of Devonport, were among the founders of the congregation in that town, and their attachment to Unitarian principles were fully inherited by their daughter. She married Mr. Richard Oram, naval instructor, and found in him an ardent supporter of the faith, and the Devonport church owes much to them. Mr. Oram died twenty years ago, and she then came to London to live, though retaining a close connection with the town of her birth. The Wandsworth congregation, which has had her warm support since its beginning, will miss her greatly, and the cause of Unitarianism generally has lost in her a loyal and consistent friend. She attended the Twentieth Century meetings this year, and fully enjoyed their inspiration and the presence of a host of friends. Her son, Dr. R. R. W. Oram, of Wandsworth, is the last of her four children.

THE INWARD LIFE.

If inward order is our real good, if heaven is within, if our eternal life is our spiritual life, if everything may disappoint except the harvest in the soul, if *this* is the only success that God guarantees—then, "Oh that I might fly away, and be at rest!" is a prayer forbidden to us all. We must make peace where we are, sanctify the ground on which we stand, glorify the Lord our God on earth, and justify His Providence where He has placed us.

But the thirst for happiness is not for nothing. Restless desires point to a fulfilment. There is one hunger and thirst that God has promised to satisfy; yet it is a hunger and a thirst that will never end, and will for ever grow. "Blessed are they who hunger and thirst after righteousness: for they shall be filled." But great tendencies, if not allowed their right direction, will manifest themselves irregularly, wed themselves to some poor necessity of our nature that cannot bear their illimitable strain, and so mercifully shatter our false life. And even when we are seeking our *true* life, we must look for it where we are, not where we are not. To forego the Lord's Prayer—the doing of God's Will, the coming of God's Kingdom now and here; to be always setting our eyes and hopes on the future and the distant—what is this but taking the soft wings of the dove, and flying away from the only real difficulty, the only real work, which is to build up the Kingdom of Heaven within, strengthening all the spiritual elements, affections that know where their true nourishment is and refuse to feed on accidents, delight and confidence in truth with adequate search for it, personal intercourse with goodness and trust in its living source, fellowship with all suffering through the charity of a common nature, one brotherhood through one Fatherhood, the desire and effort to make ourselves better men, larger in spirit, in thought, in wisdom, in knowledge, in emotion, in patience, in the power of beneficent action, in faithfulness to the opportunities of doing good which God, who knows where He is leading us, casts in our way? We shall never know any better heaven so long as we neglect this; and we shall not escape the necessity of the gradual approaches of faithfulness in present and in little things, by looking to another life on whose coming blessedness we presume, with no roots of its blessedness in us from which we are living and growing now. There is at least a spiritual parable in the poetry of Scripture, that the dove let loose over the wide waste found no place to rest the sole of her foot, and returned and rested in the Ark of God. And even the most aged man whose earthly ark and tabernacle are most clearly dissolving away, and the abating waters bringing very near to a renovated world, rests any real hope not on change of scene, or of love, or of interest, but in yet more of fellowship with that God who was ever with him, and who in goodness and mercy has followed him all the days of his life.—*John Hamilton Thom.*

Open, Lord, my inward ear,
And bid my heart rejoice!
Bid my quiet spirit hear
Thy comfortable voice;
Never in the whirlwind found,
Or where earthquakes rock the place;
Still and silent is the sound,
The whisper of thy grace!

From the world of sin, and noise,
And hurry, I withdraw;
For the small and inward voice
I wait with humble awe:
Silent am I now and still;
Dare not in thy presence move:
To my waiting soul reveal
The secret of thy love!

—*Charles Wesley.*

Four years ago members of the Society of Friends held a very successful Summer School at Scarborough, from Aug. 4 to 18. This year, in the same vigorous atmosphere, they have established for five weeks a "Settlement for Bible Study." Even classes in Hebrew and Greek Testament are offered, while Professor Adeney is lecturing on "The Four Gospels in the Light of Recent Research," Mr. Buchanan Gray, of Mansfield College, on "Priesthood in the Old Testament," Dr. Rufus M. Jones, of Haverford College, Pennsylvania, on "The Mystical Element in Paul and John," and on "Epochs of Christian Thought," and Mr. Edward Grubb, M.A. the new editor of the *British Friend*, on "Outlines of the Teaching of Jesus," and on "Commerce and Christianity." Dr. Thomas Hodgkin, Mr. J. W. Graham, Mr. J. S. Rowntree, and Dr. Rendel Harris are also among the lecturers. The work of the Settlement extends from Aug. 4 to Sept. 7, and we trust that the rich feast offered will be enjoyed to the full.

THE CHILDREN'S COLUMN.

The Message of the Flowers.

When I was in the country some weeks ago, I saw a magnificent rose-tree, which grew up the side of a house, spreading its branches far and wide. It was the sort called La Gloire de Dijon, the flower a yellowish white and with a delicious scent. In the season this particular tree is loaded with roses, the delight not only of those who own it, but of everyone who passes by.

On a certain morning, in one corner of this wonderful little rose world, you might have seen one old rose, which had been in bloom a long time, and a number of others round it, some just opening, some rather more fully open, but all young and joyous, save one poor little thing that had been stricken by disease and was blighted.

But more than that, if you had sat still and attentive underneath, and opened the ears of your heart you might have heard them talking. The sun was shining brightly, the butterflies, some white, some blue, some red and black, were flying from flower to flower, the bees were buzzing happily as they sought for honey, the birds were singing in the leafy branches of the trees, and a lark hidden from sight in the deep blue of heaven.

"How beautiful the world is!" cried one rose joyfully.

"How warm and jolly the sunshine!" chimed in a second.

"And the wind is so soft and gentle," said a third. "I do love him when he's in a good humour like this."

"And our friends the butterflies, always smiling and happy, bring us messages of love from our relatives who live far away," exclaimed a fourth.

"Oh, it is good to be alive this bright June morning," they sang in a chorus out of very joy, while they gaily danced on their stems, and filled the air with delicious fragrance.

Then one of them turned to the old rose—"What a long time you must have lived! Have you been as happy as this all the while?"

But before she could reply another asked: "Shall we all live as long and be happy?"

The old rose smiled. "I can't say I have never been unhappy. Look there," and she caused them to look at the poor little bud that was too weak and ill to take part in their pleasant talk and play, and would never be beautiful like them. In their own pleasure they had lost sight of this little crippled sister. Then they were sad because they had forgotten her, and because she could certainly not live very long, and they knew they could do nothing for her. Before, however, they were able to say how sorry they were the old rose went on—

"But I never feel unhappy now."

"What! not on account of our little sister?" they asked. It seemed a hard-hearted thing to say.

"No; not even for her. Of course, I should like to see her strong and well. But I am quite sure she has her place in the word as well as we, and some message to deliver from the great God who made us all. See how patient and uncomplaining she is. I know she teaches me a beautiful lesson, and I am very thankful to her."

The sick flower, although she was suffering a great deal of pain, looked up and smiled.

"How kind of you to comfort me," she whispered. "I am so glad I can do a little good. I sometimes feel I must be very useless, and that is worse than the pain."

And then they all made up their minds that she should never feel that again, because it wasn't really true. They would show her how much they loved her, and put some of the brightness of their lives into hers, if they could.

But while they were thinking that the old rose startled them by saying:

"After all, you know, although she is so ill she will live longer than most, if not all, of you."

"What!" they cried all together, "live longer than we! How can she? Why, see how strong and healthy we are." And they would have laughed aloud at the foolish thing the wise old rose had said, but that it would have seemed unkind to their little sister.

"Oh!" said the old rose, "you are healthy enough to live as long as I have, perhaps longer. But that is not all you have to fear. There—look!"

And down below them they saw a queer big creature moving about, not quickly like a butterfly, but slowly and making a dreadful noise as he walked, and every now and then he took hold of a rose, and with something that flashed in the sunlight, severed it from its stalk.

"A man," said the old rose. "Perhaps your turn will come to-morrow."

"Horrible! Horrible!" they cried, thoroughly frightened. "Can't we escape anyhow?"

The old rose smiled again.

"You ought to have been born quite at the top. Then, perhaps, he would not have taken the trouble to get at you. Here, he is sure to. But don't be afraid. When you hear what I can tell you, you will not want to escape. Listen. When I was as young as you I had a great number of brothers and sisters of about the same age. A few of them died early on the tree; most of them were cut off and taken away by a man like this one. When the first went we were all frightened too, but afterwards, as soon as we understood, we were very glad, and each hoped that his turn would come next. None had to wait long, except me. Why I was left I don't know. I am certainly no happier than the others. But perhaps it was that I might tell you why you have nothing to fear."

"Oh, do tell us," they said.

"The first lot that were cut sent word to us as soon as ever they could——"

"But," broke in one of the other roses, "how could they when they were taken far away?"

"Oh," answered the old rose, "that is easy enough. Sometimes it's a butterfly, more often the wind which can go everywhere and knows everything. In this case it was the wind."

"And what did he say?"

"Oh, he came laughing and happy, and made us very glad. He told us how a young lady, named Mary, who lives in that big red place you can see, which they call a house, tied them up together beautifully, talking to them all the time, telling them how lovely they looked, and how sweet they smelt, and how happy they were going to make Jimmy. Then she took them out with her. And at first they were disappointed and miserable, for she went through dark and dirty streets, where they found it difficult to breathe. They felt stifled and ill, and asked one another how people could live in such nasty places, and wished they were back in the old garden. But soon they found themselves being taken into a small house which, although it was very grimy outside, was sweet and clean within, so that once there they felt well and cheerful again, and wondered what would happen next.

"'How's Jimmy?' Mary asked.

"'Oh, Miss, I'm afraid he's very ill indeed,' Jimmy's mother answered. 'Doctor says he can never get well again.' And she began to cry, because she dearly loved her boy, who was dying. When Mary went into his bedroom and saw his little white face, whiter than the bedclothes, and his little shrunken hands, she knew that Jimmy would soon be playing with the angels on the beautiful meadows of heaven.

"'Jimmy, I've brought you a few flowers. I know you like them. You were always fond of roses, weren't you?'

"Jimmy's face brightened. He loved flowers, although he had never been able to get many to grow in the dark little street he lived in. His large eyes looked at her and smiled, seeming to say, 'How good of you to come and see me and bring me such beautiful flowers,' but he had only strength to whisper faintly, 'Thank you, Miss.' Before she left Mary put the roses in a glass quite close to the bedside; and after she had gone they were able to talk to him, and what he heard them say was: 'Jimmy, don't you be afraid. Our dear God loves us all. He has sent us to say that He loves you very dearly, and to cheer you up; and He says we may go with you when you die. Oh, it will be so beautiful.' And Jimmy wasn't a bit afraid, he grew quite happy; and my brother and sister roses were very happy too, because they had been able to comfort and put in good heart the little sufferer who was soon going to die. There," said the old rose, "wouldn't you like to speak your message like that?"

"Yes, indeed we would," they all answered.

A. A. Charlesworth.

(To be continued.)

Messrs. P. S. King and Son (Orchard House, Westminster) have in the press, for publication during September, a work by Dr. J. F. J. Sykes, on "Public Health and Housing," being the Milroy lectures delivered before the Royal College of Physicians in February and March last. The lectures have been carefully revised by the author, and many additions made which it has been considered would add to the completeness of the subject. The work is divided into three parts:—(1) The Ascertained Effects upon Health of Certain Conditions of Habitation; (2) Construction and Misconstruction; and (3) Usage and Misusage. A number of illustrations and statistical tables are included, and the whole work should prove most valuable to those interested in such an important subject as the Public Health in relation to Housing.

Let us not desert our own work, our own God within, to gaze after a pattern like our neighbour's, neither to seek to make his gift ours.—*Emilie Cady.*

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LONDON, AUGUST 10, 1901.

ON DERWENTWATER.

AN APPEAL.

In this holiday month even those who are still held prisoners in town have visions of mountain solitudes, of open moorlands, of woods and meadows, where the broad rivers flow, or of the level sands, the rocky coast, and the ever-changing glories of the sea. Tens of thousands of happy people have gone forth, to be at least in the fresh air, away from the stress and turmoil of the town, to rest after months of strenuous work, to enjoy some new pursuit or the absolute quiet of a well-earned idleness that is content simply to be in the country, and let its calm, refreshing influences do their own work. One sees them from afar, on the hill-side or on the shore, rejoicing in the great summer exodus, counting those the wisest or most fortunate who have found their way into the loneliest places, most remote from the conventions and the many distracting claims of our crowded life, where, in all that makes for health and the purest joy, Nature reigns supreme.

Our islands are happy indeed in a wealth of natural beauty, given in such variety and within so small a compass to few countries in the world. There are tracts of glorious mountain country or hilly moorland, wood, or common, or invigorating coast, within the reach of everyone. But the dense population, the unceasing growth of towns, the raids of builders on the most unexpected places, constantly threaten the destruction of some part of this natural wealth, which thus on the spiritual side becomes of priceless worth with the growing pressure of the more sordid elements of our common life. This makes the wise among our people very jealous to preserve all that is possible of the uninvaded solitudes and the unspoilt beauty of the land, and especially to secure what is greatest and most beautiful as a national possession, for the full and free enjoyment of all alike.

This summer a rare opportunity was offered for securing as such a national possession an estate amid some of the loveliest scenery in England. Derwentwater is in the heart of the Lake District, and perhaps the loveliest of the lakes. No greater treasure of this priceless kind could be given to the people than freedom to enjoy the hill-side and the wooded shore of this quiet lake, with the wonderful mountain views that it commands. The Brandlehow Park Estate, of, roughly speaking, 108 acres, lies along the sloping ground under Catbells, between Hawse End and Brandlehow. It stretches from the shores of the lake to the road which borders the unenclosed common of Catbells, and has about a mile of frontage on the lake. It is well wooded, and its great charm was known to Southey, who constantly took his water parties across to Otterbield Bay, which forms the northern end of the property. The views of the lake, of Skiddaw, Blencathra, and St. Herbert's Island, as seen from the grounds, are very beautiful. This estate the National Trust has now the option for six months of purchasing. Its appeal for subscriptions to this end, which we read first in the *Spectator* of May 11, and from which the above particulars as to the estate are taken, points out that at present the shores of Derwentwater are entirely in the hands of private owners, and there are only three or four public landing-places, so that the purchase of this estate for the nation will not only secure the grounds from the wood-cutter's axe and the speculative builder, but will free a whole mile of the western shore for the public.

The present owner of the estate has made his offer out of sympathy with the objects of the National Trust, and the amount required is £7,000.

Subscriptions or promises may be sent to :—

Sir Robert Hunter, Chairman, Reform Club, Pall-mall, S.W.; Canon Rawnsley, Hon. Sec., Crosthwaite Vicarage, Keswick; Miss Octavia Hill, 190, Marylebone-road, London, N.W.; Miss H. Yorke, Hon. Treasurer, 190, Marylebone-road, London, N.W.; the Secretary, National Trust, 1, Great College-street, Westminster. Cheques and Postal Orders to be crossed "National Provincial Bank of England."

In the *Spectator* of July 27, a letter was published from Miss Octavia Hill reporting the progress of the scheme, and further emphasising the appeal. As we desire very warmly to commend the scheme to the attention of all lovers of the Lake country, and all sympathisers with the object of the Trust, we cannot do better than reproduce here the greater part of Miss Hill's letter :—

The National Trust has now secured more than half the money, and donations are daily coming in; but the time during which the option of purchase is open is quickly passing, and the amount still to be collected is very large—£3,460. London is emptying fast. May I through your columns ask those who are going, or have gone, to mountain, lake, and moor for their own holiday to send some contribution towards securing for others this lovely slope of mountain, meadow, and wood, that it may be for ever open freely to all who need rest and who care for views of lake and hill and sky? We do not plead for it as we might for help in famine or pestilence, but there is a hunger of the soul and mind and heart as well as of the body; and it is for ever true that to make a healthy life one must have rest as well as work. We do not live by bread alone; the Sunday rest is as necessary to man as the weekly toil. We all feel the need, and that increasingly, of fair places where the flowers grow and there is sight of sky and hill. We are a rich nation, and surely we should each do what in us lies to secure places such as this for the large number of those who yearly escape from our towns to the country, and who do not visit those possessing parks and grounds, and who yearly find accessible ground more built over and enclosed. But more than this, the Lake District is an inheritance of our nation, fair and still, and haunted by memories of our great men. Whoever has learnt from Ruskin and Wordsworth should try to preserve for their countrymen some of the beauties which moulded and taught them to be what they were. This land, too, is a great living picture, and from it one beholds other great pictures. One may see Skiddaw rise against the sky, and the mists gather blue in the recesses of Borrowdale, hear the wavelets brake against the shore, watch the squirrel at his play, and see the masses of tall foxgloves on the hillside, while treading the winding wood-paths, or the mountain meadow on the side of Catbells. Are we to keep this for our people or not? It depends upon us each and all. Will you each in your measure help? We have committees in Manchester, Liverpool, Leeds, and Keswick, the working men are subscribing, we are issuing cards to those who will collect shillings, we have made the scheme known in the hotels and banks in the district, we have written to America, ever ready as she is to unite with us in appreciation of these common inheritances of our race. We have received £3,540 in donations varying from 5s. to £500, but the amount to raise is large, the time is short; committees and notices and letters to papers do not purchase land; it is you, the potential donors, with whom it rests whether this year a mile of the shore of Derwentwater is saved as a possession for English people or not. I doubt whether much of the money we this year spend will do so deep and lasting good as that which forms our share of the mile of mountain meadow slope on Derwentwater.

We are glad to hear that since Miss Octavia Hill's letter was published the promised donations have amounted to £4,000, and we most earnestly hope that the remaining £3,000 required will be forthcoming before it is too late.

TWO WAYS OF MEETING TROUBLE.*

BY THE REV. S. M. CROTHERS, D.D.

"*Sufficient unto the day is the evil thereof.*"—Matt. vi. 34.

"*Lord, make me to know mine end, and the measure of my days, what it is.*"—Psalms xxxix. 4.

WHEN we see persons who have borne very bravely some heavy burden, we ask them to tell us the secret of their endurance. When we ask, we have two different answers. There are those who take a lofty tone. They say that there is but one way by which a man may meet the trials that come to him. He must learn to rise above them. In the finite there is sorrow and disappointment, in the infinite there is peace; above the realm of the struggle there is a realm of serene thought and life. It is as if one were in the narrow streets of some great city. All about him men are struggling for existence, crowding one another, lying and cheating, little children are starving, pale mothers are struggling through the long hours for a scanty crust of bread. This, the man says, is life; this is all there is—this hateful, sordid struggle.—And then one comes and takes him by the hand and leads him up some great tower, and he looks out and sees the larger world. Below him is the strife of the city and its ceaseless agony. He sees that the city itself is but a little place; it is environed by the green hills, and far away he can see the gleam of the summer sea. Below him there are dark alleys where the sunshine never reaches, but the man on the tower knows that it is not because Nature is niggardly. Nature is prodigal of its gifts. The sunshine is over the land. It may be that some suffer and starve, but wonderful is the abundance of life and gladness that he sees. So he takes heart, and calmness comes as he gets that larger view. It does not matter very much of what materials a landscape may be made, every landscape is beautiful if we can only see enough of it. A man travelling over a desert feels only the discomfort of it all, but there comes a time, at sunset, when, from some summit, he looks out over the path along which he has come, and then looks beyond to the great mountains that lure him onward, and all that desert landscape is transfigured before him. No happy valley full of corn and wine could be so beautiful as this in the light reflected from the bare rocks and gleaming sand. He looks beyond. There are the delectable mountains in the light of the setting sun. No picture of perfect peace could come to him like that peace of the desert.

There are those who help us in just that way, not by showing us a new world, not by telling us of compensations elsewhere for what we lose here, but purely by the loftiness of their nature, and the wideness of their views. They show us the grandeur of the whole where we had only seen the misery of the part, and they tell us that no matter what the day may bring forth, they look beyond to the years and to the ages; they look beyond the individual, with his seeming failure, to the universe, and in that wider view is peace.

That kind of peace comes whenever we get a view of that which is, in its nature and in its extent, wonderful. It brings to us a sense of the sublime. So it was with Marcus Aurelius. He tells us no new gospel. It is a familiar world he looks upon; but with what calm eyes he looks upon it, how far from fretfulness his soul is as it takes in the sweep of human history and realises how petty are the ills of the individual as he compares them with the greatness of the whole. He teaches us how to measure our days.

A modern poet tells us to look away from the little things around us, and find our help in the great spaces that are about us:—

Ye heavens whose pure dark regions have no sign
Of langour, though so calm, and though so great,
Are yet untroubled and impassionate;
. . . You remain
A world above man's head, to let him see
How boundless might his soul's horizons be,
How vast, yet of what clear transparency,
How it were good to live there and breathe free,—
How fair a lot to fill
Is left to each man still.

That is the substance of a very manly philosophy, which has satisfied not a few of the greatest and best of our race; and it comes to us, always telling us to look away from that which is partial, that which is temporary, and see everything in the large outlines of ultimate reality—to get above the moment, to look out upon the eternity in which we live.

These helpers of ours do not ever try to minimise our sorrows, they rather try to magnify them before our eyes; but in magnifying them they magnify also the power of the soul to resist and to endure. It is a great thing, they say, to live nobly, a great thing to bear the inevitable without repining. It requires all the hidden strength of the soul to thus endure.

No man's spirit can thus face the whole of life, learning truly to measure himself against the realities that are around him, without growing in strength. Do not, they say, cherish illusions. Do not seek to distract the soul with little things. Meet the difficulty, and then you will first be able to overcome it.

What heroic thought there is in Browning when he speaks of the last great mystery:—

I would hate that death bandaged my eyes, and forebore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers,
The heroes of old.

(ii.) There is need of heroic temper. Those who reach it are worthy of all praise. And yet many persons—most of us, in fact—do not reach that. There are many who do not dare to look at what they themselves must inevitably endure, yet who learn to bear patiently and gladly that which comes. They do not ask to taste the whole of life, but, little by little, day by day, they sip from the cup, till at length, before they know it, it is drained of its bitterness. They taste the bitter with the sweet. They make no complaining. They take the day as it comes, not anticipating that which must come after it. And at last when all is over, we say these people have lived beautiful lives, they have lived simply, sweetly, trustfully. And we turn from the heroic attitude. Admiring it as we must, we still have sympathy with Charles Lamb when he tells us that the secret of his endurance of sorrows which many men have found too heavy to be borne was that he learned "to take short views." There were some things in his own life which he could not look at steadily; but day by day he found blessed distractions, and turned from sorrow towards those things which were beautiful and lovable. Day by day he learned how many things there are, even in the saddest life, to be done, how much to be loved, how much to be enjoyed. The whole of it he could not taste. Each part of it he could taste. Each day's duty could be done.

When we think of that brave man of genius, Cervantes, enduring so many misfortunes as slave, as soldier, and as starving man of letters, do we not come to love him all the more because, to the last, he refuses to brood upon those things and to enlarge them to his imagination? How delightful the story written on his deathbed of the student whom he met upon the road and who told him that his disease was incurable. "'Yes,' I answered, 'many have told me the same thing. To judge by the quickness of my pulse I cannot live longer than next Saturday. You have made acquaintance with me at an unfortunate time, as I shall not live to show gratitude for your great kindness.' Such was our conversation as we arrived at the bridge of Toledo. He spurred his horse and left me, after I had embraced him anew. He had, however, supplied my pen with ample material for pleasantry."

Who shall say that that showed shallowness of soul, that that was the coward's attitude?—though all the time it was the little things that interested the man rather than the great things.

(iii.) And yet one must feel that there may be a nobler and a wiser attitude than either that of the man who, ignoring the little things of daily life, fixes his mind altogether on what he esteems the great and eternal realities, or that of the man who dismisses the greater things that he may live with short views of the life of the present day.

I believe that it is possible for one to take the larger views, to ponder deeply on the solemn miracle of life; and then, having in some wise taken the measure of his days and learned what it is, to come back with all simplicity and singleness of heart to the little things. When he sees them in their true relations he will recognise in them the quality that belongs to eternity.

That is what comes to us in any great crisis. To every one of us there must come some time when the whole tenor of our lives is changed. We stand upon some eminence, and look back and see the familiar faces and the familiar places, remembering all the careless joy that belonged to those days that are past; and then we say, All this is ended for us. Whatever the future brings it cannot recall what is past. Our friends of long ago have passed away, the old thoughts that filled our minds can never satisfy us again. Then we look forward, and see stretching before us a new kind of life, dreary, it may be, lonely and unfamiliar. Along this road we must henceforth walk, and the very dignity of the soul demands that every such crisis should be met, that we should realise it, that we should try to take the measure of it, and ask ourselves what we must be, what we

* A sermon preached in the First Parish Church, Cambridge, Mass.

must do under these new circumstances. But it does not follow that we should carry always with us this consciousness until it burdens us, and until we lose the joy of life; because we have to learn another lesson. We go into an unknown land, but in this land we must make our home; here must be new fellowships, new experiences; there must be much talk by the way with those whom we meet, kindly greetings exchanged. These days are not to be overshadowed by only one great thought, they are days to be filled little by little. In the new interests we must live. And, so after we have taken the measure of these days that are to come, that other word comes to us —"Sufficient unto the day is the evil thereof." It may be a great burden which we have to bear, but we do not have to bear it all at once.

He who would live the strong and happy life must combine these two thoughts. He must take the comprehensive view which gives meaning and dignity to all things, and then he must learn that the great work must be accomplished by slow degrees. He cannot accomplish everything by one heroic resolution. He must take things as they come. He must enjoy the short views. He must do the duty that lies nearest him. Thus the full days go by, and before he fully realises, the task which seemed so great has been accomplished.

THE COPENHAGEN MOVEMENT.

THE readers of THE INQUIRER will no doubt be interested in a brief report of what I saw and heard of the movement of our friends at Copenhagen. Contrary to previous anticipation I landed in that city on the morning of July 21, sufficiently early to repair to the hall of the Students' Club and attend the service at ten o'clock. I was told that the congregation would be very small, so many being out of town. We numbered about forty, mostly well-to-do and cultivated people. The service began with the singing of two psalms by the choir, few of the congregation joining. The preacher was Pastor Uffe Birkedal, a man apparently approaching fifty of an intellectual cast of countenance. He spoke quietly but very rapidly, and I was unable to follow him, to my great disappointment. At the close of the service he introduced me and kindly invited me to say a few words. He himself is much beloved and held in deep respect, though his deafness is a constant impediment to his work.

But the more interesting experience was on Wednesday evening, when a public meeting was held to hear an address from me on "The Gospel of Christ in the Twentieth Century," and an address on "Religious Tolerance" by Pastor Anton Jensen. My ear had now become sufficiently attuned to enable me to understand most of what was said by Pastor Jensen, by Pastor Birkedal, who introduced us, and by Herr Brandstrup, the chairman of the Free Church Association.

Though it was a sultry summer evening there were from two to three hundred persons present, and the attention throughout was close and earnest. I need not report my own speech, but I wish I could convey the impression made on me by Anton Jensen. A young man of military bearing—formerly in the army—he held for a short time the pulpit at Harboöre, a small fishing-town on the western coast. His heresies, however, soon brought him under the notice of the authorities, and his bishop inhibited him from preaching unless he would publicly retract his heresies from the pulpit—which, of course, he refused to do. His case has aroused the greatest interest throughout Denmark. He is essentially a fighting man, full of courage, moral indignation, and a burning desire to preach to the poor a purer gospel than that current in the pulpits of the land. His speech was full of fire, and was a passionate plea for a forward movement, and for the proclamation of the message of a Free Christianity, unbound by dogma, to the people. It contained one passage at least of rare eloquence and beauty, in which he inveighed against the cruelty of leaving the poor man to climb with bleeding feet by the mountain way while the enlightened Christian goes by the smooth road of a purer gospel. He denounced the easy tolerance which leaves a cruel gospel to preach its message of blood and fire without remonstrance or rebuke. The gentler spirits among our friends, while honouring the courage and sincerity of the militant young heretic, shrink from his war-like methods, and believe that a more peaceful and conciliatory attitude will make more truly and surely for the Kingdom of God.

It is difficult for us in England to appreciate and understand the problem that lies before our friends, whether to withdraw from the National Church or not. Suffice it to say that the problem in no way resembles any problem of conformity or nonconformity in England. The act of withdrawal from the Church is a personal act, and consists in notifying that the individual will henceforth allocate the tax he has hitherto paid to his parish clergyman either to one of the recognised outside sects or to the parish school. This act at once deprives the citizen of the claim to the ministrations of the Church in baptism, marriage, or burial. The attendance at services voluntarily provided—as in the case of our friends—instead of the ordinary services of the People's Church in no way affects the status of the citizen as a member of that Church. I understand that Pastor Birkedal and others are opposed to any renunciation of the rights of churchmanship, and hope to obtain such concessions as will enable Free Christian ministers to use their own formularies for baptism, marriage, and burial within the communion of the People's Church. It does not appear that, if this concession can be won, there would be any ethical objection to the retention by our friends of their churchmanship, to which they are bound by ties of tradition and affection not lightly to be set aside.

I came away with a greatly deepened interest in the movement, with affectionate gratitude in my heart to the friends who are so deeply interested in the progress of religious truth and freedom, and who made my visit so delightful, and with a profound assurance that they have a truly great and noble work in hand on which we may all pray for the blessing of God.

RICHARD A. ARMSTRONG.

Liverpool, Aug. 5.

ERRATUM.—At the end of the Hibbert Trust Report in last week's INQUIRER, p. 485, for "the bye-election" read "by the election." The mistake was in the printed copy sent to us.

NOTES FROM DENMARK.

WHEN, in the year 1849, the Danish people regained the political freedom of which they had been deprived for almost 200 years — the Danish King during that period having been almost as autocratic as the Czar of the present day — the affairs of the Church, liberated from the sway of one single man, were delivered up into the hands of the Government—that is, the Houses of Parliament (the Rigsdag) and the King's Cabinet.

The written Constitution (the Grundlov) guarantees the people religious freedom, but at the same time decrees that "the Evangelical-Lutheran Church is the Danish People's Church (Folkekirken), and as such supported by the State." Further, the Grundlov states the right of all Danish subjects to form associations for the purpose of worshipping God according to their individual conviction; and other religious communities, such as the Catholic, the Jewish, etc., are by the State recognised as independent churches, and as such endowed with the same legal rights as the People's Church.

The Grundlov promises the People's Church its own constitution. This promise has not yet been fulfilled; so that the People's Church is still in a state of development favourable to any kind of reform. Several important laws bearing on church organization have, however, been passed; and foremost among these, those by which in 1855 and 1868 the formation of free congregations inside the Church is made legal. Up to those dates every member of the People's Church was a compulsory member of his parish congregation, whereas at the present day every man has a right, independent of his place of residence, to choose the congregation he may like to belong to and subscribe to; and any body of men may choose their own minister,* and form a congregation, which, on certain conditions, shall be recognised as a member of the People's Church, and, with the exception of material support from the State, hold the same position and legal rights as the parish congregations.

One of the conditions indispensable for obtaining this recognition is that the minister chosen should be an ordained man, and as such have taken the minister's vow (Præstelöftet). By this vow the minister solemnly pledges himself to preach "the word of God, pure and simple, as it is found in the Apostolic writings (Symbolum), in the Augsburg Confession, and in Luther's 'Small Catechism.'"

The wish to change this vow for one less binding to dogmas and creeds has for some time been strongly developing inside the Church, and when last winter a young clergyman was deprived of his living, because on many points he held and preached Unitarian views, many voices were raised by the clergy, in public as well as in private, for what was called a greater freedom in teaching (Lœrefrihed), the most radical among these even going to the length of claiming for the ministers of the Church the right to preach the gospel unhampered by creeds and doctrines, according to their personal conviction and faith. That such a proposition should raise a storm of

* The parish ministers are, without any exceptions, nominated by the Government.

opposition is only natural. By far the greater part of the clergy, including the seven bishops of the country, vindicated the principle that no man who does not believe in Christ as God, and as the miraculously appointed Saviour of fallen humanity, can be termed a Christian, or allowed to hold a pulpit in the People's Church.

Nevertheless this spring a religious association, numbering eminent orthodox men, clerical as well as lay, addressed an application to the Cultus Minister (the Cabinet Minister who represents the highest authority in all questions bearing on the temporal management of the Church) that the minister's vow henceforth should be replaced by a simple declaration of a more liberal undogmatic character.

The Cultus Minister in his answer to this application admitted that it was desirable that a greater freedom should be accorded to the ministers as teachers of religion, but at the same time maintained that any vow or declaration which, as the one proposed, left so great a scope for individual interpretation of the Gospel that it could hardly be said to be bound by any creed or doctrines, would be detrimental to the People's Church as a religious institution, and would therefore not be taken into consideration by him.

What will be the next step taken by the Liberal clergy is not known. Probably the question will soon be raised again, as the Conservative Cabinet has in these days been replaced by a Liberal one.

Under the conditions here shortly explained, we—the Danish Unitarians—have two alternatives to choose between. We may make up our minds to leave the People's Church, and try to be legally recognised as an independent church like that of the Catholics or the Methodists, or we may decide to abide in the People's Church, awaiting whatever result may come of the Liberal movement roused inside that church itself. By the formation of the first Unitarian congregation—the Free Church Association—we took a step which might lead us either way. The last general meeting has, however, temporarily settled the question by deciding in favour of the second alternative. So that the work which is now before us—besides and above the struggle for what may be termed our daily existence as a congregation, difficulties such as how to christen our children, how to bury our dead, where to get our ministers and how to provide the means for supporting them, arising from day to day—the task we have set ourselves is, whenever and wherever we may be called upon to do so, honestly and fearlessly to profess our faith and claim for ourselves a place in our People's Church.

We cannot clearly see the ways and means by which we may have to proceed; we will not peevishly dwell on the dangers and difficulties that may be in store for us. Our hearts are not light, but we humbly hope and trust that we may be given strength, manfully, faithfully and lovingly to serve, according to our means, the great cause of Truth in the path we have chosen to walk. M. B. W.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LITERATURE.

DEISSMANN'S "BIBLE STUDIES."*

IT is difficult within the limits of a short notice to give anything like an adequate account of this book. We may begin by expressing the conviction that it inaugurates a new epoch in the study of the New Testament, nor do we fear that any careful student of the work will be inclined to think the estimate exaggerated. It opens with an instructive essay on the distinction between "letters" which are addressed to a person or a number of persons in lieu of the spoken word, never being intended for publication, and "epistles" which are treatises assuming the form of letters as a literary device. Manifestly we cannot expect to find "letters" properly so-called used and quoted in contemporary literature. It is only when "letters" become, *per accidens*, public property, and so attain a position never contemplated by the original writer, that we can expect to find them exerting wide or general influence. Dr. Deissmann believes that this distinction explains the fact that no use is made of St. Paul's "letters" in the Acts of the Apostles. The volume closes with a number of short essays on various matters connected with the history of the Septuagint and the New Testament. But it is the middle part of the volume which is most valuable and striking. It consists of notes, some of which are elaborate and full, on the vocabulary and grammar of the New Testament. Dr. Deissmann believes that no clear line of demarcation can be drawn between the language of the New Testament and other contemporary Greek. Everybody knows that it was, and is to some extent still, the fashion to explain peculiarities of New Testament language as Hebraisms. Dr. Deissmann rejects such explanations except for portions of the New Testament which are obviously translations from a Hebrew or Aramaic original, or again for quotations from the Septuagent. He proves his point by producing in abundance exact parallels to alleged Hebraisms from the Greek of papyri and inscriptions which belong to the Alexandrian era.

Perhaps the most brilliant and, at the same time, convincing example of Dr. Deissmann's method will be found in the treatment of Heb. vi. 14. It has been generally believed that the form of oath used there is a curious amalgam of Hebrew and Greek construction. This plausible view is rendered henceforth impossible by the papyri. The form is no specific phenomenon of Jewish or Biblical Greek, and we must either regard the use of ἐι for ἢ as an itacism or else content ourselves with the observation that the expression is a form of oath which prevailed in Egypt without venturing to explain its origin. Some of the information given is of a wider kind, and more closely connected with theology. It is shown, for example, that the word ἀγάπη is not merely "Biblical," and that "brother" was a technical term in Serapeum of Memphis for the member of a religious guild. Again, proof is given that in the Greek of Egypt "presbyter" was a title used as a distinctive appellation of priest. It is hardly necessary to point out that this use of language may have smoothed the road for the identification of priest and presbyter in the later Church.

We must ask our readers to take these as a few samples from this most striking and important work. It is valuable and original from beginning to end. We will only add that the translation and the excellent indices reflect the highest credit on Mr. Grieve's careful and accomplished scholarship. W. E. ADDIS.

* "Bible Studies, Contributions chiefly from Papyri and Inscriptions to the History, to the Language, the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity." By Dr. G. A. Deissmann, Professor of Theology in the University of Heidelberg. With an illustration in the text. Authorised Translation, incorporating Dr. Deissmann's most recent changes and additions, by Alexander Grieve, M.A., D.Phil., Minister of the United Free Church, Forfar. Edinburgh: T. and T. Clark. 9s.

ARTICLES IN THE REVIEWS.

THE most attractive article in this month's reviews we have found is that by Mr. Leslie Stephen in the *Monthly Review*, "In Praise of Walking." It is an eloquent, charmingly humorous, and whimsical, celebration of the secure delights to be found in that most simple and natural of recreations. From the time of Shakespeare and Ben Jonson to the present day Mr. Stephen tells of what walking has been to some of the best and most notable of men.

Wesley is generally credited with certain moral reforms, but one secret of his power is not always noticed. In his early expeditions he went on foot to save horse hire, and made the great discovery that twenty or thirty miles a day was a wholesome allowance for a healthy man. The fresh air and exercise put "spirit into his sermons," which could not be rivalled by the ordinary parson of the period, who too often passed his leisure lounging by his fireside.

The contrast is pointed in Fielding's Trulliber, who, "embodying the clerical somnolence of the day, never gets beyond his pigsties," and the model Parson Adams, who was a great walker; and Mr. Stephen is convinced that the literary movement at the end of the eighteenth century was due in great part, if not mainly, to the renewed practice of walking! Among other striking contrasts he gives this instance of its wholesome influence:—

Scott, in spite of his lameness, delighted in walks of twenty and thirty miles a day, in climbing crags, trusting to the strength of his arms to remedy the stumblings of his foot. The early strolls enabled him to saturate his mind with local traditions, and the passion for walking under difficulties showed the manly nature which has endeared him to three generations. Byron's lameness was too severe to admit of walking, and therefore all the unwholesome humours which would have been walked off in a good cross-country march accumulated in his brain and caused the defects, the morbid affectation and perverse misanthropy which half ruined the achievement of the most masculine intellect of his time.

Even old Jeremy Bentham, Mr. Stephen reminds us, kept himself up to his work for eighty years by his regular "post-jentacular circumgyrations." The correspondent who last summer demurred to our praise of the cycle will find in Mr. Stephen a distinguished ally. The miserable cyclist can only go where roads go, and above all he cannot trespass! We are by no means convinced, though we will not yield even to Mr. Stephen in our love

of an irresponsible tramp. But this is how our grave moralist puts it:—

To me, for many years, it was a necessity of life to interpolate gulps of fresh air between the periods of inhaling London fogs. When once beyond the "town" I looked out for notices that trespassers would be prosecuted. That gave a strong presumption that the trespass must have some attraction. The cyclist could only reflect that trespassing for him was not only forbidden but impossible. To me it was a reminder of the many delicious bits of walking which, even in the neighbourhood of London, await the man who has no superstitious reverence for legal rights. It is indeed surprising how many charming walks can be contrived by a judicious combination of a little trespassing with the rights of way happily preserved over so many commons and foot-paths.

There are other passages we should have been glad to quote about the Lake District and Switzerland and "Pilgrim's Progress," and what may be found on Leith Hill, though without its tower it is not quite 1,000 feet high. But we must be content.

Of the other articles in the *Monthly*, none can be placed beside Mr. Stephen's, unless, indeed, the chapters of Mr. Anthony Hope's "Tristram of Blent," now drawing to a close, and already, we believe, separately published. More serious matter is found in Mr. E. C. Strutt's account of "Famine and its Causes in Italy," in which he shows what might be done to relieve most pitiful distress by much-needed irrigation works, by encouraging the growth of wheat rather than vines, and by certain fiscal reforms. "A Jesuit Plea for Jesuits," by John Gerard, S.J., showing them to be the most blameless and maligned of men, will be read with interest. If it is so, why they have got their reputation, is a question Mr. Gerard frankly acknowledges he cannot answer. Mr. R. Nisbet Bain writes very enthusiastically of the famous and most astonishingly prolific Hungarian novelist, Jókai. The illustrated article this month is by Mrs. Ady, on "The Castello of Milan."

The *Contemporary* is a somewhat dreary number, largely occupied with "The Economic Decay of Great Britain," "The Liberal Party and its Differences," "Maltese Grievances" and "The Foreign Policy of Lord Rosebery." There is an interesting article, by Mr. J. M. Bacon, on "Sifting the Atmosphere," recording some very curious observations and experiments, and Mr. W. W. Peyton contributes the first part of a study of "Anthropology and the Evolution of Religion," in which he aims to reinforce Mr. Andrew Lang's contention that "anthropology has simplified her problem by neglecting or ignoring her facts." He argues, with good reason as we think, that the popular anthropology has misread "the spirits of nature" and "ghosts," finding too poor a meaning in them, as the first signs of religious consciousness in man.

In the *Nineteenth Century and After* Mr. Auberon Herbert writes on "Assuming the Foundations," and asserts that the two great conditions necessary for individual improvement are that a man should think with truth and clearness, and that he should act freely—give free play to his nature. He then goes on to speak of the fundamental assumptions of religion, from the Catholic, the Protestant, and the Theist's point of view; and the article remains to be concluded. Lady Knightley writes on "Women as Home Workers," protesting against the legislation urged by "a body of persons called the Women's Industrial Council," as by undue interference making for mischievous results. Mrs. Staples, of Natal, in an article on "The Emigration of Gentlewomen" tells English ladies what they must expect if they go out to South Africa. In her opinion the Englishwoman makes the worst colonist, with her outspoken contempt for what is "out here" and colonial.

We who have seen know that England is not Paradise, and that in time insular prejudices and stupidity will give way to better feelings.

And she adds that emigrants who come willing to be pleased and ready to receive kindness, and are prepared to love and labour for the land, will receive a joyful welcome; for now more than ever "out there" they need the influence of the English Motherland.

THE PHILOSOPHICAL JOURNALS.

Among several other able philosophical papers in the July number of *Mind* we have been gratified to find a striking article by our friend Dr. S. H. Mellone on "The Nature of Self-Knowledge." This article is partly occupied with a reply to a criticism by Mr. F. H. Bradley, in a previous number of *Mind*, on some views expressed by Dr. Mellone in his important work on "Philosophical Criticism and Construction"; and Dr. Mellone clearly shows that Mr. Bradley's strictures, in part at least, arise out of a misunderstanding of the views in question. It would occupy far too much space to discuss all the aspects of Dr. Mellone's doctrine of Self-Knowledge, but, in the interest of the philosophy of ethics and religion, we will refer to two important features in the article in the case of which, if we rightly apprehend Dr. Mellone's meaning, we feel ourselves unable to follow him. One of these questions is, the true nature of the Self; the other is the Freedom of the Will. With regard to the Self, Dr. Mellone says:—

Both in psychology and metaphysics we must reject the notion of a "pure" or "transcendental" self. And the notion of an "empirical" self must go along with it, for the one is only conceived in antithesis to the other. The real self is that which is known and realised or lived in and through the actual process of conscious life. It is essentially manifested in this its content; its individual existence consists in gradually organising itself in certain explicit, definite forms. Hence if we use such terms as *Noumenon* and *Phenomena*, Reality and Appearances, we must say that the former is known *through* the latter and can be known in no other way.

This passage suggests the following question:—If there be no such reality as a "pure" or "transcendental" self, how are we to explain the fact to which, we believe, consciousness bears witness, that our true self can by volitional attention act causally upon its own states and motives, and, by thus emphasising and intensifying some rather than others, largely influence the processes of association and, consequently, the development of its own character? We fail to see how the self, if it really were what Dr. Mellone says it is, could intelligibly exercise any such function as this. The *activity* of the self, as he conceives it, does not appear to mean the power which the self possesses of causally acting upon, and in this way changing, its own particular states and motives, but to mean simply a property manifested *in* the changes which, according to necessary psychological principles, take place within the consciousness. The logical consequences of thus denying the existence, and therefore the activity, of a "pure" or transcendental self appear to us to have a momentous bearing on the philosophy both of ethics and of religion.

Essentially akin to this denial of the reality of a "pure" self is Dr. Mellone's account of the relation between *Noumenon* and *Phenomena*. "The former," he tells us, "is known *through* the latter, and can be known in no other way." Now we venture to think that the true distinction between the *Real* and the *Phenomenal* rests upon the consciousness which we have of the reality and the causal activity of that "pure" and "transcendental" self of ours, the very existence of which Dr. Mellone, in agreement apparently with Dr. Stout, emphatically declines to recognise. It appears to us that had we no "pure" self, capable of acting causally upon its own states and upon the world around us, we should have no notion at all of the Real as contrasted with the Phenomenal. As Professor Pringle Pattison, in accordance with Dr. Martineau, asserts; "it is in activity or the will that we, as it were, lay hold upon reality and have immediate assurance of it." And the Will, in the view of these eminent thinkers, is only conceivable as the act of a "pure" or "transcendental" self.

We turn now to our second question, that of man's Moral Freedom. In the thoughtful and valuable treatise previously referred to, Dr. Mellone, in a note, makes the significant statement:—

I am far from supposing that the Libertarian theory of *liberum arbitrium* is a completely true and adequate account of what takes place in our volitional activity; if put forward as being so, I think it deserves to be called "absurd." But I am convinced that it is much nearer the truth than any other theory of freedom which has been presented.

These words can only mean that the account of the self's power to decide between motives of different ethical rank, which is given by such philosophers as Dr. Martineau, Professors James and Seth, and countless other persons, is intrinsically "absurd"; and, no doubt, it must so appear to those thinkers who, like Drs. Mellone and Stout, decline to recognise the reality and the causality of a "pure" self. But then, on the other hand, the Libertarian philosophers in question could hardly help returning the compliment by applying a like epithet to that conception of the Self presented in Dr. Mellone's paper.

In a similar strain Dr. Mellone says, in a note to the present article, that "on the *fact* of freedom all philosophers, except the materialists, are agreed." If by "freedom" Dr. Mellone means (as all Libertarians that we know of do mean) that in all moral decisions for which a man rightly condemns himself, he possessed at the time of deciding the power to take the other alternative, then it is evident that the Absolute Idealists, for example,

take an entirely different view of "the fact of freedom" from that taken by all Libertarian thinkers. If, however, by "the fact of freedom" Dr. Mellone means no more than that man in his moral decisions can act spontaneously, that is, without any foreign compulsion, then, assuredly, he is quite warranted in asserting that all philosophers, save materialists, are at one upon this matter; but then, it must be distinctly understood, their agreement upon this point does not at all touch the all-important controversy which lies at the basis of ethical and religious philosophy. As regards this controversy, it is not a question of fundamental importance whether the "necessity" which the Libertarians reject is regarded as having an *external* or an *internal* ground. Libertarians contend that, in the case of the moral decisions for which our conscience is felt to rightfully condemn us, we cannot but believe that it was possible for us at the time to have chosen the other possible course; Dr. Mellone, however, assures us that to appeal to consciousness to decide this controversy is "idle," for in such a case "the whole complexity of the problem lies in the *interpretation* of consciousness." But, so far as we can see, the interpretation of consciousness by a thinker, who has previously made up his mind that no "pure" and "transcendental" Self exists, can only have one possible result—namely, that of placing the interpreter in the category of those philosophers whom Professor William James so aptly characterises as "*soft* determinists."

We should not be at all sorry to learn that we have stupidly misunderstood and misinterpreted Dr. Mellone's words, for we find so much to admire and to accept in his philosophical writings that it would be a real pleasure for us to discover that we are after all at one with him on these two basal questions also.

In the *Philosophical Review* for July are three or four papers which will well repay careful perusal, among which the excellent article by Professor James Seth on "The Utilitarian Estimate of Knowledge," and that by Professor Woodbridge on "The Earliest Greek Philosophy," call for especial notice. As is usual in this admirable journal, the Reviews of Books and the Summaries of Articles from other philosophical periodicals are particularly valuable.

The *International Journal of Ethics* contains much readable and interesting matter. There is a highly speculative article by Mr. R. A. Bray on "Unity of Spirit as the Basis of a National Church," where "unity of spirit" does not imply "unity of either action, purpose, or belief." Those who, like the present writer, had the privilege of being personally acquainted with that original thinker and noble-minded man, the late Professor Thomas Davidson, will read with warm interest a good account of his life and writings under the heading, "A Democratic Philosopher and his Work." There is also a vigorous passage of arms between Professor Ritchie and Mr. J. M. Robertson on that burning question of the day, "The Moral Problems of War."

Charles B. Upton.

Let us give up being pigmies and unfold the divine within.—*Helps to Daily Living.*

CATHOLIC CHRISTIANITY.

In the July number of the *Great Meeting and Free Christian Church Messenger*, the Rev. H. Gow published some "Thoughts suggested by Whit-week Religious Meetings," in which he spoke especially of the stimulating effect of the International Council Meetings, and quoted a saying of Mr. Stopford Brooke's that we as Unitarians lack confidence, and do not realise the power of our gospel. That criticism Mr. Gow accepts as true, and we take the liberty of reproducing the rest of his article here:—

We are not hopeful and joyous enough: we are not fervent enough: we are too apologetic. We do not value sufficiently the gospel we possess. The only justification for a little party or a little church is to feel they stand for a great principle, not for criticism or negative views. Our special work is not to deny the Trinity but to affirm the love of God, not to deny the Incarnation, but to affirm the divinity of man. It need not trouble us by what name we are called: noble thoughts and deeds will give higher meanings to any name. But the two greatest names in religion which best describe our faith and aims are Christian and Catholic. Catholic Christianity seems to me to describe better than any other phrase our faith and our ideals.

I wish it were possible for us to take those names. Whether possible or not to use those names it is possible to live in the spirit of them. Christian is a word which has been used with many different meanings, but I believe I give its fundamental true meaning when I say that a Christian is a man who believes in the supremacy of love. True life means love: all problems are solved by love: all temptations are conquered by love. The way of life is the way of love. God is love and man shares in the divine life and becomes consciously a child of God through love. The Christ-life is essentially the life of love, and the Christian is one who recognises that such a life is the highest and strongest kind of human life. To say this sounds like making religion a matter of sentiment. When we think of love as merely sentiment we ought to remember the great command of Judaism repeated and enlarged by Jesus. "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength," and "thou shalt love thy neighbour as thyself." There is love enthroned as the supreme duty, but love not as a mere emotion but as possessing the whole man.

There was a curious diversity of opinions expressed by leading speakers at the meetings to which I have referred about the place of the historic Jesus in rational and free religion. I mention it as throwing light on the meaning of the word Christian. The Rev. Stopford Brooke expressed in the most emphatic way his sense of the need of the personality of Jesus in religion. Jesus was and must remain for ever our master: he when lifted up on high and made clear to all would draw all men to him. The Christianity of the future would be a Christianity which would be passionately loyal to our master Jesus. It would believe in God and the soul and it would follow Christ.

Professor Carpenter, on the other hand, looked for a Christianity in which the person of Jesus would count continually for less not more. His spirit, his ideals, his faith, would be reverenced more and more deeply and would prevail more widely, but the man in whom that spirit dwelt, the man who so largely realised those ideals, he, the historic Jesus, would occupy less space and might even come to be forgotten.

And a third speaker Mr. Graham Wallas, whose paper was in some respects the most deeply thoughtful and impressive of any given at the Conference, stated it as his opinion that the religion of the future which was destined to solve the gravest problems, and to bring peace and joy upon the earth would have more similarity to Buddhism than to Christianity. We shall most of us feel in disagreement with this last statement, and perhaps even be shocked by it. But it was uttered in an address marked by intense religious feeling as well as splendid intellectual power. For my own part I distinctly disbelieve that Buddhism is a higher type of religion than Christianity, or is capable of becoming so. On the other hand I think we all have to be careful not to hold to Jesus and to talk about him with conventional admiration because it is respectable and because it saves us the trouble of thinking. When I hear a man like Mr. Wallas speaking in all seriousness, with no desire to shock, with no pleasure in being peculiar, I feel I am listening to a man who is at any rate above convention, daring to think and to see things for himself, and expressing what he feels without fear of consequences. There are few things more refreshing than that.

Buddhism, as Mr. Wallas conceives it, is, of course, something much larger than the popular idea of it. The popular idea of the Buddhist is, I suppose, that he is a man who wants to empty himself of all emotion, to destroy his desires and pass into the rest of unconsciousness which he calls Nirvana. That is, I think, the truth but not the whole truth. The life and aims of Buddha, as portrayed in "The Light of Asia," or any of his biographies was much more than this. He is intensely loving and sympathetic, and pitiful. He gives up the dignity and calm of eastern kingship, and becomes a wandering outcast just to help others. Assuredly he knows what is meant by losing life in order to save it. The essential difference between the Christian and the Buddhist seems to me to be that the Buddhist is a loving man in a loveless world, and the Christian is a loving man in a loving world. In the one case love is fighting against the nature of things, in the other it is fighting with it. This element in Buddhism is exactly expressed in Matthew Arnold's well-known lines:—

Ah love, let us be true
To one another: for the world which seems
To lie before us like a land of dreams
So various, so beautiful, so new,
Hath really neither joy nor love nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain,
Swept with confused alarm of struggle and flight,
Where ignorant armies clash by night.

That is a picture of love in a loveless universe. Human love and self-sacrifice, it feels, are the highest things in the world, but they are not the strongest. Matter is stronger, death is stronger. Men who cling to love and who at the same time think the world stronger than love are very admirable and heroic, but they lack joy and the power which joy gives. They have no thought of reward, but they do

good sadly: they are living beautiful noble lives, but feeling all the time that love must lose. A great underlying melancholy marks them, a sense of the vanity of life, a longing for rest; they are free from selfishness, but free also from happiness, and the strong efforts which spring from hope. Now to the Christian, the meaning of the law of human life is love, and the meaning of the universe is love too, a love mysterious, austere, even terrible at times, but love none the less. He is not fighting with a blank unconsciousness, with which it is his wisdom to be reconciled: the nature of things is good and loving: it means joy and life, and ever more joy and more life. To believe that, to act on that, and in times of trial and temptation and darkness, still to cling to that, this seems to me Christianity.

And by a Catholic Christian I mean one who, as a Christian, feels this supremacy of love, and who will not suffer himself to be divided from others by lesser things. He sees good men and women busying themselves about a hundred things for which he does not care. He sees them laying stress on names and doctrines, he hears them speaking of sacraments, and priesthoods, and Bibles as though without them there were no salvation. He finds them offended with himself, banishing him from their communion because he does not agree with them about the importance of these things. He is in a world where party and sect are full of zeal and full of prejudice. The Catholic Christain will not retaliate—and much more important than any outward retaliation, he will not suffer his love and sympathy to be estranged from other churches because they are estranged from him. He will ask only one thing, that men should believe in love as the supreme power in human life, and he will assuredly find that faith in the best men of all the Christian sects, and in many who are outside the Christian Church altogether. Whatever the variety of opinions about the nature of Jesus and the meaning of his message, however distorted the views and subtle the doctrines, no church or creed has been able entirely to eliminate the spirit of Jesus, the spirit of love for man and devotion to the highest.

Through all the ages with their many forms of faith, which have passed since his day, the great figure of Jesus looks down, calling men by many voices and in many ways to follow him. No sincere and earnest man can so misunderstand him as not to know that following Jesus, whatever else it means, means love, means gentleness, means self-less devotion to the good and true. The Gospel of Jesus is that there is an Eternal Love without, sustaining and inspiring this love within the human heart. Love is not lonely fighting against nature: it finds its source and strength and end in God. We want to make this faith more simple, to free it from misunderstanding, above all to live it in our own lives. Surely the possession of such a faith, so catholic, so beautiful, so good, should give us confidence and make us speak and think and act with energy and gladness.

To CORRESPONDENTS. — Letters, &c., received from the following:—A. S. B.; N. B.; M. C.; E. I. F.; B. C. G.; Huddersfield (name and address, please!); L. A. J.; J. R.; E. L. H. T.; A. W. (Adelaide. Already reported.).

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SYMPATHY WITH MOSLEMS.

SIR, — The question asked by Dr. Tyssen at the end of his letter, where to find details of the martyrdom of Hussain in the English language, suggests another question;—which is likely to be most serviceable to intending candidates in the singular competition proposed by his Moslem friend—fact or fiction? If fact is what is wanted, the soberest and most trustworthy English historian of early Islam is, so far as my reading goes, Sir Wm. Muir. It is true that his "Life of Mahomet" and "Early Caliphate" are written avowedly in the interest of orthodox Evangelical Christianity; but an avowed bias is often the least dangerous, and, in his case, it seems only to make him the more scrupulously careful to explain the canons of criticism by which he has been guided in his use of the original sources. Whether he would have retained his orthodoxy had he made it his business to apply the same critical methods to the New Testament is a question that does not now concern us. It is enough that in his chosen field he shows himself eminently scholarly, candid, and even sympathetic. And this is his comment on the demonstrations of horror and indignation which the tragedy of Kerbela evokes at every recurrence of the Mohurrum:—

> The fond believer forgets that Hosein, leader of the band, having broken his allegiance, and yielded himself to a treasonable, though impotent, design upon the throne, was committing an offence that endangered society, and demanded swift suppression. He can see nought but the cruel and ruthless hand that slew with few exceptions all in whose veins flowed their Prophet's sacred blood.*

He adds in a footnote that "the whole of the sad tale becomes at this point so intensified, and so overlaid with Alyite fiction, that it is impossible to believe a hundredth part of what the heated imagination of the Shiyites has invented."

Omitting Washington Irving, who does not (I think) claim any acquaintance with the original sources, the only other English accounts known to me are those of the late Colonel Osborn's "Islam under the Arabs" (Longmans, 1876); substantially in accord with Muir, but slightly less favourable to the Ommayad side; and Ameer Ali's "Short History of the Saracens" (Macmillan, 1899). To those who prefer picturesque fiction, among whom the anonymous founder of the prize is probably to be included, I should certainly recommend the last.

The story in its simplest form is tragic and pathetic enough; but without very liberal aid from fiction it is hard to see where the martyrdom comes in, unless we are to describe as martyrdom the doom which probably awaited "bonnie Prince Charlie" had he been caught after Culloden.

The grandson of Mahomet staked his life on a bold throw for the most splendid prize, the widest and most absolute dominion, that the then known world had to offer. He lost the game and forfeited the stake, and he so managed matters as to involve nearly his whole family and his most devoted followers in his ruin. There was nothing specially blameable, but neither was there anything specially admirable or Christlike, either in the attempt itself or in his way of carrying it out. His claim was neither better nor worse than that of his rival, who had the advantage of possession; or rather it was better on one theory of government, worse on another; it was for the Moslems generally to decide between them, and they did decide by the rough but only practicable test of battle. He sought a kingdom of this world, and was led to expect that he should find servants to fight for him, but was deceived as to their number and quality, as they on their side were disappointed in him as leader.

The nearest English analogue to the Mohurrum lamentations for Hassan and Hussain is the commemoration of "King Charles the Martyr," only lately excised from our national liturgy; and the political causes which led to the institution of the two solemnities bear as close a resemblance as is compatible with the social difference between the England of Milton and the Asia of the Abbassides.

The tragedy of Kerbela, like that longer tragedy called Muhammadan history of which it is so typical an episode, might doubtless be made the subject of many moving and instructive sermons; but the true lesson of it all, as I read it, is hardly one that will commend itself to any professed Muhammadan, however liberal. For it is the old lesson concerning grapes and thorns; the root of the thorn-tree being in this case the initial lie of Mahomet that his Koran, with all its false history, its horrible eschatology, its furious maledictions, and its personal opportunism, was dictated to him literally from Heaven, word by word, and sentence by sentence, as he required it. No amount of Carlylean rhapsody will ever avail to clear Mahomet from responsibility for this lie; nor indeed does Carlyle himself go the length of complete acquittal. The root of falsehood being there from the beginning, the fruit was corresponding. The more devout the believer, the more deeply was he pledged to enforce in all points a law which his unpledged reason would certainly have condemned at some point; the more inevitable was it that society should turn in despair, from the instinct of self-preservation, from the man of wrongly-based principle to the man of unprincipled expediency; from an Ali to a Muawiya, from a Hussain to a Yezid; only to feel again after an interval the stings of remorse and the need of principle, and to try another revival of fierce fanaticism.

That see-saw is Muhammadan history.

R. K. WILSON.

SIR,—I have unfortunately sent my INQUIRER on; but if I recollect right a correspondent asks for information about the Martyrdom of Hussain.

I believe there is no fuller account of this great action than Colonel Lewis Pelly's "Miracle play of Hassan and Hussain," collected from oral tradition, revised by A. N. Wollaston. 2 vols. London: Allen and Co., 1879.

I do not know whether this book is readily accessible or not; but if any correspondent would care to work out this

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* "Early Caliphate," p. 321.

most remarkable narrative in popular dramatic form, I shall have pleasure in lending the book for a time.

R. D. DARBISHIRE.

Victoria Park, Manchester.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Atherton (Chowbent Chapel).—The collections during the opening of the new organ amounted to £125 12s. On Sunday last Mr. John Harrison, of London, a native of Chowbent, and the son of a former minister (the Rev. Dr. Harrison, 1838-1847), was the organist, and met with a warm welcome from the congregation.

Maidstone.—On Wednesday, July 31, at the invitation of Mr. and Mrs. M. A. Ruck, about thirty members and friends of the sewing circle connected with Earl-street Chapel paid a visit to their residence at Hollingbourne, and were entertained at tea on the lawn. Afterwards, through the generosity of their hosts, they visited Leeds Park Flower Show, and were shown over the Castle and grounds.

London: Bermondsey.—The Rev. W. G. Tarrant acknowledges the following additional donations to the Excursion fund:—C. A. L., £1; Miss P., 10s. The total received—£6 13s.—has just cleared the expense, and cordial thanks are returned to the kind donors.

London: Mansford-street Church and Mission.—On the 24th ult. the seventeenth annual flower show was held in connection with the Window Gardening Society. Of the 235 plants sold last April 125 were brought in for exhibition, being about twenty more than last year. The chair was taken at 8.30 P.M. by the Rev. F. Summers, whose remarks on the requirements of plants should be of value to competitors. The prizes were distributed by Miss E. J. Garrett, who has taken great interest in the society for many years past. During the evening music was rendered by Miss Hutchinson, Mr. Clark, and Mr. Arthur Thompson.

Newtownards (co. Down).—On Sunday, Aug. 4, Miss Mabelle Biggart, B.A., of New York City, preached morning and evening to good congregations, including many belonging to other churches. In the morning her subject was "Simon the Cross-Bearer," and evening "The Master Soul." Both addresses were luminous and inspiring, and delivered with great eloquence. Both friends and strangers were greatly pleased, and expressed their thanks to her after service for her inspiring and helpful message.

Swansea.—Last Sunday evening the Rev. W. Tudor Jones preached a sermon in memory of Mr. Wm. Terrill, F.C.S., M.I.M.M., who died at the age of fifty-five. Since the advent of the present minister to Swansea, Mr. Terrill had been a constant attendant at the Unitarian Church. He was one of the founders of the local Geological Society, the Art Society, and the energetic secretary of the Swansea Scientific Society. A large number of prominent men belonging to the various denominations of the town attended the memorial service.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

MARRIAGES.

PEDDER—SHARPE—On the 2nd Aug., 1901, at All Saints' Church, Highgate, by the Rev. Francis P. Synge, brother-in-law of the bridegroom, assisted by the Rev. Edgar Smith, Vicar of the Parish, John, younger son of the late Rev. John Pedder and of Mrs. Pedder, of Bath, to Frances Evelyn, eldest daughter of William Arthur Sharpe, of Highgate.

DEATHS.

ORAM—On the 2nd August, at Newquay, Cornwall, Eliza Oram, of Cremyll, Wandsworth Common, widow of Richard Oram, R.N., of Stonehouse, Devon, aged 75.

OUR CALENDAR.

SUNDAY, August 11.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. E. DURANT CECIL.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. GEORGE LANSDOWN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. PH. MOORE, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. E. S. LANG BUCKLAND.

Deptford, Church-street, 6.30 P.M., Mr. GEORGE WARD.

Essex Church, The Mall, Notting-hill-gate. Closed for Renovation.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. J. H. WEATHERALL.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M. Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. HOWARD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., ARMYTAGE BAKEWELL.

Kilburn, Quex-road, 11 A.M. and 7 P.M.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. H. V. MILLS.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

BEDFORD, Library (side room). Closed for a time.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., in Lecture Hall, 11 A.M., Mr. H. RIX.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars. No Service.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. H. W. PERRIS.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. J. B. MORTON BARNES.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Mr. J. B. MORTON BARNES.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. PAGE HOPPS, of Croydon. Evening, "A Common Sense View of a Future Life."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. S. PINKERTON, B.A., of Newry.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

RAMSEY, I.O.M.—Sunday Morning Services in QUAYLE'S HALL, ALBERT-STREET, Aug. 4 and 11. Preacher, Rev. A. H. DOLPHIN.

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The ladies of the Congregation of the above-named Chapel are working for a Bazaar to be held early next year, and they will be thankful for any Contributions in Money or Articles of Use and Beauty. These may be sent to Mrs. Stoddart, 41, Tunnard-street, Boston.

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

Hours of Service:—Morning at 11; Evening (First Sunday of Month), 6.30.

Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

James Forrest, M.A., Minister, Janefield House, Blythswood-square, Glasgow.
W. G. Collins, Hon. Sec., 95, Douglas-street, Glasgow.

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NOTES OF THE WEEK.

IT is proposed to place a Memorial Brass in Mansford-street Church, Bethnal Green, recording the long connection of the late Rev. C. L. Corkran with Spicer-street Mission, which was the predecessor of Mansford-street, and the first station to established by the London Domestic Mission Society. The promoters of this most fitting memorial state that the cost will be upwards of £20, and that any surplus will be applied to that mission work, which during his long and devoted life Mr. Corkran had so much at heart. Donations may be sent to Miss L. Jones, Riverton, Hadley Wood, Barnet, or to Mr. J. G. Foster, 48, Meanley-road, Manor Park, E.

PROFESSOR MONTET, a translation of whose paper at the International Council in Whit-week will be found in our present issue, is Dean of the Theological Faculty in the University of Geneva, and editor of *Le Progrès Religieux*, a fortnightly organ of Liberal Christianity in that city. In the issue of June 15, Dr. Montet gave his impressions of the London meetings, and, while adding warm expressions of gratitude for the hospitality extended to foreign delegates, noted in conclusion the two following points as gladdening results clearly established by the meetings :—

(i.) English and American Unitarianism, which has made considerable progress during the latter years of the nineteenth century, represents an important element in the Protestant Churches of English-speaking peoples. That Unitarianism is animated by a religious life intense and deep, and we felt our faith strengthened in contact with the faith by which it lives.

(ii.) English and American Unitarianism has reached the same doctrinal conclusions as the Liberal Protestantism of the Continent. And further, as we declared on several occasions during the sittings of the Congress, we felt ourselves in complete union of spirit and of religious thought with the Unitarians of England and America.

M. HENRI RÉVILLE, a younger brother of Professor Albert Réville, of Paris, had been for fifty years the Protestant pastor at Luneray, and his devoted people were preparing to celebrate his jubilee in October; but on July 26 a higher summons came to him, and they have to mourn his loss instead. It is a long family succession in the ministry at Luneray, which is thus closed, for Henri Réville followed his brother, his father, and his grandfather in the service of the one church. He settled at Luneray in 1851, at a time of keen controversy in the church, but such strife was utterly repugnant to his affectionate and peaceable disposition, and he was always a conciliator of differences. A Liberal of the old school, his whole heart was given to the pastoral care of his people and to the cause of education. The gathering at his funeral of people of all classes showed how deeply his influence had been felt. Among those who took part in the service were his nephew, Professor Jean Réville, and M. Hardy, President of the Dieppe Consistory, who spoke of the ministry of their friend as having been animated by the Gospel precept, "Love one another."

WRITING of the late Professor Fiske, in the *Boston Transcript*, Professor Royce of Harvard drew a distinction between men whose childhood "contains the prophecy, the visible beginning of what their coming life is to be," and those "in whose development the child is killed, so to speak, in order that the man may be made." People of the first class, to which Wordsworth and Goethe belonged, "know that, however they have matured, the child is father of the man"; and so it was with John Fiske :—

His childhood is described as having been a healthy one. He developed a very effective and mature mental power upon the basis of interests that date far back into this wholesome early life. He grew to a very high mental level, but he never outgrew that essential sweetness of nature and that childlike fidelity to certain extremely simple and profound ideals which always marked him. This sweetness of nature, this fidelity to such ideals, must have been grounded in the still but half-conscious interests of his busy and precocious boyhood. Now this childlike element in Fiske was in no wise his defect. It was his strength. It was his wisdom. It gave him the collecting child's fondness for vast masses of details, side by side with the philosopher's love for interpreting the universe—the healthy child's deep assurance that life is a lovely thing, an intimate union with the modern investigator's inevitable disposition to observe how much the visible world shows us that is disheartening and evil—the child's love of the unseen and the mysterious, along with the modern sceptical student's scorn for superstition. This childlike quality lighted up all his stores of information with its gentle enthusiasm. It won him the sympathy of numerous hearers to whom his opinions would have been repellent, or to whom his studies would have seemed hopelessly complicated, if his temperament had not assured them, through every tone of his voice, through every quality of his literary style, that his heart was cheerful and that his faith was simple. His power over the public lay in his thus reassuring the heart while he both liberalised and disciplined the intellect—in his thus spreading the contagion of a gentle faith, even while he seemed to himself and to others to be condemning without mercy the traditions of the fathers. Unless one understands this aspect of Fiske's nature and influence, the unity of his work remains unintelligible.

WE quoted last week from Mr. Leslie Stephen's article in the *Monthly Review* "In Praise of Walking." What we then said has, we hope, sent many readers to the article itself, but we cannot refrain from adding here one more passage, which describes some of Mr. Stephen's most delightful walks :—

I have followed the coast at different times from the mouth of the Bristol Avon by the Land's End to the Isle of Wight, and I am only puzzled to decide which bay or cape is the most delightful. I only know that the most delightful was the more enjoyable when placed in its proper setting by a long walk. When you have made an early start, followed the coast-guard track on the slopes above the cliffs, struggled through the gold and purple carpeting of gorse and heather on the moors, dipped down into quaint little coves with a primitive fishing village, followed the blinding whiteness of the sands round a lovely bay, and at last emerged upon a headland where you can settle into a nook of the rocks, look down upon the glorious blue of the Atlantic waves breaking into foam on the granite, and see the distant sea-levels glimmering away till they blend imperceptibly into cloudland; then you can consume your modest sandwiches, light your pipe, and feel more virtuous and thoroughly at peace with the universe, than it is easy even to conceive yourself elsewhere.

POSTAL MISSION.—Will Mr. W. Pickersgill, formerly of Whalley New-road, Blackburn, whose letter has been mislaid, be good enough to communicate with Mrs. Crompton, Rivington Hall, Horwich, Bolton-le-Moors ?

EFFECTS OF WAR.

IN the August number of the *Mill Hill Pulpit*, the Rev. Charles Hargrove utters a much needed word of warning and of encouragement. The title of the sermon is "Turning Back: A Danger of War Time," the lesson being drawn from the Story of Israel, with its longing to be back in Egypt, a story in which, as an allegory, "Every aspiring nationality may note its own dangers and disappointments, every struggling soul of man may read its own temptations and failures and sorrows." Now especially, in the time of war, it is for us to resist the harking back to the primitive savage instincts of our race, and to hold fast to our faith in the progress of humanity. Even when war has been inevitable and is counted just, it is yet in the strictest sense an appeal to *brute* force.

It awakens, it even sanctions, passions which in time of peace the law severely represses, and makes a merit of acts which would otherwise be universally regarded as criminal. "War is war," we are constantly reminded, and we are compelled to admit that however humane be the disposition of the commanders, it is impossible to make war unless authority be given to kill and wound and destroy, and what is generally unlawful be commanded and approved. In war time the spirit of our barbarian forefathers, who carried sword and fire through Ancient Britain and so made it England, revives in us; and those who cannot fight incite the combatants from afar, revile the foe, and applaud the champions of their own side, in language which is simply a confession that our civilisation is as yet but skin-deep. "They fought like lions, like tigers," I have heard it said, as if this were praise which should be welcome in the ears of men who live in an age of refinement and Christianity.

How lamentably the deteriorating influence of the war passion has worked in the people of this country, and how disastrous the results it threatens, Mr. Hargrove points out in this further passage:—

One shudders to read the sentiments which widely circulated newspapers make themselves responsible for. Magnanimity is held up to open scorn, and lust of empire is exalted as if it were the only real greatness of mind. Such precepts as "Love your enemies, do good to them that hate you" are regarded, not as ideals of conduct too high for our present lowly attainments, but as unworthy of a brave and strong people. And even a hearing is refused for those who, with the sanction of Government, plead for helpless foes who are the destitute and suffering victims of war.

Now all this is quite natural; "war is war" not only on the field of battle but at home. Nevertheless it is to be strenuously resisted, lest we fall back in our ways as in our hearts to the Egypt we have left. "In war," says the accepted maxim, "laws have no voice." It is an appeal to force in its various forms: force of limb, force of endurance, force of resources, force of skill, must eventually triumph. It is idle to appeal against this ultimate tribunal, but it is all-important to be on our guard to rigidly limit its jurisdiction, nor let the Right of Might in any form assert itself where laws yet have sway.

We tremble for the future, we who inheriting of noble fathers the watchwords Peace, Retrenchment, and Reform, now see everywhere dominant the Spirit of War, attended with reckless expenditure and indifference to the improvement of the people's lot. It is not the interests of a party but of civilisation, of Christianity, which are at stake. It is not that this or that set of personages should hold office which matters; it is that the new man, the man who is the latest product of all the experiences and warnings of the past should hold the upper hand and keep in subjection "the old man with his deeds," the lower instincts, the ignorant narrow policies, the meaner ideals of the past.

A NEW CENTURY SERVICE AT GENEVA.

THE ministers of the National Protestant Church of Geneva have issued a most interesting memorial of a solemn new century service of devotion, held on the morning of Jan. 4 in that city, to which all Protestant pastors resident in Geneva, of whatever denomination, were invited. Twenty-four of these, of whom Professor Montet was one, through absence from home, or illness, or some other cause, were prevented from being present; but more than seventy, together with a number of theological students, met in the Hall of the Consistory and united in the service, under the presidency of the Rev. D. Delétra, of Dardagny. The addresses, which were given by orthodox and liberal alike, were remarkable for the unity of spirit which prevailed. The President noted a hopeful change in the attitude of evangelical preaching, which dwelt not so exclusively as formerly on "faith," but rather in *life*, realising that works are essential for the preservation of faith. And, further, the old sectarian and doctrinal conflicts, the theological warfare of argument and texts, are giving way to a broader conception of the evolution of religious thought. The standard for to-day is the production of life and life-giving power. Every system of dogma, every ecclesiastical organisation, which does not produce life is condemned to decline and death. Dogma has been the source of division among Christians, but there are not two ideals of the Christian life, and that life is a source of union. The definition of the Churches of the future (would that we could dare to say the Church of the future!) will be an association of all who aspire after the Christian life, and its confession will be composed of the three words, "Life in Christ." Thus will be reached the true synthesis of faith and works. And the President reminded his hearers that Paul had long ago expressed that ideal in the words, "giving diligence to keep the unity of the spirit in the bond of peace." Among the other speakers were Pastor Perrelet, of the Free Church of Geneva, who said that in the life of devotion and Christian communion they must find their true union, in which they would forget all outward differences and realise their brotherhood, and the Rev. Frank Thomas, of the Evangelical Christian Association, who said that the ethical movement apart from religion was a reproach to the Church, which had not always proclaimed by word and by example that religion is morality, and morality religion. "There must be one moral standard for layman and minister, for week-day and Sunday, for man and woman." The Rev. John Gaillard, representing the liberal element in the Genevan Church, spoke of the true progress of evangelical preaching, mindful of the intellectual and social conditions of the present. Amid the spread of popular scientific knowledge, and the social aspirations of the people, they had to maintain the truth of a pure spiritual gospel, and the ideal of the Kingdom of God on earth.

THE August number of the *Cornhill Magazine* is its five-hundredth, a fact celebrated on the first page in the following rondeau by Mr. Austin Dobson:—

For two score years the tumbling spray
Has fallen from our bows away;—
What change of skipper and of crew,
Since first the Cornhill sailed the blue,
Grain-laden, Master, Thackeray!

Trollope, George Eliot, Gaskell,—nay,
Our own dear "Blackstick" of to-day,—
What wealth of genius old and new
For two score years!

Once more we steer across the bay.
With no vain thoughts our hearts are gay:—
Our log is clean, our course is true;
What we have done we mean to do;—
We hope, once more, to lead the way
For two score years!

THE August number of the *New Kingdom* opens with a portrait of Kristofer Janson, the apostle of Liberal religious thought in Norway, with a translation of Mr. Theo. Berg's account of him, taken from *Det Glade Budskab* of Sept. 15, 1899, the predecessor of *Lys over Landet*, the present weekly paper of the Unitarian movement in Copenhagen. We hope to publish next week Mr. Janson's contribution to the International Council meeting, and may then add a further note concerning him. The *New Kingdom* also gives us a picturesque article on the Hucklow Holiday Home, from the *Manchester City News*, and usefully reprints the latter part of the Head Master's Address on Speech Day at Willaston, which appeared in THE INQUIRER of July 13. The Rev. W. C. Hall contributes the fourth of a series of articles on "The New Unitarianism," and the Rev. Andrew Chalmers tells of "Sundays in Strange Temples," as he did some years ago in the pages of the *Christian Reformer*.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

The Brahmo Samaj and Arya Samaj. By F. Lillington, M.A. 2s. 6d. (Macmillan.)

Lessons from Work. By Brooke Foss Westcott, D.D., D.C.L. 6s. (Macmillan.)

Tolstoy and His Problems. By Aylmer Maude. 6s. (Grant Richards.)

Travel and Life in Palestine. By J. T. Sunderland, M.A. 1s. (Sunday School Association.)

Asia and Europe. By Meredith Townsend. 10s. 6d. (Constable and Co.)

The Eternal City. By Hall Caine. 6s. (Heinemann.)

Souls of Passage. By Amelia E. Barr. 6s. (Fisher Unwin.)

History of Florence. By Professor P. Villari. 7s. 6d. (Fisher Unwin.)

Do not be anxious to do great things, but see the duty which presents itself as the first thing to be done. Work. Do the work God means us to do. This idea sheds an actual glory over the commonplace existence of every day of every year.—*W. H. Channing.*

THREE CENTURIES AFTER CALVIN.

LIBERAL PROTESTANTISM IN SWITZERLAND AT THE BEGINNING OF THE TWENTIETH CENTURY.

BY PROFESSOR EDOUARD MONTET, D.D., OF GENEVA.*

IN German Switzerland, Zwingli, by his broad views on the subject of religion, had been to a certain extent the precursor of liberal Protestantism. In French Switzerland, on the contrary, Calvin, whose vigorous faith and religious genius had constituted Geneva the centre for the propaganda of the Reformation in French-speaking countries, had stamped this Reformation with a decisive character of dogmatic narrowness and ecclesiastical intolerance. Castelléon, who was compelled during Calvin's lifetime to quit Geneva, was the most illustrious champion, at this period, of the enfranchisement of religious thought from the yoke of Tradition.

Since those memorable times, the liberal religious movement has gone on and asserted itself, in the course of the history of the Swiss Protestant Churches, with ever-varying fate according to circumstances, occasions, and localities; but whatever has been its fate, at no time has the current which has borne Religion towards that complete spiritual liberty enjoyed by us to-day ceased to make itself felt. It is quite manifest, however, that the liberal spirit, in the domain of faith and of the Church, has really only blossomed out in the course of the nineteenth century.

Let us rapidly examine at the dawn of the twentieth century, that is to say, more than three centuries after Calvin, the position of liberal Protestantism in Switzerland, and let us briefly draw up, as it were, a balance-sheet of the religious progress achieved in this country during the century.

Liberalism in German Switzerland.

To Zürich must be ascribed the honour, in German Switzerland, of having held aloft the standard of religious liberalism. The part played by Zürich from this point of view dates from Dr. Strauss's settlement in that city in 1839. If Dr. Strauss, whilst opening the way to liberal Protestantism, accomplished, on the whole, nothing but a negative and destructive work, Biedermann, starting likewise from the principles of the Hegelian Philosophy, became the creator of a new dogmatic. The journal which, at this period, stoutly combated, in the ecclesiastical field, the system of confessions of faith, had for its title *Die Kirche der Gegenwart* ("The Church of the Present").

Between orthodoxy and liberalism there arose an intermediate party, whose views were expounded in the *Kirchenblatt* ("The Church Gazette"): this conciliatory party, with its broad tendencies, had for its chief representative the theologian Hagenbach.

After a lull lasting for a few years, the struggle between the two elements, liberal and conservative, in the Protestant Churches of German Switzerland, was begun again by the liberal dogmatist, Lang. The Faculty of Theology at Berne was at this time the stronghold of the new school. The influence exerted by the Left became henceforth preponderating; it achieved the liberalisation of the ecclesiastical laws in the various cantons (1870–1874). The party of conciliation was not slow to enter upon the same path, and likewise rejected all compulsory confession of faith.

In the last quarter of the nineteenth century we find, in German Switzerland, side by side with the Right, who maintain uncompromisingly the principle of confessions of faith as affording the indispensable basis for every church, the Left (the Reformers) represented successively by the *Zeitstimmen* ("Voices of the Times"), and the *Schweizerisches Protestantenblatt* (the "Swiss Protestant Journal"), and the Centre (*Die Vermittler*, the Conciliators), with its organ, the *Kirchenblatt* ("The Church Gazette").

Party Divisions now less Acute.

At the opening of the twentieth century, we learn that these three tendencies continue to exist, but that the differences which distinguish them are much less clearly marked than they were twenty-five years ago. Party spirit has yielded to the liberal religious spirit, which tends to penetrate more and more completely the groups which at one time remained more or less strangers to its influence.

At the present moment, liberal Protestantism is brilliantly represented, as regards theological teaching, at the Universities of Zürich and Berne. Pre-eminent in connection with philanthropic and moral institutions is the name of Pastor Bion, of Zürich, the founder of the society of the "Sisters of the Red Cross," an association devoid of any sectarian character, whose members labour in the hospitals at Zürich, Winterthur, and St. Gall. Pastor Bion has collected for this association, which was established in 1882, and also for the institutions dependent upon it, the considerable sum of 800,000 francs (£32,000). Liberal Protestantism in German Switzerland has also rendered signal service in battling with the evils of intemperance, &c.

The Swiss Union of Liberal Christianity and the Society of Protestant Missions.

It remains for us to draw attention to two points in especial in the liberal religious movement of this part of Switzerland, which is by far the most considerable in its area and in the number of the Protestants.

In the first place, and above all, must be mentioned the foundation in 1870 of "The Swiss Union of Liberal Christianity," an extensive association with ramifications in most of the Protestant cantons—in Bâle, Berne, Aargau, Soleure, Appenzell, St. Gall, Zürich, and Geneva—and which is assuredly one of the great forces of Protestant liberalism in Switzerland.

Then, in the second place, must be mentioned the creation in 1884 of "The General Society of Protestant Missions," whose present headquarters are at Berlin, but in whose foundation Swiss liberal Protestantism played a prominent part. This society has striven to establish missionary enterprise on liberal lines, inculcating respect for the religions of non-Christian peoples, and spiritualising the elements of truth which they contain. So far this society supports missionaries only in China and Japan.

Liberalism in French Switzerland.
(i.) Neuchâtel.

In the three different cantons of French Switzerland the course of the liberal religious movement has varied greatly. Neuchâtel holds the place of honour in the battles waged in this part of Switzerland in support of the claims of spiritual liberty. In 1869 a group of enlightened laymen, under the leadership of Professor F. Buisson, entered upon an ever memorable contest with Orthodoxy at Neuchâtel, hitherto the undisputed mistress of the National Church in this canton. Professor F. Buisson represented the most advanced type of religious liberalism. The result of this campaign was the adoption of a new ecclesiastical law securing for ministers of religion in matters of faith explicit liberty of conscience. A reaction set in against this liberal movement with a pertinacity only equalled by the rapidity of its propagation, and an independent church took shape which maintained with a firm hand the banner of orthodoxy. If, since that occasion, broader views in regard to religion have made any progress in the canton of Neuchâtel, it must be admitted that they have not been openly professed except in the case of a few individuals, and these have not succeeded in establishing any important or compact group of adherents.

(ii.) Vaud. Alexandre Vinet (1797–1847).

The Canton Vaud, which had the honour of being the birthplace of Vinet, seemed destined, with the aid of a theologian so eminent, to enter deliberately on the path of religious liberalism. Had not Vinet, in fact, said that "a Protestant, taking that word in its widest acceptation, is a man who investigates before he submits"? Could anything more aptly define religious liberalism than these noteworthy words? Yet it was with the Canton Vaud as it was with Vinet himself. Owing to temperament, owing to a moderation which led to the importation of the Reformation of the sixteenth century from Berne, instead of its spontaneous production from the soil, this canton, whatever influence may have been exerted there later on by the spirit of religious liberty, always, as a matter of fact, remained separated from the liberal churches of the rest of Switzerland.

When, in 1837, Vinet was elected Professor in the Faculty of Theology at Lausanne, he combated boldly certain weak points in the preaching of Evangelicalism. When, however, in 1839, the great Council of Vaud abolished the obligation hitherto required of signing the Helvetic Confession, Vinet pronounced against this intermeddling of the civil authority in the domain of faith. But when, in 1847, after the famous resignation of a number of clergy, brought about by a new political measure of the Government, the question arose of the organisation of the new church, which was to be untrammelled by State control, Vinet proposed a Confession of Faith of such breadth, for its underlying principle, as to shock more than one member of the new community. Vinet was an individualist, in the fullest sense of the word, and this subjectivism might have carried him a good deal further; but his surroundings, and the moderation of his own temperament did not allow him to break away from orthodoxy. Vinet remained in an orthodox church, although, in fact, he no

* A paper read (in French) to the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Essex Hall, Friday morning, May 31.

longer belonged to the doctrines of orthodoxy either by mental affinity or by conviction.

Speaking generally, Protestantism in Canton Vaud has pursued the same line of conduct as Vinet himself. When, in 1869, F. Buisson, A. Réville, and others came to speak in Lausanne, people were eager to go and hear these distinguished orators, these innovators of world-wide reputation; but their persuasive eloquence produced apparently no decided movement in the direction of liberal religion.

Since that time, however, great progress has been made, and it is certain that broadened views on religion have sunk deep into the different sections of the Church of Vaud. We need no other proof of this than the scientific method pursued and honoured in the teaching of theology at Lausanne, whether it be in the National Faculty or the Free Faculty of Theology. But, if it were desired to characterise by a single word the religious tendency of the Canton Vaud, at the present time, in respect to its doctrinal position, we do not think we should be doing any injustice to this canton in attributing to it a certain crypto-liberalism rather than any *bonâ-fide* liberal Christianity.

(*iii.*) *Geneva.*

Entirely different has been the trend of religious ideas in the Canton of Geneva.* We must recollect that in this canton we are dealing with a people imbued in the highest degree with the spirit of originality and enterprise. A Bishop of Geneva once said, speaking of this people: "*Gens semper appetens aliquid novi.*" At the commencement of the nineteenth century, the old type of Liberalism still held sway in the Church of Geneva—a type which professed in things doctrinal, supernaturalism; while rejecting in its ecclesiastical constitution any system of confessions of faith. This old-world, highly-respectable Liberalism has been not unjustly reproached with a certain lack of religious depth, and it was combated by the spirit of the Evangelical movement of England and Scotland, on its importation into Europe at the time of the Restoration.

Politics were in those days closely connected with the religious life of the people of Geneva. The aristocracy, which had entirely separated itself from the Evangelical movement at its origin, sought later, through its alarm at the chimerical dangers of religious liberalism, when exerted in the political sphere, to come into closer union, doctrinally, with the Free Churches, of the Evangelical movement; and, as a consequence of this, since the middle of the nineteenth century, Orthodoxy has tended to assert itself as the dominant factor in the Church of Geneva. And so, when the new school of liberal thought attempted, in the person of Albert Réville, in 1864, to spread abroad its views in Geneva, it met with a very poor reception.

Progress of Liberalism.

Certain acts of intolerance committed at that time by the Orthodox majority, such as the refusal of the Cathedral pulpit to such men as A. Réville, Fontanès, and Pelissier, at length aroused the people of Geneva. When, therefore, in 1869, Professor Buisson delivered at Geneva the course of lectures which he had previously delivered at Neuchâtel, the liberal movement forthwith took a wholly fresh start. Professor Congnard drew crowds to church by his eloquence; whilst others (*e.g.*, Pastor Chantre) organised the new party for the promotion of liberal religion. The journal entitled *The Liberal Alliance* was at this date the organ of religious liberalism. From 1870 onwards, Liberalism in Geneva has continued to make considerable strides. In 1871 the Consistory, elected by universal suffrage, was equally divided between the Liberals and the Orthodox party. Shorty afterwards, a bye-election gave the Liberals a majority on this body. Finally, in 1875, the Orthodox party declined to vote, and as a consequence the Consistory had a mere minority of the Orthodox party, and these were elected by the Liberals themselves.

A New Liberal Constitution.

At about the same time, in 1874, the Great Council and the people of Geneva adopted a new ecclesiastical constitution of the most liberal character. "Any minister," it is therein enjoined, "may preach and teach freely on his own responsibility; nor may this liberty be restricted either by confessions of faith or by liturgical formularies." This constitution, won after so many arduous struggles, is in force at the present time in the Church of Geneva. To the Liberal party is furthermore due a whole series of measures derived from the principle laid down in the constitution of 1874, and which bears eloquent witness to the depth of the liberal convictions on matters of Church government and doctrine of the men who directed this religious and distinctly modern movement. There was, first of all, the publication of a Liturgy which has been spoken of as "Polychrome." It contained, for the forms of worship, prayers and formularies of a varied doctrinal character (Orthodoxy and Liberalism being represented in their differing shades). The success of this Liturgy has been such, both in Geneva and elsewhere, in the French-speaking churches, that several editions have already been exhausted.

Then, in the second place, the Church of Geneva has no official catechism, either for the use of communicants or for use in Sunday-schools or for religious instruction in State schools. Everywhere the minister is in the enjoyment of complete religious freedom.

Changed Aspects of Liberal Influence.

Since the date of the first promulgation of the liberal constitution of the Church of Geneva, religious liberalism has gone on ceaselessly developing; but not without passing through phases of a very diverse kind. At the outset, Liberalism had asserted itself vigorously as an ecclesiastical party; but now, for some years past, it has largely thrown off its party character, whilst, on the other hand, its doctrinal and ecclesiastical views have spread and deeply penetrated into those circles which had hitherto been attached to Orthodoxy.

The faculty of Theology in Geneva presents a fair reflection of the changes which have been gradually introduced into the Church of Geneva. After having consisted for long of a majority of liberal Professors, and even at one time being entirely under the sway of Liberalism, it consists at the present time of three liberal Professors, of one Professor representative of the Centre, and two belonging to the Right. But, taken as a whole, this Faculty shows itself to be influenced by the liberal spirit in religion and doctrine.

Religious Instruction in Geneva.

A point of interest to be noted in the life of the Church of Geneva, is seen in the development which religious instruction has received in its midst. This instruction, which is official indeed, but optional (parents being allowed full liberty in letting their children attend the course or not), is given in all the primary and secondary schools. Since 1888, a higher course of instruction, devoted to the study of the origin of Christianity, and likewise of the great non-Christian religions, has been introduced by the Consistory into the upper classes of the High Schools for boys and girls.*

We must, in conclusion, add that religious liberalism in Geneva has largely contributed, in late years, to scatter broadcast a whole host of important religious publications, and every winter it has continued to invite eminent lecturers (A. Sabatier, A. Réville, J. Réville, Chapuis, Buisson, &c.), who have drawn large and cultured audiences. And it is noteworthy, that prominent amongst these were representatives of the differing sections of the Orthodox body. It was at one of these courses that the late lamented Dean A. Sabatier gave an outline for the first time of his "Sketch of a Philosophy of Religion," which he published in 1897.

Conclusion.

And now, to sum up and draw to a close this all too brief and hurried survey. We find at the outset of the twentieth century, and noticeable alike in French-speaking and German-speaking Switzerland, the beneficial and active influence exerted by the liberal religious movement, and we record the solid progress that it has achieved. It has not escaped observation, that in recent years the liberal movement, considered in its ecclesiastical character, has lost ground (in spite of having won the victory on the battle-ground of the religious constitutions), but it none the less exerts its ascendancy, effectually and palpably, in the ranks of the new orthodoxy; that is to say, of an orthodoxy stripped of its intolerance and original narrowness. Such a result, we are persuaded, gives us ample ground for rejoicing. What, after all, does it matter whether we as individuals or as parties further the work, if only our ideas become triumphant! Thank God, who has bestowed so vigorous and fertile a life upon that religious Truth which we have drawn from the Bible, and which we evermore proclaim!

CALM soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine
Man did not make, and cannot mar.

The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live.

—*Matthew Arnold.*

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* Professor Chantre has very kindly supplied me with numerous particulars for the purpose of this article.

* This instruction has been entrusted to Professor Montet.

THE PRESENT CONDITION OF RELIGIOUS LIFE AND THOUGHT IN AUSTRALIA.*

BY THE REV. R. H. LAMBLEY, M.A., OF MELBOURNE.

Religion in Australia is an imported article—that is to say, the sects and dogmas of the Old World have been perpetuated in these new southern lands. Hence there is very little that is distinctly Australian in the different aspects of religious life and thought; in most cases there is only an echo of voices that have spoken far away. The Anglican Church is, indeed, making an effort to establish a school of Australian theology, but it makes no great headway, and should it succeed, it would only be a sectarian school. The theological institutions of the country are not remarkable for their breadth, culture, or original output of men or books. The best of the men escape to Europe, and if they return at all it is with the image and superscription of Europe legibly stamped upon them. It has been said of the book trade of Australia that it exists to sell English books and periodicals; and an unkindly critic might say, with a large measure of truth, that the churches of Australia seem specially designed to perpetuate the divisions and "*isms*" of England. But it is difficult to see how this could have been otherwise under the actual circumstances.

The modifications that are being introduced are the product of a certain mobility of thought and a readiness to make experiments of which Europe knows little, and these again may be traced to the effect of climate upon character.

There are many signs of movement within the churches that prognosticate speedy changes of a far-reaching kind. This is specially true of the Presbyterian Churches. These churches have been federated, and one of the conditions of this federation was the revision of "the secondary standards of the Church." This is a great thing to have accomplished. But some of her most earnest members think that the Presbyterian Church is losing, if it has not already lost, its hold of the people, and is becoming more a racial church—Scotch and Irish. At present it represents a high standard of culture and of wealth, and consequently exercises great influence in the land.

The various sections of the Methodist Church have caught the spirit of the times and federated—the Act of Union will be consummated during the present year. Within their ranks also are pretty clear indications of change, and certain questions which have to be put to the ministers every year are asked with a conscious nervousness, and in such haste as scarcely to wait for an answer. The connection between them and the parent body is on the whole loyal and real; still it is obvious that the old traditions are weakening, and the cry for a new hymn-book, "made in Australia," is not without its significance. Here, as in Europe, Methodism just holds its own; no headway is made; two or three city centres in Victoria are very active in social work, and attract crowds to their services, but then these services are more like variety entertainments than religious worship.

The Anglican Church is mainly Evangelical; Ritualism and Sacerdotalism are indeed known, but in a very mild form. I am not aware that there is any such thing as an Anglican Broad Church party in Australia.

There are three Unitarian churches, none of them fifty years old, and none of them flourishing. Yet the strange fact is that Unitarians are rapidly increasing in number. I believe the census just taken in Victoria will show a very considerable increase in our numbers. But this increase does not better the condition of our churches, chiefly, I think, because the population is thinly scattered over the country districts, where many of our fellow-believers live, and where it is quite impossible to build churches. There are many Unitarians in Melbourne, possibly a thousand who will so describe themselves in the census, yet less than one-tenth attend our church.

The "Australian" Church formed in Melbourne several years ago has now some two or three branches in New South Wales. It is of local growth, and is broad and catholic. Its founder, the Rev. Charles Strong, D.D., is a very able and energetic man who has done a great work in Melbourne. In reply to my question he writes:—"We have, as you know, a pretty active church, and a congregation that sometimes numbers from 800 to 1,000, drawn from all churches and no church. I find earnest listeners, kind co-operators, and unselfish workers among the poor.

"I know men and women who are deeply interested in religion, and not merely as a speculative matter. I could tell you of members of Parliament to whom religion is a reality, of lawyers, business-men, and working-men who think, read, and feel; and of ladies not a few who are intelligent, liberal-minded, and devout.

"But my impression of religious life in Victoria as a whole is not very favourable. Church life seems to be at a low ebb, and what there is is not very high. The great burning questions of the day are ignored in the Church Assemblies, and poor petty matters, comparatively, seem to engross attention. One seldom meets with interest in the real religious questions on the part of the clergy. The laity in the Church Courts show little independence or living interest beyond business details of a denominational character. The professors and teachers in the small divinity schools do not bring forth much fruit.

"I question if our young people know anything about theological questions, or if any of them could even tell you what Presbyterian, Unitarian, Episcopalian, or even Roman Catholic really means. We have, as you know, a large number of Jews in Melbourne. As far as I can gather the synagogue is orthodox, and we have no reformed synagogue here.

"I come across sceptics as to the future, and sceptics as to God and religion, but I do not know that their number is greater here than elsewhere.

"The environment (which of course we partly make for ourselves) is not favourable to religious life and thought, or to church-going and living working churches. We live in an atmosphere of excitement. To use a vulgarism, we have always 'something on'—a land-boom, or a murder, or a divorce suit, or a war. We are given up to money-making and pleasure-seeking, eating, drinking, and luxury. Horse-racing and speculation and gambling are rampant. Altogether the atmosphere is depressing and unfavourable to sober-minded religious progress. The people, meanwhile, do not seem to care about anything serious. They love a fashionable concert, or a social scandal which the Press serves up for them, a horse-race, a cricket or football match, and so on; but I question if Jesus Christ would get much of an audience.

"Spiritualism has, I think, a good many followers, though at present one does not hear so much of it as a few years ago, and in the churches are to be found quiet believers in spiritualistic phenomena. Theosophy was for a time very prominent. I cannot tell to what extent its tenets prevail, but some of my friends are theosophists.

"There does seem to be within the last few years a liberalising spirit at work, though it is vague. Members of different churches become more tolerant of each other, and change is going on. But there is at present no whole-hearted intelligent effort to bring the Church into harmony with the new circumstances and knowledge of to-day. All I can say is that we seem to be *drifting*, and drifting on the whole towards change, whether for the worse or the better remains to be seen."

Dr. Strong's description is depressing, but its truth cannot be questioned by any one who knows the circumstances. It is said specially of Melbourne and Victoria, but is probably equally true of all the other states, although some modification would be necessary in the case of New Zealand and Tasmania.

On the whole, the outlook is not very promising; but at any time a change for the better may set in. In the meantime, the friends of the liberal movement must stand by their principles, and hearten each other as well as they can; and, above all, labour to bring about a revival of true religion.

* A paper contributed to the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, in Whit-week.

A PRAYER FOR PEACE.

The Peace Manifesto agreed upon by a meeting of Free Church ministers at the Memorial Hall, adjourned from July 12, to secure a representative pronouncement, was forwarded on Friday of last week to Lord Salisbury, Sir H. Campbell Bannerman, Mr. Balfour, and Mr. Chamberlain. The manifesto was signed up to that date by over 400 ministers, including the Revs. F. B. Meyer, Alexander McLaren, D.D., John Clifford, D.D., Alexander Mackennel, D.D., J. Monro Gibson, D.D., R. F. Horton, D.D., A. M. Fairbairn, D.D., and other representative Evangelical Nonconformists. It is, perhaps, because the manifesto is not thorough enough and bears evident marks of compromise, that the name of only one Unitarian minister (if one) appears among the signatures, in this first list. The text of the manifesto is as follows:—

I.—We, the undersigned, being ministers of Free Churches in Great Britain, are deeply concerned at the long continuance of the war in South Africa, and the inevitable suffering and embitterment of feeling thereby induced. We unite with the whole Church of Christ in the earnest prayer for peace, and recognise that nothing should be left undone to promote that sacred end and to

remove any misunderstanding that may hinder the cessation of hostilities.

II.—We hail with great satisfaction the following resolution, agreed to without dissentient, at a meeting of Free Church ministers, held in the Memorial Hall, London, on Friday, July 12, at which all shades of opinion were represented: "This meeting is of opinion that the time has come when the strength of the Christian Church should be directed towards a constructive policy of peace."

In making this attempt we are encouraged by the recollection that it is according to the traditional and universal policy of our nation to confer the privileges of representative government and equal political rights on the white people, irrespective of nationality, within the British Empire; and to secure for the native races under our rule just and humane administration with protection of their rights as labourers.

III.—We are convinced that the speedy termination of the war will be best secured by the declaration on our part of a pacific purpose.

IV.—We venture to suggest that any policy of peace should have as its main and underlying principles:

(1) That there shall be nothing to retard or frustrate the future unity and amity of the peoples of South Africa. (2) That every security should be taken to prevent the recurrence of military strife. (3) That the invariable policy of the British Empire in the administration of its colonies should be adopted in the settlement of South Africa—namely, the concession of autonomy and self-government. (4) That there should be compensation for destroyed homes and farms to all who are able to establish a just claim. (5) And, further, we would recommend an amnesty as generous and far-reaching as possible, on condition of the immedate laying-down of arms and breaking up of all military organisation.

We urge that these principles should be authorised by the British people in the most convincing constitutional manner, and communicated to the leaders of the Boer forces; and that steps should be taken for the carrying out of these arrangements forthwith.

V.—We desire to assure our fellow-ministers of the Dutch Church of our brotherly regard, and appeal to them to use their great influence with those of their own blood and faith in the interests of an honourable peace.

We appeal, also, to all patriotic citizens to cultivate the sentiments that make for peace, and to our fellow-Christians to be unceasing in prayer to God, in whose hand the issues lie, that this war may be brought to an end, and the spirit of brotherhood prevail.

We profoundly sympathise with our brethren, the English-speaking ministers of South Africa, who are sorrowing over the effects of the war on their families and on their churches, and, at the same time, we express our confident belief that their Christian spirit will lead them to do all in their power to reconcile those now at enmity.

From a letter of Dr. Clifford's to the *Daily News* of Aug. 13, which published the list of names, we gather that signatures are still being received.

THE watchword of character is St. Augustine's famous ladder: "I am—I know—I can—I ought—I will."—*Schofield.*

OXFORD UNIVERSITY EXTENSION SUMMER MEETING.

THE first part the tenth Summer Meeting organised by the Oxford Delegacy for the extension of teaching came to an end on Wednesday last. A larger number of students attended than has been known for many years, considerably over a thousand having registered their names, while Oxford residents were admitted to single lectures without being required to take tickets for the whole course. Many were old friends and supporters of the movement, and they declared that they were enjoying themselves more than ever. All parts of the kingdom were represented; there were students from various countries in Europe, from the Colonies, and the United States. Mr. Asquith's opening address supplied an introduction to the historical section of the lectures, concerned chiefly with Alfred and the early fortunes of Britain. The Bishop of Ripon followed the next night with a brilliant discourse on epic poetry (with especial reference to Dante), by way of illustration of a long series of lectures on the European epics, in which Mr. Arthur Sidgwick dealt with Homer, Mr. Warde Fowler with Vergil, and the President of Magdalen with Lucan. Language, science, art, education, all have been represented; and special arrangements have been made for economic conferences. At the first, Mr. Edward Bond, M.P., and Mrs. Bosanquet spoke on the Housing question; at the second Mr. C. S. Loch introduced the Old Age problem. Every sort of interest and taste has found here some satisfaction; and the crowds of eager students who gather in hundreds in the High-street before the doors of the Schools are open, testify eloquently to the enthusiasm which is effectively sustained from day to day.

Manchester College has made its own contribution to this great series of educational diversions. Mr. Fripp delivered two charming lectures on "The Old English Chronicles" before his engagement at a similar meeting at Marburg hurried him away from England. The large audience swarmed from the lecture-room into the chapel, filled the stalls, and sat on the steps. The subjects chosen by Mr. Carpenter to illustrate the recent advance in the study of Comparative Religion—"The Sacred Books of the East" and "Early Religious Philosophy in India"—were more remote from general interest; but the sixty odd hearers at the first lecture nearly doubled themselves at the third. On Sunday last the chapel was crowded both morning and evening, when Mr. Carpenter began a series of sermons and lectures, designed to show how far the principles of historical investigation, recognised in other fields by the extension lecturers, had been applied to the Gospels and the life and teaching of Christ. Taking for his subject in the evening the article on Jesus Christ in "Smith's Dictionary of the Bible," originally issued in 1863, and reprinted without alteration in the enlarged edition of the first volume eight years ago, Mr. Carpenter announced that he would trace the process by which the theological construction of the Archbishop was modified by Professor Sanday in "Hastings' Dictionary of the Bible" (1899), and practically set aside by the late Dr. Bruce in the "Encyclopædia Biblica" (1901). The second and third lectures of this series will be delivered to-morrow evening and on Sunday, the 25th. Finally, the College teaching received powerful reinforcement from Mr. Wicksteed, who selected for his subject "King Alfred as a Scholar and Translator." The sympathy already established between Mr. Wicksteed and so many students all over the country, partly accounted for the large attendance which again filled every part of the chapel at his first lecture. The masterly treatment of the topic, which was in fact an object-lesson in critical method (in which the lecturer's studies in the Old Testament evidently stood him in good stead), drew them again and again. As the President of a well-known Massachusetts college observed, "Mr. Wicksteed seemed to be inside his subject, and his subject inside him!" Many were the expressions of regret when the last morning came. Those who had gathered within the College walls at 9.15, assembled again in the great south school at noon to hear the same teacher on another theme—the Italian Epics. With a superb versatility Mr. Wicksteed passed from Tasso to Ariosto and from Ariosto to Dante, as if the minutiæ of Anglo-Saxon scholarship—the use of the dative absolute, the share of Alfred in rendering Boethius or Orosius—had not possessed his mind two hours before, while Professor York Powell and the Danish invasion had occupied it in the interval. The lecturer held the immense assemblage for his appointed time, without a note beyond half a page of syllabus, as he poured out the results of concentrated study and thought in a strain at first easy and colloquial, then rising into loftier eloquence. Who is the hero of the *Divina Commedia*? he asked. Not Dante, was the answer, nor humanity; but the reader, who was made sympathetically to accompany the poet, and to hear in every utterance of judgment or of hope and joy the penetrating words "thou art the man."

I OBSERVED to——that the world, that human life, that our own sins and weaknesses, found us daily and hourly occasions for exercising patience and self-denial; that life is not entirely made up of great evils or heavy trials, but that the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the feelings of those about us, with their perverse tempers; to endure neglect where we feel we have deserved attention; to meet ingratitude where we have expected thanks; to bear with the company of disagreeable people, whom Providence has placed in our way, and whom He has, perhaps, provided on purpose for the trial of our virtue; these are the best exercises, and the better because not chosen by ourselves. To bear with vexations in business, with disappointments in our expectations, with interruptions, disturbances, in short with whatever opposes our will and contradicts our humour; this habitual acquiescence appears to be more of the essence of self-denial than any little rigours of our own imposing; these constant, inevitable, but inferior evils properly improved, furnish a good moral discipline. —*H. More.*

THE INWARD LIFE.

I have spoken of the realm of feeling and sentiment as the subsoil in which religion has its root—in which, as I believe, it will always have its root, into whatever of fairer leafage and flower and fruit it shall grow. But the warm spring mould is not the only agency in the development of a seed. No; nor is the emotional nature in man the only factor in religion and a developed religious faith. The air and sunlight must contribute to the plant's growth; the light of knowledge and widening thought must atmosphere these basic elements of feeling and give direction and ever-enlarging scope to faith. Of themselves these reach up blindly, like rank and tender vines, needing guidance and support and as ready else to sprawl upon the ground as to climb. The difference between a meditation of Fénélon and the attitude of a Pacific Islander before his image of wood or stone is not primarily one of feeling, but rather of the degree to which feeling in them has been educated and guided by intelligence; and to-day the difference between the fairer and finer expressions of religion and its still crude and very imperfect types is measured by the proportion and balance in which feeling and thought are given each its part. A bird with one wing is a poor creature for flight, and the man who can feel but cannot reason and reflect, or who can reason and reflect but has lost the power to feel, will not rise to that point of vision from which life's larger meaning opens to his view in wonder and beauty and joy.

This is the synthesis to be sought. I think its need is gaining recognition to-day in the better minds both among those who are classed as orthodox, and those who are classed as liberal. Already this recognition is creating a felt fellowship of the Spirit that is doing much to obliterate the hard-and-fast lines hitherto drawn by these terms. There is on the one hand a lessening regard for that exaggerated emotionalism which once was considered the supreme evidence of religious experience, and on the other hand there is a deepened sense of what Professor Tyndall, in his famous Belfast address, characterised as "the immovable basis of religious sentiment in the emotional nature of man." "To yield this sentiment reasonable satisfaction," this great scientist considered "the problem of problems at the present hour." It is for us, as a group of free churches, to recognise the new conditions and to ally ourselves with, and, so far as we may, to teach the constructive forces of our time.

Mohammed is reported to have said, "There are two things which I abhor—the learned in his infidelities, and the fool in his devotions." We will not say this, realising that doubts at times beset the wisest and most devout, realising also that before any and every sincere expression of the soul's hunger and need intelligent sympathy is better and nobler than the scornful cry of "Thou fool!" Of all attitudes, that of scorn towards a fellow-being is least akin to the love of truth and farthest from the love of God. But while there have been and are signal individual illustrations, yet on the wider scale it may be said that the religion which worships a God of light and of love is still in the dim morning of its day. We may outgrow our worships; indeed, in the progress of religion we must do so. But worship itself we may not outgrow.

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before,
But vaster.

Frederick L. Hosmer.

THE CHILDREN'S COLUMN.

The Message of the Flowers.—II.

"But what happened to the others?"

"Oh," replied the old rose, "I remember there were some more cut on the same day. They were just taken into the house and put in vases in one of the rooms."

"Whatever good could *they* do?" inquired a flower to whom it seemed that theirs must be a very unhappy fate.

"Oh, a great deal," replied the old rose gently. "They all looked very beautiful and smelt very sweet. The room seemed to be full of them. Everyone who went in exclaimed 'How lovely those roses are!'"

"But I don't see much good in that," persisted the young rose who had spoken before.

"Don't you?" was the answer. "If you had been there and seen what fair thoughts they put into people's minds, how they made them better-tempered and kinder to one another, you would have seen a great deal of good in it. And I think that if we can do that, it's worth living for, don't you?"

Even the flower that had complained agreed heartily with the rest that it was, and hoped that she might soon be cut, so that she could go somewhere and do some one good.

"Ah!" went on the old rose, "but we can't always give our message so easily. It may be very difficult. I remember that another of my sister roses, perhaps the finest of us all, was picked by Mary's brother Henry as he went out one morning to business, whatever that may be; the wind who told me about it said, 'He put it in his buttonhole,' and we all felt sorry for our sister, but glad that it was not one of us."

"Why was that?" asked the timid little sick rose, who herself would never be picked, shyly. She thought they would all have been eager to go, after what the old rose had been saying.

"You may well ask," answered the old rose. "We were wrong, but we thought we had a good reason. It wasn't because he put her in his buttonhole. That is one of the things we should wish for most, because it brings us so near to people, and makes it easier to talk to them and deliver our message. And then, if only they will listen, we are able to keep them from thinking ugly thoughts and doing wicked deeds. We make the day very happy for them. No; we were sorry because we knew he was a bad boy, and didn't care at all for the beauty of your sister, and wouldn't listen to a word she said. He only put her there to show other people what fine roses his father grew, so that they should envy him, and say how fortunate he was. We felt sure that would make her very sad, and that she might die without having done any good, and so we were sad too."

"And didn't he listen at all?" asked the rose anxiously. And they all bent towards the old rose to hear the answer, for it seemed a very dreadful thing that a rose should die without having done any good.

"Yes," was the reply, "he did. But it was in a strange manner. He thought and said many evil things that day that would have grieved his father and mother, who didn't believe he was half so bad as he really was. My sister tried, oh! so hard, to make him listen to her. But he took no notice at all; and at night, when he reached home tired and cross, she was withered and nearly dead. He took her out of his buttonhole and was about to throw her away when at length he heard her speak. It was only a whisper, for she hadn't much strength left, but it was her last chance, and she spoke so earnestly that, hardened as he was, he couldn't help hearing. 'Harry, if you don't give up your wicked thoughts and habits your life will soon be withered like mine.' Withered like that! Yes; he knew it must be. His conscience told him so at once. Then he began to feel ashamed of himself, and broke into tears, and said aloud, 'No; my life shall never be withered like that.' And he went down on his knees, as he had not done for years, and prayed God to forgive him, and to help him to be better, and purer, and nobler. When my rose sister heard that she was filled with joy, and died smiling. She had delivered her message and been heard."

"But does it ever happen that our message is not heard at all?" asked one who had been listening very attentively.

"Ah, that I don't know," answered the old rose. "Sometimes it seems like it. Look at me now. Nobody has taken much if any notice of me. I have lived all my days here, and shall soon fall to pieces. But I always comfort myself with the thought that I have done the best I could. I have looked as beautiful as I was able, and made the air as sweet about me as possible. Perhaps some one is the better for me of whom I know nothing. And I am sure God only wants us to do the best we can wherever we are. But I do wish some one had picked me and given me such a chance as I hope you will all have."

"Oh, but," they said, "if you had gone too, who could have told us all these wonderful things? Perhaps God meant you to be left here just to teach us."

"It is kind of you to think that," said the old rose. "And it really may be so. Anyway, you may be quite certain that we all, even our little sick sister here, have our message to deliver. It is always the same, although we do it in different ways: to put into the minds of boys and girls and men and women beautiful thoughts, and to fill their hearts with love. We have to tell them to make one another happy, and so be happy themselves, by doing good. You won't mind what happens to you now, will you?"

"Oh, no, indeed," they said. "We will gladly go anywhere if only we can deliver our message and be heard. There is nothing else worth living for."

I don't know what they said to one another after that. But somehow the sunshine seemed brighter, and the butterflies lovelier, and the songs of the birds sweeter, and the roses more gay and joyful. It was very wonderful to think that they knew God had given them their beauty to make the world a sweeter and a better place, by making boys and girls and men and women kinder and truer and more loving.

A. A. Charlesworth.

The Inquirer.

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REVEALER AND REVEALED.

THE two sermons in the second volume of Dr. MARTINEAU'S *Hours of Thought* on "CHRIST, the Divine Word" have naturally a great attraction for earnest students of the writings of our great Teacher. Their date cannot be exactly fixed, but the volume was published in 1879, and the sermons were selected from what we may take to be the ripest fruits of Dr. MARTINEAU'S ministry in London, before he had reached his seventieth year, but when he had already attained to the full maturity of his splendid powers.

The sermons should be studied in the light of the address to his old students, on "Loss and Gain in recent Theology," given two years after their publication. In that address he spoke of JESUS as "Simply the Divine flower of humanity, blossoming after ages of spiritual growth—the realised possibility of life in GOD," and as "the Head of a divine humanity"; while on the last page of the *Endeavours after the Christian Life*, in what was originally the second volume, published in 1847, we have a fore-shadowing of the sermons on "CHRIST, the Divine Word."

Not more clearly does the worship of the saintly soul, breathing through its window opened to the midnight, betray the secrets of its affections—than the mind of Jesus of Nazareth reveals the perfect thought and inmost love of the All-ruling God. Were he the only-born—the solitary self-revelation—of the Creative Spirit, he could not more purely open the mind of Heaven; being the very Logos—the apprehensible nature of God—which, long unuttered to the world, and, abiding in the beginning with Him, has now come forth, and dwelt among us full of grace and truth.

In the later sermons we read that JESUS revealed "the perfect relation between the human soul and the Divine," for in him the Divine influence, which touches and moves in us also, "spread till it covered the whole soul and brought the human into moral coalescence with the Divine." Thus in CHRIST GOD was "*personally there*, giving expression to his spiritual nature, as in the visible universe to his causal power."

What this does *not* mean may be seen in a passage, beginning on p. 211.

Whoever conceives that *God in person* came and lived the human life, and so dwelt in the villages of Galilee and the courts of Jerusalem, as to be in the least withdrawn from Thessaly and Rome, from the planets or the Pleiades, has a faith worthy of the Lycaonian peasants, who took Barnabas for Jupiter and Paul for Mercury. The Infinite cannot become finite, the Eternal retire into time, the ocean of everlasting power turn into one of its own mountain streams.

And we must surely feel that GOD is as truly *personally there* in our less perfect lives, stirring in the secret places of our conscience, our love and aspiration, as in the soul of JESUS; for when we recognise the full significance of his life, it is because the Spirit beareth witness with our spirit that we are children of GOD—"heirs of GOD, and joint-heirs with CHRIST." It is GOD who reveals CHRIST to us; and then in the light of his completer manhood our knowledge of the FATHER'S will, our trust in Him is made complete.

A visible person entirely holy, living and dying in simple trust and pure obedience, loving nothing but what is dear to God, pitying what is sad before him, and severe only to the guilt that lies beneath his frown; a being of sweet and tender humanities, yet transfigured with the intimate converse of divine realities; a spirit, in short, at once grand and gracious as that of Jesus; bears down upon us with a persuasion which neither the whispers of our natural heart, nor the thunders of supernatural power, can ever exercise. Such a one stands openly between our thought and God. Whom else would we choose to represent our aspirations to him, saying, "Lord, this is what we mean, when we sigh and pray and trust?" And whom else could he send to show us the approaches to himself, and set us in the true direction for the highest of all; saying, "Behold my servant whom I uphold; my chosen in whom my soul delighteth; I have put my spirit upon him?" Such a mediatorial mind, rising to view like the dreams of conscience and of prayer set in the very sunshine before our eye, becomes to us an objective Revelation, scattering our doubts of God and giving authoritative truth to the faint oracle of our better selves. (*Hours of Thought.—II.*, p. 215-16.)

But while JESUS is thus recognised as "a mediatorial mind," it is that, when he has done his work, he may leave us alone with the FATHER. Thus in the sermon on "The God of the Living," preached in 1864, at the opening of Oakfield-road Church, Clifton, Dr. MARTINEAU spoke of the position which JESUS has opened to us "of direct relation, face to face, with the FATHER of Spirits," so that we are "apart from those who put not only a Past but a Present Mediator between." Yet he recognised an inner sympathy with those who held the other view.

The confession which we bring, and the repose which we find, are the same that are everywhere familiar to the heart of Christendom; only with us they seem to go and come straightway in primary converse with the Soul of souls; while others fear that, without interceding agency, they must miss their way.

One more passage we will quote, and so for this week leave the matter for, as we trust, further fruitful consideration. This passage is from the Induction charge to the Rev. ALEXANDER GORDON, in Hope-street Church, December, 1863 :—

Christ first becomes a Revelation to us, "the power of God and the wisdom of God," when he is preached, not in his solitary individuality, but as standing for our humanity for ever; taking the veil away that hid the Holy Presence there, interpreting for us the double nature of the Self that is ours and the Spirit that is His, and finding the way of reconciliation by surrender of will and utter sacrifice. We all of us have that twofold filiation which has been falsely fixed on him alone. Born of nature, born of God, we, too, must traverse the desert and meet the fiends of temptation: we have a baptism to be baptised with; and how are we straightened until it be accomplished! We have the path of self-denial to tread, and the midnight watch to meet, and the heavy cross to bear upon the dolorous way; only never alone, for the Father is with us: and passing freely into his hand to seek our own will no more, we shall not be without our moments of transfiguration and saintly communion; or the joy that deep things, hid from the wise and prudent, are revealed to the little child; or the angel of peace that strengthens for the last sacrifice. It is not the story of Jesus, not his picture, not his doctrine, that redeems us; not anything set off at a distance and taken at second-hand: all this first becomes a spiritual power when it carries us past itself into that intimate union with God which it exhibits as our true life. And so, to "preach Christ" is to take the veil from what is divine in man's experience, and bring him to the consciousness of real and living relations with the holiest of all. (*Essays*, Vol. IV., pp. 543-4.)

A MAN is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.—*Emerson*.

SHE doeth little kindnesses,
Which most leave undone, or despise;
For nought that sets one heart at ease,
And giveth happiness and peace,
Is low-esteemèd in her eyes.

Blessing she is: God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow;
Nor hath she ever chanced to know
That ought were easier than to bless.

—*J. R. Lowell*.

JESUS AND HIS FRIENDS AT THE SPRINGS OF JORDAN.*

BY THE REV. W. J. JUPP.

"And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am?"—Mark viii. 27.

THEY were in the extreme north of Palestine, under the slopes of Hermon. Beyond, and still farther north, are the mountains, valleys, and streams of Lebanon and anti-Lebanon. To the north-east the Syrian hills reach onward to the plains of Damascus. Southwards the wide Jordan valley falls away toward the Waters of Merom and the Lake of Galilee. Westward are the wild, uneven heights that continue almost to the coasts of Tyre and Sidon and the Mediterranean Sea.

This region of Cæsarea Philippi, called Banias by the Arabs (recovering thus the ancient Greek name, Paneas), is probably the farthest north to which Jesus and his disciples ever journeyed. It is not often visited now, except by travellers from Tiberias or Safed to Damascus and Palmyra. The journey hither is long and toilsome. Yet no spot in Palestine better repays the trouble of reaching it. The exceeding beauty and fertility of the place; its abundant ruins and records of a remote past; its connection with one of the most critical moments in the life of a great prophet—these things give to the whole scene a significance and charm, hardly surpassed by any other in that strange land.

Vainly must the returned pilgrim hope to give any clear vision of the scene, or any full account of the thoughts and impressions which came to him there. To know the interest and fascination of the place one must travel many days over the rough and stony hills of Judæa, Samaria and Galilee, through the long, low, sultry valley of the Upper Jordan, and then, on some fair clear Syrian morning, come upon the fertile fields, the abounding waters, the tumbled ruins, the quaint irregular Arab dwellings—all grouped or "composed" there, at the head of the valley, under the craggy hills, with the splendid mass of Hermon towering above and commanding the whole scene. Then one knows and feels and is taken captive. The freshness and majesty of Nature blend with the decay and desolation and quaintness of human things, strangely impressive. The hills are so wild and rugged, the waters so affluent and vocal, the grass and flowers and foliage so fresh and bright, the ruins so picturesque, and the native houses so curiously nestled among them, and, withal, the air is so pure and bracing, the climate so pleasant, that one might almost be pardoned for calling it ideal, just for a minute. It *was* an ideal place for the Great Prophet of the Ideal to sojourn in, with his few friends, ere the last decisive movement of his life was determined, and his face steadfastly set towards Jerusalem, where the Prophet's destiny of sacrifice must be fulfilled.

You will believe that it was an experience, not soon to be forgotten, to be encamped there one evening on an open grassy plain, a few hundred yards above the main Jordan stream, with the sound of its flowing waters coming up the valley, filling the twilight air with a peaceful and soothing murmur! To tired limbs and busied, wondering, not quite unanxious thoughts, that sound was as sweet music that brings solace and contentment to the mind. And one could not but reflect that that was the sound *they* must have heard when they came hither to be quiet and safe for a while from the importunity of the people and from the pursuing enmity of Priest and Pharisee. It was the sound, too, which they would hear when their steps turned towards Jerusalem again, the Master knowing, or at least expecting, that that journey would be the last, and would end in his own death.

There was nothing, indeed, in the scene itself to remind one that he had ever sojourned there. Signs of the Greek and Roman and Herodian and Crusader were abundant—ruins that told of worldly splendour and ambition—but nothing *visible* to recall the presence of the lowly Galilean; no sign, ancient or modern, to suggest that once he came into that fair region with his disciples; that there he asked the searching question, "Who say *ye* that I am?" and heard the quick response, "Thou art the Christ"; that then he made the calm resolve to go back to the city, and accept the doom which the world appoints, and God permits, to the holiest of our race. Curious and significant that, while tradition or devotion could fix on so many spots and mark them sacred, as connected with some incident of his life or death, this should have been forgotten or ignored. Yet it is well so. It leaves the mind more free to muse and ponder over things that are of real and lasting interest. And I knew that while the men whose works, still splendid in their ruins there, had passed away and were as nothing to the world, Jesus, in the thoughts and deeds and spirit of his life, was living still—a vital and effective force in that soul of moral progress, to which all that is best in ourselves, and in the great world of to-day, belongs.

This district of Cæsarea Philippi was far distant from the scenes of the Galilean ministry. And it seemed strange at first, when I knew how long and wearying was the journey thither, from the Vale of Gennesareth, that Jesus should have come so far, for those few days. But he had been wandering much for many weeks before, so the records seem to imply. It may be, as some think, he had been almost *driven* from the old familiar haunts. His enemies had become active and persistent. The people were foolish and disappointing—sometimes troublesome and annoying. They wanted to make him a King. They could not understand his real purpose. They could not receive his message. And "many of his disciples," it is said, "went back and walked no more with him." Even to the twelve, the Fourth Gospel tells us, he had turned to ask, "Will ye also go away?" as if he had begun to doubt their devotion and their faith. So he had left the well-known scenes, by the lake shore and hillsides of Galilee, and had wandered westward and northward to the regions of Tyre and Sidon. And from thence he had come to this remote place, beneath the slopes of Hermon, by the sources of the old Jordan stream. And there, at last, he puts that question which perhaps through all those wanderings had been pressing to his lips: "Who do men say that I am?" and then, turning it swiftly and directly upon them, "But who say ye that I am?"

Great thoughts lay behind those questionings, doubtless, struggling in his own mind. It may be, as some have held, that wavering and hesitation, as to his own high calling and commission, were lurking painfully there. For, in truth, it is hard, even to the highest prophet, always to believe in himself and his ministry, when no one seems to care for the things he most loves and labours to express.

But I could more readily believe that he felt in his own heart, strongly as ever, the divine elective grace which had called him to preach that fresh and fair ideal of life, destined to be so closely associated with his name. Only the hour had come when he must search and see if any of those who heard and followed him were assured of this, and could answer to his appeal. Had they, even any of these his few and faithful comrades, felt the inspiration, and known the power, of the Spirit which made him, though not without reproach, "a teacher sent from God?" For the prophet, in the hour of supreme crisis, does need to find some faith in himself or in his message, some clear response to that which, for his own heart, is so greatly true. The strongest must know the longing for fellowship in the ministry of righteousness and love. Moreover, a great thought, a high moral ideal, cannot be effective so long as it abides alone in the seer's own mind. It must find an answer of some kind, in some other soul ere it can work and begin to prevail in the world. But if only *one* receive it, frankly and with generous impulse, there is hope, and the seer may take comfort, and will no more complain, even though called himself to die for his idea.

I cannot, therefore, think of Jesus as a fugitive here, by the fountains of Jordan, driven from the familiar scenes and populous thoroughfares by his own doubts and misgivings, nor as an exile, fleeing from his enemies and forsaking in despair the ministry laid upon him by the Spirit of the Highest. It is more natural to think of him as seeking, amid fresh scenes and quiet surroundings, liberty and leisure to ponder the strange issues of his work among the people—seeking also the occasion to search his disciples' hearts, and know if they, at least, had understood at all, and were receptive of the hope he had cherished so well.

"Who say ye that I am?" "Thou art the Christ." It was enough, and he asks no more. One, at least, and he an Israelite, had recognised in the preacher of a gospel of meekness, sympathy and love, the Messiah of the nation; and the Master is content. That nation, as a whole, had, he knew full well, through its priests and its populace, rejected him. He was not their Ideal of a Messiah; he was no deliverer for them. They wanted a prince and a leader of quite other mould than this herald of simple and unceremonial religion, this preacher of lowliness and peace, the friend of sinners and lover of child-like things. "Your forms and ceremonies," he had told them, "are vain; your national pride and hatred of enemies and worship of the letter of the law—this is not religion, this will not make men good or great. God will have mercy and not sacrifice, purity of heart and not long

* A sermon preached in the Ancient Chapel of Toxteth, Liverpool.

prayers and pompous ritual of service. Worship God in spirit and in truth; love your enemies and do good to them that hate you; resist not him that is evil; he that is greatest among you let him be your servant; blessed are the poor in spirit; blessed are the gentle; blessed are the pure in heart; it is more blessed to give than to receive."

Thus had he spoken, and thus had he lived; but not thus did the people expect their Christ to come. This was not the voice of a Messiah for their nation. They looked for a leader who could draw the sword and muster armies, who could teach them, like Moses, to love their neighbour and *hate* their enemy, one who, like the Maccabæan, could rouse the people at his call to gird themselves for battle, and throw off the foreign yoke, and become once more a powerful nation, holding their own against the world. Therefore they had rejected him, and his ministry, it seemed, had come to nought.

But now, here was one—and perhaps he spoke for others—who could call him Christ, in the day of desertion and apparent defeat. Here was one who had found the Messiah in a teacher of meekness, in a friend of the lowly and a lover of the lost. That was enough, and at once his resolve was taken, and his face was set toward Jerusalem, the stronghold of his foes. He would go there and in the midst of those that hated him would speak again the inmost truth of his heart, and, if need be, die for it, knowing that his thought would *not* die, but would rise again in the life and love of those who should feel the inspiration of his spirit and answer to the call of his appealing grace.

So, at least, I understood this ancient record, as I read it there, a few weeks ago, amid those scenes of living beauty and those ruins of bygone splendour, in the place where the question was put and answered, and the high resolve was taken, no more to be surrendered or withdrawn.

And afterwards, musing on it all, while following southwards the path he trod on the way to the city where they crucified him, it seemed to have a meaning for us to-day—if in very truth we too have an ideal worth living for, in face of the world's indifference or the proud man's scorn. For every one who greatly cares for righteousness and human fellowship, and the faith of a pure and undefiled religion, is a Messiah, a Christ of God. And if, in times of worldliness and selfish greed, when the armies of "Christian" nations grow apace, and lust of power increases, when men strive for wealth as if riches were the highest good, and nations strive for territory as if a people's well-being consisted in the breadth of its possessions and the vastness of its rule—if to-day, amid all this, you can still believe in peace and brotherhood, in kindness and compassion, in service more than in sovereignty, in justice and charity more than in riches or renown, then the spirit of the Lord is upon you also, and you are called to be a Messiah, a prophet of the great Ideal. And you shall surely find some others who believe in and respond to your hope; and you may have fellowship of soul with them, and go in the strength of that fellowship to fulfil the ministry, and achieve some part of the purpose, of life's holier dream.

Times have changed since Jesus appealed to his friends for sympathy with his unpopular and despised Ideal. They have been changed *by him*. His own message of human love and gentleheartedness, sealed and consecrated in death, has leavened the world—*a little*. Peace and goodwill are more at home on earth because of him. The lover is not always flouted. The "Son of Man" has somewhere "to lay his head" now. Except in rare cases, such as threatened to disgrace England a while ago, a man may live and work here for the truth Christ taught, unmolested and not much disturbed. He may find himself, in his religious belief, his social enthusiasms, his national aspirations, little esteemed; he may hear himself called by unpleasing names, such as heretic, dreamer, traitor, or fool. But this will not matter. Let him hold to his ideal, and he will not be alone. Let him speak his thought and some will respond. Above all, let him resolutely live for the truth he sees to be highest and noblest, and take the consequences of that without flinching. Let him not be impatient or angry with others who have not his ideal, not though they scorn and despise it. If some, even of those who claim to be followers of the Christ of Galilee, who "profess and call themselves Christians," still reject his gospel of love and peace and world-wide fellowship—no matter. That is their concern, not yours, not mine. But if this religion of sympathy and compassion, of lowliness and delight in service, be our ideal of life, then to be quietly, patiently, persistently true to it, *is* our concern, and it is a great one. And they who are true shall not want for comrades and companions by the way, and they shall not miss the joy which no other joy can equal, nor the sorrow which no other sorrow can surpass in sacredness. For still is it true that, "Blessed are they that mourn (for the world's sad ways), for they shall be comforted"; and "Blessed are they which do hunger and thirst after righteousness, for they shall be filled"; and "Blessed are the peacemakers, for they shall be called the children of God."

"WE WOULD SEE JESUS."

BY THE REV. ROBERT COLLYER.

I remember a face I saw in the cathedral in Cologne, done on a panel, the verger said, in the fifth century of our era. It was a face of Jesus, dim now with age, woe-worn and shorn of strength or beauty, so that the thing touched me with dismay, and I said in my heart, This may have been the ideal of his face in the closing scenes of the great tragedy, but I would like to find another portrait of him in the earlier years, as he appears in our Gospels, before the shadows of the cross and passion began to touch his soul—the man so radiant, so strong, and, when the need came, so masterful, yet so tender withal, and sweet. This seems to be only the man the prophet saw in his vision, and said, "He shall grow up as a root out of a dry ground, with no form nor comeliness in him; and, when we see him, there is no beauty that we should desire him." I cannot be content with this likeness alone of one who seems to be dying of a wasting sickness or those eyes looking out on a world he has done with for ever; for, of all the sons of God, he stands first to my own vision as the perfect man and the instance of whatever is noblest and finest in our human form and presence.

Indeed, I have heard since then of a fresco found in an old chapel underground, not far from Rome, which holds another likeness, as the devout heart saw him in the mirror of, it may be, an earlier tradition—a man of strong presence and a noble stature, a born king of men, a face on which there was no blemish and with a ruddy bloom on a ground colour, like ripe wheat. This must be the youth and the man, I said, of the earlier years, and in the home where, as the Third Gospel tells us, "the child waxed strong in spirit and stature and in favour both with God and man." A child there in the home, running free in the spring-time and the summer, drinking in the delight of the brave, new world, while laughter breaks forth from the wells in his heart; gathering the lilies in the meadows, and listening to the birds, or playing with his mates in the market-place—a memory he touches in one of his monologues years after with so fine a felicity; blooming forth from childhood to youth, while the neighbours cannot remember he ever went to school, even to learn his letters. And this may be true; but it must be also true that he learned his lessons from the great mother, Nature, and the simple human life in which he was born and reared to his manhood, that he was to hide in the parables; watching the house-mother, in the home, making the bread and mending the garments, and the poor woman—no doubt a neighbour—seeking the mite of silver, sweeping the earthen floor so carefully that she may find it; watching the careful old father store his wine in the autumn, the shepherd bringing home the one lost sheep, the ploughman draw the clean fair furrow—not looking backward, but only forward—and the hen gather her chickens under her wings, with her cry of alarm while the hawk was but a speck in the blue above.

These things, and more besides than I have time to name, must have been stored among the lessons he learned as the boy and the youth bloomed forth from the child, waxing strong in spirit and stature, and in favour both with God and man, with the mother to watch over him and the father in due time to teach him his own craft of carpenter and builder; and so, if it is true that he never learned his letters, this is also true, as our own good poet sings, that

> The spirit that from God is made,
> The noblest of its kind,
> Asks not the help of rules that serve
> To guide the feebler mind.
>
> It soars, however far its flight,
> Right onward, safe and free,
> And all that schools and books can teach
> In its own soul can see.

Nor can I feel quite content again with Holman Hunt's noble picture, in which the young carpenter stands in the workshop when his day's work is done, stretching out those tired arms that in the sunset makes the shadow of a cross on the floor, if the artist would have us imagine the shadow had already touched him as the penumbra of his doom. The shadow must lie far away when he stands there ready to go forth on his holy mission at the call from on high. It is the son of man who, so far as we can touch the secret of the thirty years, had known no sickness or wasting in the spring of his life; the son of man and of God who loved the Father's world, and saw his hand in the cup of the lily, growing by his grace at its own sweet

will, and in the bird on the wing up there among the green arches or fallen dead on the ground. There is no woe or wasting then and there like that I saw on the old panel. His human nature and life is attuned to a perfect harmony, as I think of him and see him. Nor can I think of a time, apart from what will befall, when the glory and beauty of the world will pale for him, and his love for it will sink down to some meaner level—this young man who of all men was one with the sunshine and the shadow as alike from God, with nature and life, with wholesome men and women and little children—or a time when the sun will shine no more for him with the old splendour nor the lilies be as lovely as they are in his Sermon on the Mount, when the happy noises of life will jar on his ears and heart, and all the good things of God become subject to the discount which comes to so many with their life at ebb-tide. This is the Jesus I love to look on as he stands ready to answer Here! at the call of the Most High.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

DERWENTWATER PRESERVATION.

SIR,—I have read with pleasure your admirable article on the scheme for preserving a portion of the western shore of Derwentwater. I am glad to say that several donations have already reached me from your readers.

May I ask you to make known through your columns that a gentleman has offered £100 towards the purchase, on condition that nine other donors will each give a like sum?

OCTAVIA HILL.

190, Marylebone-road, N.W., Aug. 13.

WE have also received a note from Canon Rawnsley with the good news that one of the nine has already accepted the challenge to which Miss Octavia Hill refers in the above letter; and have since heard of a third £100. Last week Canon Rawnsley, dating from Crosthwaite Vicarage, Keswick, on August 7, addressed a letter to the Daily Press, appealing to summer holiday-makers to consider what they would be doing, if they would help in this purchase scheme. We are glad to publish here the greater part of that letter:—

"If it chance that at any time they feel the beauty and the freedom of foot in some entrancing scene quicken their pulses and bring the smile to their lips, will they think of the possibility they have of securing just such pleasure for tens of thousands of their fellow-countrymen in the generations yet to be, by sending a subscription, or promise of subscription, towards the purchase of a mile of the western shore of Derwentwater, for which the National Trust is now raising the necessary funds? We have only a limited time in which the purchase money, £6,500, can be collected, and we need £2,500 still. Is there anyone who would wish to perpetuate the memory of some dear friend by a gift of an acre of the 108 acres we are purchasing? If so, the way is open. We spend large sums in costly and perishable monuments to the dead; here, on the shore of Derwentwater, the gift of £60 would purchase a memorial whose blessing and whose charm for the weary worker on his too short holiday would be perpetual.

"We have committees at work in Leeds, in Manchester, in Liverpool, in Birmingham, and in Keswick, but nothing has touched me more than letters enclosing 2s. or 2s. 6d. from *bonâ-fide* working-men in our great Northern cities, who say, 'I had a day's outing on Derwentwater five years ago, and in memory of it I send you a small subscription, and I will ask my mates and see what I can do.' One man sent £1 with this short note, 'I am blind, and I am dying, but I once saw Derwentwater many years ago, and I beg to send you a sovereign for the good object.' It is for the blind and the dying we appeal—men who live in the half-darkness of city smoke, and whose souls are withering for want of communion with that spirit of Nature whose glory is revealed by just such a shore as the shore of Derwentwater. We ask all holiday-makers in this August season who feel the good of being where hills and woods and lakes can speak in their unfailing language to the heart, to aid us who are resolved to keep this bit of lake-land shore in its loveliness and calm for the rest and refreshment of far-off generations."

Subscriptions may be sent to Canon Rawnsley, or to Miss Octavia Hill, at the addresses given above. Cheques and Postal Orders to be crossed "National Provincial Bank of England."

THE National Trust, of which the Marquis of Dufferin is President, and Canon Rawnsley the Hon. Secretary, since its formation in 1895, has, by purchase or gift, acquired the following properties, which are held for the benefit of the nation:—

(*a*) *Lands and Buildings.*

(*The dates mark the year of acquisition.*)

1895. BARMOUTH.—The beautiful cliff known as "Dinas-o-leu," overlooking the Estuary at Barmouth. It is 4½ acres in extent, and was presented to the Trust by Mrs. Fanny Talbot.

1897. BARRAS HEAD.—Fifteen acres of cliff land at Tintagel, on the North Cornish coast, looking on to the magnificent pile of rocks on which stand the ruins of King Arthur's Castle. Purchased for £505, from the late Earl of Wharncliffe, the money being raised by means of donations.

1896. ALFRISTON, SUSSEX.—A pre-Reformation Clergy or Priests' House, purchased in a very delapidated condition for £10, and put into thorough repair for about £350, raised by donations. The Clergy House is about eight miles from Eastbourne, and a visit to it forms a pleasant excursion for visitors to that town.

1897. SALISBURY.—The Joiners' Hall, supposed to be the Hall of one of the old City Livery Companies, dating from about 1550. Purchased by a loan on which interest is payable.

1898. TOY'S HILL.—Land on a Kentish hill-side, overlooking the Weald, given to the Trust in memory of Mr. Frederick Feeney, by Mr. and Mrs. Richardson Evans. The first realisation of the idea, suggested by the Trust, that memorials should sometimes take the form of beautiful scenery. Some land adjacent to the above was given to the Trust by Miss Octavia Hill.

1899. WICKEN FEN.—Two strips of land, together containing about four acres, the first purchased for £10, from Mr. J. C. Moberley, of Southampton, the second given to the Trust by the Hon. N. Charles Rothschild. Wicken Fen is almost the last remnant of the primeval fenland of East Anglia, and is of special interest to entomologists and botanists, on account of the rare insects and plants found there.

1899. IDE HILL.—Fifteen acres of wooded hill-side, five miles from Sevenoaks. Purchased for £1,636 18s. 6d., by means of donations.

1899. DUFFIELD CASTLE.—Remains of the keep of the "Castle of the Ferrars," with pleasure ground attached. Presented by the Hon. F. Strutt and G. H. Strutt, Esq. Under the care of the Parish Council.

1900. KANTURK CASTLE.—A fortress of the O'Donoughues, between Kanturk and Banteer, Co. Cork. Presented by Lucy, Dowager Countess of Egmont.

1900. LONG CRENDON, BUCKS.—The old Court House or Staple Hall. Purchased for a nominal sum from the co-owners, Lady Kinloss, All Souls' College, and the Ecclesiastical Commissioners. Donations raised for purchase and repair.

(*b*) *Monuments.*

1897. NEWBURY.—The Memorial to Lucius Cary, Viscount Falkland, who fell in the Battle of Newbury. Placed under the guardianship of the Trust by the Newbury Field Club.

1900. RUSKIN MONUMENT.—On Friars Crag, Derwentwater. Erected by subscription, and handed over to the Trust for protection.

1901. SHAROW CROSS.—The remains of an old Sanctuary Cross near Ripon, with a small plot of land surrounding it, given to the Trust by W. Garnett, Esq., and C. J. Garnett, Esq.

The purpose of the Trust is stated in the following extract from the first report:—

The governing object of the Trust, as set forth in the Memorandum of Association,* is "To promote the permanent preservation, for the benefit of the nation, of lands and tenements (including buildings) of beauty or historic interest; and as regards lands, to preserve (as far as practicable) their natural aspect, features, and animal and plant life; and for this purpose to accept, from private owners of property, gifts of places of interest or beauty, and to hold the lands, houses, and other property thus acquired, in trust for the use and enjoyment of the nation." No lands or tenements of beauty or historic interest, given or bequeathed to or acquired by the Trust for the benefit of the nation, "shall," the Memorandum of Association declares, "at any time, whether upon the winding up or dissolution of the Trust or otherwise, be sold or otherwise dealt with in a manner inconsistent with the objects of the Trust," thus the Association affords ample security for the permanent safe custody of all property committed to its care.

Members of the Trust are subscribers

* The Memorandum and Articles of Association may be inspected at the Registered Office of the Trust, No. 1, Great College-street, Westminster, or copies may be obtained on payment of a sum of 1s.

of 10s. and upwards annually. Annual subscriptions may be commuted by the payment of £20; and those who, for any reason, wish to aid the work of the Trust without becoming members, may do so by means of donations, annual or otherwise, however small.

It should be clearly understood that the Trust is forbidden, by its Memorandum and Articles of Association, to divide any profits that may be made among its members.

A PASSAGE FROM MARTINEAU.

Sir,—The quotation you seek to verify occurs in Dr. Martineau's sermon on "Mammon Worship" in the "Endeavours after the Christian Life." The passage in its entirety is as follows:—

The mere lapse of years is not life: to eat and drink and sleep; to be exposed to the darkness and the light; to pace round the mill of habit and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened; and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence, &c. (P. 110 in the first edition; page 78 in the fourth.)

It is interesting to note the changes of style in Martineau's writings from time to time. The varieties are all excellent in their kind. His contributions to the Liverpool Controversy in 1839 offered splendid examples of argumentative rhetoric—for example, the concluding passage of Lecture XII. In the "Endeavours," 1843 and 1847, the style is changed. There is less rhetorical excellence, but a sacred and exalted eloquence befitting the themes as in the noble sermon on the "Communion of Saints." In the "Types of Ethical Theory," the style is again changed as befits the argument; and the two ample volumes are of unique excellence, in the sustained flow of clear and attractive sentences throughout the close argument—a merit, I venture to say, peculiar to Martineau, and in which no ethical writer before or since his time comes within measurable distance of him.

The "Hours of Thought" are hours of thought indeed, and afford but little scope for eloquence, and old age with almost all men restrains the most eloquent tongue; but it was not thus with Martineau. "An old man standing on the verge," in the wonderfully beautiful address to his former pupils called "Loss and Gain in Theology" he never evinced more the faculty of perfect, harmonious, tender, pathetic utterance. The listeners must have felt as did Adam when

The angel ended and in Adam's ear
So charming left his voice that he awhile
Thought him still speaking, still stood fixed
to hear.

J. C. Gill.

[Several other correspondents have sent us the reference for which we asked, and for which we are much obliged to them.—Ed. Inq.]

MARTINEAU AND UNITARIANISM.

Sir,—Will you permit me to take up the challenge you hold out to me in your issue for Aug. 10?

Several months ago I stated in your columns that Martineau was neither a fetish nor an infallible oracle and to that position I adhere absolutely. By all means, then, let us substitute "representative teacher" for "authoritative," which latter epithet I employed simply as meaning that Martineau is generally understood by us as speaking "with authority" on matters of religion.

How does the position stand then? Martineau, as my article in the August *Seed Sower* once more shows, held with great consistency certain views of the nature and function of Christ. If, as a matter of fact, our views, or the views of many of us, on such *ultimata* of Religion are quite different—if these quite different views are "a fulfilled achievement of Unitarian thought"—how is Martineau any longer our "representative" teacher? Or in what sense can we be "followers" of his, except in the sense in which Mr. Asquith is a "follower" of Sir Henry Campbell-Bannerman?

I beg to submit that this is not a question of imposing doctrinal tests; it is a question of facing facts and abiding by their verdict. J. Warschauer.

A WORD OF EXPLANATION.

Sir,—Mr. Upton's criticism of an article of mine in the July number of *Mind* recalls an observation made by the late Professor Sidgwick:—"The chief service which the philosopher renders to the 'plain man' is to protect him from other philosophers."

Mr. Upton describes the article as "striking"; but this verdict can scarcely be deserved by the paper as a whole. It must rather be deserved by the few sentences which he selects for such severe criticism. Evidently these sentences were so striking as to monopolise the whole of Mr. Upton's attention, and make it impossible for him to notice either the context of the passages which he quotes, or the general drift of the whole article to which they belong. Mr. Upton went forth to find a "soft" determinist, who denied the existence of the soul; and accordingly he found him, and belaboured him with a will.

The only possible reply would be to say over again most of what was said in that paper; but such a waste of space is hardly necessary.

It may have been a mistake to refer to the question of Free Will at all in the article; I did so because I was testing and defending a principle which seemed to save the ordinary doctrine of Free Will from those objections on account of which almost all psychologists, moralists, and philosophers have rejected it. On the other hand, I am still guilty of refusing to regard the doctrine of Free Will as an infallible dogma, maintained by a small body of "the elect," and never to be questioned. I believe that it is a very inadequate account of what takes place in an act of choice; and I cannot think that religion and morality are so feeble as to stand or fall with this doctrine. My experience of the practical work of the ministry has only strengthened this view.

One sentence quoted by Mr. Upton contains a slip of the pen for which he is not responsible. I should have said, "Upon the fact of *Moral Responsibility* all but materialists are agreed." A human being who is sound in body and mind is morally accountable for his actions—accountable to himself, to society, and to the Almighty. More than this is not required by Religion, Morality, or the Common Sense of the race at large. S. H. Mellone.

Craigmore, Rothesay, N.B., Aug. 12.

THE NEW CHURCH AT AUCKLAND

Sir,—Will you kindly allow me to acknowledge with many thanks the receipt of the following sums, which have reached me in response to the appeal which you published on July 27:—

	£	s.	d.
Previously acknowledged ...	29	2	0
Anonymous	0	10	0
Badland, Miss J.	0	5	0
Badland, Miss C.	0	5	0
Chitty, Mr. G. W....	5	0	0
Colfox, Mr. William	10	0	0
Crompton, Mr. J. W.	5	0	0
Kidderminster Sunday-school ...	1	0	0
Lambert, the Misses	2	0	0
Lawrence, Miss E. M.	5	0	0
Morton, Mr. H. J.	1	1	0
Nettlefold, Mr. F.	25	0	0
Nettlefold, Mrs. E. J.	5	0	0
Parkes, Miss Lucy E.	0	5	0
Pearson, Mr. C. F.	10	0	0
Tayler, Mr. A. S.	1	1	0
Temple, Mrs.	1	1	0
	101	10	0

I hope many others will follow the example thus generously set, so that the little congregation of earnest Unitarians in New Zealand may soon be able to provide themselves with a Meeting House.

W. Copeland Bowie.

Essex Hall, London, Aug. 14.

REMEMBER THE BRETHREN.

Sir,—At the present season, when some of our friends are taking the advantage of holidays, and rest so much needed is enjoyed, our country congregations suffer very much in consequence. In one place the chapel is closed, in another the Sunday-school is left in the hands of a few to whom the work is trying, in others a scanty attendance only is seen. Now, some of this may be obviated if those of our fellow-worshippers who are within easy distance of one of our chapels would pay a visit to them. I think it should be borne in mind that many attend who are quite unable to afford holidays, and that they should be left alone when fellow-worshippers are in their immediate neighbourhood is discouraging. A visit from fellow-believers and workers would at all times cheer and encourage the faithful few. T. Bond.

19, Hanover-street, Portsea.

Character grows like the body, mainly by food and exercise. Its food is the ideas presented to the mind, its exercise lies in directing life through the various circumstances around. — "*Springs of Character.*"

To Correspondents. —Letters, &c., received from the following:—E. S. A.; H. E. A. (Cape Town); W. A.; J. H. B.; M. A. B.; W. C. B.; E. M. C.; H. V. C.; G. D. H.; D. M. J. (Durban); E. M.; C. T. P.; T. P.; T. E. S.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

DR. MARTINEAU'S TEACHING CONCERNING JESUS.

A LARGE number of Unitarians regard themselves as disciples of Dr. Martineau. They believe they owe to him, more than to any other man, the conception of Christianity which we may call Theocentric as distinguished from that which is Christocentric. But these Unitarians have been accused of forsaking the teaching of Martineau when, as a consequence of this belief in the possibility of a direct knowledge of God, through reason and conscience, they have come to hold that Jesus ceases to be an object of religion and takes only his natural place at the head of Christian history as a spiritual teacher and leader of Christians. This seems to be a necessary and logical consequence to Christian Theists, as distinguished from the position of those who assign to Christ a place in the God-head.

Some critics of this view, who reject the creeds of the Church, and do not even appeal to the authority of Paul or John, who are themselves Unitarian, not only assert that a much higher place than that which is implied in the terms teacher and leader is due to Jesus, but that in some sense Jesus himself is the Gospel and therefore the object, and not only the teacher and pattern, of religion. They claim that for this opinion they have the authority of Martineau, and that Christian Theists are mistaken in supposing that they are his followers. One or two quotations from sermons by Dr. Martineau are put forward in proof of the correctness of this assertion, and these are held to be decisive by the writers who rely upon them.

Dr. Martineau so frequently and so frankly spoke of Jesus that it ought not to be difficult to find out what he really thought and meant, and to discover which divergent set of opinions is most in harmony with his. Upon examination it is clear that very different opinions are attributed to Martineau, and a very difficult problem might be supposed to confront us, if it were not for a very simple explanation; the explanation being that Dr. Martineau did not hold the same opinions throughout his long and fruitful life. There was no inconsistency in this any more than there is in the case of other men who abandon the opinions of their youth as they come to maturer years, and who even then do not cease to inquire, but continuously as they attain to more wisdom conform their thought to their increasing knowledge. That this was so in the case of Martineau is known to every one who is acquainted with his life and writings. The Rev. Edwin Odgers, in the important paper on this subject which he read at Essex Hall in 1900, traced to a considerable extent the features of Martineau's theological development, though unfortunately on that occasion time did not permit Mr. Odgers to complete his survey, and the later stages of that development were only briefly dealt with. That Dr. Martineau recognised and admitted this development himself ought to be remembered; we are not inventing a theory in order to explain away some part of his teaching with which we may not agree. In the Memorial Preface to the volume of Mr. Thom's sermons, "A Spiritual Faith," Dr. Martineau says:—

> The living teacher has only to tell the truth possessing him here and now; and should it afterwards cease to possess him, being replaced by something truer, he will not repeat, but amend it; he will cast his blunders into the dark behind him, and follow the track of light alone.—*A Spiritual Faith*, p. v.

And in the Preface to "The Seat of Authority" he explicitly says he had found it necessary to readjust some of his judgments as a consequence of a study of the works of the more recent critics of the New Testament.

There is good reason to believe that this theological development of Martineau is sometimes overlooked, and he is represented as the advocate of opinions which he had deliberately abandoned. In any reference, then, to his opinions it is desirable to observe to what stage in his development they belonged; to quote a passage at random from his works, as conclusive evidence of his opinion upon any given subject, without reference to its period, or any possible subsequent modification of it, may be misleading and do an injustice to Dr. Martineau himself. It is necessary, therefore, to bear in mind that Dr. Martineau did from time to time readjust his judgments; and his earlier opinions must not be repeated without due regard being paid to his later ones.

A letter which recently appeared in THE INQUIRER afforded a curious and striking illustration of the neglect of this very obvious duty. The writer quoted several passages from Martineau written at different periods of his life, yet did not notice that they represented different views or that one was intended to correct another. The first quotation given was from his Ordination Address, and one of the last was from "The Seat of Authority," being thus separated from one another by about sixty years, during which period the theology of Martineau had undergone important changes.

The quotation from the Ordination Address was as follows:—

> I receive and reverence Christ not merely for his sinless excellence, which renders him a perfect pattern to our race, but as the commissioned delegate of heaven, as the chosen representative of the Most High.—INQUIRER, April 27, p. 266.

This we might call the early Unitarian view (as distinguished from the Arian—a different kind of Unitarian) in which Jesus was regarded as a purely human being, but none the less as having a commission from God—as an ambassador who represented a higher power. An interesting reminiscence of Dr. Martineau's reminds us of the importance of the distinction in those days; the people amongst whom he settled in Ireland (1828-1832) were Arians.

> And so resolute (he says) was the aversion to any further step that on letting fall an expression implying the simple humanity of Christ, I had lost in Dublin the most attached friend I had among my hearers.—*A Spiritual Faith*, Preface, p. viii.

In the sermon on "Christ the Divine Word" ("Hours of Thought," Vol. II.) Dr. Martineau does not repeat the opinion expressed in his Ordination Address, but emphatically replaces it by what he had come to consider a truer one:—

> If, in Christ, this divine margin was not simply broader than elsewhere, but spread till it covered the whole soul, and brought the human into moral coalescence with the Divine, then not was God merely *represented* by a foreign and resembling being, but *personally there*, giving expression to His spiritual nature, as in the visible universe to His causal power.

This is a distinct departure from his earlier view, and it would be illogical to quote them both as if there were no difference between them.

This passage from the sermon on "Christ the Divine Word" has been much quoted of late, but the mere quotation without any qualifying criticism is again likely to be misleading. The impossibility of fixing the date when this sermon was written is an obvious disadvantage, but it evidently belongs to what we may call the middle period of Martineau's theology, yet still comparatively early in his career; but our judgment in this matter must be affected by our interpretation of the sermon itself. In the preface to Mr. Thom's sermons already quoted, Martineau admits that even as early as 1839 he had left the point of view of the Fourth Gospel—he could not refer the Johannine discourses to the speaker of the Sermon on the Mount—and even that he and Mr. Thom were not on the same level with regard to their views of the historical authenticity of the Synoptic reports.

> Hence, I could not (he says), without some qualification, adopt my friend's conception of the historic Christ as the *absolute* measure of what, in the Divine idea, Man is meant to be; exhibiting the very goal of manhood in its final glory. This overstatement, if such it be, was probably an unconscious survival of his superhuman pre-existent Christ.—*A Spiritual Faith*, Preface, p. xiv.

This seems to indicate that even as early as 1839 Martineau was leaving behind him the Johannine influence which appears to permeate the sermon on "Christ the Divine Word"; unless that sermon itself is an "unconscious survival" of a previous stage of thought. How entirely he subsequently freed himself from that influence may be gathered from the sections on The Fourth Gospel and The Logos in "The Seat of Authority."

The passage on the personal presence of God in Christ has been quoted as though it were a complete, final, and dogmatic expression of Dr. Martineau's Christology; and even if it is contended that though he did not intend it as a dogma, yet it expressed a belief which he never changed, even if this could be admitted, the force of the passage is considerably modified by a later utterance. I again refer to the preface to Mr. Thom's sermons, and this preface has the importance of being one of Martineau's latest writings. He says, apparently quoting in part from Mr. Thom:—

> God is His own revealer, in so far as "He is ever presenting Himself in personal acts to the souls of men," so that "conscience will not suffer us to doubt that He is there in person," and that "He holds direct intercourse with us through reason and conscience."

This, it appears to me, immensely affects the force of the statement that God was *personally there* in the soul of Christ—it is no longer a solitary exception, but one case out of an unknown number. Wherever God holds direct intercourse with men, through their reason and conscience, He is there *personally*. Nothing is predicated of Jesus but what may, with equal truth, be predicated of other men. Whether Dr. Martineau had his earlier utterance in mind, and intended this later one to be an amendment of it or not, it is impossible to say; but it has

the effect of rendering the inference that has been drawn from it no longer tenable.

In "The Seat of Authority," Dr. Martineau's most mature work, dealing with the relation of Jesus to God and to mankind, we find him not only subjecting the New Testament writings to the most exhaustive criticism, but also exhibiting marked restraint in his expressions regarding Jesus himself. I do not think there is any allusion, or reference to, or description of, Jesus, or of his relation to us, in the whole volume, which is not covered by the view of him as simply a great religious teacher and leader; a teacher and example, but especially a teacher by example, which constitutes him a leader.

The conclusion of the whole matter is summed up in the beautiful closing sentences:—

> For in the very constitution of the human soul there is provision for an immediate apprehension of God. But often in the transient lights and shades of conscience we pass on and "know not *who* it is": and not till we see in another the victory that shames our own defeats, and are caught up by an enthusiasm for some realised heroism or sanctity, do the authority of right and the beauty of holiness come home to us as an appeal literally divine. The train of the conspicuously righteous in their several degrees are for us the real angels that pass to and fro on the ladder that reaches from earth to heaven. And if Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion with God—p. 651-2.

Whether this was intended as an amendment of any of Dr. Martineau's earlier views or not is immaterial; it is a complete justification, as far as his opinion is concerned, of those who regard Jesus as simply a great religious teacher and leader—indeed, the greatest of all, as Christians believe.

Jesus is no longer the "Divine Word," he is the "Prince of Saints"—a purely human and unambiguous title, avoiding all metaphysical and theological implications; not separated from his fellow-men, but their natural leader by reason of his greater success; not a solitary personality standing aloof in lofty isolation from all mankind, but one of a class, even though the head of it. Not the revealer of God, but the revealer, by his own achievement, of the highest possibilities of the human soul; attaining this position, not by virtue of a higher nature, but by dependence on habitual communion with God.

This is not to deny, but to confess, that Jesus is an encouragement and an inspiration to those who contemplate his life or receive his teaching; but the encouragement and inspiration are only possible upon the conviction that Jesus was in all respects a man like ourselves.

No man can reveal God to us, nor is it necessary he should, if, as Dr. Martineau taught, we are capable of receiving direct revelation from God Himself:—

> The Divine seer does not convey over to you *his* revelation, but qualifies you to receive your own.

If the view of Jesus set forth in "The Seat of Authority" appears to detract from his greatness (which in reality it does not), it has the advantage of raising our estimate of the capacity of the human soul, and bringing us into closer and direct relations with God Himself; the consciousness of God leaves no place for the intervention of another.

If Revealed Religion is an immediate Divine knowledge, it is strictly personal and individual; and must be born anew in every mind. It admits of no condition separating the Self Revealer from the recipient soul, it is a light for which the two alone are needful, alone are possible. The secret of God is with the "pure in heart" taken one by one.—*The Seat of Authority*, p. 307.

Walter Lloyd.

THE MUSLIM ROSARY.

[The disciples of Islam, like the followers of Buddha and the members of various Christian churches, sometimes use the rosary in their devotions. With the Muslims it serves as a register in meditation on the titles of the Deity. The recital of the "Ninety-nine Wonderful Names of God" is a favourite exercise of Mohammedan piety. In the following metrical version the names are printed in capitals.]

"God is God," the Muslim says. "His names
Are nine and ninety; wonderful are they.
Count them upon the string of beads. He is
The KING who reigns o'er all the Universe.
The HOLY is God's name through every age,
The PEACEFUL and the FAITHFUL. He alone
Is the PROTECTOR of the souls of men.
He is the DEAR ONE—dearer none can be.
Alone is He REPAIRER of all waste.
God is GREAT, yea than all greatness, great.
CREATOR He of every thing that is,
The MAKER and the FASHIONER of all.
FORGIVER He, who is the DOMINANT.
BESTOWER He; PROVIDER of all things.
He is the OPENER from whom no thing
Is hid. The KNOWER too is He.
Who all things curbs, He the RESTRAINER is.
He is also the SPREADER, and He is
The KEEPER OF ALL SECRETS; praise His name.
He is the EXALTER and the HONOURER.
He is the DESTROYER of all evil things.
He is the HEARER and He is the SEER.
The RULER He, the JUST and BEAUTIFUL.
No thing is hid, He is of all AWARE.
God is God, and CLEMENT unto us.
He is the GRAND, and the FORGIVING He.
The GRATEFUL, the EXALTED, and the GREAT.
The GUARDIAN and the STRENGTHENER of souls.
God is the RECKONER—who all things will count.
MAJESTIC is He. God is GENEROUS.
He is the WATCHER and the APPROVER He.
God is God: the COMPREHENDER He,
The WISE, the LOVING, the MAGNIFICENT.
He is the RAISER of the fallen. He
Of all things is the WITNESS. He
Alone is TRUTH, and He is ADVOCATE.
The STRONG, the FIRM, the PATRON He.
God is God; He is the LAUDABLE.
The COUNTER of all living things is He.
God is the BEGINNER and RESTORER too.
The QUICKENER and the KILLER—both is He.
He is the LIVING, the SUBSISTING, He.
The FINDER, yea the GLORIOUS is He.
God is God; He is the only ONE.
The EVERLASTING—blessed be His name.
God is the POWERFUL, the PREVAILING He.
The BRINGER FORWARD, the DEFERRER He.
He is the FIRST, the LAST, the EVIDENT;
He is also the HIDDEN; praise His name.
God is the GOVERNOR and the EXALTED He.
God is God; the RIGHTEOUS one is He.
ACCEPTER OF REPENTANCE is God's name.
God is the AVENGER and is PARDONER too.
The KIND is He—the kind for God is God,
The RULER OF THE KINGDOM too is God,
God is the LORD OF AWE AND GEN'ROUS GIFTS,
The EQUITABLE, the COLLECTOR is,
The INDEPENDENT, the ENRICHER is;
He is the GIVER, the WITHHOLDER He.
God who DISTRESSER is, is PROFITER.
He is the LIGHT, the GUIDE, INCOMPARABLE.
God is ENDURING, the INHERITOR.
DIRECTOR He of all things that exist.
God is the PATIENT, blessed be His name.
His names of excellence are ninety-nine.
Yea, God is God, and there is none but He."

William E. A. Axon.

THE AMERICAN UNITARIAN YEAR BOOK.

This substantial volume, strongly bound in limp cloth, will prove of great interest to friends of Unitarianism in this country, as it must be indispensable to all workers in the Unitarian Churches of America. Edited by the Rev. F. B. Mott, the book is dated for July 1, and this date of issue, instead of New Year's Day as hitherto, is to be maintained in future as the best time, after the annual meetings of various societies, and the end of the season's work, for furnishing complete and accurate information for the next twelve months.

Writing of the "Year Book" in the *Christian Register*, Dr. Samuel A. Eliot, President of the American Unitarian Association, gives the following particulars of its contents:—

"The list of churches contains the name of 458 organised churches, of which 11 were organised during the year ending July 1; 375 of these 458 report the number of families connected with the church; and the total reaches 35,200 families, so that we are justified in assuming that between 35,000 and 40,000 American families are reasonably to be counted upon as supporters of the Unitarian cause, in direct connection with Unitarian churches. The number of ministers recorded is 554. Fifteen ministers have died during the past year, and admirable brief notices of their careers have been prepared by the Rev. Henry F. Jenks, necrologist for the Association. Four other names have been dropped, and twenty-three new names have been added.

"The price of the 'Year Book' is fifty cents a copy; and it can be obtained by addressing the American Unitarian Association, 25, Beacon-street, Boston. It is sent free to life members of the Association, to delegates of the churches entitled to representation at the last annual meeting, and to all ministers settled in Unitarian parishes. This gratuitous distribution amounts to 2,586 copies.

"The book contains a short history of the Unitarian movement; accounts of the international and national organisations of our fellowship; the list of names and addresses of ministers; the list of churches, together with much useful information about their administration, property, hours of service, constituency, &c.; lists of conferences, alliances, clubs, young people's societies, ministerial associations,

educational and benevolent organisations with their officers; the necrology of the past year; and the usual information about Unitarian books, tracts, and periodicals. The book is carefully indexed, and is illustrated by half-tone pictures of fifteen churches, mostly newly built, and by six folded maps showing the geographical distribution of Unitarian churches in the United States, in New England, in Massachusetts, in Great Britain and Ireland, in Hungary, in Transylvania."

We note that while the "Year Book" contains a memorial notice of the late Charles Carroll Everett, who died in October, 1900, in the account of Harvard Divinity School his name is still left as Dean and Professor of Theology.

In the condensed summary of Unitarian history, the B. and F.U.A. is said to have been founded on the same day as the A.U.A.; but, as a matter of fact, it was on the following day, and on p. 9 the date is correctly given as May 26, 1825.

To say that the Dissenters' Chapels Act of 1844 "restored full civil privileges to Unitarians" in England hardly describes what was effected by the Act, which was passed to meet one special need, to secure Unitarians in the possession of their old meeting-houses, which in a continuous line of religious life they had inherited, unpledged to any particular form of doctrine. On p. 2 the word "Religious" is omitted from the title of the International Council.

On p. 5 it should be 1774, not 1778, for the date of the founding of Lindsey's Unitarian Church, if by that is meant the living church or congregation.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Barnard Castle.—The preacher last Sunday was Mr. Thomas Paxton, of South Shields, who took for the subject of his evening sermon, "Christ's Gospel the Need of the World." There was a very good congregation, the little chapel being nearly filled.

Guildford.—Recently special addresses have been delivered in Ward-street Church by Mr. Alderman Edwin Ellis, J.P., Mr. Philip Tovey, Mr. Edward A. Martin, F.G.S., Mr. Philip Vizard, and Mr. Frederick W. Lambelle. Before the last quarterly congregational meeting, the preceding evening service was conducted by Mr. Edwin Ellis, who preached a most searching and cogent discourse upon the present theological controversy relative to the Religion of the Incarnation. The subsequent meeting resolved itself into a very interesting discussion, which was entirely the result of this inspiring address. The speakers, Mr. Philip Vizard, Mr. Alfred J. Roberton, Mr. Howell, and Mr. Downes, were all agreed, though viewing affairs from very varied standpoints. Mr. Ellis's sermon was a crusade against Christolatry.

Saffron Walden.—On Sunday, the 4th inst., the 190th anniversary of the General Baptist congregation, founded by Robert Cosens, chief steward of the Royal Palace at Audley End, was commemorated; when sermons were preached by the Rev. J. A. Brinkworth, morning and evening; collections were in advance of recent years. On Tuesday, the 6th inst., the annual outing of school and friends was held, when upwards of sixty persons in brakes went, by the kind invitation of Sir Walter Gilbey, Bart., to Elsenham Hall, where the Riding School had been arranged for their accommodation, and the grounds thrown open for their amusements.

Stockton-on-Tees.—On Sunday, August 11, a Flower Service of Song was rendered by the teachers and scholars in the school-room, and an address was delivered to the scholars by the Rev. J. E. Stead, of Wigan.

OUR CALENDAR.

SUNDAY, August 18.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. E. Wilkes Smith.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. George Lansdown.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. Ph. Moore, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.
Deptford, Church-street, 6.30 P.M., Mr. J. C. Pain.
Essex Church, The Mall, Notting-hill-gate. Closed for Renovation.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. J. H. Weatherall, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M. Children's Class, 12.30.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. Edward Capleton.
Kentish Town, Clarence-road, N.W. Closed until Sept. 8th.
Kilburn, Quex-road, 11 A.M. and 7 P.M.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.
Little Portland-street Chapel, 11.15 A.M., Rev. H. S. Perris, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Mr. W. H. Shrubsole, F.G.S.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. H. V. Mills.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. Ames.
Stoke Newington, The Green, 11.15 A.M.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. Pain, and 6.30 P.M., Mr. R. Chamberlain.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. J. Harwood, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel. Closed for cleaning.
Bedford, Library (side room). Closed for a time.
Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.
Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.
Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.
Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones.
Brighton, Christ Church (Free Christian), New-rd., North-st., in Lecture Hall, 11 A.M., Mr. H. Rix.
Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.
Canterbury, Ancient Chapel, Blackfriars. No Service.
Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.
Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.
Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.
Guildford, Ward-street Church, 11 A.M. and 6.30 P.M.
Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.
Leeds, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. E. D. Priestley Evans.
Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. Whiteman.
Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.
Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.
Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. V. D. Davis, B.A. Evening, "Mystic and Poet: Henry Septimus Sutton."
Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.
Newport, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. Clement E. Pike.
Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.
Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.
Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.
Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.
Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.
Sevenoaks, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.
Southend, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. Dear.
Southport, Portland-street Church 11 A.M. and 6.30 P.M.
Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.
Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. Edwards.
York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon., Rev. G. Hamilton Vance, B.D.
Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.
Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

RAMSEY, I.O.M.—Sunday Morning Services in QUAYLE'S HALL, ALBERT-STREET, Aug. 18 and 25. Preacher, Rev. W. R. Shanks.

COLWYN BAY, NORTH WALES.—Sunday Morning Services in the PAVILION, VICTORIA PIER, at 10.45, Aug. 18 and 25. Preacher, Rev. W. G. Tarrant, B.A.

PULPIT SUPPLY. — The Rev. S. JENKINSON (late of Malton), Clevelands, Mount Pleasant-road, Tottenham, N.

THE REV. R. BALMFORTH, of the Cape Town Unitarian Church, will be in England during September and October, and will be OPEN to ACCEPT a few Preaching ENGAGEMENTS. — Address, Essex Hall, Essex-street, Strand, W.C.

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MARRIAGES.

Schroeder—Fargher—On the 12th August, at Hope-street Church, Liverpool, by the Rev. R. A. Armstrong, B.A., the Rev. W. Lawrence Schroeder, M.A., to Katie, daughter of the late William Fargher, of Peel.

DEATHS.

Gibson—On the 8th August, at Swanage, Eliza Anne, eldest daughter of the late Rev. Robt. Gibson, of Chidcock, near Bridport, aged 59.

Piggott—At Fern Bank, 37, High-lane, Chorlton-cum-Hardy, on Monday, August 12th, 1901, Kathleen Frida, infant daughter of Arthur E. and Frida J. E. Piggott. Her mortal remains passed into the purifying fire on Wednesday, the 14th inst.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

A PARTY of about thirty travellers, under the leadership of Miss Tagart, President of the Central Postal Mission and Unitarian Workers' Union, left Holborn Viaduct Station early on Friday morning on a visit to the Unitarian Churches of Hungary. The party is due at Budapest next Thursday, and at Kolozsvár on Monday week, where preparations are being made for the opening of the new college buildings. There is a special interest in this journey being made under Miss Tagart's guidance, as it was her father, the late Rev. Edward Tagart, at that time minister of Little Portland-street Chapel, and secretary of the B. and F.U.A., who in 1858, accompanied by his daughter, made the first visit of sympathy to the Unitarian Churches of Hungary, on behalf of English Unitarians. Mr. Tagart unhappily contracted a fatal illness on the journey, and on his way home died at Brussels, Oct. 12, 1858, being only fifty-four years of age. In the following year the Rev. S. A. Steinthal, who was then Domestic Missionary in Liverpool, also visited Transylvania on behalf of the Association, and from that time close intercourse between the churches of the two countries has been unbroken, and has grown more and more intimate through the presence of successive Hungarian students at Manchester College.

IN 1868 the late Rev. John James Tayler, Principal of Manchester New College, paid a visit to Transylvania, to be present at the three hundredth anniversary of the foundation of the Unitarin Church, with the first proclamation of religious liberty at Torda in 1568—a visit which he described in the *Theological Review* of January, 1869. Ten years later, in August, 1879, the Rev. Alexander Gordon represented the Unitarians of England and Ireland on occasion of the Tercentennial Commemoration of Francis David, the Rev. Andrew Chalmers being also present. Mr. Gordon's valuable report was published by the Association, and Mr. Chalmers's "Transylvania Recollections" are also to be had. The next official visitor was the late Rev. Henry Ierson, Secretary of the B. and F.U.A., who in 1890 attended the opening of the new church, in Budapest, with Miss Tagart and Miss Florence Hill. And, lastly, in 1896, the Rev. H. Enfield Dowson went over in connection with the Millenial Festival of the Hungarian nation.

"THROUGH Truth to Freedom, and through Them to Inward Peace" is the motto chosen by Dr. C. Schieler for his pamphlet "Mein Austritt aus der Katholischen Kirche," a second and enlarged edition of which was published last February at Frankfurt, and may be had for 90 pf. from the "Neuer Frankfurter Verlag." We publish this week Dr. Schieler's paper on "The Free Religious Communities of Germany," read to the International Council in Whit-week, and we should be glad to think that many of our readers have turned to the fuller exposition, and the most interesting personal record of this pamphlet. Dr. Schieler, as an earnest Roman Catholic priest, was first led to question the doctrine he had accepted by the contrast between the high doctrine of the Sacrament and the bearing of priests in celebrating mass, and the attitude of Catholics generally towards the services of the Church. He tells of a priest who long ago said to him after an Easter celebration, "Such an Easter must make a conscientious priest either insane or indifferent"; but for himself he found there was a third alternative, and that was to recognise that the position was intolerable and contrary to the truth of Christ's Gospel. Therefore he came out from the Church into spiritual freedom. Dr. Schieler worked for some time among Evangelical Protestants in America, and attended the Chicago Parliament of Religions in 1893. Latterly, as he has told us, he has been minister of the Free Religious Community at Königsberg.

DR. H. C. G. MOULE, since 1899, Norrisian Professor of Divinity at Cambridge, has been appointed Bishop of Durham, in succession to the late Dr. Westcott, who in his turn succeeded Bishop Lightfoot. Thus the line of distinguished New Testament scholars passing from Cambridge to Durham is continued, and enlightened Evangelicals will be glad to have so capable a representative on the episcopal bench. Dr. Moule, who was born in 1841, was educated at Trinity College, Cambridge, and was for many years a Fellow of his College. He was the first Principal of Ridley Hall at Cambridge, from 1881 to 1899, and is the author of scholarly commentaries on the Epistles in the "Cambridge" and the "Expositor's Bible."

THE *Melbourne Argus* of July 5 reports an address by Professor Iverach, of the United Free Church College, Aberdeen, on "The New Testament and Criticism," to the members of the Presbyterian Fellowship Union and others. The lecturer, referring to the progress of criticism during the last eighty years, since the time of Strauss and Baur, quoted the testimony of Harnack to the effect that, with the possible exceptions of two of the smaller epistles, the books of the New Testament belong to the first century. Controversy at present was chiefly engaged with the Gospels. And if the report is correct, he went on to affirm that "the fourth Gospel is now better authenticated than the first three, and has been brought so near the lifetime of John that it cannot have been written by anyone else." As Dr. Iverach quoted Harnack as an authority on New Testament chronology, it is a pity that he did not allow more weight to his opinion on more fundamental questions. He might then have quoted the following passage from Harnack's lectures on "What is Christianity?"

> Our authorities for the message which Jesus Christ delivered are—apart from certain important statements made by Paul—the first three Gospels. Everything that we know, independently of these Gospels, about Jesus' history and his teaching, may be easily put on a small sheet of paper, so little does it come to. *In particular, the fourth Gospel, which does not emanate or profess to emanate from the Apostle John, cannot be taken as an historical authority in the ordinary meaning of the word.* The author of it acted with sovereign freedom, transposed events and put them in a strange light, drew up the discourses himself, and illustrated great thoughts by imaginary situations.

LAST Saturday's *Athenæum*, in a review of M. H. Omont's "Notice sur un très ancien Manuscrit grec de l'Evangile de S. Matthieu en Onciales d'Or," described one more added to the number of gorgeous New Testament manuscripts, written in golden letters on purple vellum. This manuscript, which is now at Paris in the National Library, was brought from Sinope, in Asia Minor, two years ago, by a French Artillery officer. M. Omont has now published the whole text, with photographs of four of the five miniatures, representing scenes from the gospel story, with which it is illustrated. The manuscript consists of forty-three leaves, and

s said to contain not quite a third of the gospel of St. Matthew, the chief section being from chapter xiii. to xxiv. It belongs to a well-known class of MSS., the "Syrian" group, and is assigned to the sixth century. It does not appear to add anything of consequence to our knowledge of the text, as the chief part of it is already well known in the almost identical "Codex Petropolitanus."

Writing in Wednesday's *Daily News* in answer to the question "Is the world growing better or worse?" Canon Barnett gave the following expression to his wholesome faith:—

Your question has set me thinking, and at last I have come down on the side of optimism. Two years ago I should have had no hesitation, but the war has destroyed many of the landmarks by which I used to judge, and left me doubtful of many hopes which I used to cherish. It is hard to be an optimist in the presence of conditions such as those which "A Pessimist" describes, but it seems to me he takes for signs of death what may be signs of life. The signs are like and are easily mistaken. The distinction, I suppose, is that where there is an advance in the love of truth and in the love of man there is life, and where there is content with falsehood and satisfaction in selfishness there is death. Now, Sir, I think in the instances offered as signs that the world is growing worse may be found evidence both of a greater desire for truth and of a larger love of man. Your correspondent points truly enough to the decay of church-going and the materialism of sermons, but is not this to a large extent the result of a demand for more reality—is not the refusal of so many men to take orders a proof that they put honesty before favour or profit? Are there not, on many sides, demands for a religion which shall unite men with all they know to be highest and with their fellow-men? Is there not a vague idealism floating above material cries? Is there not everywhere a movement towards unity, towards federation?

And while in the fields of industry and commerce Canon Barnett admits that bribery, adulteration, and swindling are all too common, there are other much more hopeful signs of the times. While evil elements loom large and seem to fill the stage, the men who are really the most influential are of a very different kind:—

It is forgotten that the more important players are honourable, devoted, and high-minded. A moment's observation will reveal the fact that the leading firms depend on traditions of honour, that their individual members put up higher and higher standards of conduct, that there is a wider benevolence than in any generation, that the trades unions steadily press towards securing good work and good order as well as the security of their members, that, although the evil looms large, the general trend is towards better work, that is, a greater love of truth, and towards more human methods of labour, that is, a greater love of men.

The *Indian Messenger* of July 21 gives a cordial welcome to the *Indian Ladies' Magazine*. Many of our readers will be glad to see from the following note the high ideal with which the new magazine enters on its career, which, we trust, will be very fruitful of good:—

It is not long since we had the pleasure of congratulating Mrs. Sathianadhan on her obtaining the degree of M.A., the first that was given to a lady by the University of Madras. To-day we congratulate her as heartily on the publication of the *Indian Ladies' Magazine* under her editorship. The new magazine promises, from its first number, to be an interesting and useful journal. Its main object will be "to help to advance the cause of the women of India." The introduction further says:—"In the pages of this magazine the social and other evils which the daughters of India have been labouring under for centuries past will be dealt with, and their claims for better education and for greater freedom to develop all that is best in their character will be strenuously advocated. The subjects of education and social reform will, of course, receive the most prominent attention in these columns. The advance that is being actually made by the women of India in education, in social and moral reform, and other lines of progress will be from time to time recorded, and the Indian ideals of womanhood, as represented in the ancient literature, will receive every attention.

We have already recorded the experience of the Rev. Lucking Tavener at Ipswich in connection with an "unsectarian" Social Settlement, in which he was debarred from "Brotherhood" membership on the ground that a Unitarian is not a Christian. Mr. Tavener very rightly used that occasion to preach a special sermon "In Defence of Unitarianism," and this has been published by his congregation, and may be had of the secretary, or at Essex Hall, for twopence. The sermon contains a plain statement of what Unitarianism is, as "that form of Christianity which holds to the primitive faith in the Simple Unity of God—that God is one, and not a Trinity; that Jesus Christ is the greatest and holiest of God's teachers; but not God—the best of all sons of the Divine Father, but not the same as the Father." It proceeds to treat of Unitarianism "from a Biblical standpoint," and then touches on the Inspiration of the Bible, and the Deification of Jesus; after a brief sketch of the story of Unitarianism, it concludes as follows:—

We claim that our doctrines give a breadth wide enough to include all seekers after truth; a hope high and bright enough to give cheer to all in religious doubt; and we believe it is the faith of the Great Founder of Christianity and a reasonable basis of all future unity in church life and thought.

The National Conference Guilds' Union has issued a "Manual of Services and Prayers for Guild Meetings" (to be had for 3d. from Messrs. Wilkinson and Lister, St. James'-street, Sheffield, or from the Rev. John Ellis, Pisgah House, Broomhill, Sheffield; 3½d. by post). The motto of the Union is "For God and the Good Life," and its object "To unite the Young People, and all workers and helpers of our Congregations and Sunday-schools, in a League of Fellowship, to foster the Religious Life and inspire Personal Service." The manual contains five Guild services, with the headings, "Spiritual Worship," "Consecration," "Thanksgiving," "Aspiration and Endeavour," and "Disciples of Jesus." There is also a form for the reception of members, a morning and evening prayer, additional prayers, and some final words of counsel "on the due observance of Public Worship." Two blank pages at the end might well have been used to avoid the rather awkward arrangement of the matter which runs on from page to page, with titles sometimes quite at the bottom; but the little manual, except for this, is very well got up, and will, we think, receive the welcome it deserves.

A VILLAGE CHAPEL.

Wiltshire does not appear to be a fertile soil for liberal Christianity, for according to the "Essex Hall Year Book" we have only two congregations in the whole county. One of these is the well-known Conigre Chapel at Trowbridge, for many years associated with good old Samuel Martin, one of the patriarchs of the General Baptist Assembly. But how many are there among the readers of The Inquirer who have ever heard of Rushall? It is a tiny village on the edge of the Wiltshire Downs, three miles from the nearest railway station; its population is given in the Directory as 188; the list of Parliamentary voters contains only thirty names—it is surely the last place in the world where one would look for any form of liberal thought. Yet here is an old General Baptist chapel, founded in 1706, which is the only Nonconformist place of worship in the parish.

If I can help it, I never miss an opportunity of visiting our churches, so, spending a holiday in Savernake Forest, after worshipping on Sunday morning in the nearest Anglican church, I found that it was only a ten miles' cycle ride to Rushall, and was therefore tempted to *rush all* the way there and back on my iron steed. It is a quaint, old-fashioned chapel, with high pews of plain unvarnished deal; there is no organ or harmonium, the singing being accompanied by a cornet, two violins, and a violoncello. The preacher, Mr. Keates, is an earnest and zealous layman, who for the last ten years has come over from Trowbridge every Sunday to take the services. By the exigencies of the train service he is obliged to leave home before six o'clock in the morning, and to walk three or four miles each way in all weathers, conducting a Sunday-school in the morning, and services at 2.30 and 5.30.

He is content to leave doctrinal questions alone, and to preach a simple New Testament Christianity, which is better suited to a village congregation. The attendance in the afternoon was very small, but upwards of twenty persons were present in the evening. This may seem but a handful, but, compared with the population of the village, how many of our town churches can show as good a proportion? It is only equalled by some of our country congregations in the north of Ireland. One of our ministers, who removed to Ireland from a large manufacturing town in Lancashire, told me that his English friends asked him what was the population of the place to which he was going? how many thousand inhabitants?

As a matter of fact, it was merely a hamlet, consisting of the meeting-house, the manse, the school-room, and one or two cottages. Yet a congregation of about a hundred assembled there every Sunday, many of them coming several miles. But while there are towns in England of 100,000 inhabitants, where we are utterly unrepresented, it does seem strange to find one of our chapels in a purely agricultural village. I was much pleased with my visit to Rushall, and felt that a word of sympathy and encouragement was due to Mr. Keates for his praiseworthy efforts in keeping open one of the outposts of our faith.

Edgar Solly Anthony.

Savernake Forest, Aug. 14.

UNPOPULARITY.

Beneath the shadow of the cross they rest,
They who forsake the world's too easy way,
For they have seen the breaking of the day,
And though by thoughtless multitudes oppressed,
They follow with the saints and heroes, scorned
By their own era, persecuted, bound,
Reviled and hated, and with thorn-wreaths crowned,
But by the next with haloes bright adorned.
They tread the upward path the martyrs trod,
And, better far than all earth's kind caressing,
There rests upon their hearts and lives, in blessing,
A light divine, the perfect peace of God.
They win the purest gold; they lose but dross.
Their rest is sweet beneath the shadow of the cross.

Theodora Mills,

Birmingham.

THE FREE RELIGIOUS COMMUNITIES OF GERMANY.

BY DR. C. SCHIELER, KOENIGSBERG, PRUSSIA.*

It is a great honour and pleasure for me to be allowed to speak in this illustrious meeting of representatives from many countries of the world as a delegate of the Free Religious Community at Koenigsberg in Prussia, and to explain what the Free Religious Communities of Germany are, what their aim is, and how they are treated by the dominant Churches and the State.

But first it will be best to tell you that I have belonged to the Free Religious Movement only for five years. Before that time I was a professor of theology at an Episcopal College in Germany; but vexed by doubts about the Catholic doctrines, and tired of the spiritual tyranny and constraints of conscience, I left the Catholic Church with its destructive ultramontanism, and turned to the free and true Gospel of Jesus Christ. Now I know what liberty of inquiry is in religious questions, and acknowledge that true religion can prosper only on the basis of religious liberty. Now I know by experience the full meaning of the word of our great Master, Jesus Christ: "*Ye shall know the truth, and the truth shall make you free.*" At present I am working as a preacher for two Free Religious Communities, at Koenigsberg and Tilsit, and have had many opportunities of meeting people who are striving most earnestly for religious knowledge and moral perfection, who are leading a moral and religious life such as formerly I seldom found.

The Free Religious Community at Koenigsberg, the city of Kant the great philosopher, was the first of all the Free Religious Communities in Germany. The father and author of that movement in the Evangelical Church of Germany (Evangelische Landeskirche), which is a State Church (Staatskirche), was Dr. Julius Rupp, a man of an excellent philosophical and theological education and of great virtue, whose many publications are even yet, many years after his death, highly esteemed. Because he had preached in the Schlosskirche at Koenigsberg against the use of the old confessions of faith, especially of the Athanasian (*Quicunque vult salvus esse ante omnia opus est ut teneat catholicam fidem*), he was dismissed by a judgment of the Consistory; but his very numerous friends and scholars stood faithfully by the celebrated preacher and teacher, and founded a free religious community, which they named "Freie Evangelische Gemeinde." This was in the year 1846.

Soon afterwards free religious communities were founded in other cities of Germany: in Magdeburg by Uhlich, in Halle on the Salle by Wislisenus, in Nordhausen by Baltzer, &c. Two years later there was a similar movement in the Roman Catholic Church, a "Los von Rom-Bewegung" of that time, named Deutsch Katholische Bewegung, of which Ronge and Czerski were the leaders, with other Catholic priests who left the Church. The religious communities founded by these men were named Christkatholische or Apostolische or Deutsch Katholische Gemeinden, and were subsequently united with the free evangelical communities.

The history of our Free Religious Community is a history of persecution and sufferings, in part a history of Passion. The first preacher, Dr. Rupp, and the members of the community, were persecuted for many years by Church and State. Dr. Rupp was several times imprisoned because he was more obedient to his conscience than to the laws of the State; the religious services were watched by policemen and more than once dissolved; even private assemblies of members of the community in their houses were broken up by policemen. In the year 1851 the community was closed by the head of the police at Koenigsberg. After many troubles of various kinds the position of the community began to improve under the regency of the Prince of Prussia, afterwards Emperor William I. of Germany. Now the community is at liberty to celebrate its divine services and to keep its festivals, but in defiance of the Constitution. The members are not treated with impartiality by the officers of the State, and are despised and looked upon as heathens and infidels by officers of the Church against the words and example of Jesus Christ.

Our community aims at advancing the moral and religious life, on the ground of moral and religious liberty. We have no confessions of faith and do not prescribe any dogmas to our members. For free spontaneousness in all religious questions is the first and most important principle of our community. Everybody is expected and urged to further and to refine and to perfect his religious knowledge and to order his moral life according to his religious convictions. We are therefore Liberal Religious Thinkers and Workers; we do not want to be free from religion; but we are free from any constraint in religious questions and in religious life, and want to have and to promote a good and true religion; therefore we do not believe that religion is morality only; morality is the best fruit of religion; but morality must always be joined with religion.

We esteem the Gospel highly, because it contains the doctrines of the greatest teacher of mankind, Jesus Christ; but we also respect the results of modern biblical inquiry and criticism. And we pay attention to the results of other sciences as they concern religion. We test them, and utilize them for the formation of our religious convictions; and we can do so, because we are free from dogmas and confessions of faith.

We are not members of a church; we have no pope, or bishop, or priest; we are a free association of liberal thinkers and workers like the first associations of Christians, established and governed by the Apostles in the earliest age of Christianity. Our aim is to erect the kingdom of God preached by Jesus Christ, the free kingdom of free children of God.

And I believe that such free religious communities have now a great importance, and are greatly needed in our country, because thousands of people of all ranks and conditions, of the learned and of the unlearned, do not care for the church and the life of the church. They even despise their church, because it adheres to obsolete doctrines, proved to be false by the results of scientific investigation, and compels the people to believe such doctrines, which they must reject in their mind. Thus I have often heard it said: The preachers of the church teach doctrines which they do not believe; they teach so because they are obliged to speak so. And that is a terrible situation.

In accordance with the commandment of our Saviour Jesus Christ and his own venerable example, we consider and love one another as brothers and sisters, and give both spiritual and material help to one another as much as possible; and, according to the same commandment, we love our neighbour as ourselves.

Therefore I was very glad to read in the invitation to this meeting: "In the best possible way the meetings of the International Council will be fraternal, not sectarian. We will erect no walls of separation not already existing. We will aim to ignore them all, while emphasising the great commandment: Love to God and Love to Man." That is the same aim that I strive after with my friends in Koenigsberg; and many, many religiously-minded people in Germany also. And I can assure you that I shall work with might and main that this glorious aim may be accomplished by ourselves or by our descendants.

But, how is that very difficult work to be done? I think there is no other way than by perfect liberty of religious conviction and of the religious life—and, if possible, the perfect observance of that commandment of our Master: "Thou shalt love the Lord thy God, and thou shalt love thy neighbour as thyself."

Thus, you see, we have made for ourselves an open way to God by many and great sacrifices, and I believe that we shall have to sacrifice and suffer more in the future. But we are happy now in the possession of religious liberty, liberty of mind and spirit. And you must see, I think, that we are at one with you—that we are working with you, united with you, by the same principles, by the same love, striving together with you towards the same end.

And if there are some who want to have a church, I accept a word I have

* A Paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday afternoon, May 31.

heard here: The only church of the future is the church of religious liberty and of humanity.

THE UNITARIAN MOVEMENT IN SCANDINAVIA.

BY KRISTOFER JANSON, OF CHRISTIANIA.*

The Writer's Experience.

Mr. Kristofer Janson was educated for the Lutheran Church, having prosecuted his studies at the University of Christiania. He did not, however, enter the ministry of the State Church, but devoted himself to teaching in the High Schools. He also engaged in literary work, and published several novels, dramas, and poems. In 1876, the Norwegian Parliament voted him a salary of 1,600 crowns a year, in recognition of his literary attainments.

While engaged as a teacher in the people's High School, Mr. Janson happened to read a book by the Swedish poet and scientist, Victor Rydberg, on "What the Bible teaches about Christ," and this book quite altered his opinions on several theological questions. The book contained an exposition of Unitarian principles, and defended them on Biblical grounds so earnestly and convincingly, that Mr. Janson found it impossible to refute the arguments. About the same time, he read Dr. Albert Réville's "Life of Theodore Parker, with Extracts from his Sermons." This book opened out new views for him, and he felt that, if he could embrace those views and propagate them in his own land, he would be a happy man and his countrymen a happy people. But to get an audience for such religious ideas was at that time impossible in Norway.

In America.

So Mr. Janson sailed for America. He wanted to see Theodore Parker's fatherland, and to make a fuller acquaintance with the Unitarian faith. He also wanted to study the condition of his countrymen throughout the Western States. From September, 1879, until September, 1880, he travelled among the largest Norwegian settlements; he delivered a great many lectures, and was received with enthusiasm. But with regard to the religious condition of his people, he found that the Lutheran Church of America, which had split into five sects on account of doctrinal controversies, was more fanatical and conservative than its sister church in Norway. During his travels Mr. Janson studied Unitarian literature. When at Chicago, he attended a great meeting in honour of William Ellery Channing, where not only Unitarians, but Baptists, Methodists, Episcopalians, Presbyterians, and others united in praising the blessed influence of Dr. Channing, in spite of their divergencies in theological belief. This display of Christian toleration was quite new to him. Mr. Janson returned home to Norway, but soon afterwards he received a letter from America asking him to come back and preach liberal views to a number of his countrymen, at Minneapolis, Minn. The secretary of the Western Unitarian Conference, the Rev. Jenkin Lloyd Jones, promised the assistance of the American Unitarian Association.

Scandinavian Churches in America.

Mr. Janson returned to America and called together a mass meeting in a large hall in Minneapolis. Fifteen hundred attended. He laid before them the principles of Unitarian Christianity, and gave his reasons for holding such views. He asked those who shared his opinions to give their names at the close of the service. The people dispersed, and Mr. Janson waited in vain for his future congregation. At last, an elderly woman entered with a book in her hand. It was the Lutheran Catechism. "Do you intend to teach other things than those contained in this book?" she asked. Mr. Janson told her that the book was excellent in many ways, but that there were some opinions in which he did not quite agree with Luther. "Then I will ask God to curse you and all your work in this city," she cried, and proudly made her exit.

That was the beginning of the Scandinavian Unitarian movement. Before Mr. Janson left the United States, in 1893, he had one congregation at Minneapolis, another at St. Paul, a third at Brown Co., a fourth at Underwood, and a fifth at Hudson, Wisc. At three places church buildings were erected, and at the fourth a plainer house of worship.

These results would have been impossible, if the American Association had not so vigorously and generously assisted the movement. By their aid Mr. Janson's religious books were printed and distributed, including a hymn-book, a treatise, "Is Orthodoxy Right?" a collection of sermons, "Light and Freedom," "Songs of Jesus," and a monthly magazine, the *Sower*, which lived seven years in America, and then three years in Norway. Mr. Janson had been ordained a Unitarian minister at Chicago, on Nov. 25, 1882.

Home Again.

After twelve years absence, he felt a desire again to see his native land, and try if the ears of the people were now open to more rational views of religion. He delivered lectures on "What Intelligent Young People now demand of Religion," in the cities and in many of the villages; everywhere he was received with enthusiasm. Of course, there was opposition. Fanatical newspaper articles appeared, in which he was called anti-Christ, and people were told that they would go to hell if they listened to such an heretic. But the curiosity of the people was too great. People came, and the watchmen of Zion comforted each other in the hope that Mr. Janson would soon go back to America.

The welcome he received was quite a surprise to Mr. Janson. At some places the applause was quite demonstrative. It showed him that many people were no longer satisfied with the old doctrines. At a mass meeting in the capital, he closed his sermon by saying: "And now, I do not know, friends, what to do—whether to go back to America or remain here and try to preach a liberal gospel." And the whole audience cried, "Stay with us! Stay with us!"

That call decided Mr. Janson. Since that time he has worked in his native land, with Christiania as his centre. His work in America is continued by Mr. Norman and Mr. Haugerud, Norwegians, who graduated at the MeadvilleTheological School, and by Mr. Erichsen, formerly a Methodist minister.

But when the news spread that Mr. Janson intended to remain and preach his heresy, the pulpits and the newspapers made a violent attack upon him. His name became an object of fear, and though the opposition in later years has abated, he still experiences some difficulty in carrying on his work.

Mr. Janson founded a congregation at Christiania, consisting mostly of working men and mechanics. The number of actual members was not large, but his audience on Sundays sometimes reached from 700 to 800. Now, the question arose whether Unitarians were included in the law relating to Dissenters or not. The words of the law are:—"Dissenters, whereby in this present law is understood persons who profess the *Christian* religion without being members of the State Church." And in a later paragraph:—"This law also includes members of the *Mosaic* faith."

Are Unitarians Christians?

The question, laid before the Church department of the State, was whether Unitarians were recognised as *Christian* Dissenters. This was answered in the negative, because they did not believe in the deity of Christ. The little Unitarian flock then sent in to the Parliament in the year 1897 a proposal that the words of the first paragraph should read: "Dissenters, whereby in this present law is understood persons who profess the Christian religion—*herein also included Unitarians.*" Or as another alternative:—"This law includes members of the Mosaic faith, *as well as Unitarians.*"

The last alternative was adopted, and Unitarians are now in Norway recognised as a tolerated sect, protected by the law, permitted to perform their church rites according to their own belief, but they are not *recognised as Christians.* It is ridiculous that we are denied the Christian name, especially when our statutes declare that "We would try to preach the principles of Jesus and live up to them," and our watchword is: "Yearning for truth, and in the spirit of Jesus we unite in order to serve God by serving and loving mankind."

But the place alongside the countrymen of Jesus is also a good place. In the neighbouring countries of Denmark and Sweden, Unitarians are not recognised at all. In the latter country they have tried several times to obtain public recognition, but in vain.

Unitarianism and the People.

What attitude does the mass of the public take towards the Unitarian gospel? It is the same here as in most other places: there are more Unitarians inside the orthodox churches than outside, for people do not care to break with the State Church and thereby deprive themselves of many civil rights and social advantages, and so they remain inside the old Church. Others—and those the more intelligent and refined—have lost all interest in religion, because the form in which religion is offered to them seems childish and harsh, and because the Church has closed its gates against free investigation.

The people who have nothing to risk by joining a new religious society are the middle classes, and they are eager to listen to the new gospel. Mr. Janson's experience both in America and at home is that the first-comers are the radicals, who enjoy the denunciation of the old

* A paper contributed to the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, in Whit-week.

dogmas. But when they discover that the Unitarian gospel is to build up and not only to tear down, and that it places a greater responsibility upon them and demands a pure life, that it is not only an ethical but a religious movement, then many of them leave. This was also one of the reasons why Mr. Janson resigned his position as official minister: the radical wing of his congregation tried to turn the movement into an ethical society. Besides preaching on Sunday morning, Mr. Janson gave literary readings on Sunday evenings, mostly from the rich dramatic literature of Norway. He has also delivered religious lectures in Sweden and Denmark, and friends in both lands have aided him in performing his work.

Sweden and Denmark.

In Sweden the soil ought to be more prepared for Unitarianism, because the works of Dr. Channing and Theodore Parker have been translated into Swedish, and native authors have taught liberal views, such as Victor Rydberg and Nils Lilja. There are also a number of young theologians, very intelligent and able men, who have joined the liberal wing of the orthodox church in Germany, led by Ritschl, Harnack, and others. But the majority of the ruling clergy in Sweden are very conservative, and it is much more difficult to promote reform there than in the more democratic country of Norway.

In Denmark, Mr. Janson has also lectured in Copenhagen. A former minister of the State Church, Uffe Birkedal, holds Unitarian services every Sunday forenoon. Nevertheless, neither he nor the members of his little society have officially broken with the State Church, and they have not yet asked for recognition as Unitarians. Their organ, called *Light for the Land*, edited by Theo. Berg, is now published weekly. Another young minister, Anton Jensen, has been forced to resign his position in the State Church on account of his protest against the doctrine of an eternal hell. It is said that he will try to form a free congregation for the support and spread of a liberal gospel.

Mr. Janson himself spends his summers in Denmark, in the neighbourhood of Aarhus, Jutland, and preaches to an audience in the city of 150 to 200 every Sunday.

A Travelling Lecturer and Missionary.

In Norway of late years some university extension work has been started, and Mr. Janson is very much sought as a lecturer. His many travels and frequent absence from Christiania made it difficult for him to attend to his duties as a minister, and therefore he resigned his position as official minister in 1899, and he may now be considered as a travelling missionary. Nevertheless, he keeps up his Sunday meetings as before, and his audience varies from 300 to 600 persons.

The small Unitarian body—seventy-four members in all—is now without any official minister. The president of the congregation is Mr. Gaaserud, a paper dealer in the city.

The Liberal Leaven.

The Unitarian movement among the Scandinavians will act more as a leaven in the old churches than by the forming of new and separate churches. And anyone who understands the signs of the times will see that inside the orthodox churches there is much more liberalism now than there was twenty years ago. Some of the Lutheran ministers themselves have published books and newspaper articles which would have been considered very heretical a few years ago, especially where they protest against the old-fashioned interpretations of the Bible, and they now lay more stress upon practical work than upon dogmatic belief. Liberal religious thought moves forward, inch by inch.

PHILLIPS BROOKS.

In The Inquirer of May 25 we published a full review of Professor Allen's "Life and Letters of Phillips Brooks" (Macmillan and Co.), but the life of the eloquent Boston preacher is so rich in interest, and so near to our own special sympathies, that many of our readers, we feel sure, will be glad to have this further account of him.

In 1893 Phillips Brooks passed away, at the age of 57, having been the previous year elected Bishop of Massachusetts, some clerical dissentients notwithstanding.

His parents were of good Nonconformist ancestry, but early in life they joined the Episcopal Church, and three of their five sons became clergymen. Phillips, the second son, after leaving Harvard College, was engaged as usher at the Latin Public School, with a view of becoming a teacher, and here occurred the one failure of his life. He was well qualified by his classical knowledge to fulfil the duties of the post, but he had not enough "governing power" to master the riotous class of youths but a few years his juniors, and the headmaster felt obliged to request his assistant to resign. This was naturally a great trial to the young man, but it led to the wish of his mother's heart being fulfilled, in his decision to study for the ministry. He proceeded to a Theological College at Alexandria in Virginia, where he spent three years in not very congenial surroundings. Slavery was dominant—1856 to 1865—and the *régime* of student-life rather severe. But Phillips Brooks was too earnest to be discouraged, and won the highest distinction.

His first appointment was to the Church of the Advent in Philadelphia; here he remained thirteen years a power for good, in political and social as well as in Church life, taking part in Anti-Slavery and other reforms, too often passed by on the other side of the way by the clergy.

In his thirty-fifth year his native city of Boston claimed him, and after much hesitation he yielded to the claim and relinquished, with many heart pangs, the congregation and kindly social surroundings of his cure of souls in Philadelphia to which he always reverted with the warmth of a first love—the scene of his early efforts and "enthusiasm of humanity."

In Boston, where Phillips Brooks worked faithfully for twenty-two years, he found a wider sphere in which to fulfil his "God-given best," and his family rejoiced in his return, which was not the less grateful to his own warm home affections.

In Trinity Church, and in his ministrations at Harvard College, Cambridge, adjoining Boston, by force of his eloquence and the noble influence that he exerted, he became one of the greatest powers for good in the United States. His interest and sympathies were not limited to the Episcopal Church. He invited Unitarian ministers to the Communion, and held out the right hand of fellowship to them in good works, on the broadest platform in every good cause. Civil Service Reform, National Needs and Remedies, Progress, Tolerance, Social and Political Reforms, Literature and Life, are among the subjects of extra-pulpit addresses. He took part in putting an end to compulsory attendance at chapel by the Harvard students.

He spent a holiday year in India, and appropriately presided at a meeting at Channing Hall, Boston, to introduce the Pundita Ramabai, who is now doing such valuable work at Poona, rescuing thousands of her Indian sisters from the degradation of widowhood and the other wrongs that are legally permitted and practised on women in India.

Phillips Brooks' eloquence was of a peculiarly rare and rich order, abounding in learning and imagination, as broad as humanity, of world-wide sweep in sympathy. It fascinated you, and you were carried along irresistibly. He spoke very rapidly, and with an enkindling earnestness that never flagged. He had a commanding position in Boston, and worked to the full limit of his strength. But his congregation generously set him at liberty every few years, and supplied him with means for a European tour. He was highly honoured in this country, and frequently preached in London at Westminster Abbey and elsewhere, and at Oxford and Cambridge. He was well acquainted with Dean Stanley, Ruskin, Tennyson, Farrar, M. Arnold, and other kindred spirits. He visited most of the countries of Europe, including Spain, and he crossed the Pacific to visit Japan. All this experience was reflected and reproduced in his sermons and his many published volumes, and added much to his happiness and usefulness.

Phillips Brooks never married, not from any ascetic objection, but, as he said, because the right woman did not come along at a propitious time. His life was very full, and he was tenderly sympathetic, but he felt some regret that the supreme experience of marriage and parenthood never came to him. As evidence of the esteem in which he was held at Harvard a Phillips Brooks House was founded, to which the English contributions to his memory were added to those of his class of 1855. This house is dedicated to his memory, and to Piety, Charity, and Hospitality, and bears on a tablet in the central hall this inscription:—

"A Preacher of Righteousness and Hope; Majestic in Stature; impetuous in Utterance; Rejoicing in the Truth; unhampered by Bonds of Church or Station. He brought by his Life and Doctrine Fresh Faith to a people, Fresh Meaning to Ancient Creeds. To this University he gave constant Love, Large Service and High Example."

Another tribute to him not less graphic and glowing is by Thorold, Bishop of Winchester, prefixed to a volume of sermons:—

"To the dear Memory of Phillips Brooks, Bishop of Massachusetts, strong, fearless, tender, eloquent, incapable of

meanness, blazing with indignation at all kinds of wrong, his heart and mind deep and wide as the ocean at his door. Simple and transparent as a child, keen with all the keenness of his race, this volume is inscribed by a brother across the water, who cherishes his friendship as a treasure laid up in Heaven at the resurrection of the just."

In 1888 the present writer heard Phillips Brooks for the first time in his own beautiful Trinity Church in Boston; the sermon was on "The Epistles, the oldest and most genuine documents in the New Testament." He treated the subject in the broadest and most realistic style, making Paul and his environment quite vivid to us. A few days before, the death had occurred of the Rev. James Freeman Clarke, the distinguished Unitarian minister, who, he said, was an "Epistle from God to the Church in Boston." Here are the concluding words of his sermon:—"I cannot stand here to-day without a tribute of affectionate and reverent remembrance to Dr. James Freeman Clarke, the minister of the Church of the Disciples, the friend and helper of souls. How much that name has meant in Boston these last forty years! When I think of his long life; when I remember what identification he has had with all that has been noblest in every movement of the public conscience and the public soul; when I see how, in the days of the great national struggle, from first to last, he was not only true to freedom, but a very captain in her armies, and a power of wisdom and inspiration in her councils; when I think what words of liberty the slave and the bigot have heard from his lips; when I think how his studies have illuminated not merely our own faith, but all the great religions; when I see how much of Christ was in his daily walk among us, in his unswerving truthfulness, his quiet independence, his tenderness and strength, his pity for the sinner, and his hatred of the sin; when I think how he loved Christ—when all this gathers in my memory at the tidings of his death, the city, the country, the Church, the world, seem emptier and poorer. He belonged to the whole Church of Christ. Through him his Master spoke to all who had ears to hear. Especially he was a living epistle to the Church of Christ, which is in Boston. It is a beautiful—a solemn moment, when the city, the Church, the world, gather up the completeness of a finished life like his, and thank God for it, and place it in the shrine of memory, to be a power and a revelation thenceforth, so long as city, and Church, and world shall last. It is not the losing, it is rather the gaining, the assuring of his life. Whatever he has gone to in the great mystery beyond, he remains a word of God here in the world he loved. Let us thank our Heavenly Father for the life, the work, the inspiration of His servant, His true saint, James Freeman Clarke!"

Part of this tribute, beginning with the words "He belonged to the whole Church of Christ," is now an autograph beneath the portrait of James Freeman Clarke, in the Church of the Disciples, where he ministered in Boston. R. Moore.

Dost smile at tales of seraph ministries?
God sends the angels: thou must bring the eyes.—*Frederick Langbridge.*

THE INWARD LIFE.

From "The Soul's Way to God," by the Rev. Charles Beard.

Religion is based upon certain primitive instincts of human nature which utterly refuse, in the soul which is conscious of them, to be reasoned out of existence; nay, much more, are felt to be among the deepest and strongest and most permanent constituents of humanity. I know nothing stranger in the history of our race than this indestructibility of religious aspiration, this irresistible set of the spirit, if I may so speak, towards divine realities, which can neither be seen by the eye, nor touched by the hand, nor heard with the ear, but only felt in the depth of the soul. The faculty does not exist in every man, I know, at all events in a self-conscious state; and if one comes and says, "There is nothing in me which agrees with this word," you have no answer to give him. But the same thing is the case, and much more frequently and absolutely, with other human capacities: to the man born blind you cannot speak of colours, and your talk of sweet sounds is without meaning to the unmusical ear. And there are times at which this faculty seems to sleep in those who do to some extent possess it: mere youth and health and the joy of living may lull it for a time to rest; and, much more, habitual worldliness and base self-indulgence. All sin, consciously committed and persisted in, is a fatal anodyne to the soul's divine hunger; while, again, there is no man, not even the devoutest, across whose spirit do not sweep flowing and ebbing tides of Godward desire, flooding his whole nature, now with a sense of the Infinite, and again leaving it for a while almost cold and bare and dry. While, once more, it is emphatically true that this faculty of seeing God is capable, like every other, of conscious cultivation: that we must seek the Infinite if we would have the Infinite find us: that the cold heart, which is quite content with its chill, may beat for many a long year without feeling the glow of God: while the spirit that loves and needs the sun rarely wanders beyond reach of its rays. But taking all these things into the account, we may surely say that there is nothing in humanity so ineradicable as its religiousness. Here it takes the coarsest symbolic form, and allies itself with lust and cruelty; there it strives to draw its breath in the most rarefied atmosphere of philosophical speculation: now it moulds the habits and passions of a people, expressing itself in the outward form of their life; again it is the secretest thought of the sage who ponders the mystery of existence: it soars in the cathedral spire and echoes through the vaulted aisles, and compels every beautiful art to put forth its finest activity in its service; or utters itself only in the still, small voice of conscience, or trembles on the lips of sympathy, or silently thrills through the hero's heart. But it is one and the same vitality which pours its sap through every branch and leaf of the great tree of human faith and aspiration.

. . . . .

Prayer and the answer to prayer, obedience and the strength which follows upon obedience, purity of heart and its reward of the beatific vision—all these must be conceived of as essentially the same, whether in their strongest or least perfect manifestations; and there is no sharp line of distinction to be drawn between the comfort which God may have given to some doubting, distressed soul to-day, and the consolation which He poured into His Son's heart as he knelt beneath the olive-trees of Gethsemane. But then, while differences of kind in this matter are inconceivable, differences of degree may be so great as to be practically immeasurable. It seems to me a waste of words to debate as to what constitutes a special revelation in any philosophical sense: I do not see that we have any data by which to decide the controversy. I think it something worse than useless to exalt Christ for the purpose of proving that God does not speak to us; or to magnify the revelation of to-day, to show that that of eighteen hundred years ago was less signal than men have been wont to think it. Whoever believes in revelation at all, can hardly overlook, and ought not to wish to lessen, the significance of the fact that, historically speaking, Christ has been the great Shepherd of souls, bringing back, as no other prophet, millions of human hearts to God. In the records of our race he is a fact as gloriously visible as the sun in the noon-day sky; and I can only attribute the insensibility to his divine beauty, manifested by some even of religious souls, to the exaggerated claims which many centuries have made for him, but which he never made for himself. And then (I speak for myself alone, I know not how it may be with others), while I profoundly believe in the revelation of to-day, and cannot in any other way explain the existence of religion, I do not find that it at all exempts me from the necessity of application to the records of the past, but much rather has its chief value in placing me in a natural relation to them. Were I wholly dependent upon the insight of my own soul, had I no other knowledge of God than He has vouchsafed to me in the recesses of my own spirit, had I no stay of trust but such as my own faithfulness has won for me, I were indeed poor and miserable and blind and naked! I know little more than how little I know: but I can listen, I can love, I can follow. I too am of the lineage and language of the saints: I know my Master when I see him: and the more I know him, the deeper is my trust, the more faithful my affection. Surely it is really so with us all: only the very strongest souls can live alone with God and be content: for the rest we rely one upon another: none can dispense with the help of any: and the witness of all is joyful in the ears of every one. Because I am a man, my heart thrills in unison with the universal aspirations of humanity; and I follow Christ in proportion to my deep conviction that I too am a child of God.

God has for us yonder, by and by, I know not what noble ministries and exalted places of beauty and power. Since He knows what niche we are to fill, trust Him to shape us to it. Since He knows what work we are to do, trust Him to drill us to the proper preparation.—*M. J. Savage.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

Dear Children,

Two years ago we had some pleasant rambles together, in the neighbourhood of beautiful Windermere. At present I am staying in another part of the Lake District, just whereabouts you will find out by and by. Suppose we call it "Sunset Valley" for it runs nearly East and West, and so towards sunset the mountains and crags that seem to block the east-end of the valley catch the last low rays of the setting sun, and there are glorious tints on summit and on crag, and still more glorious and glowing colour on the clouds that float about and above them.

Now for a journey through Sunset Valley. We are gathered at its western extremity, right on the Cumberland Coast, and, if the weather is clear, the Isle of Man plainly in view forty miles away.

We have nine or ten miles to travel, so please skip into this railway train that is in waiting for you. It is a funny little train and may make you smile, but I assure you it is very useful to us valley folks. In the winter and in quiet times there is only one carriage attached to the engine, but to-day with such a number of you there are three carriages, a guard's van, and four small open trucks with forms in them. If you cannot all find room I am afraid some of you will have to wait, and go in the next train, for I don't think there are any more carriages, and, if there were, I am afraid the engine could not pull them. A little whistle comes from the little engine, and the little train starts, and soon we have a good deal of fun and laughing, for the carriages lurch about more than we are accustomed to, and sometimes we almost come to a stop on some of the steeper gradients. However, all goes well, and we step out at our terminus, having done the seven miles or so in just three-quarters of an hour.

Yes, yes; I hear your chorus of questions—"Where are we?" "What are we going to do?" "Where are we going to?"—so I will keep the secret no longer.

We are in the railway station at Boot—don't smile, please, you town children who are used to great stations swarming with people—and we are going to march about three miles further up the dale, to inspect the remains of a Roman Camp, and to form more or less valuable opinions about it.

We cross an old stone bridge, with a grey old companion water-mill, and across a wee beck trickling over the rocks and winding through the stones that form its course. It is not always a wee beck, and it does not always trickle; not long ago I saw it after a heavy thunder-shower, and it came in great leaps and spouts and a madly rushing stream that shouted aloud as it fell into yon caldron, and worked there in foam and fury.

Tramp, tramp, steadily along, with our faces to the pass that rises eastwards, and reaching it, up, up a steep and winding path till we are 800 feet above the sea-level, and more than half-way up Hard Knott, for that is the name of the pass we are ascending. Perhaps you think Hard Knott a curious name, but the next pass has a still stranger one, for it is called Wry Nose.

A few steps to the left of our track and the Roman Camp is before us. It forms a square, each side measuring about 120 yards, with low towers at each corner, and four entrances, one in the centre of each side. Toward the middle of the square thus enclosed are the remains of the buildings that gave shelter to the officers and men, and probably to their horses also. Please bear in mind that this was not merely a temporary camp, but a permanent one, garrisoned year in and year out. We can still trace the substantial form of many of the buildings, can still find a few carefully-hewn and dressed corner-stones, which, from their description, must have been quarried at least eleven miles away. In one or two instances we can still see the socket-stones where once a gate or door swung on its pin.

Fragments of hard red tile can be picked up here and there, and it is marvellous to note how clean and fresh they look—some with a slight pattern on them, as sharp and distinct as though made but yesterday.

Yet we know, from an inscribed stone found here, that the camp was built by the Second Cohort of the Legion of Agricola, probably about the year A.D. 82. There is something to think about, something to set your imagination to work. The masters of the world once occupied the very spot we are standing on. Many a Roman sentinel has paced his watch here, his eye noting, as ours notes, the long valley, opening and widening as it trends toward the sea; then a gleam of yellow sands; beyond that a broad band of sea; and, hanging in the clear air far away, the fair outline of the Isle of Man.

Then, as the sentry swings on his heel, he sees on his right the great shoulder of Scafell slope up, and still up, till it changes into crags, and pinnacles, and precipice.

Our antiquarian friends tell us that this camp was adapted to accommodate about 450 men, and it is probable that it formed the connecting link between another camp at Ravenglass, and a third at Ambleside. Outside the main walls of our camp are several detached buildings, one of them judged to have been a small Temple. Some hundred yards further up the hillside, we find a very interesting spot—the parade or exercise ground of the garrison. With great labour, a comparatively smooth surface has been formed, partly by removing the high ground, and partly by banking up the lower portion, and altogether forming a space where a good number of troops could be drilled.

A few years ago some antiquarians got permission to carefully search the site of the camp and to dig for remains of vessels or implements or arms. Two months were spent over the work and a goodly number of interesting articles were found, and an account of them and drawings of some of them are to be had in a small book.

It is thought, however, that many articles have been carried away by previous explorers, and this is quite likely, for numerous stones which once formed part of the walls or other buildings are even now to be found in some of the old farm-houses in this and adjoining valleys.

The slanting rays of the sun remind us that we must not stay too long in the old mountain stronghold, interesting though it be, so bravely we trudge back talking of what we have seen. And as we reach our journey's end twilight has fallen, the air is cool, and as we take one more backward look towards Hard Knott a great white wave of mist rolls down and hangs in mid-air like a great breaker across the pass.

The camp has vanished from our sight, but it still lives in our memory and holds, and is held in, our imagination.

H. V. C.

THE INTERNATIONAL COUNCIL.

Writing in the *Christian Register* of our International meetings in Whit-week, Mrs. Martha Perry Lowe dwells upon their great significance, and in the following pleasant passage tells of how the glow of feeling has extended from this country across the Atlantic:—

We have gathered our enthusiasm largely from The Inquirer and reading the addresses; but it is really the glow of The Inquirer itself which has warmed us, the overflowing delight of its editor, the joy of its contributors in the spectacle of brotherly affection, burning zeal, high hope, and spiritual aspirations which animated all the meetings. Some of the notices have been touching in their expression of grateful surprise that a company of Unitarian people could be so warm and tender towards the great themes of Divine Love and Service to Man.

. . . . .

We say that the world is ready and ripe for our thought. Yes, for our intellectual thought. But we are giving too much of that. There are a great many persons, undoubtedly, who think with us theologically and want nothing more. That is called being a Unitarian. But there is a large company also of people, young and old, who want to hear the expression of religious feeling, and will go where they can get it—most likely to the Christian Science churches. They think that these Christians love their religion, love each other, and are happy. Now we have got this whole saving gospel as much as these other religionists. We believe in the application of the spiritual laws to the body as well as the soul. We have got rid of all the old Calvinistic errors, and nobody cares much about defending them. The coast is clear for us. Our chances are as good as any other church, if we will only have *love*. Let us not talk about theism, a cold term, but about the One himself, God! Let us not continually discuss the question whether to go back to the Nazarene Jesus or to seek the ideal Christ but rather unite in loving him as a glorified human being, going higher and higher in the scale of humanity, helping this world still as his loved native home by the sweet influences of his spirit, and bringing men on earth and in heaven nearer and nearer to the Father.

We have wandered away from our talk about the International Conference; but what is our work is their work. The signs of promise which they see at this conference of a new spiritual birth, an awakening of love, we earnestly hope and pray for in our church—a baptism of the Holy Spirit among our ministers and people which shall make us talk more—or, at least, as much—about right living as right thinking, as much about the joy of the things of the spirit as of the accuracy of the written word.

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LONDON, AUGUST 24, 1901.

"CHRIST THE REVEALER."

THE sermons on "Christ the Revealer," by the Rev. JOHN HAMILTON THOM, were originally published in 1859, not long after the resumption of his ministry in Liverpool after a three years' rest, and during the period when many of the sermons now collected in the volumes of the "Laws of Life after the Mind of Christ" were being preached. There is in them abundant material for the guidance of our thought in pondering the great questions of spiritual religion, and they gain an added interest when studied side by side with the sermons of Dr MARTINEAU, and especially those two sermons on "Christ the Divine Word," to which we referred last week.

It is not unlikely that many grateful readers of these sermons, gaining from them abundant light and inspiration, may yet not be able to accept some of the absolute affirmations of the preacher concerning CHRIST as in his own person manifesting "all that in this world human eyes can see, human obedience can embody, of the harmonised Image of GOD"; and yet it appears to us unquestionable that in these sermons we are led in the true way of discipleship, to realise the greatness of our calling as spiritual sons of GOD. In the person of CHRIST Mr. THOM sees "the end of God in Mortal Humanity, the type of being He is seeking here to develop in every child He has."

This is to exhaust the meaning of the two great titles which define his relations on the Divine and the Human side of his being: Son of God, as showing all of the Father's spirit that Human Nature when most filial is here capable of receiving: Son of Man, as the normal result and product, the spiritual development, of "what is in Man." God has no spiritual glory that is not *imaged* in "His Holy Child": Humanity has no spiritual germ that is not *developed* in its Saviour, in him who made it whole.

Whether we are able to affirm for ourselves, or not, that "GOD has no spiritual glory that is not *imaged* in 'His Holy Child,'" we may follow with complete conviction the unfolding of the truth as to the spiritual nature which is in man, through which alone, by the revealing of the present Spirit, he is able to recognise what is divine in JESUS, and feel him to be the very ideal of our common humanity.

Thus we find the fundamental fact of the religiousness of our nature described in such a passage as the following:—

If through the life of Prayer we are in communication with the Spirit of our Father, who is ever gently striving to reveal Himself in us, then we are not dealing with any final or outward measures of Truth and Duty, but with their ever-living Source, and light from the Fount of light is entering into us as we are able to bear it. Of course this representation of Religion proceeds upon the assumed fact, as the finding of our experience, that God *does* give promptings and communications from Himself to the soul and conscience that are daily turned to Him, waiting to receive—communications not in the forms of intellectual Truth, but in new quickenings of the spirit, in the sense of a life stirring in us that is not our own, in the consciousness of a Goodness and a Holiness moving us forwards and never suffering us to stay and rest content with what we are, as though our Nature could ever be a measure for itself—and in the consequent convictions of deep peace, that we are not our own, nor in our own keeping, but if we will believe it, the children of a Spirit from whom comes all that we have or are, whose Light we are receiving, whose Promptings we are obeying, whose Promises we are trusting, whose Love we are feeling, and who, as the underlying Spring of whatever stirs or emanates in us, is alone the measure or the limit of our being and our growth. (*Christ the Revealer*, New Ed., pp. 66–7.)

And again in this later passage :—

How are we to know more and more of the inspiration and attraction of God? Only by obedience to what is given; only by not quenching the Spirit. To him that hath is given. Just as a child learns to know the spirit, the wisdom, and the love of an earthly parent by submitting to his discipline, by observing all his regulations, and waiting for the fruits, do we come to know God by the trust that obeys. His character is *in* the commandments that He gives. In obeying, we open our nature to His grace. It is grace *upon* grace; His grace that leads us to obey, and fuller grace following on obedience. The Merciful know that *He* is merciful: the Pure in heart see Him as He is; those that hunger and thirst for Righteousness know that they are filled: the Meek enjoy this glorious world as His, without one troublesome or covetous thought about possessing it, not exposed to any wound through pretension, vanity, or pride. A wise, loving, and holy God gives inward promptings, and express commandments, that open to His children Wisdom, Love, and Holiness. Christ had no higher direction for those who were seeking to know God and eternal Life than this: Keep the commandments. Obey Him, and He will make His abode with you. Submit to the Hand that leads you, and you will be drawn closer to Him. Serve Him, and you will know that you are not Servants, but Sons. (*Christ the Revealer*, New Ed., pp. 143-4.)

On such foundations our religious life is firmly grounded. The Divine Spirit stirring within bids us look up to the light, and grow up into the more perfect manhood. And when we ask how that manhood is to be made complete in the fulness of the Divine purpose, which even in the twilight of an imperfect knowledge we learn perfectly to trust, the clearest answer comes to us from JESUS, and from the growing power of the Christian life. Mr. THOM finds it perfectly expressed in the person of JESUS :—

Now if a full communion with God is the object and end of the religious life in each of us—and if the aid we can afford to one another through the warmth of sympathy, by reflection of that portion of the Infinite Light which we severally receive, is the justifying ground of Churches—then it is clear that the central figure in the Church on earth, our Guide, our Leader, and our Head, must be that Person who has brought this Human Nature of ours into the fullest communion with God at all points of spiritual contact—whose spirit is the fullest Image of the Father of us all—whose Life, being the most deeply-rooted in the Divine Truth and the Divine Benignity, is the most harmonious in all its outgoings—and who therefore is endowed with the largest power to act upon, and open, every latent spiritual susceptibility which God has put into our being—the very Sun of Righteousness, collecting in himself all the rays which fall singly upon *us*—the Glory of which we severally have only one or more of the separate beams—the very Likeness of Him whose lineaments appear only one by one in *us*, and even that only in germ and faintness. The Head of the Church is that Person who "*shows*" most fully to his brethren their common Father—through whose spirit to our existing, but undeveloped, sensibilities the largest measure of the Divine Glory streams forth with living power. (*Christ the Revealer*, New Ed., pp. 73-4.)

What may be the whole measure of that which CHRIST reveals is not a thing to be dogmatically stated. Each disciple must find for himself what is the truth, and live by whatever light is granted to him. And here we will only add one more passage, from a later sermon—Mr. THOM's farewell sermon, as minister of Renshaw-street Chapel—as a help towards the consideration of the question, what the mediation of CHRIST really means in our religious life :—

None of us are spiritually taught until God Himself teaches us, and the great office of a Son of God in our humanity is to lead us into the real Presence and leave us there, having removed every veil that could hide our Father's face. We call

him Mediator, and so he is, the highest conceivable, because himself the Image of God in Man. Only let us ever remember that it is not the office of a Mediator to detain a soul with himself, but to place it in personal communion with the Fountain of life. In the spiritual sense everything to us is Mediation, except the direct touch of God's Spirit. When the heavens declare His glory, and the firmament sheweth forth His handiwork, when day unto day uttereth speech, and night unto night declareth knowledge—all this is mediation: but the perfect Mediator is—I use the language of Scripture—"the Man Christ Jesus," to all who like himself are—again I use the language of Scripture—"partakers of the Divine nature"—the Mediator, who revealed God by being like to God, to whom the Spirit that speaks in our spirits bears witness in that which he said of himself, that "whatsoever things he seeth the Father do, these things doeth the Son likewise." These are the attitudes of receptiveness, of waiting to renew our life, in which as his brethren the Son places us towards the Father; and whatever spiritual knowledge, in the progressions of all the ages, may come to souls who thus filially live with God, and study God in all His ways, in all His laws, in all His inspirations, that, though it has yet to come to light, we regard as belonging to the inexhaustible riches of God in Christ, a portion of the inheritance that is waiting us as heirs of God and joint heirs with Christ. (*The Church of God's Building*, 1867, pp. 14-16.)

"WHAT THINK YE OF THE CHRIST?"

BY THE REV. HENRY GOW, B.A.

It is our answer to that question which seems to divide us most seriously from orthodoxy. We are often told that our church is based on the belief that Jesus was a mere man. First of all the phrase "a mere man" is a very bad one: it implies contempt instead of reverence for humanity. Anyone who begins to feel what is in man as Jesus felt it can never think contemptuously of human nature again. If we know anything of real love, if we have felt the power and beauty of heroism and self-sacrifice, if we have caught a glimpse of the divine depths of another human soul we can never talk of a mere man again. True manhood and womanhood will for ever be for us an infinitely beautiful sacred thing, limitless in its possibilities, instinct with the divine.

Further, we who believe in the humanity of Jesus and disbelieve that he was God have to remind others that our Church is not founded on this doctrine. It is the danger of the name Unitarian that it seems to convey the idea that we stand for the denial of the Deity of Christ and that no one who believes in his Deity can be a full member of our Church. This is distinctly not the fact. Our churches are assemblies of free worshippers: no creed is imposed. Any one who feels sufficiently in sympathy with our worship to wish to join us, is thereby proved to be a fitting member of our church.

We feel that to believe in divine love as ruling the world and in the claims of such love upon us to love and work for one another is to have a religion, whether we call that divine love, God or Christ.

The danger of taking Christ as our God is not that we cannot feel the same constraint upon us and the same help: our religious feelings may be precisely the same whichever name we use. The danger is that in taking Christ for God our religion is less firmly founded: it is founded on certain texts, and texts taken chiefly from John's Gospel, which is the least historic of the four. If our faith practically consists in believing that Christ was God, it is a faith which can be shaken by Biblical criticism, it depends on a certain view of history and if that conception of history is shaken then for the time being we are left without any God at all. To believe in God on the testimony of our own experience and reason and on the testimony of countless men and women who have felt the reality of the Unseen Love for themselves, is to base our faith on something which no Biblical Criticism can shake. But so far as the present possession of a religion is concerned, although one is more insecure than the other, the actual religion of a man who calls God Christ may be identical with the religion of a man who calls God our Father. They mean the same thing and give it different names. The Trinitarian is not out of place in our churches: the only type of man who is out of place is the man who does not think, and who passively accepts whatever teaching happens to be given from the pulpit. Our churches are free and not only concede the right of thought as a privilege but demand it as a duty. Every man and woman must have a religion of their own, must use their own reason, must face their own doubts, must form their own conclusions. They are not asked to accept a creed either that of the minister or of the majority of the congregation. The utmost others can do is to help them to realise the power of their own soul more clearly, and to arouse them to a sense of the greatness of the strife. Whatever opinions then we form of Jesus we are equally in place in our free churches.

As a fact, no doubt the great majority of us believe in the humanity of Jesus and do not believe that he was God, and a vast number of people outside all the Churches do the same. The danger of such a position is that Jesus sometimes counts for little or nothing. It is indeed not to those for whom Jesus is everything, but to those for whom Jesus is little or nothing that I write.

There is a great deal of what may be called Biblical Agnosticism at the present day among people who have an idea more or less vague about the results of Biblical Criticism. They hear that the Higher Criticism has rejected the literal truth of the Birth Stories and the Resurrection, and most if not all of the miracles. They see how these legendary elements are almost inextricably interwoven with the sayings and doings of Jesus, and they doubt if anything historical is left. Why accept the Beatitudes, the Lord's Prayer, the parables, and many other great sayings of Jesus and reject absolutely so much else which seems involved with them? What right have you to pick and choose, to select what you like to believe and reject what you don't like? I will have all or nothing, says the Biblical Agnostic; if half is untrue, how can I be sure of the truth of the other half? And first in answer to that doubt, whether we can know anything of Jesus, I would say that this picking and choosing is the method inevitably adopted in dealing with every other ancient history. No one dreams of accepting without questions all that Herodotus or Livy writes: and yet we recognise that these historians give us on the whole a real insight into the life of their times and of still earlier times than their own. Indeed, it is to this method which rejects and compares and weighs evidence that we owe the great advances in our historical knowledge today. This method of standing in judgment, of reading between the lines, of rejecting one thing and accepting another has helped us to know more of ancient Greece than Herodotus knew, and more of ancient Rome than Livy knew. There is no reason to think of this method of comparing and rejecting as if it shook the foundations of all historic certainty: it is the method by which historic knowledge is gained, not lost, and all the best histories are written under the guidance of such criticism which is at once unsparing and sympathetic.

And then, secondly, in answer to the doubt whether we can know anything definite about Jesus, I would say that the real Jesus is his own evidence. The spirit and teachings of Jesus carry the proof of his existence with them, and just because of their greatness and beauty enable us to know his soul as we can know few others in history. No criticism, no conceivable discovery of documents proving that the Jesus described in the Gospels had never existed, can destroy Jesus: in disproving the existence of one Jesus, they would prove the existence of another. It would take a man as great as Jesus to invent Jesus.

If, to take a perfectly wild hypothesis, Jesus is an invention and the gospels a romance, then the creator of the sayings of Jesus and the spirit of his life must have been in his own spirit as great as the Jesus whom he created. Let me try to explain this apparently extravagant statement. The power to photograph another is no proof of likeness to him. A fool can photograph a wise man: a sinner can photograph a saint. Great care and technical skill may enable an artist of very inferior soul to produce a good copy of Raphael. And yet even in copying, I think I am right in saying, the best is not realised, the something which lies behind colour and form, when an artist of less feeling and depth copies a great picture. Certainly to create another picture as great as Raphael's, a man must be as great as he. No artist can put a soul into his work which is not in himself. Think of the supposed saints of ordinary novelists: how unreal and sickly and inartistic they are! how unpleasant they make goodness! This straining to produce a goodness which is not in themselves, and which they don't understand, results in making a type of goodness which is ridiculous or stupid. Much harm is done by vulgar writers of fiction who try to create ideal characters. They create a monstrosity, an impossibility, a thing all out of drawing: they tell us this is what we ought to admire, and we turn away with delight to the villain of the piece, who is much more real because the writer knows something about him. Even Shakespeare never tried to draw an ideal man. There is great wit and vividness, and sympathy and kindness and grand imagination and

far-reaching thought in his noblest characters of men and women, and we know that these qualities were in Shakespeare himself, otherwise they could not have been in his characters, but he never tries to create a saint: he must have known it was not in him.

Milton in memorable words has expressed this need of personal greatness if a man is to write worthily of greatness. "He who would not be frustrated of his hope to write well hereafter in laudable things ought himself to be a true poem, not presuming to sing high praises of heroic men or famous cities unless he have in himself the experience and practice of all that which is praiseworthy." I say then that the teachings and personality of Jesus, if by any possible chance they were fictitious, must have been created by as great a man as he. The greatest sayings of Jesus and the spirit of his life bring their own witness with them.

And lastly, in speaking to those who doubt if we can know much of Jesus, I would say that even if we had no records of his life at all we should still know from the existence of the early Christian Church, and the spirit which animated it that as its initiator there must have been a vast personal character and force. It takes a great man to do a great work. Appeals to fear and superstition and selfishness do not set up great loving unselfish work: they may make men strive to avoid punishment, or seek the favour of the gods, but they don't create anything better than themselves. Selfishness at the heart of a movement makes it selfish through and through. Superstitious fear at the heart of religion, makes it superstitious and cowardly. The joy, the love, the courage and self-sacrifice of the early Christians took their origin in a personality which had the power to call forth that joy, that love, that courage from the whole. Such a personality we find described for us especially in the first three Gospels; there we read words which still impress us as the simplest, truest expression of noble life we know. The more we dwell on these the more full of meaning they become, and the more real and beautiful grows the character of Christ. Amongst all conventionalities that which spoils for us the freshness and force of Christ's sayings is one of the saddest. We want to come to them free from prejudice, free from dull familiarity: then we shall know him for what he is, the greatest of human personalities, with power unweakened by the centuries, to help and heal the world.

Mr. Kristofer Janson's paper on the Unitarian movement in Scandinavia, contributed to the International Council meeting, and published in our present issue, is largely autobiographical in character, and interested readers will find some further particulars in the account of Janson, written some time ago by Mr. Theo Berg, of Copenhagen, a translation of which appears (as we noted last week) in the August *New Kingdom*. Janson was born in 1841 at Bergen, where his father was a merchant and American Consul. While teaching in a school at Gudbrandsdalen he was a neighbour of Björnson's, who pictured some traits of his character in Pastor Sang in his story, "Over Evne."

THE ENIGMA OF THE SPIRITUAL LIFE.

What do we mean by the spiritual life? By changing the form of this question, we may take a view of it which will lead us to an answer. The spiritual life is the life where Ideals rule. What is an Ideal, and what is the significance of the fact that we are capable of forming them?

To have an Ideal is to reach out, in one direction or another, after something that is higher than our self—higher than our own highest possibilities—but which is more than a mere idea of something which might be. Dr. Martineau has said that "amid all the sickly talk about Ideals, which has become the common-place of our age, it is well to remember that so long as they are dreams of future possibility, and not faiths in present reality, so long as they are a mere self-painting of the yearning spirit, and not its personal surrender to immediate communion with Infinite Perfection, they have no more solidity or steadiness than floating air-bubbles glittering in the sunshine and broken by the passing wind. . . . The very gate of entrance to Religion, the moment of new birth, is the discovery that your gleaming Ideal is the everlasting Real—no transient brush of a fancied angel's wing, but the abiding presence and persuasion of the Soul of souls." Ideals are more than ideas, because they come home to us thus, with the force of something real.

In this general statement, we have really implied only that there is an actual present relation between the Divine and the human spirit. This relation is capable of various and conflicting interpretations; hence a careful intellectual analysis of the question may help by at least revealing the different possible beliefs which can be held. There is a natural prejudice against such an attempt; we feel as if we were simply beyond our depth in trying to analyse the deeper forms of the religious life, and that the result would not be productive of any real moral or spiritual good. But in thinking, there never is a "thus far, no farther." Once begun, we are impelled to think the matter out till the "bitter end"; or if we do come to a stop, it is only because Reason itself assures us that to go farther were irrational. Reason is itself "the master-light of all our seeing," and its demands are literally infinite.

We assume, then, that there is an actual present relation between the Infinite and the finite, between God and Man; for on this fact the possibility of the spiritual life depends. We must notice first of all what this admission excludes, before considering the various senses in which it may be accepted.

The idea which is excluded is one whose rapid decay is not much regretted by the thoughtful part of the community at present: that the Almighty Creator is far away on the margin of things, separate from the world and from us just as our finite individualities are separate from each other—a God sitting in state by Himself, never descending into the real world save to work special miracles at a single period of its history. The historical importance of this view scarcely need be mentioned; and it is interesting to note that one of the most popular religious effusions of the past two years has set forth the same idea in an extreme form—Anderson's "Silence of God." It is evident that, on such a supposition, the only possible access of the human spirit to the Divine would be by wonder-working rites or forms; by some unnatural process of re-birth or conversion; or by some mystical ecstasy in which the spirit is taken out of the real world. As we know, these logical results have been frequently worked out: the first by "high" ecclesiasticism and by Roman Catholicism, the second by the more extreme forms of evangelicalism, the third in Neo-Platonism and in some forms of Oriental religion which are not without their modern representatives.

If, therefore, Religion is, in any sense, to have a place in man's natural or normal life, we must assume a real connection between the spirit of man and God. And the great enigma of the spiritual life—the central problem in the Philosophy of Religion—lies in forming some clear conception of what this relation is. Fortunately, the problem is much simplified when we examine the various possibilities of meaning covered by the phrase, "a real connection between two real things." All the vast extent and multiplicity of relations which constitute the world of human thought and action, and the world of Nature, reduce themselves, by a little obvious reflection on our part, to a few fundamental forms or types. Practical proof of this is seen in the fact that the natural sciences may be classified so as to correspond with these types.

(*a.*) First come relations of things which are simply side by side, or before and after. "All the choir of heaven and furniture of the earth"—in Berkeley's words—so far as its changes are changes only of external arrangement, can be dealt with by the sciences of motion, Mechanics and Physics. These claim the whole material universe for their domain, and seek to explain all its relations as mechanical.

(*b.*) Next in order comes what is called chemical combination, which is different from even the finest "mechanical mixture."

(*c.*) Then, we have "organic connection," as in a living body, where the parts are "members one of another," and cannot be separated without losing all their character as living things. "An amputated hand is not even a hand."

(*d.*) Above this comes the unity of mind, by which the immense variety of thoughts and feelings which make up any one's consciousness are known to be parts of one and the same personal life. In self-consciousness the deepest differences are comprised within the most intense unity.

(*e.*) Lastly we place a form of relation which is probably the subject of more dispute than any other at the present day: the social union, which, as Dr. Martineau says, is "a concrete though spiritual form of life, penetrating and partly constituting all persons belonging to it; so that only as fractions of it do they become human integers themselves."

We have therefore distinct ideas of five different types of union; and four of them are currently and constantly employed—often in undistinguished confusion with each other—to explain the relation between the Infinite and the finite. Metaphors are often misleading; they are

suggestive for poetic or hortatory purposes, but they cannot serve when our object is to understand. Hence such phrases as the "mingling" or "interpenetration" or "coalescence" of the Divine and human, or the "internal manifestation" or "inflowing" of the Divine in the human, must be set aside; for our present purpose they are useless, covering, as any one of them does, radically opposed ideas with equal facility. Abandoning metaphors, our problem takes this form: of these five natural types of union, which is the truest analogy of the connection between the Divine and the human?*

Let us compare the "mechanical" and the "organic" analogies. When two things are in merely mechanical relation, even if they are in closest contact, we may take one away without making any internal or essential difference to the other. They are divided existences; and the only difference made by the removal of one, is the removal of its outward contact with the other. If this is the true analogy, then God and man are separate beings, just as we are separate from each other. But if the Infinite Person is strictly other than the finite person, then the latter must be capable of existing as a self-contained, self-sufficient being, even if there were no Infinite Person. Then the only road to belief in anything higher than man is a logical road; by a process of argument we pass from the facts of human nature to the existence of God. And two of the most important of these inferences are extremely doubtful. Consider the one which is based on the fact of conscience. I may to any extent be conscious of imperfection and an obligation to be better, yet this surely does not warrant the assumption that another Person is perfect and has imposed that obligation on me. If man's soul is separate in existence from God, his moral consciousness, which is its crown and completion, is also separate in existence from God; and he would be capable of having that consciousness, even if there were nothing divine outside himself. And again, as regards the logical passage from our will as cause to the Divine Will as cause (creative cause): my will moves my arm, but I may will all day without being able to move anything beyond the reach of my arm; and surely this essential difference between the human will and the assumed Divine or Creative Will cannot be treated as unimportant.

What I have called the "organic analogy" is in harmony with that persistent instinct of Reason—never to rest in the assumption of divided existences, but to seek to connect things together into one. In fact, it is a well-established philosophical conclusion that the assumption of things which are separate existences and yet act upon one another is self-contradictory and therefore unthinkable. Leibniz and Herbart tried their hardest to work the assumption out, but their failure in this respect is universally admitted; and where they have failed, not many others are likely to succeed. The significance of the "organic analogy" may be partly grasped by considering the "cell-theory." Every tissue of a living body is made up of the same microscopic particles, called *cells*. In the body of man and of all other animals, they are the only actual independent factors of the life-process—the real, self-active citizens which, in combinations of millions, constitute the "cellular state," our body. Yet the living body is a unity; all its parts belong together and are "members one of another"; indeed, all the countless multitude of cells, which form its tissue, have sprung from one simple cell, the impregnated ovum, by continuous subdivision. Physical life consists of units which are parts of a real whole, while every one of them has a certain amount of real, independent existence of its own. Here we have an actual instance of things which are different without being separate; each has a distinct existence, yet all are vitally united. Applying this idea to the "enigma of the spiritual life," we may hold that God and Man are vitally united, without forgetting the difference between them. Each human soul draws continual energy from the Divine Life, and depends upon it as closely as each single "cell" depends on the physical life of the whole body; while at the same time it has a partly independent existence and some capacity of independent action. Indeed, if any one wished to work this analogy to death, he could not accomplish his purpose by arguing that it "mixes up" God and Man; but he might succeed by arguing that it suggests the possibility of an opposition between God and his creatures—an opposition so intense and real that the very notion of it would be abhorrent to many religious minds. For example, a group of cells may obstruct the life of the whole body, and, in the case of a morbid or malignant growth, may cause its death; and this obstruction is possible simply because the cells are not separate from the life of the whole. Are we prepared to maintain that men may thus obstruct, or frustrate, the designs of the Almighty on whom they are ever dependent? This result is not abhorrent to all religious thinkers; Dr. Martineau accepts it, and, for many, it is a necessary implication of religious experience. Whichever way this question may be decided, it is certain that to regard Man as a part of God (a "part" in the organic sense) does not prevent us from ascribing the extreme of independence to particular human actions.

How then do we stand? We have two analogies offered—the mechanical and the organic. The ethical and religious advantages claimed for the former (in making God and man separate beings) are fully provided for in the latter; and the intellectual difficulties of the former are avoided in the latter. This leaves us no choice.

The essential idea of the "organic analogy" is carried further in the "psychical analogy"—the fourth in our list. Here the unity and the difference are both more apparent. We find here a combination of the deepest differences, and sometimes oppositions—conflicts both of emotion and of thought—within the most intense unity. And here again there may be an obstruction of the whole by one of the parts. It is a common experience that at any time the general tendency of our desires and endeavours may be hindered by the persistent intrusion of other thoughts—thoughts that are sometimes worrying, sometimes simply irrelevant, but always useless and obstructive, and yet obviously part of ourselves. But we may accept the analogy in its general meaning without accepting this particular application of it. The point is that in real life and experience unity and difference are inseparable, and vital union is not inconsistent with extreme opposition. We may hold, with vigour and conviction, the view of the essential unity of God and man, while we recognise all the freedom and independence for man that could ever be desired, and more.

This view has also the great advantage of enabling us to explain and justify the fundamental aspect of every religious belief of the deeper and more vital sort—that it rests not on a process of argument, but on a direct experience which it tries to interpret. Mr. Armstrong has shown, in his beautiful chapter on "God revealed as Love" in "God and the Soul," how we may feel through Nature the reality of a Life, richer and fuller far than ours, but in vital kinship with it—not a separate existence as of another person. And in our Ideals, when the presence of something true, beautiful, or good lifts us above ourselves, the Ideal itself becomes no longer a dream of future possibility, but an experience of a present Reality; it becomes an apprehension of the indwelling God. The exacting obligation of a goodness which simply ought to be real, becomes a reverential aspiration after a Goodness which is real, and which is waiting with all the might of its Reality to flow gently into our spirit and strengthen our will. Even in sorrow of the most hopeless sort, God's relation to us is felt to be at once personal and far more—richer, fuller, and more comforting than any human personal relations can be.

Religious experience, when reasonably interpreted, does not seem even to suggest the mechanical view of the Infinite and the finite as two separate beings confronting one another. What is felt or experienced, in the proper sense, comes to us as an enlargement of our higher self. It comes, indeed, at the expense of the lower self—it comes only as the lower is subdued; but we lose our life to gain it. The higher aspects of our personal life are deepened and intensified, and we begin to know the unexplored heights and depths of the soul itself. We come in touch with the vital bonds that unite us to the Infinite. It is at once an enlargement of our higher life and self-revelation of the divine life.

S. H. Mellone.

* Analogy implies that there is a likeness in the relation of the parts to each other in the two things which are compared—as there is in mathematical "proportion."

"Nearer to God." Yes, it is not a mere religious sentiment, it is a fact of man's continual experience. It is salvation, it is blessedness; in it, and it alone, is found "the peace which passeth understanding," for to be nearer to God is to be higher uplifted above self and selfish cares and the manifold vexation of life. It is to enter into the vastness of His Eternity, and see and judge of all things as they therein appear, and as they truly are. And all good in us or of us—sorrow for wrong done, desire of better life, act of self-denying justice or charity—is God's drawing us nearer to Himself. For from Him, as the ancient collect says, "all holy desires, all good counsels, and all just works do proceed," and of our own we have only impotence and darkness, His whatever of light and power we possess.—*Charles Hargrove.*

DR. MELLONE ON "MORAL RESPONSIBILITY."

Sir,—In the concluding paragraph of his letter referring to my remarks on his able article in *Mind*, Dr. Mellone disposes of the Free-will controversy after a summary fashion, which is now much in vogue among Absolute Idealists, but which, I believe, derives all its plausibility from an equivocal and very misleading use of the words "Moral Responsibility." This fallacy appears to me to be exercising such mischievous influence over current ethical and religious thought that I make bold to ask you to find, if possible, room for some comments on it.

Dr. Mellone says that in place of the words in his paper, which I criticised, he ought to have written: "Upon the fact of *Moral Responsibility* all but materialists are agreed." Now, if precisely the same sentiment of Moral Responsibility were equally compatible, on the one hand, with the Libertarian theory, which declares that our past moral decisions in seasons of temptation could have been different from what they really were, and, on the other hand, with the theory of the Absolute Idealists, which declares that every moral decision which a man makes in the course of his life was, under the circumstances, the only possible one, then it is evident that the Free-will controversy would have little ethical or religious interest; for on either hypothesis we should have philosophical justification for the sentiments of moral obligation, of self-condemnation and remorse, and for the expression of moral praise or blame. If both theories led to the same ethical goal, it would be morally indifferent which side we took, for on either road we should reach, as Dr. Mellone says, "all that is required by Religion, Morality, or the Common Sense of the race at large"; and so in this case Dr. Martineau might as well have omitted his hundred and thirty closely-reasoned pages on the subject, nor need Professor William James have written his brilliant and forcible paper on "The Dilemma of Determinism."

But I venture to maintain that the Common Sense must be of a very low order if it does not, on a little reflection, clearly see through the fallacy which underlies this use of the words "Moral Responsibility." "Moral Responsibility" in the mouth of an Absolute Idealist means that man in his actions expresses his character, and as a rational being may be so influenced by reasons and motives as to act more wisely in the future than he has done in the past; while in the mouth of a Libertarian a man is said to be Morally Responsible for a past bad decision *only when it is believed that it was in his power at the time to have chosen a nobler possible alternative*, and he is morally responsible for his own particular character only to the extent in which he has possessed and exercised a power of free option in the formation or modification of that character. I feel no hesitation in asserting that the meaning which "the Common Sense of the race at large" assigns to these words is the latter one.

If a minister of religion were to inculcate upon his congregation the doctrine that not one past act or thought of any one of them during his or her whole life could possibly have been other than it really was, and were then to tell them that some of their acts had been noble and praiseworthy, while others had been mean and blameworthy, and that it was his solemn duty to impress upon them that they were morally responsible for each one of them, I have little doubt that he would find that the Common Sense of the congregation would rise up in revolt, and would assert that if his first doctrine be true, then they would in future decline to hold themselves responsible for the Sins of which their consciences used to accuse them, but which in the light of the New Psychology, with its novel doctrine of the Self, they now clearly perceive to be, strictly-speaking, no Sins at all, but simply inevitable and, from the human point of view, somewhat ugly phases in man's necessary mental and moral evolution.

If I mistake not, Common Sense would be quite in agreement with the following statement by Dr. Martineau:—"When I judge my own act, I feel sure that it is mine, and *that* not in the sense that its antecedents were in my character, so that nothing could prevent its coming, but in the sense that *I might have betaken myself to a different act* at the critical moment when the pleadings were over, and only the verdict remained"; and if it could be proved that this possibility of turning at the critical moment to another alternative does not really exist, then, as the same writer elsewhere observes, moral responsibility, in the ordinary sense of these words, must be regarded as a delusive dream. As to the effect upon the minds of others I cannot, of course, speak with confidence, but for myself I feel sure that if once I were firmly convinced of the truth either of the coarser determinism of the materialists or of the subtler determinism which is now more common, my ethical and religious sentiments would undergo a vital change, and I should quite expect that in my case, as in that of Spinoza, such sentiments as those of Repentance and Remorse, being seen to be utterly irrational, would gradually fade away and disappear.

Before concluding, I may mention that there is one sentence in Dr. Mellone's letter, the meaning and relevancy of which I am entirely unable to perceive. He says, "I am still guilty of refusing to regard the doctrine of Free Will as an infallible dogma, maintained by a small body of 'the elect,' and never to be questioned." Surely Dr. Mellone is just as much entitled to question the accuracy of mine, or anybody else's, belief in the Freedom of the Will, as I am to question the correctness of his doctrine of the Self; and it cannot be doubted that a friendly discussion of these important subjects is likely to be helpful to both of us in our common search for truth. As regards numbers, it is certainly true that in the purely philosophical, as distinguished from the religious sphere, the believers in the Freedom of the Will, though including several of the ablest leaders of thought, are at present, owing to special scientific and intellectual tendencies now dominant, a comparatively "small body." But what can Dr. Mellone mean by calling them—I suppose, sarcastically—"the elect"! Judging from the very contemptuous estimate of them often expressed by prominent determinist thinkers, of whom Mr. F. H. Bradley may be taken as a sample, it would be vastly more appropriate to say of libertarian opinions, if not of the holders of them, that at the present time they are decidedly "the tabooed." I am also hopelessly perplexed when I try to gather from the expressions in Dr. Mellone's letter what is his real attitude towards the question of Free Will. A man must believe either that it was possible for him in some of the moral crises of his life to have decided otherwise than he did decide, or that it was not possible; there is no conceivable middle course. Charles B. Upton.

The Polchar, Rothiemurchus, N.B., Aug. 19.

LITERATURE.

DR. ABBOTT'S "CLUE."*

We can only speak of this work with great diffidence. It is an attempt to show that portions of the Synoptic Gospels are derived from a Hebrew original, and to explain some of their divergencies as corruptions or misunderstandings of a common source. Great labour has been expended on the task, and we cannot resist the conviction that most of this labour has been in vain. The restorations of a supposed Hebrew original are often, to say the least, precarious and even fanciful, and Dr. Abbott's familiarity with Hebrew is scarcely, as we think, on a level with his undoubted qualifications as a Greek scholar. It is, for example, simply incredible that "bthzih" (we adopt Dr. Abbott's transliteration) could ever occur in ordinary Hebrew prose to signify "desert," and could thereby be confused by St. Luke with "bthzidh"—*i.e.*, Bethsaida. The explanations given on this method never appear to rise above a low degree of probability. Even if they could be made good, the supposed restorations of the original are not very important or very interesting. It is also unfortunate that any attempt should be made to render these matters plain to readers who are unable to read Greek or Hebrew. Such persons, we venture to say, will not and cannot follow the reasoning in the book before us. On the other hand, students who have some knowledge of the Bible in the original would much prefer to have the Hebrew text of each passage in the Synoptics set before them, wherever Dr. Abbott believes that he can restore that text. After this the deflections in Hebrew and in the exegesis and translation of the Hebrew should have been given step by step.

The work before us is but the first of elaborate studies which are to follow on the "triple tradition," the "double tradition" the matter proper to individual evangelists. Those who have read Dr. Abbott's article on the Gospels in the "Biblical Encyclopædia" will have a general idea of his method and results.

W. E. Addis.

SHORT NOTICES.

Brother Musicians is an account of the late Edward and Walter Bache (sons of the Rev. Samuel Bache, of Birmingham), the former a successful composer, of refined and elegant style, the latter well known as the dauntless and long the sole champion in England of Liszt's music. The two lives together cover a transitional period of unusual interest in the history

* "Clue, a Guide through Greek to Hebrew Scripture." By Edwin A. Abbott. London: A. and C. Black. 1900. 7s. 6d.

of modern music, embracing as it does Mendelssohn, Schumann, and the so-called "Music of the Future," leading up to Liszt and Wagner.

Upon the expression "Music of the Future," which during the career of both brothers was generally used in a depreciatory sense, a striking comment was made some twenty years ago by Walter Bache, to the effect that the greatest Musician of the Future had already appeared more than a century before, in the person of Johann Sebastian Bach (1685-1750). The originality of this happy remark seems clearly to attest alike the soundness of his training, the refinement of his taste, the perspicuity of his judgment, and the comprehensiveness of his views. In his early days in London Edward Bache was organist of All Saints' Church, in Gordon-square; and somewhere about twenty years later Walter Bache was organist of Rosslyn Hill Chapel, Hampstead. The book contains several photographs, one hitherto unpublished letter of Liszt's, and many interesting reminiscences that have come within the personal knowledge of the authoress, Miss Constance Bache. Among the illustrations is one of the memorial window to Edward Bache, who died in 1858. It was thirty years later, in 1888, that his younger brother passed away. (Methuen and Co. 6s. net.)

The Place of Compensation in Temperance Reform, by C. P. Sanger, M.A. One opens a book bearing the above title with the hope of reading something which will help to clear away the greatest obstacle to thorough Temperance reform. Before the recent Royal Commission, the representatives of the Alliance and the C.E.T.S. pleaded against any compensation; while from the other side came a plea for full compensation. Anyone who could bring the two parties nearer together would be a public benefactor, and one goes to Mr. Sanger eager to see what he can do. The result is not exhilaration. The book has its useful points. It discusses the meaning of "vested interests," and shows that this phrase is neither the absolute stronghold nor the mere pretence which the respective extremists hold it to be. There is also a convenient summary of the precedents both for compensation and for non-compensation. But the examination of opposed *principles* is brief; the arguments for the principles adopted are feebly and vaguely expressed. One gathers that Mr. Sanger is for full compensation in normal instances, but one feels little hope that he will convince a single Alliance man. And he will certainly convince no publican when he qualifies his principle thus (but without the italics, of course):—"*To the extent*, then, that the value of a license is enhanced by the fact that the profits are made from drunkenness, it is not unreasonable to refuse to compensate. . . . In any case where it was proved that a drunken man had been served, the licensee is certainly not entitled to *much* consideration, and it would be well that he should receive no compensation" (p. 117). We knew before that nothing yields nothing, but, according to Mr. Sanger, something may in this instance be equally unfruitful. It would not be fair to say that the above is an average sample of the book's contents; it is an extreme example of a general limpness in the argumentative parts. (P. S. King and Son. 2s. 6d. net).

Arthur Laurenson: His Letters and Literary Remains, edited by Catherine Spence. A glimpse into the life of a real man is always interesting; but when he is a Shetlander and is a loving student of the old Norse myths and songs, it is also refreshing. Arthur Laurenson was a Lerwick merchant, who not only took an active part in the public life of his native town, but also interested himself in the ancient literature and other remains of the northern peoples, and contributed essays and translations to journals. The influence of such men is precious in their circle, and naturally their friends wish to preserve the memory of it amongst themselves, and, if possible, to extend it amongst others. Probably the former of these purposes will be well fulfilled by the above memoirs, but of the latter it is impossible to speak hopefully. The matter of the book is not of sufficient weight for ordinary publication in book form. (Fisher Unwin. 7s. 6d.)

BYRON'S "CAIN."

BY THE REV. H. SHAEN SOLLY, M.A.*

WHEN Lord Byron called his drama *Cain* a mystery, he wished his readers to be reminded of the early mystery plays which dealt with Biblical subjects in days before the Bible was translated into English. But, in truth, his object is almost diametrically opposite to that of the writers and performers of the old English miracle and mystery plays. Their aim was to show in the streets a living Bible, to teach the people what the Church considered the most important events of Scripture history. These were days when the clergy and the religious-minded laity of England worked together with a harmony never known since. There was no more shadow of ridicule connected with the performances here than there is now connected with those at Ober-Ammergau. Only after the translation of the Bible, when the people could read it for themselves, did these plays in England lose their *raison d'être*, and cease to represent the popular teaching desired by earnest and orthodox religion.

Lord Byron, on the other hand, represents the revolt against the popular orthodoxy of his time, and he makes use of a Bible story in order to utter the strongest protest against a religion taught in the name of the Bible; I do not say, taught in the Bible, for a great deal has been read into the Bible narrative since Milton wrote "Paradise Lost." But, in order to appreciate *Cain*, we must know what was the popular orthodoxy of the end of the eighteenth and early nineteenth centuries, and understand how largely our own emancipation from it is due to the great poets who derived their inspiration from the impulses of the Revolution. We may do this without any denominational jealousies. Certainly I can claim for the Unitarians of 100 years ago—prior to Channing—no distinguishing disposition to welcome, still less to originate, the new ideas which are now so much a matter of course. They were very literal, somewhat narrow, Scriptarians. It is, as Stopford Brooke has told us, the poets whom we have been and are now studying—Blake, Coleridge, Wordsworth, Byron, Keats, and Shelley, with one other whom we have not yet touched, Burns—who were the early Prophets of the new theology which the close of the nineteenth century hands on to the twentieth as an acquisition at least equal in value to its scientific discoveries.

All that was best in Lord Byron's strangely mingled nature revolted against the teaching that God created Adam and Eve, placed them in Paradise, allowed them to be tempted, and then punished all their descendants for the trivial fault committed by our first parents. Byron expresses his feelings in two ways—first, in the truths which he puts in the mouth of Lucifer; secondly, and still more, by making Cain incomparably the finest man in the drama. Of course, Adah's is a very beautiful female character, but Cain is a far more manly nature, is far more of a man, than Adam or Abel. Byron wishes to show what would be the effect of treatment such as that described in Genesis upon a manly character, and he depicts it as producing a murderer, a fratricide, with whom we cannot help feeling the deepest sympathy.

Some of the sentiments put in the mouths of Cain and Lucifer have a special interest for me as I have long been familiar with them as the principal stock-in-trade of modern Secularists, and it is noteworthy to find them so forcibly expressed by Byron in 1821. Great offence was caused, not so much by Byron putting such sentiments in the mouths of Cain and Lucifer, as by his letting such characters obviously have the best of the argument. The question for us is whether Byron could have refuted these arguments without deserting the premises alone supplied by the orthodoxy of the time, or having recourse to sophistical reasoning.

I am not as well acquainted as I could wish to be with the popular theology of the period and speak under correction, but the impression derived from what I do know is that this theology does lead logically to modern Secularism. The revolt of the late Charles Bradlaugh from all religion, or the Agnosticism of the late Professor Huxley, seem to me only too legitimate consequences of the possession of right feeling and the exercise of sound reasoning on the bases of these theological premises. And, most assuredly, it was the poets who were the Prophets of the new Reformation, while the Churches lagged sadly in the rear.

Let me now briefly indicate a few quotations which seem to me to justify the view I am taking.

At the beginning of the play Cain denies that life, under the conditions imposed, is something for which to be thankful. He lives in constant dread of this unknown Death, and reproaches his parent with not having plucked the fruit of the tree of life. Orthodoxy, in the person of Adam, tells him not to blaspheme, and Cain retorts—

> Why not?
> The snake spoke *truth*: it *was* the tree of knowledge;
> It *was* the tree of life: knowledge is good,
> And life is good; and how can both be evil?

To this Eve answers that such speech is sin, and tells Cain "Content thee with what is." This is exactly the spirit of Pope's miserably shallow optimism—

> One truth is clear: whatever *is*, is right.

* A Paper read before the Bridport Reading and Discussion Society.

Cain is left to his own meditations, and asks these questions:

And this is
Life!—Toil! and wherefore should I toil?—because
My father could not keep his place in Eden.
What had I done in this? I was unborn:
I sought not to be born; nor love the state
To which that birth has brought me. Why did he
Yield to the serpent and the woman? or,
Yielding, why suffer? What was there in this?
The tree was planted, and why not for him?
If not, why place him near it, where it grew,
The fairest in the centre? They have but
One answer to all questions, "'Twas *his* will,
And *he* is good." How know I that? Because
He is all-powerful, must all-good, too, follow?
I judge but by the fruits—and they are bitter—
Which I must feed on for a fault not mine.

In connection with this passage let us call to mind the appalling misery which oppressed the masses of the European poor at the beginning of the nineteenth century, misery which was plainly due to wars and tyrannies which were not their fault. And I fear that the only answer given by "older and wiser people" to the questions asked by young hearts was the solemn reproof given by Adam and Eve to Cain.

Such unanswered questions naturally lead to the entrance of Lucifer, an Angel of Light—a fallen Angel—but as magnificent a creature as Milton's Satan, and, as a Devil, or real spirit of Evil, incomparably inferior to Goethe's Mephistophiles. Indeed, Byron had no wish to represent Light and knowledge answering the honest spirit of inquiry, as essentially evil. Mephistophiles is the incarnate sneer, the true blasphemy against the Holy Ghost; but "Of Lucifer," says Bishop Heber, "as drawn by Lord Byron, we absolutely know no evil." He reveals to Cain the immortality of the soul, and then in somewhat veiled language indicates the eternal misery of

Souls who dare use their immortality—

The rest of this speech of Lucifer's is audacity itself; but again it is for us to ask, could it have been answered by the theology of the day? Answered, of course it was, but I believe only by shallow and sophistical reasoning.

Byron does not seem to me to press unfairly the Biblical narrative. He is perfectly right in representing Eve as tempted by a serpent, not by Satan; and, later on, he does his best to meet two of the stock Secularist objections—namely, Who was Cain's wife, and how can he have been afraid of himself being met by any man and killed? We may not altogether admire the solution he gives us, but it would be difficult to suggest a better without borrowing some of the discoveries of modern scholarship which to Byron's critics would have seemed worse blasphemy than his own.

The following seem to me characteristic lines:

My father is
Tamed down; my mother has forgot the mind
Which made her thirst for knowledge at the risk
Of an eternal curse.

Robert Hall, the Eclectic Reviewer of *Cain*, sagely remarks: "Curiosity has ruined greater numbers than any other passion; and as, in its incipient actings, it is the most dangerous foe of innocence, so when it is become a passion, it is only fed by guilt." Compare the utterance of Dr. Johnson, the manliest man of the eighteenth century:

A generous and elevated mind is distinguished by nothing more certainly than by an eminent degree of curiosity. This passion is, perhaps, regularly heightened in proportion as the powers of the mind are elevated and enlarged. Curiosity is the thirst of the soul; it inflames and torments us, and makes taste everything with joy, however otherwise insipid, with which it may be quenched.

Adah's remonstrances with Cain are extremely beautiful, and show all that can be said by the natural instincts of a loving, pious nature; but they answer none of Cain's questions, and we should still be barbarians, and probably fetish-worshippers, had they always been allowed to silence such questions. While the speech of Cain beginning "My little Enoch" was believed to express orthodox truth, there was, indeed, need for free inquiry alike in the interests of science and true religion.

One of the touches of human nature which take us straight to souls such as Byron's own is Cain's craving for sympathy. This he finds only in his new friend, the spirit of Light, in Lucifer; how is he to know that such a spirit is evil? What is there to decide when faith is a virtue and doubt is a sin? The Church has often answered this question wrongly; did she decide it rightly at the time when Byron wrote?

I must pass briefly over the Second Act. Byron could have written that better if he had known all that modern science has taught us. But it contains some fine poetical passages. The description of the voyage through space is far superior to anything that Milton has written on the same subject. Lucifer's boast that he does not require faith as a condition of salvation is curiously like the position of the modern scientist, and the general impression given of Death and Hades as the end to which life and all creation lead is very powerful. Even Cain's love for Adah rests on her perishable beauty, though he shrinks from admitting this. Most noteworthy is the line in which Lucifer tells Cain why he speaks to him about Abel.

Because thou hast thought of this ere now.

Here is Envy, a real manifestation of evil; and because Cain had allowed it entrance into his heart, the Evil Spirit can reenforce the temptation. Starting from this point, Cain might have learnt something of truth concerning good and evil, truth admirably set forth by Bishop Butler. But did the orthodoxy of Byron's time pay much attention to Bishop Butler? The words of Lucifer, concluding the Act are one more protest against the tendency of a mistaken orthodoxy to stigmatise truth as evil.

The Third Act gives us the worthy climax of a great drama. Here there is not much theology. Byron gives us another beautiful scene between Cain and Adah, suggesting that Cain, left to natural affection, would be kind and gentle. It is Abel's determination to make him religious which brings about the catastrophe. Apart from this, Byron seems to me simply trying to work out his plot in accordance with true dramatic art. How could the murder come about? He tries to show, reducing the crime to manslaughter, but not attempting to justify or palliate it further. Cain's attack on Abel's altar is an act of wanton aggression, due to envy, due to passionate anger, aroused by the rejection of his offering and the acceptance of Abel's. Cain's previous invocation of the Deity is highly characteristic, especially the line where he says of himself:

He is—such as Thou mad'st him.

This, all through, is Byron's excuse for Cain, forcing on us the problem of free will which Dr. Johnson had done as much as any man can do to solve, but which the critics of Byron's drama mostly preferred to leave untouched.

When the deed is done, when the long dreaded death is really introduced into the world, then Byron's magnificent genius appears in full strength, and describes what is felt by Cain and his accusers with a force which is perhaps unsurpassed in dramatic art. Cain realises the curse that is upon him, and that is for him to hand on to the human race; and let no one be ashamed of feeling sympathy with Cain, and the profoundest pity for his fate. Contrast the shrill cursing of Eve with the noble language and the undying love of Adah. Byron achieves what he set out with the intention of doing, to arraign the theology which taught this story of the Fall and its consequences as divine truth.

Further than this Byron does not attempt to go. We could not expect it in this particular drama, and we might read through all his works without feeling that he himself answers satisfactorily the questions that he asks. Byron is no special favourite of mine; but, most assuredly, in his own time he was blamed much more severely for some of the best things that he did than he was for some of the worst; and it is for us now to seek to restore the balance of a true judgment. Granted that much of his best work was only pulling down, he wrote at a time when pulling down was needed. We may fairly compare his work with that of Burns in the latter's contest with the Scotch Presbyterianism of his day; and, as a writer, I do not think Byron comes off second best, though, as a man, I greatly prefer Burns.

Byron wrote *Cain* in hot haste, evidently with a feeling of flinging defiance to the world. Had the world been in a different mood, Byron might have felt less aggressive, and written with less offence. But what I plead for here is that we should judge his work by the circumstances of his own time.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Birkenhead.—On Sunday morning last Mr. John Fretwell, of Providence, R.I., gave an interesting address on the events which led up to the departure of the Pilgrim Fathers. Mr. Fretwell has come over to this country and the Continent in pursuit of materials for the history of the Pilgrim Fathers, upon which he is at present engaged.

Carrickfergus (Reopening).—The non-subscribing church at Carrickfergus, co. Antrim, which has been closed for some years, is to be reopened on Sunday evening, Aug. 25, at seven o'clock, when the Rev. Richard Lyttle, of Moneyrea, will preach on "The Ideal of a Christian Church." The handsome little meeting-house, which enjoys an ideal situation immediately facing Belfast Lough, has for some years been looking gloomy and deserted; but now it looks quite resplendent in two coats of paint. Inside, comfort and artistic effect have been secured by the introduction of modern heating and lighting arrangements, and a liberal application of distemper, paint, and varnish. We understand that it has been arranged that the Rev. Richard Lyttle, of Moneyrea, shall take charge of the congregation at Carrickfergus, and preach there on the fourth Sunday evening in each month, while the Rev. W. G. Marsden, of Ballycarry, will preach on the second Sunday evening in the month; and the choir of Ballycarry Unitarian Church have kindly promised their aid. There is a good train service to Carrickfergus, and it is hoped many Unitarians who live within easy distance will make a point of attending these two Sunday evening services in the month, and that general and hearty support will be accorded to this earnest and well-planned effort to keep the flag of Liberal Christianity flying at Carrickfergus. Mr. James Logan, who is also a trustee, is chairman of the congregation, and Mr. W. Larmour is the hon. sec.

Chelmsford.—On Sunday morning, the 18th, Mr. and Mrs. Arnold Lupton, of Leeds, were present at morning service, and on being requested to conduct the evening service, Mr. Lupton kindly consented, and gave an excellent address on the great need of a more practical application of the teachings of Jesus in view of the present war spirit.

Colwyn Bay.—The Rev. J. C. Street having concluded two Sundays' services at the Pavilion here on Aug. 11 (when about 110 were present), the Rev. W. G. Tarrant took the first of his two services on Sunday last, when between ninety and a hundred attended. There was a ready response to the invitation to take our literature, and the offertory was decidedly liberal. Musical aid by friends in the neighbourhood would be much appreciated. The series closes Sept. 1, when the Rev. J. Crowther Hirst will conduct the service.

Liverpool: Ullet-road.—A memorial window to the late Rev. Charles Beard has been placed by the members of the congregation in Ullet-road Church. It is the window next to the chancel on the left side of the nave as one enters the church, and is well seen from the reading desk. Like the other memorial windows in the chancel, it is by the William Morris Company, from designs by the late Sir E. Burne-Jones, and contains three symbolic figures, representing the prophet Isaiah, with Enoch and Elijah on either hand. Below is the following inscription:—"To the Glory of God and in memory of the Rev. Charles Beard, LL.D., minister of Renshaw-street Chapel, from 1867 to 1888." The window was seen in its place for the first time last Sunday, and the Rev. V. D. Davis, who in the absence of the Rev. Dr. Klein, was taking the services, made the following reference to the memorial. At the close of the morning sermon on "Life with God," he said:—"I am glad that I am allowed to speak to you of these things to-day, when there is one special memory vividly recalled to those who in the past have been intimately associated with the life of this congregation. For fifty years it was the privilege of this congregation to have in the succession of its ministry two men whose word was with living power, with rare insight into the things of the spirit, seers of the truth of God, in lowly Christian discipleship, who made other men see and led them into ways of faithful service. They two being dead yet speak to us, and, happily, in the wisdom and inspiration of their books, speak to the world. The central window in the chancel of this church is a memorial to John Hamilton Thom, for thirty years minister in Renshaw-street Chapel, a teacher revered and beloved, who still interprets for us the Laws of Life after the Mind of Christ; and to-day, for the first time, we see another window in memory of Charles Beard, a window placed here by the congregation to whom he ministered with such matchless eloquence, making clear to them 'the Soul's Way to God,' and the ways of faithful service in His Kingdom here on earth. Such memories are a priceless treasure, fruitful of present help and inspiration, for which we must indeed give thanks to the Giver of all Good."

A PERPETUAL calm will never make a sailor. Self-denial is good for the character; it is the path of life.—*Dr. Schofield.*

OUR CALENDAR.

SUNDAY, August 25.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. E. DURANT CECIL.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. GEORGE LANSDOWN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 6.30 P.M., Mr. J. C. PAIN.

Essex Church, The Mall, Notting-hill-gate. Closed for Renovation.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. J. H. WEATHERALL, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M. Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. PEACH.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A.

Kentish Town, Clarence-road, N.W. Closed until Sept. 8th.

Kilburn, Quex-road, 11 A.M. and 7 P.M.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M., Rev. W. TUDOR JONES, F.R.G.S., of Swansea.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. S. JENKINSON.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. H. V. MILLS.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M., Miss MARIAN PRITCHARD.

Stratford, West Ham-lane Unitarian Church, 11 A.M. "Rejoice in the Lord," and 6.30 P.M., "More Abundant Life," Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for cleaning.

BEDFORD, Library (side room). Closed for a time.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., in Lecture Hall, 11 A.M., Mr. H. RIX.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. CHARLES HARGROVE, M.A. Annual Meeting of the Institute of Journalists.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Mr. J. B. MORTON BARNES.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. WARSCHAUER Evening, "The One True Religion."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. J. HARRY.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon., Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

RAMSEY, I.O.M.—Sunday Morning Services in QUAYLE'S HALL, ALBERT-STREET, Aug. 18 and 25. Preacher, Rev. W. R. SHANKS.

COLWYN BAY, NORTH WALES.—Sunday Morning Services in the PAVILION, VICTORIA PIER, at 10.45, Aug. 18 and 25. Preacher, Rev. W. G. TARRANT, B.A.

PULPIT SUPPLY. — The Rev. S. JENKINSON (late of Malton), Clevelands, Mount Pleasant-road, Tottenham, N.

THE REV. R. BALMFORTH, of the Cape Town Unitarian Church, will be in England during September and October, and will be OPEN to ACCEPT a few Preaching ENGAGEMENTS. — Address, Essex Hall, Essex-street, Strand, W.C.

THE NATIONAL CONFERENCE GUILDS' UNION.—A MANUAL OF SERVICES and PRAYERS for GUILD MEETINGS, prepared by the Committee of the Guilds' Union. Messrs. WILKINSON and LISTER, St. James-street, Sheffield. 3d. net, by post 3½d.

To be had also from the Rev. JOHN ELLIS, Pisgah House, Broomhill, Sheffield.

PRINTING PRESSES.—Outfits complete, 10s. to £5. Type from 1s. per fount. Printing Made Easy, 6d.—ADAMS BROS., Daventry.

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DEATHS.

FINCH—On Sunday last, at Maisons-Laffitte, near the Forest St. Germain, Olivier Louis, infant son of Edward and Renée Finch, of Unity Church, Islington, passed peacefully away.

"Il est venu, le fils dont elle était si fière!
Il est fait, le berceau,—le berceau sans réveil!
Il est de chêne, hélas! et ce n'est qu'une bière."
—E. MANUEL.

MAWER—On the 17th August, at Ipswich, Walter Mawer, L.P.S.A., L.S.S.A., F.G.S., aged 54.

Board and Residence.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

WE published on Aug. 17 the Peace Manifesto agreed upon by a meeting of Free Church ministers at the Memorial Hall, under the leadership of Dr. Clifford, and extensively signed. Another manifesto, much shorter and simpler, and free from all marks of compromise in the drafting, was published on Monday, sent to the press by the Rev. A. E. T. Newman, vicar of Granborough, Winslow. It bore the signatures of twenty-four clergymen of the Church of England, one Roman Catholic, and eighty Nonconformist ministers. Among the latter we notice the names of the Revs. R. A. Armstrong, J. Page Hopps, W. J. Jupp, T. Lloyd Jones, H. D. Roberts, A. E. O'Connor and C. E. Oliver. The list was badly printed, and there may be other names of our ministers, which we have overlooked or misread. The manifesto is as follows:—

We, the undersigned ministers of Christ, believing it to be our duty to interpret the Christian Faith, declare:

1. That it is Righteousness, and not Territory, which exalteth a nation.

2. That the same moral law is binding on nations as on individuals.

3. That a war of conquest is contrary to the principles taught us by our Master, Christ.

We ask, therefore, for His sake, who came to heal the broken-hearted, and to proclaim liberty to the captives, that terms, penetrated with His spirit of peace, goodwill, and charity, be offered to the Boers, which they may accept without loss of self-respect.

Signatures may be sent to the Rev. A. E. T. Newman at Granborough Vicarage.

THE annual Wesleyan Pastoral, addressed by the Conference to the Methodist Societies, records with thankfulness the £920,000 promised towards the Million Guinea Twentieth Century Fund. It refers to the testing of the Bible by modern criticism, and affirms that what is essential has come out of the furnace unscathed. "Our New Testament has been given back to us, loosed from the thongs of tradition in which it had been bound, and made ready for wider service and for more confident appeal by the witness of the fire to its proof." In face of the dreadful harvest of materialism, the fruits of which are seen in growing luxury and craving for wealth and pleasure, the degradation of conscience and the darkening of spiritual vision, while the influence of superstition and priestcraft grows, the appeal is made for more devoted service in preaching the gospel. The gospel of experience, which is pre-eminently the gospel of Methodists, is what this age most sorely needs; and this must be preached with a true simplicity of manner and life. May this appeal be brought home not to Methodists alone!

THE National Conference of American Unitarian Churches is to meet this year at Saratoga, Sept. 23-26, under the presidency of the Hon. George F. Hoar. On Monday evening, Sept. 23, the sermon is to be preached by the Rev. C. E. St. John, secretary of the A.U.A., and then follow three full days of work. On Tuesday morning, after several addresses, the Revs. Horatio Stebbins and Edward Everett Hale are to introduce a discussion on "Retrospect and Prospect." In the afternoon the biennial meeting of the Woman's National Alliance is to be held, and in the evening follow addresses on "The Church at Work" and "The Church at Worship." On Wednesday morning the Revs. M. J. Savage and J. H. Ecob are to speak on "The Gospel for the Twentieth Century," and the Rev. W. C. Gannett on "The Minister's Adjustment to new Conditions." At subsequent sessions a large place is occupied by social questions, *e.g.*, "Settlement Methods," "The Church and the Unchurched," "The Organisation of Labour," "Trusts; or, the Centralisation of Power." The Sunday School Society, the Temperance Society, and the Young People's Religious Union also have their meetings during the week.

A FIRST number of the *British Sanitarian*, a journal of Hygiene and Bacteriology, edited by M. Wynter Blyth, B.A., B.Sc. (Pleydell House, Pleydell-street, Fleet-street, E.C., 3d. monthly, by post 4d.), issued this month, leads us to look with interest for the second number, and to wish for the new journal a useful and prosperous career. In this first number Mr. Lawson Dodd, M.R.C.S., deals with "An Aspect of the Housing Problem," noting the vital interest of the question and the growing demand that it shall be effectually dealt with. Modern sanitation has done a great deal to make life in towns among the industrial classes tolerably healthy, but it is done at great cost, and much remains undone because of the cost. And one result of what has been accomplished has been a great increase in rent.

For those who could pay it, it has brought conditions of life of a greatly improved character, shown by the lowering of the death rates of women and children, especially in the decades after 1875, the year of the great Public Health Act; and in the great decrease in mortality from phthisis, typhoid fever, cholera, and other diseases shown during the latter half of the nineteenth century. But for those who could not pay it has meant gross overcrowding, which is the rough and ready way the very poor have adopted, of dividing the extra cost into portions equal, or approximating to, the old rentals.

In a second article Mr. Lawson Dodd, who has had practical experience in grappling with these evils, proposes to consider them in further detail, and how they have been effectively met. Another worker at this great problem, Mr. Ebenezer Howard, also contributes the first of a series of articles on "Garden Cities: the best Solution of the Housing Question."

To the *Daily News* of Aug. 22 Professor Goldwin Smith contributed an article on "The Bible and War," and in defence of the Old Testament. He first rebuts a charge of Professor G. A. Smith's, who in a recent volume on "Modern Criticism and the Preaching of the Old Testament" had referred to him as having "ignorantly judged" that the Old Testament was a millstone round the neck of Christianity. His actual statement was that "belief in the historical character of the earlier books of the Bible" had been the millstone. Having then pointed out that his critic was himself responsible for no less radical criticisms of the Bible, Goldwin Smith proceeds:—

No sane man would regard the Old Testament in its entirety as a millstone, or refuse to recognise its sublimities, its beauties, and the service which parts of it have rendered to moral civilisation. Indeed, it has suffered some injustice at the hands of its orthodox devotees. Militarism is misapplying it at this moment. A Jingo Church dignitary, flattering the prevailing passion for war, appeals to whole books of the Old Testament which, he says, "ring with the clash of conquest." If he listens to certain books of the Old Testament, he may hear not only the clash of conflict, but the shrieks of men, women, and

children of a captured town indiscriminately butchered, and the groans of the whole population of conquered cities tortured under harrows of iron or passed through the brick-kiln. But the ideal Hebrew polity (Deut. xx. 1-9) is not militarist; it is very much the reverse. I may repeat what I said on this subject many years ago, when the Old Testament was cited in defence of American slavery.

War was the universal state of nations in early times; and the strong, though coarse, foundations of human character were laid in the qualities of the warrior. The Jews were always surrounded and always threatened by war. Therefore to fight valiantly for his country and his Temple was part not only of the civil duty, but of the moral training of a Jew, and to be with the people in the hour of battle and exhort them to behave bravely was part of the office of the priest, and consistent with the character of his calling.

. . . . .

On the other hand, there is no exaltation of war above other callings, or of the military character above all other characters, such as we find in Greece, at Rome, and in the other heathen nations. There is none of that false estimate of moral qualities which produced the institutions of Sparta, and which partly leads Plato, in his ideal republic, to propose that woman shall be trained to take part equally with man in the work of war. There are no provisions for triumphs or other military rewards; no incentives to military ambition; no rules for military education. No heaven is opened, as in the Koran, to those who fight bravely for the true God. "Peace in all your borders" is the blessing, though war is not a crime.

. . . . .

The God of the Hebrews, then, is not characteristically "a God of Battles." Compared with the gods of the other nations, He is a God of Peace. Yet He has been taken for a God of Battles, as well as for a God of Slavery, and his name has been invoked in unjust and fanatical wars.

Christian Churches, therefore, in pandering to the lust of war, apostatise not only from the principles of the New, but from those of the Old Testament.

MANCHESTER COLLEGE, OXFORD.

THE address delivered to the students of Manchester College by the Rev. S. A. Steinthal, as Visitor, at the close of the session last June, reported at the time in these columns, has now been published (Rawson and Co., Manchester). After speaking of the enlightened views on education consistently maintained from the first by the supporters of the College, and their fidelity to its fundamental principle of Free Teaching and Free Learning in Theology, Mr. Steinthal recalled an earlier public examination in the following interesting passage, which we are glad to be able to reproduce here in full:—

So far my retrospect shows no change in collegiate practice, and I have only had to rejoice in conservative faithfulness to religious liberty; but when I come to speak of the administration of the College I can show great changes. Yesterday you occupied four hours in reading essays, sermons, &c., and in the evening we united in the solemn Valedictory Service in which two of your number bade farewell to their collegiate life, and were welcomed into the brotherhood of the Christian ministry. Eighty-eight years ago, on June 29 and 30 and July 1, 1813, your predecessors went through a very different ordeal. Let me read to you an extract from the *Monthly Repository* of July, 1813 (Vol. VIII., No. 91):—

"On Tuesday afternoon, the several classes were examined in Hebrew, Chaldee, Syriac, and the Targums; the second mathematical class in spherical trigonometry, conic sections, and the higher branches of algebra, and the third in fluxions, the doctrine of chances, and the principle of life annuities, also the junior Latin class, and the second class of Modern History, the first or Ancient History being omitted for want of time";—as the time allotted was only five hours, this want is easily recognised. "On Wednesday the students were examined in Hebrew, poetry, ethics, the evidences of natural and revealed religion, and the philosophy of the human mind; and the junior classes in Greek. Orations were also delivered in the course of the day by Mr. Mardon, on 'The Natural Evidence for a Future State'; by Mr. John Strutt, on 'The Moral Efficacy of the Study of History'; by Mr. Philips, on 'The History of Charles I.'; by Mr. Harrison, on 'The Peopling of America'; by Mr. Douglas Strutt, on 'The Effects of the Discovery of Gunpowder'; by Mr. Wallace, on 'The Knowledge Epictetus and Antoninus might Probably Derive from Christianity'; by Mr. Howse, 'To Show that the Apostles were not Enthusiasts'; by Mr. Bakewell, 'That Natural Religion does not Exclude the Necessity of Revelation'; by Mr. Brettell, on 'The Character, Offices, and Qualifications of the Christian Preacher'; and by Mr. Jevons, on 'The Existence of Evil.' On Thursday, besides the junior class of mathematics, the class of Natural Philosophy, and the higher Latin and Greek classes, in which are several excellent scholars, the students of the fourth year underwent a very long and highly satisfactory examination on the sources and rules of Biblical criticism, with various practical illustrations on the several books of the Old Testament, their ages, objects, contents, the Jewish law, &c. The students of the fifth year were afterwards examined in like manner on the New Testament; but, from mere want of time, this examination could not be extended to so great a length. The examinations were diversified by the occasional introduction of discourses by Mr. Ashton, on 'The Mosaic Institutions'; by Mr. Holland, on 'The Political Character of the Jewish Prophets, in answer to Morgan'; and by Mr. Hincks, on 'The Question whether a Future State be taught in the Old Testament'; of Latin Orations by Mr. Jevons, Mr. Peene, Mr. Robinson, and Mr. Smith; of Dissertations by Mr. Robinson, on 'The Authenticity of the Ancient Persian Records, and their Discrepancy with the Greek Historians'; and by Mr. Smith, on 'The Origin and Progress of the Greek Comedy'; and of Sermons by Mr. George Kenrick, Mr. Henry Turner, and Mr. Hutton."

Hearing these long lists of subjects in which the students were examined, and the not short list of diversifications, you will not be surprised to learn that on each of these two days nine hours were devoted to the task. The minute book records the presence of twenty-four gentlemen at the examination, of whom seventeen were laymen. It does not state whether they were present all through the proceedings, but the "Repository" adds a remark to show the reality of the testing of the students' knowledge, as it says: "The principle originally laid down was strictly adhered to, not one of the students being previously apprised of a single question to be asked, or passage to be referred to, nor one of the discourses (the subjects all chosen by the students) having undergone the revisal or correction of any of the tutors." It is gratifying to find a memorandum in the Minutes of the Trustees' meeting held by these untiring men, after nine hours of examination on Thursday, that a resolution was unanimously adopted, "That the examination which has closed this day has been, in the highest degree, satisfactory." You will not need any remark from me to make you see what a change has taken place in our methods of conducting our proceedings at the close of our sessional proceedings, from old days. But I must mention one incident of the examination which shows that one of our difficulties has been perennial. A study of the Minute books tells us that complaints were made from the early days of the College on the subject of Elocution. To stimulate attention to this matter, a special prize was offered, and the Rev. William Turner, of Newcastle, the visitor, was happy in being able to observe a very general improvement in the manner of the students' delivery, and hoped that there never would be any further opportunity of animadverting on any deficiency in this respect. The Trustees had one little excitement allowed them in the arduous duties which fell to their lot in the examination, as the recipient of the prize for Elocution was elected by them at the close of the public examination. We still are as anxious as were our predecessors to find the students of Manchester College able to do justice to their acquirements by so clear and distinct an enunciation, that they may be heard and understood by their hearers. Pardon me if I venture to urge upon you the importance of this only too frequently neglected art, and to assure you that no one can fail in acquiring it, if he will devote due time and diligence in practice. May I be allowed to speak one word on this subject from my own personal experience? I think I may say that, whether I am able when speaking to say anything worth hearing or not, I am able to make myself heard wherever I do speak. And yet, when I mentioned to my father my desire to become a minister, his first remark was that it was useless for me to think of such a thing, as I had so indistinct and thick an utterance that no one would ever understand me if I addressed them from the pulpit. I spent a good amount of time in correcting this fault, and believe I have overcome it; and I feel convinced that anyone, who recognises the value of clear enunciation and distinct articulation, can, by persevering patience, acquire this faculty. In one respect speaking and writing are similar. You will all be aware that it is not difficult to read a manuscript from which all the vowels are omitted, while one with the consonants left out is illegible. Take care in speaking to make the consonants distinct, and you may rely upon it you will be heard, whatever happens to the vowels.

EVERY desire is a prayer; every aspiration a step towards that to which one aspires. We build or destroy our ideals by each thought, by every hope or fear, by every effort or retreat.—*Dresser.*

CHURCH AND STATE IN AMERICA.

BY THE REV. CHARLES W. WENDTE, OF BOSTON, U.S.A.*

THERE are two institutions in human society whose adjustment of their mutual relations has been the source of more agitation and strife than any other known in history. They are the State and the Church. The story of European civilisation for the past eighteen centuries is largely a record of the struggle between the religious and the political interest. In the New World we are exceptionally and fortunately circumstanced in this respect. Our young civilisation is comparatively free from the traditions and tyrannies of a past order of society, while the great preponderance of Protestants in the United States, constituting as they do seven-eighths of our population, secures practical unity of sentiment among us. This unity is imperilled only by open or covert attacks upon the American system of Church and State by the Roman Catholic clergy, and the unreasonable demands made upon our National and State Governments by certain unenlightened and ultra-Protestants for a specific recognition of their religious opinions in the constitution and laws of the land.

The former are a constant menace to the peace and integrity of the Republic. The latter are fortunately few in number. and not at all likely to attain their ends.

It is to show that the true interests of both the religious and political order are best subserved by the separation of these two great institutions in human society, the Church and the State, and the complete secularisation of the latter, that I proceed to inquire: What are the ideal relations which, under a Republican form of Government at least, should exist between the Church and the State, and in how far does our American system fulfil them?

In theory there are three principal relations which may exist between the civil and the ecclesiastical interest.

The Theocratic System.

The first is that of the supremacy of the Church, and the subordination of the State. This is called *Theocracy*. The classical example is the system of the Papacy and the canon law of the Roman Catholic Church. Since the time of Gregory the Seventh the Roman Church has taught that there can be no sovereign political authority, nor any independence for the individual, beyond the limits fixed by the ecclesiastical power.

The State has, indeed, a qualified independence within its sphere; but what that sphere is is determined by the Church, which thus becomes the ultimate authority in all civil and political concerns. To quote the language of an American Roman Catholic Bishop: "The State is for the body, the Church is for the soul. But the soul is superior to the body. Hence the Church is above the State." This reasoning is supported by appeals to the Scriptures, to tradition, and to other recognised sources of religious authority. The Church having thus the divine right to rule, it follows that its head, the Pope, is the sovereign of the world, and all civil governments are subject to his primacy.

Such, in substance, is the Roman Catholic or Theocratic Doctrine of Church and State. True, in common practice the Church has often modified her demands. She has been compelled by the logic of necessity to recognise and treat with civil governments as equals. In the many earthly dilemmas in which the Church has found herself, she has, from motives of self-preservation, kept her extreme theories somewhat in abeyance and accepted the situation with the best grace possible. But the doctrine of ecclesiastical supremacy was not surrendered thereby. It was only suspended and kept in reserve, to be again advanced at a more favourable opportunity.

The Theocratic Doctrine, then, is that Church and State should be united, that the Church should, in case of any difference or conflict with the civil power, be superior to it, and the State be subordinated to the Church. It may be believed by some that this doctrine has had its day, and is not likely to reappear again in modern society. But our own generation has seen it developed to a speculative extreme in the dogma of Papal infallibility, a dogma the Church did not dare to advance at the height of her power in Mediæval times.

It is highly improbable that in a thinking and scientific age, and amid the free political institutions of modern Europe and America, the Roman Catholic theory will ever again become the basis of any new order of society. But though it may have little creative power left, it still exerts a great disturbing influence throughout the world. European nations, almost without exception, to-day are rent with discords and struggles which have their source in the political pretensions and worldly aims of the Roman Catholic Church. Even in the United States this Theocratic theory exercises a disturbing influence, prompting those who hold it to open or secret hostility against the principles and institutions which are the strength and glory of our New World civilisation, liberty of conscience and of worship, free schools, a free press, and a free State.

One Head of Church and State.

It will be worth while, therefore, to examine the nature and merits of the opposite or American theory of Church and State. Before doing so, it is necessary to refer briefly to a second legal relation which may exist between the civil and the ecclesiastical power—namely, a union of Church and State under one head. The most perfect example now existing of this system we find in Russia, where the Emperor is also the spiritual head of the Greek Church. In a modified form this theory underlies the Established or State Church of England, and, in a still more modified form, the Privileged Evangelical Church of Germany, whose head, the Emperor, governs through a council or synod whose members he himself appoints. I cannot dwell on this system; nor is it necessary, for it is already on the wane, and may be considered as only an intermediate step between the Theocracy of Rome and that entire separation of the Church from the State which is the characteristic doctrine of the American Republic.

The American System.

I. Let us examine this American theory more closely. The State we may define roughly as social man organised for the purpose of civil government. The Church is social man organised for worship and religious nurture. Thus, in theory, each of these great agencies has its own peculiar functions, and is assigned a distinct sphere for their exercise. Each is to respect the other's right, and not to interfere with the other's operations. This is the theoretical, the ideal, conception of the relations between Church and State, and this is generally conceived to be the American view on this subject.

But this is a very partial view of their mutual relations, and by no means the one which actually obtains in American society. There cannot be any such entire separation and yet co-existence of those two powers. In their practical working, Church and State continually interfere with each other, and it is often very difficult to say what is the sphere of each. For example, the Church represents the spiritual interest, but she has temporal possessions which bring her within the laws and ordinances of the State. To be sure, the Church strenuously denies that the State has any right to interfere with her property arrangements, no matter how they affect the welfare of the community. This is what the Roman Catholic Church says to-day to the American State, as she heaps up millions on millions of property, usually exempt from taxation, held absolutely by one person, the Bishop, and by him only as the representative of a foreign ruler, the Pope; thus forming a continuous and dangerous monopoly in our midst. The American State may sooner or later have to interfere to regulate this great and growing evil, as the Governments of Europe have had to regulate it, but the moment she attempts to do so, the cry of the Church will be, "Hands off! You are transcending your sphere!" The question then arises who is to determine what is the respective sphere of the Church and the State? "The Church," answer our Catholic authorities. But then, on this supposition the Church might accomplish any end, no matter how worldly or injurious to the community, by simply declaring it to be a spiritual necessity, and the State would be compelled to submit. Thus the Second National Council of the Roman Catholic Church at Baltimore, in 1866, declared that "in prescribing anything contrary to the divine law" (*i.e.*, as interpreted by the Hierarchy) "the civil power transcends its authority, and has no claim on the obedience of the citizen." Now our American principle of self-government teaches us the contrary, and tells us that the Church should not only be separated from the State, but in all temporal concerns be subordinated to it. Based upon the idea of the Sovereign Power of the people, the State, as the expression of that Sovereignty, is the highest competent authority in American life. It follows, then, that the State cannot allow another power alongside of it vested with superior or even equal right, and absolutely independent of its authority. The State is the supreme power in the land, and whatever individual or institution disobeys its laws and opposes the public interest and will, must give way. To be sure, the State allows its citizens a large measure of individual liberty. It grants certain definite privileges to the family, and to other associations of men, for specific purposes. But only so far as these do not oppose the

* A Paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday afternoon, May 31.

public will and welfare. Among others, the Church enjoys a certain independence in administering her temporal affairs, but whenever she oversteps the limits of her freedom, and acts against the general good, or does anything to abridge the civil rights of the members of her communion, then the State has a right to interfere and make her superior authority felt. On the other hand, in the sphere of purely speculative and spiritual interests the Church is sovereign and absolutely free. Here the State confesses its limitations and leaves the spiritual prerogatives of the Church unchallenged and unquestioned.

This, then, is the true American doctrine—in spiritual concerns the absolute independence of the Church; in temporal affairs the subordination of the Church to the State.

No Established Church.

II. Another leading and characteristic feature of the American system remains to be spoken of. The American State does not know the Church, or a church even, but only churches.

In most European countries, side by side with the Government, there is usually an Established Church, whose institutions are closely interwoven with the thought and life of the people. This being so, the Government cannot but recognise her claims and make the best possible terms with her. In the United States the situation is very different. There exists among us no Established Church, but only a large number of scattered sects of greater or less pretension. The Roman Catholic Church, comprising one-eighth of our population, is only a rival sect among the rest. These churches hold widely divergent views; each thinks itself right and the others more or less in the wrong; each claims to be the Church. No one among them is sufficiently powerful to overshadow the others. As a matter of simple justice and necessity, therefore, the American State can recognise no one church but only churches. Presbyterian and Unitarian, Protestant and Catholic, Jew and Christian, the Mormon in Utah the Buddhist in San Francisco, are all alike recognised, and receive the same impartial treatment. The State does not investigate or decide concerning their conflicting claims to divine truth and right. It does not discriminate in favour of or against any of them. It does not even know them in their religious, but only in their private and corporate capacity. Their spiritual or traditional origin it has nothing to do with. It deals with them just as it would deal with a college, a benevolent society, a railroad corporation, or a bank. They exist under the laws of the State, receive its protection, and are subject to its conditions. With their internal administration the State will have nothing to do. It permits them to make such regulations for their own government as they please, be these Papal, Episcopal, Presbyterian, or Congregational in form. Concerning this it does not inquire. It only demands, first, that the various churches shall not, by overstepping their own canon law, abridge the ecclesiastical rights of their members; second, that no church shall enforce decrees which affect the civil rights of the citizen; and, third, that the teaching and practice of any church shall not contravene the laws of natural morality or injuriously affect the public order and welfare. But unless they do thus conflict with its laws the State leaves them in peace to work out their own salvation. The Rev. T. B. Forbush, in his discussion of this subject, says:—"In the eye of the State the churches are organisations for specific ends. Their statutes or charter define those ends. Beyond dealing justly with them, and insisting that they shall deal justly with one another, she has no obligation and should assume none."

The Result in American Life.

Such is the general understanding in American society concerning the relation between the civil and the ecclesiastical power. Under this system our young nation has enjoyed a degreee of political and religious liberty such as no other country can equal, and which has made us, in large degree, the prosperous and powerful people we are to-day. Under this system religion itself has increased, both in the purity of its contents and the scope of its influence. I venture to assert that there is more vital religion in the United States to-day than in any other country. This is chiefly owing to the benign influence of that secular State which it is the fashion in certain circles to denounce as "godless" and "profane."

The enlightened faith and political sagacity of the founders of the American Republic, and its fortunate exemption from the traditions and tyrannies which still retard the progress of many of the nations of the Old World, have made possible this improved relation between Church and State in America. We do not deny that it may have some disadvantages, but we believe they are outweighed by the positive merits and beneficial results of our system. To maintain it and hand it down unimpaired to posterity is our sacred privilege and duty. While we do not presume to decide what is the best system of Church and State for other peoples, differently circumstanced from our own, we commend the American plan to their candid and careful consideration, in the belief that only as they approximate to it can they realise that ideal of a free Church in a free State, that union of pure religion and perfect liberty, which it is the aim of this Council to promote, and which is at once the dream of the thinker, the patriot, and the free believer.

FAITH.

The following cluster of helpful and suggestive thoughts has been gathered from an "Essay on Faith" by the Rev. W. Robbins, D.D., published last year by Messrs. Longmans and Co.

The soul face to face with God, this is the foundation of the spiritual life, the attitude and the atmosphere of a living faith.

If faith cannot formulate the idea of God in consistent and exhaustive statement, no more can science the idea of matter.

Speculative doubts cannot be driven from the field once for all.

Finite terms cannot compass infinite truth. Better the reverence which dare not formulate lest it derogate from truth's dignity, than the shallow self-assurance which would sound the depths of eternity with the plummet of a glib metaphysical statement.

A man cannot be unworldly one day in the week, and worldly the other six.

Spiritual certitudes multiply in strength and sweetness as a man walks humbly with God.

Worldly standards of success, the parish viewed as a business venture, sermons as the subject of critical comment, ritual as ministering solely to an æsthetic taste—this is verily the transformation of the Church into the World.

While the intellect is elaborating moral ideals, faith does the righteous deed.

Freedom's throne is abdicated when the soul suffers itself to be played upon by every impulse of the phenomenal world.

Through the door of faith God floods the soul with life and light.

How to make life strong and beautiful and free, this is the question which presses more insistently for an answer than any other.

Logically faith must precede works; practically they are coincident.

Each soul must make its own discoveries; the deep things of the spirit cannot be learned from hearsay.

Liberty is freedom to do the right, not whatever we please.

At best dogma is the imperfect utterance of children, face to face with truths too mighty for their comprehension.

"Christ made everything which he touched beautiful, then I will do the same by the power of his spirit"—this is faith in Christ.

Men agonise in their search for God, and all the time He is with them, pleading for recognition in the simplest facts of life.

The spiritual faculties, holding loftier place in the hierarchy of the soul's powers than the intellectual, need more careful and painstaking training, and they receive far less.

Faith is an idealist and an agitator—restless with the eagerness of discovery. Words will not satisfy it, it starves on phrases, *it must find God.* And this finding of God is the most startlingly original experience in the whole range of human endeavour. It never grows old, it never falls into hard and fast lines, it never exactly reproduces itself.

It is unquestionably harder to live the spiritual life than to do religious works. Hence there is always danger of men making shift to substitute Work for Life.

To preserve the freshness of our faculties, to look on the world with the unspoiled eyes of children, to be inspired with an enthusiasm that no routine can dull, to claim every truth as ours by the inalienable right of Divine sonship—this is the goal of a true moral culture, the independence of the spirit.

Take hold of the first thing that offers itself for you to do: work in the fields, saw wood, at the desk, wash dishes, tend behind the counter, or whatever it may be: be faithful to the thing in hand, always expecting something better, and know that this in hand is the thing that will open to you the next higher, and this the next, and the next.—*R. W. Trine.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE JEWISH ENCYCLOPEDIA.

In this age of encyclopedias it is not surprising that one should be devoted to the Jews. The part which they have played in history, the immense significance of their contributions to religion, their wide-spread dispersion at the present day, all mark them out as specially distinguished among the races of men. Much of their activity has remained in the obscurity which shrouded them during the long passion following the final overthrow of their religious polity, and their permanent exile from their ancestral homes. The modern spirit of inquiry has consequently been busy with them as with other remote forms of human thought and life, and has brought to light a vast quantity of important information belonging to the underground currents of speculation and feeling, when the Jew was as different as possible from the typical form conjured up by the modern Anti-Semite, directing commerce, controlling the Press, manipulating politics, and stimulating international rivalries, for the sake of his own gain. Every student of the New Testament now knows the importance of Talmudic lore; and the historian of philosophy finds the Jews of Spain a necessary link in the transmission of that Aristotelian learning which was to naturalise itself in the Catholic Church, and prepare the way for the great awakening of the fifteenth century.

It was a happy idea, therefore, to gather up the results of modern inquiry into the history and literature of Israel. The first volume of the *Jewish Encyclopedia* recently issued by Messrs. Funk and Wagnalls* opens this great enterprise. It extends from Aach to Apocalyptic Literature, contains 685 double-columned pages, and is adorned with numerous illustrations.

The whole scheme embraces twelve such volumes. The work is under the charge of an editorial board of twelve members, including names well known on this side of the Atlantic as well as in the United States, such as Professors Toy (of Harvard), Morris Jastrow, jr. (Philadelphia), and Mr. Joseph Jacobs of this country. A larger band of more than forty consulting editors, American and European, are in the back-ground, among them being scholars like the Master of St. John's, Cambridge, Dr. Oort of Leiden, as well as some of the most distinguished continental Jewish *savants*. Further still the list of contributors to the present volume shows that help has been derived from Budde, Buhl, Conybeare, Schürer, Stave, and others whose writings are familiar to all students; while the byways of Jewish history have been ransacked by those specially qualified for these remoter investigations. The range of subjects is amazing; the biographies begin with Adam and go down to the rabbi, the journalist, the sculptor, the opera-singer, even the pugilist (does he belong to "civilisation" or to "sociology"? see preliminary synopsis), in the nineteenth century.

The interest and value of such a publication, of course, lie in what is really special and peculiar to it. Thus, the Biblical articles are necessarily of very mixed content. They often combine contributions by more than one writer. For instance, under Adam and Abraham there are four sections, each by a different scholar, dealing successively with the Biblical data, the allusions in apocryphal and Rabbinical literature, the Mohammedan legends, and the critical view. This method often secures a greater completeness; on the other hand, in the dual article on "Angelology" (one portion by Dr. Kohler, of New York, and the other by Dr. Blau, of Budapest) there is a good deal of overlapping. A comparison of this article with those on the same topic in Hamburger's *Real Encyclopädie für Bibel und Talmud* and in the *Encyclopædia Biblica* will show both the strength and the weakness of this new dictionary. The handling of the Scriptures is often deficient in precision and delicacy; the stores of extra-Biblical learning are abundant. Still it must be fully recognised that the object and basis of the work provide a perfectly free field for the expression of opinion—witness Dr. Toy's "critical view" of Abraham: where questions are still under debate, the arguments on both sides are carefully stated, as in the article on "Ancestor Worship," by Mr. Joseph Jacobs. Tradition is naturally dominant with some of the less advanced writers; thus we meet with the statement (under "Anthropomorphism," p. 622) that the men of the Great Synagogue "undertook to establish a sacred canon" which no "modern" scholar would justify; but the whole spirit of the articles is large, liberal, and candid.

Much attention has been paid to the traces of Jewish thought and influence in Christian writers, whether it be Aphraates or Ambrose in the fourth century, or Alexander of Hales in the thirteenth. Another rich field of Jewish lore is that of apocalypse and eschatology, which ought not to be left only to Christian scholars. The articles on the book of Adam, the Apocalypse and the Testament of Abraham, on Antichrist, and on neo-Hebraic Apocalyptic literature, show how much can be done in this direction by those who are well acquainted with the folk-lore embodied in the Talmud and the Midrashim. Mediæval philosophy gets abundant recognition in the lives of some of the great Spanish teachers, though of course Maimonides has yet to come. And lastly, modern Judaism is presented in various aspects; geographically and socially, for example, in America; as begetting a great philanthropic experiment in agricultural colonies; as working for emancipation and moral progress in Alliance Israélite Universelle; as the object of bitter and unscrupulous hostility in Ante-Semitism.

This colossal scheme has only been rendered possible by an immense amount of co-operation — co-operation between publishers, editors, and contributors, and last, but certainly not least, the co-operation of nearly seven thousand subscribers, without whose aid the enterprise could not have been begun. It is to be hoped that their courage and faith will be rewarded by the completion of the twelve volumes to which the work is expected to extend.

J. Estlin Carpenter.

* New York and London, 1901.

A great deal of moral power is gained by accustoming our will to act with decision the moment the right path is clear. This decision and the habitual discipline of a strong will are essential to a good character.—*Dr. Schofield.*

INDIVIDUALISM AND COLLECTIVISM.*

Mr. Kelly has duly followed up his first volume on "Justice" by a second on "Individualism and Collectivism." He shares the feeling of many a thoughtful American observer that the present reign of Individualism is wrong, and that the evils of pauperism, prostitution, and crime will never be seriously checked until it is replaced by a new system of State-directed industry. The strife of competition and the tyranny of the market have done the good that they are capable of doing, and for further progress we must adopt a higher organisation and a more religious force. Mr. Kelly shows how modern civilisation has secured personal liberty, or freedom from unjust imprisonment. Theoretically, it has secured political liberty, or freedom from unjust and corrupt government; but, practically, this freedom is most imperfect, owing to political corruption, and the facts he quotes under this head from the political life of the United States are as grievous as they are impressive. There is a third form of freedom—economic liberty—and this, for a very large proportion of the inhabitants of a civilised country, does not exist at all; and its tendency under present conditions is rather towards limitation than increase. In this way Mr. Kelly tries to meet the usual objection that Collectivism is antagonistic to freedom. He gives reasons for believing that when the acts of a Government more closely concern the obvious welfare of the people, the citizens will take more pains to secure honest and efficient government, so that there will be a large increase in political freedom.

As for economic freedom, every man would be required to do three or four hours service a day to the State, but the rest of his time would be completely at his own disposal.

These facts and arguments are mostly familiar. Perhaps what is now required is an explanation why they have not produced greater practical effect. Why have they not made more converts, say, towards nationalising the railways and the collieries? Probably the true answer is that we dread putting such an enormous increase of power into the hands of government. The great extension of Trusts in the United States and the establishment of their huge, and, on the whole, well managed, monopolies makes the adoption of Collectivism comparatively easy, but it is just there that Municipalities are most corrupt and least to be trusted. The most interesting part of Mr. Kelly's argument is that which is directed towards showing that permanent municipal reform would follow the enlargement of the powers of local authorities. What is certain is that the municipalities which are actually doing the work of honestly supplying cheap gas and pure water, who are running trams at reasonable fares and treating humanely their employés, and who are helping to solve the problem of the housing of the working classes, are those who are practically doing most to promote the higher and more Christian organisation of Society.

H. Shaen Solly.

* "Government, or Human Evolution. Vol. II. Individualism and Collectivism." By Edmund Kelly, M.A. London: Longmans. 1901. Price 10s. 6d. net.

SOUTH AFRICAN NATIVES: AN APPEAL.

Sir,—Although we may have to wait some time yet for the establishment of civilian rule in the Transvaal and Orange River districts, Lord Milner's return to South Africa is likely to be followed before long by the making of detailed arrangements for it which, after they are made, it may be difficult to alter. I therefore trust that you will allow me, on behalf of the Aborigines Protection Society, to appeal through your columns to the religious organisations throughout this country, which can do so much in guiding public opinion and influencing the authorities, for co-operation in efforts to secure, as part of the contemplated arrangements, adequate provision for equitable treatment of the natives in this portion of South Africa.

The issues now at stake, it is submitted, are far more worthy of consideration than questions still freely and angrily discussed as to the amount of blame attaching to the Boers in their dealings with the natives. They differ from these and other questions incident to the war, moreover, in that all humane persons may be expected to be in substantial agreement about them. Whatever the rights and wrongs of the war in its origin, and of the conquest now in process, and however culpable has been the native policy of the Boers, the result aimed at is conversion of the overthrown Republics into a British possession as profitable to its owners as "law and order" can make it, and the most ardent Imperialists, no less than "pro-Boers," should be anxious to rescue from present injustice, and save from further injury, the people of whose right to "philanthropic and kindly and improving treatment" Lord Salisbury has admitted that "we have been too forgetful." The obligation is strongest, indeed, upon those who think with Mr. Chamberlain that "the treatment of the natives of the Transvaal has been disgraceful, it has been brutal, it has been unworthy of a civilised Power," and who, with him, find warrant for the war in the duty of reversing that treatment.

The natives immediately affected probably number more than a million. About three-fourths of them are in the outlying districts of the Transvaal, on the north and east, and have in recent years been but little interfered with except when they were raided upon for hut-tax or dispossessed of land wanted for white men's use. Perhaps not more than a sixth have settled on the Boer farms, cultivating their own gardens or tending their own cattle, when not rendering service in lieu of rent. The rest are employed in the towns, by Outlanders as well as by Boers; and a few were included among the 70,000 or 80,000 labourers in the gold mines before the war broke out, though the bulk of these came from Cape Colony, Natal, Zululand, and Portuguese territory. To this 800,000 or so must be added some 60,000 Swazis, very much interfered with under the "protection" of the Transvaal Government, and the better treated natives in the Orange River district, estimated at about 150,000.

The Boer policy towards natives, however much it may have been modified of late, is notoriously degrading in theory and often cruel in practice, and worse on the north of the Vaal than on the south. It denies that there is any equality of rights between blacks and whites, and exposes the former to legalised as well as, under tyrannical masters, to illegal hardships. As a matter of fact, however, and with some glaring exceptions, the Boers have dealt more leniently than Cape Colonists and new comers from Europe with the great majority of the natives outside their actual purview and, as a rule, have been kindlier masters to those, comparatively few, employed as servants in their farms and houses. Passlaws, apprenticeship, deprivation of landed property, and other oppressions notwithstanding, the Transvaal and yet more the Orange River native not aspiring to be his own master has generally had more practical freedom and chances of prosperity than his kinsman in Natal or Cape Colony. All the special and oppressive legislation introduced in the Transvaal since 1884 has been at the bidding of the Outlanders, and avowedly designed for the advantage of the mine-owners and other wealth seekers who began to crowd into the country as soon as the Rand was opened up in 1885.

We feel, therefore, that we are justified in appealing to "the Churches" for active support in urging on the Government the duty of so ordering affairs in the territory it has taken under its control that the interests of the black inhabitants shall be as well cared for and promoted as those of the whites; and, if that is to be done, we submit that observance of the following conditions is essential:—

1. Demarcation of the Zontpansberg, Lydenburg and adjacent parts of the Transvaal, now almost exclusively occupied by an enormous coloured population, as a Native Reserve in which, following the admirable precedent of Basutoland, the residents shall be protected in the maintenance of their tribal institutions, saved from the intrusion of fraudalent traders and other mischief-makers, only interfered with by the officials set over them in respect of offences too grave to be dealt with by their own methods, and only taxed to the limited extent necessary for defraying the expenses incurred in an administration manifestly and solely conducing to their well-being.

2. Adoption of a similar policy in Swaziland, with variations rendered expedient or unavoidable by the pernicious influences to which its unfortunate inhabitants have been exposed throughout the past twenty years.

3. Considerable alteration of the Pass Law, Squatters Law and other legislation by the Transvaal Republic which is still in force, affecting the status of natives resident in farms and towns, with a view of securing for them certainly not less (and in some particulars, more) civil rights than are accorded to those natives in Cape Colony who are in the employment of or association with Europeans.

4. Such control over the relations between capital and labour as will remove all risk of their resulting in any form of slavery.

This last is the matter of gravest present importance, and one that, though as regards the self-governing colonies not much can be done here to regulate it, calls for careful watching in other parts of British South Africa, as well as in the Transvaal. The Glen Grey Act and other measures of the Cape Government, designed to unfairly favour capitalists' interests in the Kimberley diamond-fields and elsewhere, are, in accordance with bolder projects, for the "exploitation" of labour for the profit of Rhodesian as well as of Transvaal gold-mining and other enterprises. The capitalists make no secret of their desire to coerce the natives into supplying them with plenty of cheap labour, and specious talk about the advantage of familiarising savages with "the dignity of labour," and so forth, is offered in excuse of schemes for converting the machinery of government into an organisation for the collection and management of all compulsory service that the employers require. In Rhodesia the futile and disastrous attempts of the Chartered Company to practically enslave its inhabitants are being followed by alarming experiments in the importation of labour from other parts of Africa, and even from Asia. Like projects are openly advocated for the Transvaal, and, if they are sanctioned, they can scarcely fail to increase greatly the misfortunes of the bulk of its population which has thus far had partial immunity from white men's oppression, and to involve in the persecution victims from more distant areas beguiled or coerced into virtual slavery in the Rand and other gold mines. The Gold Fields Pass Law, adopted by the British Government since it took charge of the Transvaal, with a few modifications lessening the flogging penalties, but in other respects more oppressive than the superseded law that the Boer Government passed in 1895, under pressure from the Outlanders, illustrates the danger now to be faced.

This danger is far more comprehensive and deplorable than most people in this country appear to be aware of. Unless it is averted, all our pretensions of humanity towards South African natives as a warrant for the war will be proved to be hypocritical, and all our professions of national detestation of slavery will be falsified. It can be averted if Christian Englishmen will give voice to what surely are their convictions, forcibly enough and promptly enough to have influence with the Government and its representatives in South Africa before the arrangements that are now being elaborated have been concluded and made law.

H. R. Fox Bourne.

Aborigines Protection Society, Broadway Chambers, Westminster, S.W.

Aug. 24.

Thankful in their uphill fight for the smallest mercies, Temperance reformers try to be glad that the Children's Bill passed the House of Lords on the last day of the session, and is added to the Statute Book in the form in which it came from the Grand Committee. It is true that the heart had been torn out of the measure as introduced by Mr. Crombie. The age (which in the United States and Canada is twenty-one) was reduced from sixteen to fourteen, and the word "knowingly," which was introduced, will afford abundant opportunity for evasion of the law; but the worst is that according to the new measure children of any age may be sent to the public-house to fetch drink, if only it is delivered to them in corked and sealed bottles. The gain is that they can no longer have it supplied to them in jugs or cups, and are thus saved from the danger of sipping by the way. The law of 1872, which forbids the selling of spirits to persons under sixteen for their own consumption, happily remains unrepealed.

OBITUARY.

MR. WALTER MAWER, F.G.S.

Readers of The Inquirer in former years will have observed with regret the notice in last week's issue of the death, on the 17th inst., of Mr. Walter Mawer, who from 1879 to July, 1886, was publisher of this journal, and whose contributions to its columns exhibited the qualities of an acute and well-informed mind. Mr. Mawer also acted as publishing agent for the Sunday School Association in the days when its offices were located in Norfolk-street, and one or two useful volumes of his own were added to that Society's list. His mind always took a scientific turn, and while his views in theology were of what is regarded as a radical type, his delight in imparting elementary knowledge of natural objects was keen and unflagging. His studies led him finally to enter the medical profession, for which he qualified somewhat late in life at St. Bartholomew's Hospital.

Mr. Mawer at one time was well-known as a lay-preacher, and he took an active part in the formation of the congregation at Wood Green. Subsequently he left London, settling in the country, and was connected with the Ipswich congregation till the time of his death.

THE INWARD LIFE.

From "The Soul's Way to God," by the Rev. Charles Beard.

I am supposing the case of one who deeply feels in his own heart and conscience the weight of Christ's spiritual asseverations. There is much in them which he feels to be indefinitely above himself, and yet not out of harmony with himself: a high tone of confidence, where he could speak with but a stammering tongue; a clear insight of the soul, where his imperfect faith could only grope with outstretched hand. His heart goes forth to meet these words of life: his conscience finds in them the secret of strength and insight: the labyrinth of existence seems to open out before him as he walks by their guidance. Does he need any further authentication of them? Is there any sign yet wanting by which he may recognise a Son of God? Surely, if there be, he may find it in the calm and touching beauty of the life which the Gospels reveal to us. I know that the record is imperfect; that the Christ of the Synoptics and the Christ of John are hard to combine in one harmonious conception: the picture is like the image of the sky reflected in wind-swept waters, a broken beauty, of which now this aspect and now that presents itself to view. I know that critics have found fault with this word and that action, as preserved in the New Testament, and I have tried to bring an impartial moral judgment to the estimate of their accusations. I confess that, even without making allowance for mistaken interpretation and imperfect record, I think that never did so much ingenuity accomplish so little; for me, when all cavillers have done their worst, the character of Christ shines forth still without spot or tarnish. When I take counsel of my own conscience, when I notice the almost universal love and veneration of men; when I add to this the strange force still inherent in that sacred memory, so that Christ, "being lifted up, hath yet power to draw all men up to Him"—I cannot help feeling that I am in the presence of a moral and religious phenomenon of a quite exceptional kind, and that in this Galilean Prophet humanity makes its nearest approach to God. If this, or any large part of this, be true; if the life and character of Jesus have this distinctness and naturalness, and yet stand out so high above the common walk and conversation of men, will you attempt to persuade me next that it answers to no reality? that in its divine unity and harmony and beauty it is the chance product of legendary accretion, the accidental sum of Christian hopes and desires, during the first century and a-half after the poor young Prophet met his death upon the cross? Or is it, perhaps, a mere mythical shadow of old Jewish hope and expectation, projected upon the cloudy atmosphere of that wild imperial time? Do you know of any other growth of fable, any other birth of fiction, so fair? Are we to say that the highest moral flood-mark of humanity was attained, not by any strong and fair Son of God battling with temptation and reaching forward to perfectness in the flesh, but by a fancy sketch, proceeding from no single brain, of a life that was never lived? Nay, to me, there is a profound naturalness in Christ; and I begin to understand him when I find in him the highest exemplification of a universal law of the spiritual world. The word and the life—these are at one: what is the life, but the unuttered word; and what the word, but the spoken life? The word of God upon any man's lips, with power—that means, in its degree, the life of God animating the prophet's heart. There can be nothing more completely in accordance with God's law than that he who spake as never man spake, should also live as never man lived.

THE CHILDREN'S COLUMN.

Last week, you may remember, we were inspecting a Roman Camp, and this week we have another camp to examine, though, as you will find, one of a very different character. I wonder how many of you have ever seen a "Gullery"? I, for one, had not, till a few weeks ago; and I then found it so interesting that you perhaps will like to hear about it.

Please transport yourself in fancy to a shingly beach on the Cumberland coast, where a narrow neck of sea divides us from what appears to be a small island, perhaps a quarter of a mile out to sea. As a matter of fact, it is a long sandy peninsula, and not an island at all; but the best way of approach is by means of a boat.

In the last whitewashed cottage of this seaside village we find our boatman, who speedily rows us to the "Gullery," and tells us where we are most likely to find the nests. We are at least a month too late to see it at its best, for many—indeed, far the greater number of birds have hatched out and are away; but we shall still see a fair number, and be able to judge from the nests how numerous the eggs and young birds we should have found had we made our call, say a month or six weeks earlier.

Having left our kindly old boatman—with particular instructions not to forget us and make Robinson Crusoes of us—we pick our way through the wet sand and shingle, and gain the low marsh and sand-hills beyond. Here we spread out, and soon an exulting shout announces "a nest!" We hurry to the spot and there sure enough are three eggs, but the only "nest" is a slight hollow scooped in the ground, and nothing more. Soon we find another nest, then another, and shortly quite a little colony of them, all much alike, save that some have a trifle of moss or a few blades of dry grass as a lining.

Whilst we are exploring, a perfect cloud of gulls are hovering overhead, and, if sound goes for anything, are objecting most strongly to our proceedings. I am very deficient in bird-lore, but can easily pick out at least three descriptions of birds flying above and around us. The biggest and most noticeable are the "oyster-catchers," large, heavy-looking birds, with blackish head and shoulders, red legs and very conspicuous orange-coloured bill—and a truly formidable "bill" it is when presented, as any unfortunate oyster or mussel finds out.

Next we notice the black-headed gull, whose name pretty well describes him, and with him I was familiar, having seen many of them in the fields in spring, picking and working away, much as you will have seen rooks do in inland counties. Last and least were the "terns" or "sea swallows," beautiful little birds that you often see flying about with great speed, sometimes just topping the waves as they dart and skim about. It was the "nests" of these latter birds, the "tern," that we had so far discovered, and now we came across some of their young—such pretty, fluffy, downy little mites, of a browny yellow colour, and looking very like chickens. As a rule, the wee things squatted close to the ground and remained motionless when they saw we were observing them. Indeed, they looked so helpless that one of our party picked up a little chap, thinking he was damaged in some way, but when put down, Master Tern ran so fast and so far that we could not help laughing, particularly when we gazed on the puzzled face of the "picker up" as he watched the "invalid's" flight.

We now walked over a number of sand-hills where we had been told the larger gulls built, and though we found but few eggs, for the reason I have already named, we found hundreds and hundreds of nests on the ground. In places they were so numerous and so close together that one could not have avoided treading on them, and so destroying either eggs or young birds, had they still been there.

Time was now up, and we made our way back, and in response to our signal the old boatman once more put out and soon ferried us to the main land again, whilst we bombarded him with questions about gulls and eggs and nests.

H. V. C.

We should think just as though our thought were visible to all about us. Real character is not outward conduct, but quality of thinking.—*Henry Wood.*

As the arm grows strong only by work, as the memory increases only when made to carry weights, as the eye can see only in the light, so faith has a chance to develop only in darkness and trial,—*M. J. Savage.*

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LONDON, AUGUST 31, 1901.

CHRISTIAN DISCIPLESHIP.

IN what sense can it be said that we come to GOD through CHRIST? What is meant, when it is said that he is for us "a mediatorial mind"? These are questions which we have asked of our own greatest teachers, turning once more, and with never failing interest, to Dr. MARTINEAU's sermons, and especially to those two sermons on "Christ, the Divine Word," which seem to promise the most direct answer to our questions, and to the sermons of his friend and brother in the ministry, JOHN HAMILTON THOM.

From both teachers we have learnt to trust in the native spiritual capacity of man, and to see that no real knowledge of GOD can be given to us at second hand. The beginning of religion must be for us in the inward witness of the Spirit, the immediate presence of GOD in our own deeper life, making us aware of a goodness after which we must strive, wakening in us that immemorial restlessness, which can find rest in GOD alone. But what these inward promptings mean we learn more and more clearly to understand in our life together, in all human relations in the world, through the mystery, the beauty, the wonder of creation, through growing insight into duty, through larger knowledge of the height and depth of human love, and the capacity of pure and lofty character. Yet always it is the Spirit that teaches inwardly, bearing witness to what is true and beautiful and good, and when we are brought face to face with CHRIST, bearing witness to him, that in him is the true manhood, the true spirit of life for all the children of GOD.

Thus in a sense whatever gives us further knowledge of life, and insight into its deeper meaning, mediates between us and GOD, because so He teaches us, speaking to us, making us understand; but always He Himself is nearer to us than these instruments of His, and it is He who reveals to us their meaning. Thus Nature mediates, and every true human life, every friend who touches a better impulse in us and sets before us a loftier ideal—and so above all he who is the "Great Friend to all the sons of men." How much this means Dr. MARTINEAU describes in the first of the two sermons on "Christ, the Divine Word."

Herein lie the "grace and truth that came by Jesus Christ." In completely realising the filial relation to God, he at once glorified the dependent, obedient, suffering life which is assigned to us; and rose to the height of that divine kinship which makes the affections of heaven and earth reciprocal, and identifies the essence of moral perfection in both spheres. The Man of Sorrows is our personal exemplar; the Son of God is our spiritual ideal; in whose harmonious and majestic soul, imperturbable in justice, tender in mercy, stainless in purity, and bending in protection over all guileless truth, an objective reflection of the Divine holiness is given us, answering and interpreting the subjective revelation of the conscience. Nor is it without significance that his solitary and homeless position, his free and wandering life, his various contact with every light and shade of the human drama, deliver to us the impression of his inward spirit, the cast of his affections, and the characteristics of his will, as a pure image of character, divested of local limits, unconstrained as the wind, and flexible as the compassions of God. What wonder then that here we make a further step in our conception and colouring of the Infinite Perfection; and that as humanity served for its symbol better than nature, so in Christ we find a higher and intenser than in humanity at large. And when it is said, of this personal appearance of divine qualities of mind on the theatre and under the conditions of human life, that the "Word" itself "was made flesh and dwelt among us," the phrase simply affirms that these qualities are not mere earth-born and animal phenomena, but are really the Living Word of a heavenly sphere and speak of God.

They speak to us of GOD because the Inward Witness declares to us that this is the divinest truth, and we come to GOD through CHRIST when he wakens in us the better manhood, that we may the better understand what our sonship means. In one of the recently-published letters to Professor KNIGHT, quoted by Mr. ARMSTRONG in his review of "Inter Amicos," Dr. MARTINEAU shows how there can be no other final testimony to the truth. Elements in the character depicted in the Fourth Gospel he finds to be not historical, and not beautiful :—

> Nor do I think that the true image of what he was is reached till he is divested of the whole dress which the Messianic mythology and Alexandrine theosophy have thrown round him in our Gospels. This done, the figure which emerges is to my eye simply human—of ideal strength and beauty—the purest model of the relation between God and the soul of man; but with no inapprehensible element transcending our inner scale of spiritual possibility.

And, again, towards the close of the letter :—

> The more I reflect upon these things the more profoundly convinced I am that the idea of an historical Incarnation affords no permanent standing-ground for a Religious Philosophy; and I look upon it as the transitory means of saving the supreme truth—which Theism would else have lost—of the life of God in the soul of man, a life intense in proportion to self-surrender. (1870.)

In Dr. MARTINEAU's view, as we saw in the sermon on "The God of the Living," at the opening of Oakfield-road Church, in 1864, CHRIST was a past not a "present Mediator," his was a mediatorial mind, because of what he manifested in the past of the true life with God, which opened for his disciples "direct relation, face to face, with the FATHER of spirits," leaving to them "primary converse with the Soul of souls."

And so also Mr. THOM, in the Farewell sermon, which we quoted last week, reminded his hearers that "none of us are spiritually taught until GOD Himself teaches us," and that the great office of a Mediator was "not to detain a soul with himself, but to place it in personal communion with the Fountain of life"—"to lead us into the real Presence and leave us there, having removed every evil that could hide our FATHER's face."

As to Mr. THOM's own position, when he had passed out of the Arianism in which he had been reared, Dr. MARTINEAU wrote as follows in the Memorial Preface to "A Spiritual Faith" :—

> Mr. Thom could the more easily let go the Arian conception of a superhuman Christ, as his deepening religious consciousness assured him of the immediate living intercommunion between the human spirit and the Divine; so that for the knowledge of God the conditions were ever present in our own minds—their actual or possible experiences; and there was no need of an intermediate being, different in natural rank and sphere of existence, to come and tell us what else was out of our reach. What is spiritually discerned has not to travel through space and be carried by messengers, but is either intuitively given, or passed direct from mind to mind in immediate relation. When once we have realised that "all minds are of one family," we know that what one "reveals" to another flows from its deeper experience, its fuller life, its higher perfection. God is His own Revealer, in so far as "He is for ever presenting Himself in personal acts to the souls of men," so that "Conscience will not suffer us to doubt that He is there in person," and that "He holds direct intercourse with us through reason and conscience." And Christ is "the Revealer," by completely realising God's idea of Humanity as related to Himself. "He *taught* a religion by *being* a Religion. He is himself the glorious gospel of the blessed God. *This* is My

Son, God said, and says, to all the sons of men." To fulfil in the Christian "God's law of eternal progress," "the perfection of Jesus must be the goal of his desire."

It would thus seem that the chief endeavour of our Christian discipleship must be, not to formulate any theory concerning CHRIST, or to accept any theory ready made, nor to be troubled over much by questions of his "absolute" perfection, or the final character of any revelation that may come to us from him, but rather to set ourselves to be of the same mind, to understand more of the meaning of his manhood, to be with him, in the same spirit of trust and love, as children of our FATHER. We must begin not with an *abstract*, but with a *practical Theism*, obedient to the Inward Teacher, simply doing our FATHER'S will. Then we shall be ready to enter into the mind of CHRIST, and to receive the deeper conviction, the clearer and more blessed vision, which are given to the completer man. Reverent study of the teaching and the life of JESUS invites us, with inexhaustible interest, to the highest discipline of character; and at the same time to the supreme test of divine truth, to prove its power and reality in the actual life of our churches and of each individual disciple. We may dispute in the schools as to the exact meaning of Divine Immanence or Incarnation, but in religion, which is our life, we are thankful with our friends, and with him who in all the generations has been our best Friend among the sons of men, to learn more and more perfectly to enter into communion with our FATHER, to do the work of His Kingdom here on earth, while we rest with faith in the thought of the larger fellowship of the Household of GOD.

VERSES FROM "OUR MASTER."

HE cometh not a King to reign;
The world's long hope is dim;
The weary centuries wait in vain
The clouds of heaven for him.

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Our Friend, our Brother and our Lord,
What may thy service be?—
Nor name, nor form, nor ritual word,
But simply following thee.

Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies
The joy of doing good.

The heart must ring thy Christmas bells,
Thy inward altars raise;
Its faith and hope thy canticles,
And its obedience praise!

J. G. WHITTIER.

IF your hands are left empty, it is only that they may seek and hold better gifts. —*Emerson.*

HENRY SEPTIMUS SUTTON.

1825—1901.

To many of our readers the name of Henry Septimus Sutton no doubt first became known through the inclusion of some of his verses from "Rose's Diary" in Dr. Martineau's "Hymns of Praise and Prayer," but very few of those who were attracted by the simplicity and beauty of the verses, and their deep religious feeling, can have suspected that the writer was a working journalist in Manchester, and for more than forty years editor of the *Alliance News*.

When in 1886 a volume of Sutton's collected Poems* was published, a reviewer in the *Spectator* acknowledged that he had not known the author's name before except as attached to the following verses, which from their quaintness he had hitherto taken to belong to the seventeenth century, and which he judged to be not unworthy of Henry Vaughan.

"Though he slay me, yet will I trust in him."

What if I perish, after all,
And lose this life, Thy gracious boon?
Let me not fear that I shall fall
And die too soon.

I cannot fall till Thou dost let,
Nor die, except at Thy command.
Low let me lie, my Father, yet
Beneath Thy hand.

'Tis good to think, though I decrease,
Thou dost not, Lord, decrease with me.
What matters it that I must cease,
Since Thou must be?

The life Thou willedst me I use
To thank Thee for that gracious will;—
If I must lose it, I would choose
To thank Thee still.

No more might I lift prayerful eyes,
Or sway a tongue to grateful tones;
Yet should a noise of praise still rise
Even from my bones.

But to a few discerning friends Sutton's poems, some of them published in 1848, and "Rose's Diary" in 1854, had long been a cherished possession. Emerson welcomed the earlier poems warmly, and of "Rose's Diary" Dr. Martineau once said, "It has long been to me as the presence of a tender and faithful friend." When Miss Cobbe showed the book to Fanny Kemble, she exclaimed, after reading some of the poems aloud: "Who on earth is this new Herbert or Vaughan you have discovered?" And Mr. Garrett Horder in a notice of Sutton in the tenth volume of Miles's "Poets of the Nineteenth Century" (p. 547) records the following emphatic judgment:—

I shall, I fear, astonish and perhaps shock some readers when I say that Mr. Sutton has a deeper religious nature than either Herbert or Vaughan. No one doubts Herbert's goodness, but too often his quaintness is mistaken for depth. Some of our editors of sacred anthologies seem willing to sacrifice nearly everything on the altar of quaintness; that is a quality not to be despised, but it is surely second to far-reaching vision of truth and passionate love to the Invisible God. For my part, I find far more points of likeness in Mr. Sutton's poems to certain of Miss Rossetti's; but even here there is a difference, accounted for by the fact that though both of them were mystics they were reared in vastly different schools of theological belief. But in spite of this, I think I could put side by side poems from these two poets which at heart strike the selfsame note—another illustration of how the really mystic mind overleaps, through its clear vision of God, all sundering doctrines concerning His nature.

It is as a poet, as the writer of a few short poems which are not likely soon to die, that Sutton is chiefly attractive to us, but for that very reason there is interest in the story of his life, and his prose writings, marking the progress of his religious thought, are not the least striking part of that story.

Henry Septimus Sutton was a native of Nottingham, where he was born Feb. 10, 1825. His father was a printer and bookseller in Bridlesmith-gate, and proprietor of the *Nottingham Review*; and though Henry Sutton as a youth began to study medicine, his love of literature soon drew him away from that career and he became a journalist. He wrote first for his father's paper, and when he was twenty-five settled as a reporter in Manchester, where the rest of his life was spent, and where he died last May, at the age of seventy-six.

Before removing from Nottingham he had made his first ventures as an author, both in prose and verse. In 1847 he published his first little book (printed at his father's works). It was in prose, with the title, "The Evangel of Love: interpreted by Henry Sutton," and on the title-page the motto:—

That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavour to realise our aspirations.

The book is the work of an eager and enthusiastic young man, searching into the deeper questions of life, with bold affirmation of the fundamental principles of spiritual religion, apart from all the special doctrines of orthodox Christianity. Sutton writes as an ardent follower of Emerson, and appeals directly to the inward witness to all spiritual truth.

"TRUST THYSELF." That is almost, in these times, the first of Christian necessities. By self-reliance, however, something very different to reliance on self is meant; but it implies a reliance on God for oneself, and the refusal to receive news of Him through any living or traditionary attorney, without also resorting to the means of verification which exist within every man who is a child of God. . . . The world has been priest-ridden and book-ridden long enough, and it is time these things came to a full end. . . . So long as we think religion to be a thing that relates to notions we shall differ, we shall quarrel. . . . In religion *goodness* must be supreme.

Those sentences show clearly enough the line his thinking took in those early days. Of the poems published in the following year we gather that there were two booklets, though we have not been able to see the original copies. One was a collection of shorter poems, dedicated to his father; the other, his longest poem, "Clifton Grove Garland," which records his delight as a young man in natural beauty, describing familiar scenes near Nottingham, and introducing the local classics Kirke White, William and Mary Howitt, and Philip Bailey, whose "Festus" had been first published nine years before. This and the shorter poems are included in the volume of 1886, but

* By the late David Main, of Glasgow. This edition of the Poems is now published by Mr. J. E. Cornish, 16, St. Ann's-square, Manchester, Elzevir 8vo, on hand-made paper, 6s. net. A booklet, containing "Rose's Diary," and some other Poems, may also be had direct from Mr. Albert Broadbent, 19, Oxford-street, Manchester, S.E. 3d. net, 3½d. by post.

the poems are "now revised," so that one does not quote as from 1848 with confidence.

One of the most striking of the shorter poems is "A Preacher's Soliloquy," which is included in Palgrave's "Treasury of Sacred Song." It describes the preacher's eagerness to gather all men in, and help them on the upward way—

Because God's love is swift and strong,
Therefore ye all to me belong.

And then he continues his soliloquy:—

Why do I dare love all mankind?
'Tis not because each face, each form
Is comely, for it is not so;
Nor is it that each soul is warm
With any Godlike glow;
Yet there's no one to whom's not given
Some little lineament of heaven,
Some partial symbol, at the least, in sign
Of what should be, if it is not, within
Reminding of the death of sin
And life of the Divine.
There was a time, full well I know,
When I had not yet seen you so;
Time was when few seemed fair;
But now, as through the streets I go,
There seems no face so shapeless, so
Forlorn, but that there's something there
That, like the heavens, doth declare
The glory of the great All-fair;
And so mine own each one I call,
And so I dare to love you all.

Then he gives thanks for his own place among mankind, "Heaven's possible novitiates, with self-subduing freedom free," and reminds them that they alone are royal "who are the truly good."

Yet are ye angels in disguise,
Angels who have not found your wings;
I see more in ye than ye are
As yet, while earth so closely clings;
. . . . . .
Alas! why will ye not from sin arise,
And be Christ's beautiful?

Emerson, as we have said, welcomed these early poems of Sutton's very warmly, and seems also to have been struck by his "Evangel of Love." Sutton, in his young enthusiasm, went over to Manchester in 1848 to hear Emerson lecture, and to see his "Master" face to face. Then began also his friendship with the late Alexander Ireland, and this, no doubt, was what determined him in 1850 to settle in Manchester. For the first few years he was connected with the *Manchester Examiner and Times*, and became chief of the reporting staff, but then in 1854 he accepted the editorship of the *Alliance News*, a post which he held for forty-four years. Up to the time of his death he remained the chief leader-writer for his paper, and by the freshness of his advocacy, his quiet persistence and enthusiasm rendered great service to the cause of temperance reform. To this, grateful testimony was borne by Sir Wilfred Lawson and other members of the United Kingdom Alliance at the time of his retirement. In considering Sutton's work as a poet and religious thinker, it should not be forgotten that his life had this practical side, of which a large part was patient drudgery cheerfully performed. For ten years (1859–69) he was also editor of *Meliora*, a magazine devoted to the cause of enlightenment and social reform.

The same year, 1854, in which Sutton entered on what was to be the chief practical work of his life, saw also the publication of his most substantial book, which included as an appendix, "Rose's Diary," the masterpiece among his poems. This book has the strange title "Quinquenergia; or, Proposals for a New Practical Theology." Using a slight framework of fiction it tells, partly in verse, but chiefly in prose, how a group of friends conversed together on the great questions of life, drawing out the lines of a new ideal religion, as the happy possession of the people of "Quinquenergia." Their country seems to be so named, because of the five great powers, or elements, which constitute their religion. These are defined as follows:—

Justice or Conscientiousness: sense of duty.

Faith or Trust: sense of confidence.

Hope or Aspiration: sense of yearning towards the nobler and the better.

Reverence or Veneration: sense of profound respect.

Benevolence or Love: sense of disinterested affection.

Such is the Quinquenergian analysis of Religion. Hence we never speak of this or that Religion, implying any theologic distinction, as between Popery and Protestantism; but Religion with us is Justice, Faith, Aspiration, Reverence and Benevolence, wherever these are found. (p. 31.)

Of this, some verses in the Introduction also speak:—

What is it shows the Christian? Doctrine? No.
Religion 'tis, not Science; the access
Of very God unto the Human soul;
Here only is true Christian music found;
All else, without it, were an idle sound.

What is it shews the Christian?—Strenuous trust
In all the Father's ways; a life unstained;
A noble, earnest hope; imparting peace
All other peace, all ecstasy above;
The humble tears, and the undying love.

These come, not by historic faith, or creed,
Or new or ancient ritual. Not the name
Of God, or man, can give them. Neither blood
Nor water. Naught but breathing divine air;
Naught but the gracious, open hand of prayer.

It is a religion based not on external supernatural authority, but on inward spiritual experience. Parker's "Discourse on Matters pertaining to Religion," and F. W. Newman's "Phases of Faith," have helped to mould Sutton's thought, while the influence of Carlyle and Emerson are clearly dominant, "the great Emerson, my former master, my honoured friend still."

It is curious, in the light of Sutton's subsequent development, to note in the Preface a reference to "the grim Swedenborgian skeleton." But we are told that even while he was seeing the sheets of "Quinquenergia" through the press, he was led to pay closer attention to the teachings of the New Church; and another fresh influence was brought to bear upon him in the following year, when he began to attend the ministry of George Macdonald in Manchester. Two years later, he acknowledged that "Swedenborg's interpretation of the Bible is correct," and he became a member of the Peter-street Society. He was for many years a faithful Sunday-school teacher, and for some time was on the Preachers' Plan for the Manchester District. His pulpit services, thoughtful and unconventional, are said to have been much appreciated.

When Sutton became a Swedenborgian (he was then only thirty-two), he withdrew "Quinquenergia" from circulation, and even before then had wished to suppress "The Evangel of Love." He subsequently wrote some expositions of New Church doctrine,—

Outlines of the Doctrines of the Mind according to Emanuel Swedenborg. No. 1. 1889.

Five Essays for Students of the Divine Philosophy of Swedenborg. 1895.

The Saviour's Triple Crown. 1898.

The Golden Age. The Seventh Essay for Students of the Divine Philosophy of Swedenborg. 1900.

But for lovers of Sutton's poems "Quinquenergia"* must always have a great attraction, as belonging to the time when "Rose's Diary" was written. Some of its other verse is also preserved, in a revised form, among the collected poems, *e.g.*, "A Hymn of Creation," "The Earth Defaced," and "The Battle of God." These are all in the metre of "Rose's Diary," as will be seen from these concluding verses of "A Hymn of Creation":—

Yea, Father, even so! And still Thy love
Strives ever to attract our hearts above
To Thee and to Thy high angelic throne;—
And yet to basest levels we how prone,
And deaf to all Thy Word's appealing tone!

But now we kneel before Thee, and we say—
Prayer lived in, lived out, this th' appointed way;
O help us then to live e'en as we pray,
Humbly, and taught of God, and striving still
To be obedient to Thy holy will;—

Thence rising to the sure unfailing trust;
The good deeds done, no more because we must,
But that we love to do them;—sevenfold peace,
All other peace, all ecstasy above;—
Light ever-growing—ever-largening love.

It is hardly too much to say that Sutton's work as a poet was substantially done before he was thirty, though the later revisions mark a chastening of taste as well as a more definite form of theological thought.

But in "Rose's Diary" some of the most perfect of the poems are hardly altered, and only one is added to the twenty-three which originally appeared as an appendix to "Quinquenergia." The kind of alteration made may be seen from the three following examples. In the last poem Sutton wrote originally:—

Out in the garden of the soul, that wide,
Glad, fragrant paradise, I go by prayer.

This in 1886 has become—

Out in the garden of the Word, that wide
Glad paradise, we are borne on by prayer.

In the best known poem of all, with the refrain "How beautiful it is to be alive!" the second verse in 1854 began—

To read in some good book, until we feel
Love for the one who wrote it;

This was altered to the more definite form—

To read in God's great Book, until we feel
Love for the Love that gave it.

And in the twentieth poem of the 1886 edition (which was the fourth in 1854), we find that "Into the Saviour's Wisdom, Love and Power" has taken the place of the earlier "Into the God-Light, into the God-Power."

"Rose's Diary" is a memorial to S. N. Rose Fryor, a friend of Sutton's early

* There is a copy of "Quinquenergia" in Dr. Williams's Library, but not, so far as we have been able to discover, in the British Museum Library, which has, however, "The Evangel of Love."

years in Nottingham, the wife of one of his friends, whose pure and beautiful nature deeply influenced his life, and who died in the year of his removal to Manchester. The "Diary" is in sections, which tell of the varied experiences of the inward religious life. They are to be taken not as in any way describing his friend, but as attempting to picture what the religion of such a one must have been, from whom he had himself learnt so much.

The opening verses, which begin

I have a little trembling light, which still
All tenderly I keep, and ever will,

picture by that image the inward life of devout trust in God.

Sometimes it seems there is no flame at all;
I look quite close because it is so small:
Then all for sorrow do I weep and sigh;
But Some One seems to listen when I cry,
And the light burns up, and I know not why.

This opening poem, with the last verses of the third, Dr. Martineau has included as one piece in his "Hymns of Praise and Prayer," ending

O do Thou feed
Thy light, that it burn ever, and succeed
My life to truest holiness to lead.

As to prayer Sutton says in one of his most characteristic verses:

Prayer is the hand that catcheth hold on peace;
Nay, 'tis the very heart of nobleness,
Whose pulses are the measure of the stress
Wherewith He doth us, we do Him, possess.
If these should fail, all our true life would cease.

The mystic seeker for the Inward Light is, however, aware how life can only be sound and healthy when active in daily faithfulness, going out from self in unselfish service.

Unless I strive these people dear to bless,
I do not love my God. If still I seek
No good or joy of theirs, and acquiesce
In what makes weak the strong, or wrongs the weak,
Myself of God's own love I dispossess.

I must begin to live for others now:
Some wisely-loving work must now commence.
Soon will this sun go down; alas, and how
Should I then dare with any confidence
A second dawn to look for and avow?

Who works not for his fellows starves his soul;
His thoughts grow poor and dwindle, and his heart
Grudges each beat as misers do a dole;
He dies anon, and shall with them have part
Who find in death an everlasting goal.

And again, though shrinking from the task of religious utterance, he knows that he must speak:—

Put not on me, O Lord! this work divine,
For I am too unworthy, and Thy speech
Would be defrauded through such lips as mine.
I have not learned Thee yet, and shall I teach?
O choose some other instrument of Thine!

The great, the royal ones, the noble saints,
These all are Thine, and they will speak for Thee.
No one who undertakes Thy words but faints;
Yet, if that man is saintly and sin-free,
Through him Thou wilt, O Lord! self-uttered be.

But how shall I say anything, a child,
Not fit for such high work,—oh! how shall I
Say what in speaking must not be defiled?
And yet, and yet if I refuse to try,
The light that burns for my own life will die.

To these poems of practical faithfulness may be added one on the discipline of temper:—

My mind was ruffled with small cares today,
And I said hasty words, and did not keep
Long-suffering patience well; and now how deep
My sorrow for this sin! In vain I weep
For foolish words I never can unsay.

Yet not in vain, oh surely not in vain!
This trouble must compel me to take heed;
And surely I shall learn how much I need
Thy constant strength mine own to help indeed,
And all my thought to patience to constrain.

Yes, I shall learn at length, though I neglect
Day after day to use my help from Thee.
O aid me that I always recollect
Thy gentle-heartedness; and O correct
Whatever else of sin Thou seest in me!

Other poems tell of sin and penitence, and the constant striving of an earnest soul for a nearer approach to God.

Sutton's love of Nature and delight in all beautiful things cannot be separated from his religion. It finds utterance in two of the most beautiful poems of the Diary:—

The day with light its genial self engirds;
The trees are glad with fluty voices dear:
"Thou art my God!" When I say o'er these words,
I see a light beyond the day, and hear
Voices far richer than the songs of birds.

Mine eyes with happy tears then overswim;
The thoughts I have are sweetest that can be;
My mind's a cup with love above the brim;
Fine incense circles round whate'er I see;
In every sound I hear a holy hymn.

Thou art my God! Thou, Father, Thou my friend;
My Saviour Thou, the eternal Lord of all!
O thought which doth all other thoughts transcend,
Beneath whose stress well may I prostrate fall
In love and wonder which should know no end!

And this other, the most delightful of all his verses:—

How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, "How happy is our case,
How beautiful it is to be alive!

To read in God's great Book, until we feel
Love for the Love that gave it; then to kneel
Close unto Him Whose truth our souls will shrive,
While every moment's joy doth more reveal
How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To feel, through having wasted health or peace,
How beautiful it is to be alive!

Not to forget, when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies, or to try
To bear all sweetly, hoping still to cry,
"How beautiful it is to be alive!"

Thus ever towards man's height of nobleness
Strive still some new progression to contrive;
Till, just as any other friend's, we press
Death's hand; and, having died, feel none the less
How beautiful it is to be alive!

In later years, except for the remodelling of his earlier work, Sutton seems to have written very little verse, and that little chiefly in the form of memorials of friends.

In November, 1885, when he was preparing the collected edition of his poems, he wrote some lines dedicating the later "Gleanings" specially to his wife. In this dedication he says:—

And now that the summer is o'er,
And the autumn is ending,
I through the old garden once more
My way have been wending,
To cull, in the mist and the cold,
And the wet and the waning,
Whatever of new or of old
Might still be remaining.

. . . . .

Thou'lt praise them no less though they tell
That winter is coming;
Yet let them foreshadow as well
Our heavenly homing;
The winter will nip and will sting
And blacken and harden,
But in the soon-following spring
We'll have a new garden.

That was written five years after the second overwhelming sorrow of Sutton's life, for he had lost his first wife, who had shared his home in the early years of his Manchester life, and in 1880 he lost his only son, a young man of great promise, who at the time of his death was a student at Balliol College. For himself the autumn and the peaceful winter were prolonged, not without some warnings of serious illness, until, on May 2, the summons came for him, and, "just as any other friend's," he pressed Death's hand, and, having died, found none the less

"How beautiful it is to be alive."

"AS THE SOUND OF MANY WATERS."

AMONG the Fells of North Lancashire that lie to the west and north of Coniston, this sound was listened to with much delight and exultation of spirit, in the early August days. No rain had fallen for many weeks till then, and all the becks were low and silent. The stony channels that seam the hillsides were dry, and the waterfalls were little more than damp rocks, over which the last drainings of the higher slopes slipped softly down. But after twenty-four hours of rain the mountains found their voice, the becks grew loud again—

And all the air was filled with pleasant noise of waters;

pleasant, yet strong and imperious too.

I suppose that this sound of running streams and rushing waterfalls was the more impressive—more full of melody and meaning to the ear—because of the unaccustomed stillness of the days before. In the Lake district one always expects to hear the voice of the waters; it is a part of the welcome which the hills offer to him who has loved them and trod them with joy. The silence was strange and almost disconcerting now. Something was at fault with the beloved region, and the visitor could join with herdsmen and gardeners in the hope of rain.

And the rain came: at first, only the quiet, steady falling of the mist-showers. The hill-clouds descended slowly into the valleys and gently watered the dry fields and made the thirsty lawns and gardens glad. The early sunlight laid one broad, bright rainbow across the opposite hills,

beautiful in the moist, grey morning. But soon the heavy storm clouds gathered over Wetherlam and the Old Man of Coniston. Lightnings flashed there, and thunders boomed and rumbled among the great Fells, and the rain came down swiftly, in large drops, sweeping through the air, flooding all the land, and covering the level surface of the lake with circling wavelets of bright foam. All through the day and night the great rains fell, and next morning the steeper slopes of the hills were marked with the long white lines of rushing streamlets, hastening downwards from the heights to swell the becks on lower ground. Then this wild and glorious region of English mountain landscape took on its more sublime and characteristic forms. And while the dalesman and his fields and his flocks and herds rejoiced in this blessing of the clouds, a stranger, with holiday hours to spare, must needs go up among the hills, though the rain still fell, and listen to their recovered voices, and feel the "power of sound" which Nature wields over the human spirit on great days of storm.

Following a beck upwards on the way to its source, I was soon shut in by the dark rocks and the dripping pines and the heavy mists that folded all the higher slopes and hid the sky. Far below me, and behind, lay the beautiful lake and the little town that nestles on its western shore. Above, and in front, the foaming streams and the confused yet accordant sound of their many voices drew one on, far into the heart and home of the great tumult. And so, all through the long wet August afternoon, I wandered there with the mists and the mountain birds, among the bending ferns, heavy with moisture, the mosses that cling to the lower rocks, and the bare crags that towered, dark and mystic, away up into the gloom.

How wonderful is the "sound of many waters," heard thus amid the solitudes of the Fells; how full of meaning and yet of mystery! Nature is speaking to her human child, who chances to stray there, far from the trouble and turmoil of the crowded places of the world. She is telling him some part of her mighty secret, could he only understand and interpret. As he listens and tries to be passively receptive, something, it may be, of her living spirit passes into the soul and makes it stronger and healthier—more reverent, more earnest, more aspiring, and yet more content. He cannot put into words the thought or emotion that is borne in upon him there. He cannot translate that mountain music into human speech, or tell the secret of that joy which takes possession of the heart. But his life should be the nobler for it. A greater sincerity, a loftier purpose, a more patient will, ought to rule his conduct and pervade his thinking, in all after days.

Yet is it a little vain and frivolous, perhaps, for the pilgrim to be moralising thus, even to himself, in days of recreation, amid such scenes and sounds. Wiser were it to lay to rest for a while this stern reflective human consciousness, and be but as a child there, listening, loving, and responsive to the large free ministry of Nature, so friendly and gracious to him in such hours. The poet's mild rebuke, though uttered a hundred years ago, and on a bright clear sunny morning, comes borne to him on the mist-laden winds:—

> Think you 'mid this mighty sum
> Of things for ever speaking,
> That nothing of itself will come,
> But we must still be seeking?

The sounds of flowing and of falling waters are wonderfully varied and changeful; so many different tones this fluid force in nature can send forth. The plash of the rain-drops on the trees and on the rocks, the murmur of the hidden rills, the rush of the strong stream, the dash and roar of the waterfall, the plunge and hiss of the breaking wave—how wide is the scope of sound over which these different voices range! The strings of that invisible harp, on which the moving waters play, must be many. "The key-notes," said a friend to me a day or two after, as we walked through the dales that had become garrulous and vocal now, "the key-notes of these mountain becks are all different; each one sings or chants its own distinctive melody." And it was so. Nature is rarely monotonous—perhaps never when she is in movement. The waters play upon the many obstacles that check, or try to check, their flowing, and bring forth new and ever-changing music, as they hasten over or round or beneath them. The wind, too, when it blows among the wayside grasses or across the ripening corn, or through the pines or down the rocky passes of the hills, calls forth a different voice from each. The birds, the insects, the beasts of the field, which we often, in our foolish human pride, call "dumb," have all their varied tones of utterance, and help to make that rich harmonious music that floats about the world.

It is well to hear these many sounds of Nature, not as *mere sounds*, or as a noise made by inanimate and senseless things. They are *voices* of that Living Power which is the Soul of Nature and the source of her immense activity. Readers of Wordsworth—the poet who from these his own native mountain regions, called on men to lay a closer ear to the lips of the great Mother—will know how sensitive his own ear was to the many-voiced life of natural things. This poet, who dwelt so close to the mighty heart of all, had learned to hear, almost as if they were spoken words, the sounds that wander over the earth and take possession of the wide spaces of invisible air. "Not only the grander tones of the waterfall or the roaring of storms impress him, but he treasures all the tiny sounds, down to the piping of the stonechat or the sandlark, and all the 'milder minstrelsies of rural scenes.'"

> The stream, so ardent in its course before,
> Sent forth such sallies of glad sound, that all
> Which I, till then, had heard appeared the voice
> Of common pleasure; beast and bird, the lamb,
> The shepherd's dog, the linnet and the thrush,
> Vied with the waterfall and made a song
> Which, while I listened, seemed like the wild growth,
> Or like some natural produce of the air
> That could not cease to be.

Of one who could mimic the nightbird's song so well that it replied to him, in the pauses of his call, Wordsworth says that—

> While he hung
> Listening, a gentle shock of mild surprise
> Has carried far into his heart the voice
> Of mountain torrents.

He thought that, even in infancy, the river that flowed past his earliest home had power to influence his own life through sound:—

> For this didst thou,
> O Derwent! winding among grassy holms
> Where I was looking on, a babe in arms,
> Make ceaseless music that composed my thoughts
> To more than infant softness, giving me
> Amid the fretful dwellings of mankind
> A foretaste, a dim earnest, of the calm
> That Nature breathes among the hills and groves.

In schoolboy days he had learned to feel—

> Whate'er there is of power in sound
> To breathe an elevated mood.

And what in later years he said to his sister must have been true of himself—

> Thy mind
> Shall be a mansion for all lovely forms,
> Thy memory be as a dwelling-place
> For all sweet sounds and harmonies.*

Once, on that wet August afternoon, I stood where a strong mountain stream, which just above was broad and clear, its pellucid waters showing every rock and pebble of the uneven channel, was suddenly narrowed in between two massive boulders. As it plunged through these, the clear brown water was changed into whitest foam, and then below them it was met by a huge rock, whose broad flat surface seemed meant to bar all further progress of the stream. It checked, but could not stay, the advancing waters; the strong swift torrent made one splendid wave-like curve of foam, leaped round the opposing rock, and then sped onward, tossing its spray on either side, and giving forth a voice that sounded there, in that wild region, like the song of victory, of freedom, and of unconquerable joy. And I thought (moralising again) that, could we but obey the law of our own life, like those exultant waters, could we thus meet all hindrances that press upon us, all obstacles that try to block the way—could we in such wise meet these, that they should only serve to increase the vigour of our movement, and change to greater beauty and charge with nobler melody the onward course of our progressive action, then full surely 'twould be well!

W. J. J.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

What is Truth, or The Value of Comparison. By A. Dixon Lord. 1s. (Watts and Co.)

De Omnibus. By The Conductor (Barry Pain). 1s. paper, 2s cloth. (Fisher Unwin.)

The Poverty of India. By Dadabhai Naoraji. 10s. 6d. (Swan Sonnenschein.)

Anselm and His Work. By A. C. Welch, M.A., B.D. 3s. (T. and T. Clark.)

Expositor, Review of Reviews, Woman at Home, Good Words, Sunday Magazine, Harper's, Young Days, Cornhill, British Sanitarian, Monthly Review.

* See an essay, by Mr. W. A. Heard, on "Wordsworth's Treatment of Sound" in Transactions of the Wordsworth Society, page 221 ff.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

FREEDOM AND MORAL RESPONSIBILITY.

Sir,—Mr. Upton is evidently determined to drive me to that "hill retired," where Milton's fallen angels "reasoned high" of "fix'd fate, free will, foreknowledge absolute," and "found no end, in wandering mazes lost."

1. I said that "upon the fact of Moral Responsibility, all but materialists are agreed: a rational being is accountable for his actions—accountable to himself, to society, and to the Almighty." The context showed that I wished to distinguish between the *fact* of Moral Responsibility, so understood, and any *theory* of volition, such as Libertarianism or Determinism, which is offered as an explanation of what happens in the mind when we will an action. Granting this distinction, the only question is, what theory of volition affords the best explanation of the fact of Responsibility? The mass of mankind, believing most firmly in Moral Responsibility, have no theory of volition whatever; no one feels the need of a theory, unless he is specially interested in the psychological, ethical, or theological problems to which this and other facts of our nature give rise. Now Mr. Upton says that this distinction between fact and theory rests on an "equivocal use" of the words Moral Responsibility. How does he support the accusation? By identifying Moral Responsibility with various rival theories as to the nature of volition, and attributing to me the opinion, "much in vogue among Absolute Idealists," that all these theories "lead to the same ethical goal"! I never said, nor implied, anything of the sort; I said that these theories are offered as rival interpretations of the same ethical fact. And I do not think that even the "Absolute Idealist" can be charged with maintaining that the various theories of volition are "morally indifferent." The "Absolute Idealist" means by Moral Responsibility just what Common Sense means: that man, knowing himself to be the centre and source of his own actions, is conscious of his present imperfection and of an obligation to be better. But the "Absolute Idealist" rejects the Libertarian theory as maintained by Dr. Martineau, and defends another theory which, he claims, gives a truer explanation and justification of the fact of Responsibility. Mr. Upton denies the validity of this claim; and in this respect, I no not know what cause of complaint he has against me, for in the book from which he quoted, and in the same passage from which he quoted, I tried to show that the "Absolute Idealist's" theory of the will, as expounded in the writings of Professor T. H. Green, is a failure. It is an attempt to combine the scientific advantages of Determinism with the ethical advantages of Libertarianism; and this combination does not seem to be possible.

2. What is the alternative? Determinism in its consistent form means fatalism—our actions are the result of external forces. There remains, then, the Libertarian theory. What does this theory tell us, and on what grounds is it maintained? To my mind, Mr. Upton's favourite formula—"the man either could have done otherwise, or could not"—has not nearly as much importance as he assigns to it. To say that it is "possible" for me to do a thing, or that I "can" do it, means that there is nothing *outside myself* to prevent me; or it means nothing at all. It implies only the absence of external necessity or constraint. And to say that I "can not" do it, that it is "impossible"—if the words are to be taken seriously—means that there is some power outside myself which prevents it. I can find no other meaning for the words "possible" and "impossible." Hence Mr. Upton's final test question has only a deceptive appearance of exactness—"In the moral crisis, could the man have acted otherwise, or could he not?" When its real meaning is expressed, the question takes this form—"What was the effect of surrounding circumstances on the man's action?" I believe that this is the interpretation of Common Sense. When the question is pressed, "Was it possible for us to have acted otherwise?" Common Sense at once understands it to mean, "Were the circumstances too strong for us?" And the true verdict of experience is that circumstances are sometimes too strong, but not always. Whenever they are not too strong, we "could have acted otherwise." And the meaning of "freedom" which we reach by this line of thought is—the power to set oneself free from, or to overcome, outward hindrances.

3. The attempt is sometimes made to argue that we are *conscious* of "freedom." I am no more conscious of freedom than I am conscious of the properties of the oxygen in the atmosphere. I am unconscious of compulsion or necessity; but, as Spinoza said, every act and thought might be as strictly determined as the fall of a stone is, and yet we might not be "conscious" of it. The direct appeal to consciousness leads to no result.

4. We are, however, conscious of moral obligation; there is something that we ought to do, and an ideal of character that we ought to be. On this basis, moral freedom was explained by Kant, in a manner at once simple and profound: "ought" implies "can." It is possible for us to do that which it is our duty to do; or duty itself is an illusion. Moral freedom is an inference from the fact of moral duty, from which the idea of freedom derives all its meaning. "When Duty whispers low, *Thou must*," the soul replies, *I can*.

S. H. Mellone.

Holywood, co. Down.

Sir,—Mr. Upton concludes his letter in this week's Inquirer with the following sentence:—"A man must believe either that it was possible for him in some of the moral crises of his life to have decided otherwise than he did decide, or that it was not possible; there is no conceivable middle course." No, but if he believes that it was not possible to have decided otherwise this does not exclude repentance and remorse. He may recognise *why* it was not possible, he may regret that it was so, and may be stimulated to such self-development as shall make it impossible so to decide in future. By this view of Responsibility we avoid the irrational notions about sin and the possibility of offending God.

F. T. Mott.

Birstal Hill, Leicester, Aug. 25.

BAZAARS AND THEIR SUBSTITUTES.

Sir,—Those of us who feel that bazaars are not the best means of raising money for our various activities must hail with delight the news which comes from one of our Highbury churches where the vicar, who shares our objections, has been most successful in finding, as I think, "a more excellent way," and therefore I shall be obliged if you will kindly insert the enclosed extract from one of the church newspapers.

Marian Pritchard.

11, Highbury-crescent, Aug. 20.

Autumn is now hard upon us when such a vast amount of church energy is usually devoted to the organisation of bazaars and sales of work as means of raising money for church purposes. The Rev. R. Catterall, vicar of St. Augustine's, Highbury, N., does not believe in bazaars. He thinks they are among other things a roundabout and wasteful method of obtaining funds for church work. He thinks that when any special sum is required it is best to appeal directly to the parishioners to subscribe the sum required at an ordinary service by means of the offertory. A week or two ago he had an opportunity of putting his theories to the test of practice, and the result was a remarkable success.

At a meeting of the Church Council on June 17 it was decided that an attempt should be made to renovate and to decorate the church this year. To do the work thoroughly and well would, it was estimated, involve an outlay of at least £1,000. The churchwardens set aside Sunday, July 28, as a day upon which a great united effort should be made to provide the full means for this work.

The vicar, in a special appeal to the congregation and parishioners, said they had a very strong belief that if the very many friends of St. Augustine's would unite in a spirit of faith, prayer, and self-denial, to make a special effort, the whole of this very large sum might easily be given on the one Sunday. He added: "May I venture very earnestly to ask you to aid the work to the very utmost of your power. . . . In the acknowledgment of your kind gifts, may I say that no list of names will be issued. I hold your names with numbers attached which are marked on the cards and envelopes. And I hold them in strictest confidence. In the parish magazine of August, the numbers will be printed with the amounts given placed opposite to them."

The result was, as we have already intimated, a surprising success. Nearly double the amount asked for was received—namely, £1,824.

In answer to an inquiry by our representative as to his method of organising this collection, Mr. Catterall writes to us:—

The essentials of successful appeal in such an instance as mine seem to me to be (1) The possession of the confidence of one's people. This must come by the evidence to them of one's desire to work for them and *with* them. (2) The making request only for means to do *absolutely necessary things*.

(3) The knowledge (personal) of one's parishioners. This allows the appeal to be made personally to hundreds of persons. In my late effort I sent out 1,189 appeals to all sorts and conditions of persons. I think the effect of the cumulative offering of *small* sums has not yet been sufficiently comprehended. The August issue of my magazine contains the record of all the donations sent in in numbered cards and envelopes. And it contains also the balance-sheet of expenses. I find that the total cost of obtaining £1,824 has been £10 3s. 10d. This has been spent in stationary, printing, and postage.

Speaking further on the advantages of his plan, the vicar says: "It gives an opportunity by which every member—even the youngest—of the Church of England in the parish can be reached. No one can shield himself or herself from responsibility in this matter. Such personal opportunities the Church of England ought more and more to promote. The laying of the responsibility of the maintenance of her work upon the gifts of the few, instead of upon those of the many, has been, and is, one of our Church's great weaknesses. Why should ten men give £100 each, when 1,000 persons might feel honoured to give £1 each.

FORM AND SUBSTANCE IN WORSHIP.

Sir,—From the far North, where I am doing what I can to replenish the "inner" and the "outer" man, I send a short account of certain Sunday experiences which may be of interest to your readers. Finding, alas, that none of the many churches in this place were "Free" in the sense that we Unitarians look for, I turned my steps to the Episcopal Church in the hope that the Bishop of Argyll and the Isles (whom I had seen announced to preach) would offer me at least a few suggestive thoughts. Brought up in the Church of England, I felt no stranger to the fine old phrases of the Book of Common Prayer—marred though these were from time to time by the (to me) inadequate and unnecessary definitions of Orthodoxy. It was, however, when the good Bishop addressed us that I felt as one "wounded in the house of friends." I need not do more than refer to the laboured compilation of texts by which the preacher sought to show that "Christ was God." "If Jesus was not God, then we are relying on an arm of flesh," was one statement that would have amazed me, had I not previously met with similar statements in dogmatic circles. But I am concerned now with two points which impressed themselves specially on my mind, and these I think worth recounting.

In the first place I was struck by the way in which the forces of Modern Thought were *wholly ignored* throughout the discourse. Stress was laid on the inadequacy of "Intellect" in dealing with the Gospel records, and a parallel was drawn between acceptance by "faith" of these and acceptance of the "mysteries of the Holy Eucharist." "Doubt" was condemned, but no help was offered to the earnest inquirer; as in the days of my childhood, so now I heard that the doubter read the Scriptures only "unto condemnation." Surely, sir, the persistence in influential quarters of such teaching as this is one more justification (if such were needed) for the existence of those Churches which the outside world roughly describe as "Unitarian." Some of my friends have said, Why not strive after reform *from within* the Church? I think such a sermon as I have barely outlined above is a sufficient answer to this query.

And the second point which was specially brought home to me by the Bishop was contained in his references to one of ourselves. A wise "Unitarian" had expressed to him (the Bishop) his inability to attend the Church services because of the continual references to Christ's "Divinity"; and, indeed, went on the preacher, if Jesus were not God, then their whole service was "idolatry." But surely, I would ask, a "wise Unitarian" could look below words in themselves idolatrous to that *hidden meaning which they are all along aiming at?* As Emerson says, "We are wiser than we know," and this truth holds good especially in the sphere of religion. Because my fellow-men think differently from me, am I (*under the given circumstances*) to dissociate myself entirely from them in those forms which they use to express their sense of that Great Reality which Religion implies for all alike? I need not repeat all their phrases, nor need I join in their creeds, but can I not see *beneath these* the essence of that worship which is "in Spirit"?

J. Nield.

Oban, N.B., Aug. 25.

THE CHRISTKATHOLISCHE MOVEMENT.

Sir,—May I venture to point out a slight chronological error in Dr. Schieler's paper in this week's Inquirer. He places Ronge and Czerski's Christkatholische movement as subsequent to Dr. Rupp's free evangelic congregation. I can well remember the excitement in Germany in October, 1844, when Ronge's letter to Bishop Arnoldi started the German Catholic movement, and the very general wonder which increasingly has grown, that the writer of that letter never afterwards equalled the vigour and brilliancy of the scathing sarcasm with which he denounced the exhibition of the Coat at Trier as an imposture.

S. Alfred Steinthal.

40, Wilmslow-road, Withington, Manchester, Aug. 25.

CANON GORE ON EDUCATIONAL PROGRESS.

Preaching at Oxford on Sunday week in connection with the University Extension meeting, Canon Gore referred to the widespread discouragement in the minds of those who are most genuinely interested in national education. The following are passages from his sermon, as reported in the *Oxford Chronicle*:—The discouragement lay in the fact that after this half-century of reform it was impossible to say that there was a deeper or a wider thirst for knowledge in their public schools or Universities than there was at the beginning. There was a great elaboration of educational methods, but that elaboration of educational methods was not comparable to the elaboration in the methods of amusement, and the thirst for knowledge could not be said to be greater.

He supposed that what gave them most encouragement in the general aspect of education was the fact that the avenues of knowledge had been opened so widely for women by the side of men, and in this connection it was impossible on that day and in this place but to remember how much they owed to the Imperial lady whom Germany and England were that day united in deploring, whose real enthusiasm for the emancipation of women in the true and fullest sense of the word he supposed was not an inconsiderable element in what one must call the tragedy of a noble life. But still that encouraging feature had to be set side by side with many features not at all satisfactory.

If they passed beyond the particular place of education and went into the larger world, to what they called educated society, still they found that the love of knowledge was so slight that the slightest rise in the income-tax knocked off first of all, as a matter of course, as being plainly and most easily dispensable, the expenditure on books. During the last years the national book bill, if placed side by side with some other national bills, would certainly astonish them by its shrinkage, if they excluded from the expenditure what went in newspapers; in fact, it did appear to be the case not excluding the commercial world from their purview, as a nation, they did not appear to believe in knowledge. If they descended into the region of primary education they found those who were most serious there were also most discouraged in their outlook.

Again, they had a vast elaboration of the machinery and appliances of education, but they asked, was the result what their boys and girls, their young men and women, actually in the mass represented? Pleasure, the elaboration of pleasure, the demand for amusement, that was everywhere; money-making, the desire to get on, that was everywhere; the sort of capacity of education which was satisfied with the short paragraphs and headlines of their newspapers, that was everywhere. But plain living and high thinking, could they fairly say that after all their fifty years of educational reform that was on the increase? He feared the answer was more than doubtful.

. . . . . .

If they looked round on their countrymen, as they met them in the train or in the family, and asked why was it they did not really care for knowledge, it was not that they lacked intelligence—that, at any rate, was a very small part of it, even so far as it was true; there was a wonderful capacity for intelligence in them, wonderful good sense and reasonableness, wonderful capacity for appreciating a fact if there be but the sufficiency of moral impulse to make men really undergo the trouble of distinguishing and knowing—it was lack of moral seriousness of purpose which hindered them; that and nothing else than that was the hindrance to the progress of education in the mass of the country. There would be no real intellectual progress in this England of ours without a profound recovery of moral seriousness, without real and widespread repentance—that was a change of moral purpose—without real and widespread conversion, without the turning of the heart and soul of man from the world, the flesh, and the devil to God and His righteousness. It was that change of will, that growth, that recovery of moral seriousness which could alone for our nation open again the gate and give them once more the key of knowledge. If our nation was to have moral life it must recover a wholesome fear of God,

and with that fear would come a deepened sense of the value of religion, which put it in the first place, which sought first the Kingdom of God and His righteousness.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Boston.—The chapel in Spain-lane has been cleaned and painted, and after being closed for two Sundays (the services being conducted in the schoolroom), was reopened on Sunday last, the pulpit being occupied by the Rev. William C. Hall, M.A., of Ashton-under-Lyne. There was a good attendance and collection, and Mr. Hall's services were much appreciated.

Carrickfergus (Reopening).—On Sunday evening last this meeting-house was reopened in the presence of a surprisingly large congregation, the whole of the available seating accommodation being occupied. The few Unitarians in Carrick and the neighbourhood were present, and about seventy members of the Ballycarry congregation, including the Ballycarry choir, also six members of Moneyrea congregation, and three friends from Belfast. The remainder of the large congregation was made up of the people of Carrickfergus and district, belonging to other denominations. There were four reporters of the Press present, and reports of considerable length have appeared in the Belfast newspapers, giving part of the sermon by the Rev. R. Lyttle, on "The Ideal Christian Church," which is described as eloquent and impressive. The hearty singing, led by the Ballycarry choir, contributed much to the success of a very rousing service. On Sunday evening, Sept. 8, at 7.15, the next service will be conducted by the Rev. W. G. Marsden.

Tavistock.—The Rev. John Barron, of the Abbey Chapel, preached last Sunday morning and evening in the Wesleyan Church, Boscastle, Cornwall.

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Essex Hall, Strand, W.C.

MARRIAGES.

AGAR—GLAZEBROOK—On the 22nd August, at the Parish Church, Newark-on-Trent, by the Rev. Marshall Wild, M.A., the Rev. William Agar, late of Leicester, now of Sidmouth, to Annie Lois, eldest daughter of Mr. Samuel Glazebrook, Priory-road, Newark.

DEATHS.

GRESSWELL—On the 23rd August, at her residence, 31, Brook-street, Gloucester, Margaret Gresswell, aged 43.

MORTON—On the 21st August, suddenly, at Rosenlaui, Switzerland, Francis Arthur, fourth son of the late Charles Morton, of Southport and Wakefield, and of Mrs. Morton, Hillside, Exmouth, aged 35 years.

OUR CALENDAR.

SUNDAY, September 1.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. P. RIGBY PRATT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Mr. A. J. CLARKE.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate. Closed for Renovation.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN. Communion Service at 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. PEACH.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.

Kentish Town, Clarence-road, N.W. Closed until Sept. 8th.

Kilburn, Quex-road, 11 A.M. and 7 P.M.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. W. TUDOR JONES, F.R.G.S., of Swansea.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. HERBERT RIX, M.A.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Rev. JOHN FELSTEAD. Evening, "William Penn as a voice of God to present day Englishmen."

Stoke Newington, The Green, 11.15 A.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. E. D. CECIL.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. G. ST. CLAIR, F.G.S.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room). Closed for a time.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Mr. EDGAR THACKRAY.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 A.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars. No service.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Mr. J. W. BROWN.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. FREDERICK W. LAMBELLE.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. JAMES HARWOOD, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. C. J. STREET. Evening, "A New Heaven and a New Earth."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight. Closed for Repairs till Sept. 29. Services in the School-room, 11 A.M. and 6.30 P.M., conducted by Mr. C. C. PRIOR.

OXFORD, Manchester College, 11.30 A.M.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. A. B. MIDLANE.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon., Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCES on First Sunday of the Month, at 5 P.M., COLLEGE CHAPEL, STEPNEY-GREEN, E., September 1st "George Fox's Ideal of Christianity," by the Rev JOHN FELSTEAD. Free discussion. All are welcome

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Autumnal Meeting of the British and Foreign Unitarian Association is to be held, as we have already announced, at Leeds on Monday and Tuesday, Oct. 21 and 22. The *Mill Hill Chapel Record* gives further particulars of the meetings. The preacher on Monday afternoon is to be the Rev. H. Enfield Dowson. At the public meeting in the evening the chair will be taken by Sir James Kitson, and among the speakers announced are the President, Dr. W. Blake Odgers, K.C., Lady O'Hagan and Sir John Brunner. On Tuesday conferences are to be held morning and afternoon, at one of which an address on the Superannuation of Ministers will be given by the Rev. J. Estlin Carpenter.

AN earlier meeting in the north, on which attention should also be concentrated, is the annual meeting of the Northumberland and Durham Unitarian Christian Association, to be held at Newcastle-on-Tyne, on Wednesday, October 2. The business meeting is announced for the morning, and at our afternoon conference the Rev. Frank Walters is to read a paper on "Twentieth Century Unitarianism." In the evening the President, Alderman J. Baxter Ellis, will take the chair at a public meeting, and Dr. W. Blake Odgers, President of the B. and F.U.A., and the Rev. James Forrest, of Glasgow, are to be among the speakers.

THE third Methodist Œcumenical Conference opened on Wednesday in Wesley's Chapel, in the City-road, London. The first Œcumenical Conference was also held in London, twenty years ago, the second in 1891 at Washington, D.C. The Conference is to meet daily, morning and afternoon (except Sundays), until September 17, and the programme, which is full of interest, cannot be said to be too long, since it is to furnish matter for the consideration of the representatives of some thirty millions of people in all parts of the world. The Conference is divided into an Eastern and a Western section, the former including representatives of Wesleyan Methodism, the New Connexion, the Primitives, and others in this country, Continental churches and the Methodist churches of Australasia and South Africa. The United Methodist Church of Canada is included in the Western section, to which belong the other great churches of America, foremost among them, the Methodist Episcopal Church.

AT the opening session on Wednesday morning the sermon was preached by the American Bishop Galloway, of the Methodist Episcopal Church, South, and was a plea for renewed emphasis on the essential need of personal experience of redemption in religion. The Bishop quoted Wesley's saying: "I make no opinion the term of my union with any man. I think and let think. What I want is holiness of life. They who have this are my brother and sister and mother," and declared that the mission of Methodism was above all to spread Scriptural holiness throughout the world. They must have personal experience of the redemptive efficacy of Christianity. There could not be too much charity, but there must be no relaxing of the fundamental verities of the Gospel.

ON August 25 special services were held in Mill Hill Chapel, Leeds, in connection with the Annual Meeting of the Institute of Journalists, when the Rev. Charles Hargrove, M.A., preached in the morning on "Journalist and Preacher: Their Common Service to the Public," and in the evening on "Newspapers: How they may help and how they may hurt us." The morning sermon, under the title "Let there be Light," is published in the September number of the *Mill Hill Pulpit*. Passing from the text in Genesis i. to the thought of all who are promoters of light as being fellow-workers with God, the sermon speaks of the great function of the journalist as a bringer of light, to expose the evil and promote the good.

The journalist frankly disclaims the preacher's office. His address is to men as citizens of earth, and it is by earth's higher standards that he professes to try the acts and aims and methods of his rulers and his fellow-citizens. It is to their better instincts, to their common sense, that he makes appeal to ratify his condemnation or his praise.

And as there are preachers and preachers, the good and the bad, the able and the incapable, the hirelings and the sincere, so too has the Press its journalists of all sorts and conditions, differing as widely as possible in repute and in reality. And as the preachers are of many and opposite persuasions, oftentimes indignant one against the other, refuting each other's conclusions, and denouncing each other's doctrines, so are journalists of every party and opinion, and there is no conclusion which these deem firmly established but that others will be found to overthrow it.

But in both cases alike there are certain fundamental principles which all are under obligation to profess and proclaim, if they would obtain of the people the hearing and the support they seek.

The minister of religion, Catholic or Protestant, orthodox or heretic, preaches a Divine Being, Almighty Just and Good, and the obligation of His service, and the forgiveness of sins, and the life everlasting. The journalist, to whatever party he may belong, appeals to the law of reason and of right; he defends his own side and denounces his opponents in the name of the nation's honour and the people's good; distributes praise or blame on the grounds of well or ill doing.

Not by the church or party to which he belongs is either judged faithful to his high calling, but only by this that he faithfully adhere to and do strenuously maintain those principles which all churches and all parties profess.

IN THE INQUIRER of last October 27 we printed a note from Wordsworth's prose works on the beautiful Latin epitaph in the Ancient Chapel of Toxteth, Liverpool. To give all the simplicity and depth of feeling of the original in an English translation would be difficult, but we should be grateful if it could be done. To suggest the attempt once more to our readers we will again print the Latin here :—

Abiit
Dilecta mea filia
Elisa!
Pulchra, Jucunda, Benigna,
Mea Filia abiit!
Ingenua perquam et perquam acuta
Bonis artibus et studiis honestis ornata
Sancta et Religiosa
Mea Filia abiit!
Vale, mea Elisa, vale!
Te diu desiderandam luget pater:
Desiderandam, sed, Deo Optimo gratias,
non amissam:
Nam veniet fel(i)cior ætas
Quando iterum, mea filia, te aspiciam,
Et tecum sempiterne vivam.
Matthæus Dobson, caræ, dulci et beatæ
suæ Elisæ,
Quæ annos Septendecim nata,
Et A.D. 1778
In cœlum placide migravit.

THE Rev. Charles Hargrove announces sermons in connection with the Alfred Millenary, both morning and evening, at

Mill Hill Chapel, Leeds, on Sept. 8, 15, and 22. The morning sermons will speak of Alfred as "Warrior," "Lawgiver and Reformer," and "Teacher of his People." The evening sermons are to deal with "What King Alfred taught his People," the special subjects for the three sermons being :—

"The Story of the World" and Record of its Troubles, by Orosius (A.D. 400).

"The Consolation of Philosophy" for Evil Times, by Boethius, Senator of Rome (A.D. 500).

"The Duty of a Pastor," by Pope Gregory the Great (A.D. 600).

Of these sermons Mr. Hargrove writes in his *Chapel Record* as follows :—

It is not without considerable hesitation that I have decided to devote three Sunday mornings to the memory of the great King, the thousandth year of whose death we shall presently be celebrating. As a rule such subjects have been taken for the evening, and I had indeed first put them down for evening lectures : but Alfred is no ordinary great man, he is indeed so much greater in character than any king we know of, that I feel constrained to urge his glory when my voice can prevail the most. And if three sermons on King David would be considered most devout and appropriate, three on a far greater and better monarch should surely be welcomed.

THE Rev. S. Farrington, who is to resume his ministry at Richmond, after holiday, on the 22nd inst., writes in the September "Calendar" of the Ormond-road Free Church, as follows :—

"During this month we shall be hearing much about King Alfred, who in all that constitutes true greatness stands pre-eminent among English kings. I hope to speak of him to you myself during some Sunday in the month. In the meantime I ask you to read and think over these reflections of his which I print below. They are from a book known as "The Consolations of Boethius," which he translated from Latin into English for the use of his people, with reflections and observations of his own."

A man never by his authority attains to virtue and excellence, but by reason of his virtue and excellence he attains to authority and power.

Ye need not take thought for power nor endeavour after it, for if ye are only wise and good it will follow you, even though ye seek it not.

Ye seek what ye cannot find when ye seek all that is good in one form of good.

Fools think that everybody is as blind as themselves, and that none can see what they themselves cannot.

Perhaps thou wilt say the good at times begin what they cannot bring to an issue ; but I say they always accomplish it. Though they may not always be able to bring to pass the deed, yet they have the full purpose, and the unwavering purpose is to be counted as an act performed, for it never fails of its reward here or in the next world.

A man's goodness and high heritage are rather of the mind than of the flesh.

True high birth is of the mind not of the flesh.

What a man most loves, that is his God.

To these selections Mr. Farrington adds the following famous words of the King himself :—"I have desired material for the exercise of government, that my talents and my power might not be forgotten and hidden away ; for every good gift and every power soon groweth old, and is no more heard of, if wisdom be not in them. Without wisdom no faculty can be fully brought out, for whatever is done unwisely cannot be counted as skill. To be brief, I may say that *it hath ever been my desire to live honourably while I was alive, and after my death to leave to them that should come after me the memory of my good works.*" And also these appropriate lines from Wordsworth's "Happy Warrior" :—

Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim ;
And therefore does not stoop, nor lie in wait
For wealth or honours, or for worldly state ;
Whom they must follow ; on whose head must fall,
Like showers of manna, if they come at all ;
Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace ;
But who, if he be called upon to face
Some awful moment, to which Heaven hath joined
Great issues, good or bad for human kind,
Is happy as a lover ; and attired
With sudden brightness, like a man inspired ;
And through the heat of conflict keeps the law
In calmness made, and sees what he foresaw.

To the September number of *Harper* Mr. Frederic Harrison contributes some "Reminiscences of George Eliot," telling of his first acquaintance with the great novelist in 1860, and of the help he was able to give in the matter of legal knowledge for the plot of *Felix Holt*, on a point of law in *Daniel Deronda*. The Attorney-General's opinion, printed in italics in Chapter XXXV. of *Felix Holt*, is from Mr. Harrison's pen. George Eliot's most interesting letters to Mr. Harrison are in the Life, and this article tells more of their occasion, giving particulars also of Mrs. Lewes's relations with the Positivist Society. At the end of his article Mr. Harrison gives us this little glimpse of one of the most compassionate and sympathetic of women :—

It must not be supposed that she was entirely wrapped up in deep problems of metaphysics and ethics. Far from it ! She was the most courteous and considerate of friends, delighting in lively conversation and good-natured gossip. She was an admirable housewife, and very proud of her practical accomplishments as a sensible and kindly mistress. She interested herself much in finding a comfortable situation for any young woman whom she judged to be in need of a friend. We have letters she addressed to my wife recommending a girl as nurse. "I have reason to believe," she wrote, "that her habits of feeling and conduct are much above the average in young women offering themselves for domestic service." The girl in question was leaving her place, as George Eliot suspected, owing to "a cabal against Mary in the kitchen as 'the proud housemaid.' Her underclothing was thought arrogantly good, and her bearing towards the men had a little too much dignity."

And having given another instance of her quick sympathy, Mr. Harrison concludes : "There was much of Dinah Morris that was studied, not from Aunt Samuel Evans, but from the depths of the heart of George Eliot herself."

THE current number of the *Sunday Strand* contains an interesting account of the well-known German artist, Heinrich Hofmann, with a number of illustrations of his pictures from the life of Christ—the preaching from the boat on the lake, Christ before Pilate, Gethsemane, the entombment, &c., while two corners of the Dresden Gallery are shown, with "Christ among the Doctors," and "The Woman taken in Adultery," in their place. There is also a portrait of the artist, which reminds one of Dr. Clifford. Hofmann is a native of Darmstadt, where he was born in 1824, and grew up in an ideal home. Düsseldorf, Antwerp, Paris, Munich, Rome, each in turn helped his artistic training, and, finally, having married an English wife in 1861, and spent the two first years at Darmstadt, he settled down at Dresden, which still remains his home. Ten years ago his wife was taken from him. Of his pictures of Christ Hofmann writes to Kathleen Schlesinger, the author of the article :—

I am glad to see from your letter that my unpretending pictures from the life of our Saviour have become so dear to you that you wish to write about them. You want to know something about my method of working and the origin of the pictures. Well, it is a well-known fact that a good picture is the result of putting the right colour on the right spot—what influences co-operate with this in the fancy and soul of the artist defy explanation and are hardly known to himself ; they differ in every work and in every artist. Enough that the work should speak for itself, the artist had best remain in the background. . . . I will, however, readily answer your question. For my pictures I have never used prototype or model for the features of Christ. Where should I find one that answers to the conception I have of Him ? When I read about Christ in the Bible, there arises spontaneously before my fancy a picture of Him which I try to retain and to reproduce —that is my only prototype.

The use of the word "fancy" instead of "imagination" in this letter is perhaps due to his translator and not to Hofmann himself. Hofmann is said to be a great lover of music, but Wagner's humour does not appeal to him, and he does not care for the later works of his great compatriot ; neither can he see anything in Turner ; but he thinks our National Gallery the finest in the world, because it contains only pictures of the first rank. So his interviewer reports.

THE September number of the *Yr Ymofynydd* contains some interesting articles. The first is a short notice of the Rev. John Thomas, of Llandyssul, one of our older ministers, in his pedagogic capacity, the master being pictured by an old pupil of sixty years ago ; an article follows on "The Great Need of the Age" ; the Rev. Priestley Evans continues his notes on "The Gains of the Century" ; the "Old Crow" recalls the rupture between the two Professors, Tait and Thomson, and notes other matters of interest. The review of Adams's "Christian Ethics," from the pen of the Rev. Dr. Lloyd Jones, B.A., B.D., is sure to attract attention. There is a good translation of Lewis Morris's poem, "The Two Voyages."

IN addition to the larger Catterick photographs, to which we have already called the attention of our readers, and copies of which may be seen at Essex Hall, we have been glad to receive from Mr. E. H. Coysh (110, Brighton-grove, Newcastle-on-Tyne), a very good cabinet photograph of the interior of Catterick Church.

BE such a man, live such a life, that if every man were such as you and every life a life like yours, this earth would be paradise.—*Phillips Brooks.*

THE LIBERAL MOVEMENT IN ITALY.

BY THE REV. TONY ANDRÉ, OF FLORENCE.*

WHILE scientific religious studies, freed from the fetters of dogma, have—during the century just ended—made magnificent progress in Protestant countries, there are few questions which have been less in favour in Italy. Men are afraid of meddling with them, or do not conceive it possible to disturb what has been fixed by tradition. Not that independent minds have been entirely wanting; to affirm that would be to forget men like Mazzini, Aurelio Saffi, Terenzio Mamiani; but these eminent men have constituted a very small minority, drowned, so to say, in the great mass, and hardly in touch with it at any point. I do not propose, however, to treat the subject historically, going back to the origin of the question; I confine myself to our contemporaries and to what is being done in our own day.

I must say at the outset that it is difficult to speak of a "movement" properly so-called, or at any rate the word must be taken in its most elastic sense; and, as everything is relative, we must call opinions "*liberal*" which would not seem very liberal in Northern lands, but constitute for Italy a real progress as compared with the current, and often terribly narrow, ideas.

I shall, however, point out to you several professors or authors of great worth, who do honour to their country, and are in perfect communion of thought with us. And if, on the other hand, I multiply names, it will be rather in order to win your interest and sympathy for some indications of progress that deserve encouragement. What matter if they are rich in promises for the future rather than productive at the present time! Everything must have a beginning; no one is better aware of this than you are.

And, as I should like to give a practical turn to these few pages, allow me also to point out to you what I believe to be the general causes—if not all the causes—of this torpor of religious thought.

I shall speak to you first of Liberalism in Protestant surroundings, afterwards of Liberalism among Catholics.

I.

It would seem that Protestants, being trained to religious liberty, should be, in Italy, as elsewhere, the pioneers of progress. I have, unhappily, to state that they remain in the rear—in this sense: that though their starting-point was far in advance of Catholic views, they have not moved, they have not advanced in freedom, they have not profited by the principles of their individualism. I am only acquainted with one single work conceived in a liberal spirit: I refer to the "Manual of Religious History for Schools and Families," published by Professor Ferdinando Bracciforti, a member of the Committee of this Council. It is a summary of the most beneficial lessons and the most edifying narratives of the Bible, without abstract dogmas and without legendary tales. The history is brought down to the official establishment of the Christian religion under Constantine. The fifth part, entitled "The Other Religions," teaches the scholars not to be exclusive, since the religious spirit has made itself felt everywhere, and on the other hand to appreciate Christianity more highly by understanding its great superiority.

The Waldensian Church.

If I have spoken of Signor Bracciforti's book as the only one, do not imagine that the Protestants publish nothing. On the contrary, they write a great deal, especially in the Waldensian Church. The Protestant printing-house at Florence, to name only one, issues religious works every year, for the most part of an edifying class, but including some theological and historical books. Among the latter, those of Professor Emilio Comba have an incontestable merit: Signor Comba is certainly, among the authors of our day, the one who writes with most authority of all that concerns Waldensian history. And beside him, in different departments, there is no lack of distinguished writers.

I cannot speak otherwise than with great sympathy of the Waldensian Church, in whose ranks I count many friends. It is active, well-organised, animated by excellent sentiments, and, of all the churches that are engaged in the evangelisation of Italy, it is certainly the most interesting and the best qualified to make the Gospel respected; but it remains firmly attached to the ideas of our ancestors, and even to-day the ordination of ministers is preceded by a doctrinal examination. "Thou dost promise" says, in addition to this, the Ordination Liturgy, "thou dost promise faithfully to teach the pure evangelical doctrine, revealed in the Sacred Scriptures of the Old and of the New Covenant, professed by our forefathers and summed up in our Confession of Faith." And further on: "In consequence of thy request for ordination and the solemn promise thou has just made, in consequence of thy examination in the faith and of thy certificates of study," &c. . . . "we now proceed to thy ordination."

It is the same in the other Churches, which work, each on its own account, for the evangelisation of Italy. It will be easily understood that they propagate orthodox ideas. The ministers who are in active work are sent into Italy by orthodox committees of foreign countries, especially by Scotch, English, and American committees, who naturally choose their men among those of whom they feel most sure from a dogmatic point of view. The congregation does not elect its own pastor, it accepts the one who is appointed. Only a few parishes, whose members succeed in defraying the expenses of their worship themselves, have the minister of their choice.

Italian Protestant Orthodoxy.

Am I obliged to conclude that the Italian Protestants subscribe to the traditional ideas without being convinced of their truth? Far from that. The conditions under which they live keep them in their current of ideas. The members of the churches are drawn mainly from the lower middle classes (*la petite bourgeoisie*) and from the poor. I repell, as a gratuitous calumny, the accusation of certain clericals, who say that money is paid to attract recruits. If the charity of Protestants stretches out a helping hand to all the unfortunate, including Catholics, it has never degenerated into a traffic in souls. Nevertheless, the fact remains that the poor and people of small means form the majority of all the congregations. This implies that they are to a large extent composed of persons unaccustomed to intellectual discussion. The new converts have recognised the superiority of Protestanism, and have accepted it; but as they previously felt the need of the priest's direction, so after conversion they still require an authority. The middle classes, on the other hand, are engrossed in business, which presents greater difficulties in Italy than in other countries; the economic conditions, though not so bad as is often stated, necessitate a constant struggle. Tradesmen earn little, schoolmasters still less; in all the other liberal professions competition is extremely keen; time and strength are absorbed by the question of daily bread. Where are they to find leisure to reflect on abstract problems?

Character of the Protestant Reaction.

On the other hand, in spite of the ground that has been gained since the establishment of liberty of worship, Protestantism in Italy is still in its stage of reaction against Catholicism, and struggles for its existence as much as for propagation, so that it is obliged, as I might almost say, to think more of its opponent than of itself. The sermons abound in controversy, and controversy leads the preachers to lay more and more stress, by way of contrast, on ecclesiastical doctrines, instead of emphasising the moral and vital elements of religion.

There are, it is true, some small signs of emancipation, but they are so slight that it is scarcely worth while to speak of them. I must not forget, however, to mention that the Waldensian School of Theology, the only one which is of any account in Italy, and which gives a complete and thorough teaching, admits certain points well established by modern criticism, principally in questions relating to the Old Testament. Nevertheless, this school remains the stronghold of the older orthodoxy, for the maintenance of which it forms the best prepared ministers.

As to the religious Press, if, leaving to each writer the responsibility of his own articles, it sometimes allows us to hear the clash of opinions, still it cannot accept what is contrary to its spirit. Why do we see so few theological discussions? Is it because the Orthodox have all the journals and all the reviews in their own hands? Or is it because the language of the Liberals would not be understood? I incline to the latter explanation, for if the number of Liberal writers were sufficient, and if they were sure of finding readers, they would certainly find a way of making their voice heard.

The picture I have drawn of Italian Protestantism would be desperate were we not convinced of the perfect good faith of both pastors and laity.

Foreign Protestant Churches.

We find, however, more independence of thought in the Foreign Churches established in the Peninsula. This is explained by the fact that the pastors have studied at Universities where religious criticism is freely practised, while on the other hand their hearers all possess a considerable degree of culture. The great advantage of these churches is that, though they all consider themselves orthodox, they are in no way creed-bound. If I may be permitted here to speak of my

* A Paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday afternoon, May 31.

own Church, I would (first) observe that its aim is to provide for the religious needs of all Protestants, whoever they are. Six nationalities are at present represented. Further, according to its Statutes, "leaving it to God to read the hearts, it admits to its communion all who make a public profession of Christianity, and who desire to serve God, as He requires it, in spirit and in truth." And if the Church showed its disapproval, in 1831 and 1834, of two pastors who developed too energetically the doctrine of Original Sin, and in 1862 of a preacher who expressed in the pulpit his doubts concerning the bodily resurrection of Christ, it has never asked its ministers for doctrinal engagements or professions of faith; more than that, though a Reformed Church by its constitution, it has welcomed Lutheran pastors. In a word, it has always interested itself in the moral and vivifying side of religion, caring little for dissertations on dogmas, and still less for controversy.

And what I say of my own Church may also be said, in varying degrees, of all those in which the service is conducted in a foreign language. A broad and tolerant spirit prevails; and each language having, as a rule, only one place of worship in each town, and no administrative board with churches of the same language in the other cities, there is no conflict, and consequently no motive for a Church to attach itself officially to one party rather than to another.

(To be continued.)

LITERATURE.

THE COUNTRY PARISH.*

IN his new volume of essays Dr. Jessopp returns to his chosen field of research in which he has charmed us so often before. The first two essays on "Parish Life in England before the Great Pillage" and "The Parish Priest in England before the Reformation" respectively are careful studies of the religious life of the past. In a sense Dr. Jessopp is always a *laudator temporis acti*. He tells of departed glories and mourns over their loss, but in such a way as to fill us with the ambition that they may in some measure be restored to us. He combines the *rôle* of the chronicler and the preacher with singular success. "All the tendency of the feudal system, working through the machinery of the manorial courts, was to *keep the people down*. All the tendency of the parochial system, working through the parish council, holding its assemblies in the churches, where the people met on equal terms as children and servants of the living God and members of one body in Christ Jesus, was to *lift the people up*": this is the theme upon which Dr. Jessopp plays many variations. But we are in the hands of an historian who does not simply draw pictures from his own imagination. Behind this easy, popular, and at times almost bantering style there is the long labour of research. He has gone to the Record Office and ransacked parish registers with the enthusiasm which a man gives to his special hobby. The story which he transcribes is a very remarkable one, especially in regard to the wealth belonging to the mediæval parish and to the fact that all this wealth whether coming by way of gift or legacy was the property not of the clergy but of the people. It was in the strict sense parish property, vested in the community, and held in trust by the churchwardens for the time being for its benefit.

The property belonging to the parishes (Dr. Jessopp tells us) during the century before the great spoliation was enormous, and was always growing. It consisted of houses and lands; of flocks and herds; of precious jewels and costly vessels of silver and gold; of ornaments and church furniture; of bells and candlesticks, crosses and organs, and tapestry and banners; of vestments which were miracles of splendour in their colours and materials and incomparable finish of needlework; not to speak of the fine linen and the veils, the carpets and the hangings; and last, not least, the service books, which were continually needing to be mended, bound, or replaced by new copies, and that at a cost which we moderns even now find it difficult to accept as credible.

These gifts were made to the church by the poor equally with the rich. A poor widow's wedding ring was a common bequest to the church, very typical of the way in which religion appealed to the imagination and generosity of the people. What then became of this vast accumulation of parish property? The monasteries, chantries and collegiate churches had been spoiled to enrich the coffers of Henry VIII. It remained for Edward VI. to do the same for the parish churches of the land.

In three years it may be said that almost all the parish churches in England had been looted; before the end of the King's reign there had been a clean sweep of all that was worth stealing from the parish chests, or the church walls, or the church treasuries. In the next generation there were churches by the score that possessed not even a surplice; there were others that had not even a chalice; and others again in considerable numbers which were described as "ruinated."

This is what he means by the Great Pillage. The Puritans have borne too long the reproach of the wilful spoliation of the glories of our ancient parish churches. Apparently when the Puritan came greed had left very little for bigotry to spoil, with the exception of the glass and the sculpture in stone which could not be turned into money. There is an opinion very generally accepted that the Poor Law of Elizabeth's reign was rendered necessary by the disappearance of the monasteries, an opinion based of course upon the belief that in the Middle Ages the monastery was the great dispenser of charitable relief. Dr. Jessopp combats this idea with great emphasis. There is, perhaps, a little too much absoluteness in his tone; but this may well be forgiven in a plea for an important and forgotten truth. "It is nonsense," he tells us, "it is absolutely contrary to fact, to say that it was owing to the suppression of the monasteries that new devices were resorted to to save the poor from starving. Pauperism came in, not by the suppression of the monasteries, but by the disendowment of the parishes."

In a later essay, entitled "The Cry of the Villagers," our attention is diverted from the parish of long ago to the agricultural population of to-day. We do not know whether this essay was intended originally for a meeting of the Christian Social Union. In its fine social enthusiasm and its firm grip of realities it is admirably suited for the purpose. It is a plea for the recognition of the fact that Hodge has his needs and his claims upon social service no less than the dwellers in city slums. Whole districts are tending to fall out of cultivation. The old village life has all but disappeared. The young people drift away to the towns. Dwellings are bad. The conveniences of life are sorely lacking. And still all the charity, all the big schemes of philanthropy go to the towns. Dr. Jessopp apparently has confidence that if any large benefactor like Lord Iveagh or the Peabody Trustees would come to the rescue of the peasant much might still be done to restore the village community as an integral part of English life. The problem is urgent, and pregnant with much wider issues than many of the busy dwellers in town are aware. No nation can be really prosperous unless a large part of its population find happiness and contentment in tilling the soil. This is an essential principle in all sound thinking upon the social problem; but it has still to make its appeal to the imagination of the philanthropist and the reformer.

W. H. DRUMMOND.

* "Before the Great Pillage, with other Miscellanies." By Dr. Jessopp. London: T. Fisher Unwin. 7s. 6d.

DR. ABBOTT'S "DIATESSARICA." *

WITH amazing acuteness and an industry that never tires, Dr. Abbott pursues his criticism of the Gospels. Students of his new article in the "Encyclopædia Biblica" will get a general view of the whole question as it now presents itself to his mind. In his last volume, "The Corrections of Mark," which appears as Part II. of the series entitled "Diatessarica," he discusses some of the differences between the form of the Common Tradition in Mark and the corresponding passages in Matthew and Luke. His previous work, entitled "Clue,"† endeavoured to establish the conclusion that parts of the Synoptic Gospels are based on translations from a Hebrew document. The present volume applies this theory to explain the corrections which Matthew and Luke have made on the common original contained in Mark. The student will find here most valuable collections of material, handled with unceasing suggestiveness. There is the trained scholar's sense of the niceties of Greek; there is a fruitful use of the Septuagint; there is a wide range of illustration. And yet, to speak frankly, the general result is not convincing. Dr. Abbott succeeds in showing that if certain Hebrew words stood in the original, and certain corruptions took place, the Greek corrections may be explained. But his thesis really seems to require that this should not only be *one* method of accounting for the phenomena in question, but that it is also the most likely one. Other changes took place on other grounds. Some of these may have operated independently in the cases selected. Thus, can we really believe that the same expression was *translated* by one Evangelist as "a (or, the) Son of God," but by another as "a righteous person"? (p. 132). Or, again, is it justifiable to assume for the original story of the transfiguration the Hebrew phrase "the skin of his face shone"? Moreover, the amount of cor-

* "The Corrections of Mark." By Edwin A. Abbott, D.D. London: A. and C. Black, 1901. 15s.

† Noticed in this journal by Mr. Addis, Aug. 24, since this paper was written.

ruption required in the Hebrew original seems very surprising in so short a time. It is difficult to account for it, except on the hypothesis of a rapid multiplication of copies, and of copies of copies, of which there is no evidence. And sometimes the theory seems to require the choice of an unusual Hebrew form for a common one. Thus the transition from Mark viii. 12, "why doth this generation," to Matt. and Luke, "an evil generation," is explained by a confusion of the Hebrew originals of "why" and "evil." But that involves the use of the relatively rare participle "evil-doing" in place of the common adjective. A glance at the usage of the participle in the Old Testament, with the help of the Concordance, seems to make this improbable.

Again, Mark viii. 12, "Verily I say (lit.) if there shall be given a sign to this generation" is represented in Matt. and Luke by "a sign shall not be given to it except the sign of Jonah." The phrase "verily I say" (without "unto you") is unusual. Dr. Abbott supposes that "verily" (with a peculiar spelling) and "I say" were each in turn derived from corruptions of the Hebrew "if there shall be given," and then were all run together, so that the same Hebrew is used three times over. Further he explains "except" by the help of Mark's "if" and the Hebrew equivalent of "that" after the verb "said." But he forgets that the combination "that if" only means "except" when a negative has preceded; hence "he said that If, &c." could not be interpreted as "except." Finally, the entry of Jonah has to be accounted for (Jonah in Hebrew means "dove"). Accordingly, with an unfortunate and doubtless inadvertent word-play, Dr. Abbott writes:—"The word 'except' might suggest to many Christians the exceptional sign from heaven given at Christ's baptism in the descent of a *dove*." "Dove," then, was written in the margin, and finally pulled into the reported speech of Christ in the shape of Jonah! On the whole we cannot think that Dr. Abbott's main thesis is aided by this kind of support. It was he who gave the unquestionable proof of the priority of Mark. But what is true for the whole cannot always be applied successfully to every detail of the part. Nevertheless, all students will find material here deserving thoughtful consideration, and the spectacle of Dr. Abbott's devoted labour is always stimulating. It is to be hoped that the promised commentary on Mark and its parallels may soon be ready.

J. Estlin Carpenter.

SHORT NOTICES.

In *The Christian in Hungarian Romance* Mr. John Fretwell, whose enthusiasm for Hungary and things Hungarian is well known, tells the story of Jokai's "Egy az Isten," to which allusion is also made in an extract from the Rev. Alexander Gordon's Transylvanian Report, printed in this week's leading article. The hero of the story is Adoryan, a Transylvanian Unitarian of Toroczko, and we can well believe that the novel is of thrilling and romantic interest, for Jokai appears to be a writer of astonishing fertility and imaginative power; but we cannot pretend to have been specially attracted by Mr. Fretwell's sketch. There are, however, some interesting notes in the introduction, dealing with the fortunes of Unitarianism in Hungary. (Philip Green, 5, Essex-street, Strand, W.C. 3s.)

The Messiahship of Shakespeare, sung and expounded by Clelia. Clelia's theory is that "Shakespeare creates artistically the religion that the Professor (the late Sir John Seeley) sketches speculatively," and he maintains that this religion is preached by means of symbolism in the *Sonnets*, the *Tempest*, the *Winter's Tale* and *Cymbeline*.

This is at least more interesting than the attempt to find occult proofs that Bacon was the great dramatist. There is, indeed, something alluring in the idea that Coleridge's "myriad minded" man rose supreme above the limitations of his age, and consciously anticipated a refined religion which was to appear at the end of the nineteenth century. The essence of this religion is, in Clelia's view, a synthesis of Christianity and "Hellenism," and the spirit of the religion characterises all the great modern teachers, Emerson, Ruskin, &c. Truth, Beauty, and Goodness are the Trinity in the One God, the Ideal—that is the modern doctrine which Shakespeare enshrined in symbolic forms.

Let who will find symbolism in Shakespeare's more ethereal works. Doubtless there is more of it there than the ordinary eye sees. And certainly an ingenious and well-versed interpreter (such as Clelia) will always find much to say for himself, however fantastic his readings may seem to be. But Clelia is more than a literary interpreter; he is a pseudo-orthodox theologian who believes in the second coming of Christ; only he believes that Christ came the second time—in Shakespeare. "Now in Shakespeare's Ideal of Beauty, Truth and Morality in one, is involved the reconciliation of Hellenism (Beauty and Truth) with Hebraism (Morality). Art and science become as incumbent on the conscience, as much religious duties, as morality. And as Christ, at his first coming a carpenter, at his second coming was a play-actor, the theatre of Shakespeare becomes as sacred as the Church of Christ and one with it"—(p. 66).

The last sentence of this extract, if quoted alone, would probably suggest to the reader thoughts of the madhouse. But such thoughts may be repressed. Clelia's pleas all tend one way—that indicated by the first part of the extract. But why does he identify Shakespeare with Christ and give him Messiahship? Perhaps for Clelia both the great dramatist and Christ obtain by this means a new glory and authority—that seems to be his idea. But it is to be feared that this gospel will win no disciples, and that it may cast into the shade of contemptuous neglect the interpretations to which Clelia has chosen to tack it. (Greening and Co. 5s.).

Gwersi ar Fywyd Jesu, &c.; or, "Lessons on the Life of Jesus as recorded in St. Luke's Gospel." This is Part II. of the Lessons, and is intended for the use of our Welsh Sunday-schools during 1901-02. As in Part I., already noticed, the editorial duties have been admirably discharged by the Rev. William James, B.A., of Llandyssul, who is also responsible for eight out of the twenty lessons. The responsibility for the other twelve is divided between eight different writers. This division of labour may relieve the editor, but it does not secure uniformity of standpoint. There is no material difference perhaps, and on the whole the work is exceedingly well done. The lessons are more up to date than anything else of the kind in the Welsh language. Difficulties are fairly confronted and not glossed over; whether they are always satisfactorily solved may be open to question. We heartily commend these "Gwersi" to the notice of all such as can read Welsh, and hope they may have a speedy sale. Copies may be obtained from Mr. J. D. Lewis, printer, Llandyssul. Price ninepence, free by post.

R. J. J.

STRAUSS AND LIBERAL CHRISTIANITY AT ZÜRICH.

I have perused with special interest the paper read by Professor Edouard Montet to the International Council on May 31, which appeared in The Inquirer of Aug. 17. Having watched closely the development of liberal religion in Switzerland for many years, I was doubly interested to read such a clear and succinct account of the various stages of the progress of rational Christianity, especially in the canton of Zürich.

I trust Professor Montet will excuse me if I point out an inaccuracy in his statement about Dr. Strauss in his relation to the University of Zürich. I was living at Zürich in 1839, when the Council of Education appointed Dr. Strauss to the chair of theology, but the appointment had to be cancelled in obedience to the will of the majority. As soon as the decision of the Council was known, violent opposition arose against the Government, of which the Council of Education formed a part. From 1830, when compulsory education was first introduced in the canton of Zürich, up to 1839, there was a decided majority of Progressives in all Government departments; but gradually the Evangelical party took fright, the clergy in some of the town parishes, and more especially in country districts, warned their flocks, telling them that religion was being taken away from them, &c. On Sept. 6 a regular insurrection took place, masses of people who had marched from their homes through the night, some even led by their pastors, barricaded Government House and forced the Council to abdicate. A new Government was elected, consisting mostly of Evangelicals and Conservatives. Dr. Strauss's appointment had to be cancelled, and many important posts were filled by Conservatives, who for several years were called anti-Straussians, though the question about Strauss formed only one item in the widespread dissatisfaction with the rapid advances that had been made in many departments from 1830-39.

Up to 1847 the leaders did all in their power to retard progress, the political atmosphere was much disturbed, estrangement took place between many who formerly had worked together harmoniously. But then union was restored out of evil came good: the Zürichers, like one man, took part with those of the Roman Catholic cantons, who aimed at the expulsion of the Jesuits from Switzerland; and all the other Protestant cantons uniting, the desired end was attained.

When next the chair of theology became

vacant, a professor of liberal views was elected, progress was again discernible in all departments, and now, as Professor Montet says, "liberal Protestantism is brilliantly represented at Zürich University," and the liberal Protestants are rendering signal service in all departments of philanthropy. F. HOTTINGER.

Leicester, Sept. 2.

DERWENTWATER PRESERVATION.

SIR,—Some correspondents have written to me asking if the list is closed for contributions to the purchase of the Brandlehow Estate: they had seen it stated that the full sum had been already obtained. Will you allow me through your columns to say that this is not so? £5,200 has been raised or promised, but the purchase price is £6,500, and the National Trust are anxious to raise £7,000, in order to meet all initial expenses and have a balance to invest towards the up-keep of the property. The purchase money must be raised before the middle of October, and as nothing succeeds like success, it is pleasant to record that the committees in Keswick, Manchester, Liverpool, Leeds, and Birmingham are still at work, and are determined, if possible, that this beautiful lake in its undisturbed tranquility and charm shall not be lost to the nation. Thus far Keswick has raised £650, Manchester £600, Liverpool £250, Leeds £145, Birmingham £50. The rest has been subscribed by lovers of the English Lakes in all parts. One of the encouraging features of the work of collection has been the letters which have come to hand with small sums from quite poor people who are interested. A mill girl wrote me yesterday, saying that she had seen the scheme in the papers and had asked her mother and her sister to help and begged to enclose three shillings, with a hope that the scheme would succeed. A poor lady clerk from London sent five shillings anonymously by the same post, saying she had just returned so refreshed in mind and body by a sight of the English Lake scenery that she felt she must subscribe her mite towards the enterprise. Already five people out of the nine needed have generously come forward with £100 to accept the challenge of "Stroller" in *The Spectator*; two donors have sent £60 for the purchase of an acre out of the 108 we intend to obtain. One desires the gift to be looked upon as a memorial to her father. The time is short; therefore, let all who care to have a share in the privilege of obtaining this priceless boon for future generations send what help they can before the end of September.

Donations should be sent to Miss Octavia Hill, 190, Marylebone-road, London; or to the Secretary, National Trust, 1, Great College-street, Westminster; or to myself.

H. D. RAWNSLEY.

Crosthwaite Vicarage, Keswick.

MIGHTY men we are told they were, mighty men who walked with God, and in the last clause lies the secret of the first; men who lived in the spirit, men who followed after the real life instead of giving all time and attention to the mere external, men who lived in the higher stories of their being, and not continually in the basements.—*Ralph Waldo Trine.*

THE INWARD LIFE.

From "Via, Veritas, Vita," the Hibbert Lectures by the Rev. Dr. Drummond.

PEOPLE sometimes, in their anxiety to do honour to Christ, speak as though it would reduce him to the level of mean and common men to regard him simply as a teacher, though that was his characteristic title when he was on earth. But if he was a solitary explorer in the realms of spirit, as Newton was in the realms of nature, and gathered up into a few grand announcements the partial truths of his predecessors, and if these announcements lived on, and became the bread of life to millions of souls, this alone would suffice to place him on a supreme eminence, and entitle him to the grateful veneration of mankind, even though the truth, when once proclaimed, assumed an independent energy, and took its place, like the law of gravitation, among the inalienable possessions of the world; and if it be said that this view would make him "a mere man," I must confess my inability to attach any precise, and still more any derogatory, meaning to that phrase, so undefined are the limits of human possibility, so akin is genius to divine creativeness, so intimately may the life of God blend with our humanity. In every man in whom the heavenly fire has been kindled, the two natures blend in the indissoluble harmony of a single person; and if the will were entirely surrendered, and never jarred against the will of God, the Divine Spirit would be continually manifested in the midst of human limitations, some divine thought would be expressed through the perennial activity of a human life. "A mere man," therefore, if we understand the phrase, not in some vulgar and irreverent fashion, but in the sense of pure and absolute man—man, according to the Divine ideal of him—is a being of unfathomable greatness, who, instead of dragging down our minds to what is earthly and common, lifts them to the Father from whom he has been born, and whose eternal life he manifests, even as the dewdrop may exhibit in its tiny sphere the splendour of the sun.

. . . . .

The Word made flesh discloses to us, not some particular truth or requirement, but the very spirit and character of God, so far as we are able to apprehend it; for the Divine Thought is God Himself passing into self-manifestation, just as our speech is our own personality entering into communication with others. When, therefore, the Christian, in his anxiety to know more of God, turns wistfully to his Master, he thinks not so much of what Christ has told him, as of what he has shown. This is the message which Christ has delivered to the world, that "God is love." But then, what is love? How can we know it, and enter into the depth and richness of its meaning, unless we see it, and feel its warmth upon our hearts, and are taken home, forgiven and reconciled, to its bosom? Had Christ merely spoken about it as a theologian's dream, while its power was absent from his life, we should have been little the wiser; but in the fulness of his communion with God he lived it, and proved its reality through uttermost self-sacrifice. It is thus that he has become the beloved Saviour and Comforter of souls which are conscious of sin, because this supreme Word of God to man has become flesh in him, and been manifested in the joys and sorrows, the struggles, the suffering, and the triumph of a human life.

But if in this human image is portrayed the Divine Thought which returns into the bosom of the Father and declares His paternal love towards men, no less was Christ a tabernacle for God's Thought of what mankind, morally and religiously, should be. As a great artist fixes his ideal upon the canvas, and introduces through the eyes of responsive and interpreting minds an exalted beauty and a depth of spiritual expression that no description could ever convey through the ears, so God has set before us in Christ a spirit of life, revealing to us, in the unity of its manifold perfection, that Divine ideal of righteousness of which the most elaborate law can be nothing more than a description. In this way Christ is an end of the Law, for, having seen the Divine Word in him, we pass behind the word of the statute-book, and hold immediate communion with eternal righteousness; and God no longer imposes on us a commandment the letter of which we must obey, but sends into our hearts the spirit of His Son, and invites us to live out of the resources of that spirit. If we seek for a name for this spirit it is the same as we have already found in the higher sphere. If love is the essential life of the Father, it ought to be the essential life of the children; and this is the Word which has not only been made flesh in Christ, but, though it is still waiting for an ampler realisation, has been wrought through him into the fabric of human society.

. . . . .

The fragmentary records of Christ's life have little to satisfy an idle curiosity, and their artless and popular style and varying accounts invite the criticism of the learned; but all the more brightly do they reveal what we want to know, the character of a soul, and we receive from their perusal a distinct impression of a wonderful and exalted personality, which becomes ever after the haunting ideal of our lives. But this ideal can display itself through an endless variety of forms both of intellect and action, and instead of restraining any of our natural gifts, it pervades them all as with a breath of holy energy, and consecrates them to unselfish ends. Here, then, we rest; not primarily in the Church, nor in the letter of Scripture, but in the lowly Son of Man have we seen the Word of God, full of grace and truth; and hiding this Divine Thought in our hearts, we would make it the secret force of our activity, and, whatever may be our pursuits, rise into fellowship with Christ in the reverent worship of God and the loving service of mankind.

WE publish this week a first instalment of the two lectures on "The Mediæval Chronicler in England," given by the Rev. E. I. Fripp in Manchester College, in connection with the summer meeting of University Extension Students at Oxford. After giving these lectures, Mr. Fripp proceeded to Marburg, where he lectured to another holiday school on "Chief Writers of the Eighteenth Century" (in England), and had a most interesting class of about fifty school-masters and mistresses, of at least half-a-dozen nationalities. The lectures were in English.

THE CHILDREN'S COLUMN.

A Thousand Years Ago.

I.

This month, in the city of Winchester, an assembly is to be held to celebrate the memory of our Saxon King, Alfred the Great. A thousand years ago he sometimes made his home there. It was his habit to move his Court from place to place that he might learn to know the people in the different parts of his kingdom; but it is certain that he spent an important part of his life in Winchester, and there he died and was buried. It was in his palace in Winchester that the wonderful old chronicle, which he caused to be written, first took shape. It is now to be seen in the library of Corpus Christi College in Cambridge, written in the clear Saxon characters of those far-away days, and is the oldest manuscript of the earliest history that any nation in Europe possesses written in its own tongue.

We may think of Alfred in Winchester, too, making and carrying out his plans for the improvement of his ignorant people; grieving over the fact that the boys and girls of Wessex could neither read nor write; and gathering learned men about him to help him to translate books for the use of his subjects. When Alfred came to the throne there was only one long poem and some battle songs in the language of the people; and persons who attend the Winchester assembly will remember gratefully that we owe to King Alfred the beginning of the grand English literature which has grown up since his time.

I fancy some children, if they were asked what Alfred did for England, would reply at once, "Oh, he conquered the Danes." That is true; but we owe much more to him than his conquests of England's invaders; and it is a wonderful thing to bear in mind that from a thousand years back there come to us not only the record of the brave deeds of King Alfred, but the record also of the grandeur of his character and the influence of his goodness over the people among whom he lived.

Why do we call him "the Great"? Some of his own words give an answer to this question: "I have tried to live worthily while I lived, and after my life to leave to the men who come after me a remembering of me in good works." A great life begins in boyhood and girlhood; and Alfred, even when he was a young Prince, began to live worthily. There are two or three stories concerning him which tell us this. Here is one. Alfred was King Ethelwulf's youngest son, and after his father died his brothers took possession unfairly of lands and treasures that should have fallen to his share.

There were plenty of advisers in those rude times to urge the young Prince, who was their favourite among the late King's sons, to insist on his rights. The West Saxons called Alfred "England's darling," and numbers of them would have gladly fought for him. What did he do? He gave up the treasure he should have inherited, rather than have a dispute which would have ended in fighting against his brothers; he would not set the people of the land the bad example of quarrelling.

We all know that our lives are great and good, or mean and poor, because of the choice we make as to what we will think, and say, and do. Every day and every hour we have, each of us, to choose between a better course and a worse course. And so, a thousand years ago, Alfred had to choose. But it was no easy task to live worthily in those days. Think what kind of people he lived among. Most of them were coarse and rough—good fighters, and nothing more—just what frequent wars against the Danes had made them. They had forgotten all the arts of peace.

Yet what sort of a man, notwithstanding these uncouth surroundings, did Alfred resolve to become? He had learned to wrestle, and hunt, and fight, and was famous as a youth because he was so strong and brave; but he had higher aims than these. We are told that when he was a boy he was greatly troubled because there was no one in his father's kingdom who could teach him Latin. Even in those early days he wanted to fill his mind with grand thoughts, and he carried about him constantly a little book in which he wrote sentences that seemed to him worth remembering, and these sentences he used to learn by heart, and think over them till they became a part of himself.

When he came to the throne Alfred made up his mind as to what things were worth having in life. The next requisite was to carry out his thought into deeds. It is easy to see why he longed for peace: there was not a peasant child in his kingdom who could read, and the young king knew what education might do for his people. Now, then, remember how he cast aside the chance which opened before him of winning back for himself the lands which had belonged to his grandfather, King Egbert; how he settled down contentedly in his own little kingdom, resolved to make it a centre of good influence to other lands in Europe. See how he invited clever craftsmen and husbandmen to establish themselves among the West Saxons that his rough fighting peasants might learn some better occupation than warfare. Because there was peace in the land he could send for teachers and learned men, and could call the children into schools and translate books for them and their parents. Thus he changed the face of his little kingdom and changed too the habits and character of the people. Because he was so good and wise he became an example to the nation, and every one looked to King Alfred as the pattern of what he himself ought to be.

There was a King with a grand character, and he lived a thousand years ago. And we in this month of September, 1901, are celebrating his memory. Does not this teach us something about the power of human influence and how it endures? It is like the writing upon the rock that lasts for ages. It has been truly said that when Alfred lived "the world was like a rough schoolboy fond of fighting, who had not learned to love law and order"; yet he set the example of one who *loved* law and order, and his people learned to copy his example. What good qualities he had! Courage and industry, perseverance, and love of knowledge, and beneath them all a deep religious spirit of prayer and trust, so that it was said of him by his friend Asser, the old chronicler, "On his doings shone the light of God."

"Govern thyself by law," said Alfred when he was dying, to his son who was to succeed him on the throne. And this is one of the wise sayings of Alfred the Great that we shall all do well to obey.

Frances E. Cooke.

LONDON SUNDAY SCHOOL SOCIETY COUNTRY HOLIDAY MOVEMENT.

Sir,—May I venture to make a further appeal for assistance for our children who have been enjoying their holidays in the country during this summer. A large number have been sent away and the expenses became heavier each year from the increasing difficulty of finding suitable homes near London. There is a distinct advantage in placing the children quite away in the country, and it is sincerely hoped that a slight addition in the cost of the railway fare will not make it impossible to arrange for them to be sent to these more desirable parts. For several years our subscriptions have not quite covered expenses, though the considerable balance in hand from previous years has met the deficit. This year, however, unless a few more kind friends will help us, I am afraid we shall more than exhaust this fund and have nothing to carry forward for next par.

I acknowledge with many thanks the following subscriptions sent during August:—Mrs. Buckton, £1 1s.; Mrs. Harrop White, £1 1s.; Mrs. Hunter, £1; Mr. Crompton, £1; Mrs. F. Nettlefold, £1 1s.; Mr. Colfox, £10; E.D.G., 5s.; Mrs. A. Lawrence, £1; A Friend, £10; Rev. H. Solly, 5s. And I earnestly trust a few more gifts may be sent to enable us to carry on the work without difficulty.

A. J. Lawrence.

23, Campden House Chambers,
Campden Hill, London, W.

UNITARIAN VISITORS TO GLASGOW EXHIBITION.

Sir,—Will you kindly allow me to again call the attention of those of your readers who mean to visit our International Exhibition here to the difficulty of getting lodgings at reasonable rates. Owing to September and October being the season of congresses and conferences this difficulty is increasing rather than diminishing; and our church committee has resolved to continue our offer of assistance for other two months. Mr. Collins and myself will retain our list of rooms, and visitors will favour us by giving as long notice of their coming as possible. It may be of interest to state that we have been the means of accommodating nearly 150 Unitarian visitors with rooms, and have given what other assistance has been in our power. We have heard of no disappointments, and have been amply rewarded by the appreciation of our efforts that has invariably been expressed. It has also been a pleasure to us to welcome to our services the large number of friends who have been with us, and we hope to have the presence of many more during this and next month.

James Forrest.

Janefield House,
Blythswood-square.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

The Inquirer.

ESTABLISHED 1842.

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LONDON, SEPTEMBER 7, 1901.

THE HUNGARIAN UNITARIAN CHURCH.

WE publish to-day some record of the first part of a visit which is being paid to the Unitarian Churches of Hungary by a company of our friends, under the leadership of Miss TAGART, who forty-three years ago accompanied her father, the Rev. EDWARD TAGART, on that first visit of sympathy made by a representative of the Unitarians of England to Transylvania. Mr. TAGART went as secretary of the British and Foreign Unitarian Association, on a journey immeasurably more arduous than it is now, and to that service he sacrificed his life. That his visit is not forgotten by the present generation of the Unitarians of Hungary, a touching incident at Budapest has shown.

The Hungarian Church looks back for its origin to the declaration of religious liberty by JOHN SIGISMUND, Prince of Transylvania, at the Diet of Torda in 1568, and to FRANCIS DAVID, the first Unitarian bishop, who in 1579 sealed his fearless testimony by a martyr death in prison. Since that day the Church has endured much persecution, but only for the proving of its faith and the awakening of fresh energies in devoted service. The violent persecutions of the eighteenth century were not repeated in the nineteenth; but in the middle of last century, in face of the fresh uprising of the Hungarian people, the Austrian Government made an insidious attempt to strike at the heart of the Unitarian community.

The order was issued that no school or college should be allowed to exist without a certain endowment for adequate maintenance, the standard being fixed at what was judged to be beyond the resources of the Unitarians. But through the interest of Mr. JOHN PAGET, an old York student of Manchester College, who was settled in Transylvania, the urgent need for help was made known to the Unitarians of England and America, and sufficient funds to save the colleges were quickly raised. It was in connection with this effort that Mr. TAGART made his journey, and from that time the bonds of brotherly union between our people and the Hungarian churches have been more and more closely drawn, and particularly through the presence of a succession of Hungarian students at Manchester College.

In the late summer of 1868 the Rev. JOHN JAMES TAYLER paid a visit to Transylvania, in order to be present at the celebration of the three-hundredth anniversary of the proclamation of religious liberty at Torda, and the account of his visit, which he contributed to the *Theological Review* of January, 1869, together with a report of a subsequent visit made in 1879 by the Rev. ALEXANDER GORDON in connection with the tercentenary of the death of FRANCIS DAVID, furnish a vivid picture of the condition of the Hungarian churches, and bring very close to our sympathies the religious life of that distant people. Towards a knowledge of their present problems and aspirations the most recent contribution we have received was in the welcome papers by Professor GEORGE BOROS and the Rev. N. JOZAN, read at the meeting of the International Council in Whitweek.

At the chief service at Torda, in the commemoration at which Mr. TAYLER was present, the preacher was the Rev. JOSEPH FERENCZ, at that time Professor of Theology at Kolozsvár, who eight years later was to succeed Bishop KRIZA as head of the church. Mr. TAYLER, having given an account of the sermon, tells of what followed in this passage, eloquent of profound feeling :—

> At the close of the sermon, there was a celebration of the Lord's Supper. I think nearly the whole of the congregation partook of it; the men first, and afterwards the women. It was a simultaneous expression of rejoicing, that they had survived with faith and hope unbroken centuries of suffering and persecution, and had come by God's good providence to the quiet safety and freedom of that hour. It was a touching scene. I never before felt, as I did then, the holy beauty and deep spiritual significance of the few simple symbols which universal Christendom has associated with this expressive rite. There I stood in the front row of the communicants by the side of my countryman, Mr. Paget, unable of course to understand the words that were so earnestly uttered by the officiating minister, but attuned to seriousness by the quaint old melody that pealed forth from the organ and was chanted by the choir—by the cup and the bread that were circulating around me, brought into silent sympathy with that faithful people of God who had clung to their honest convictions in defiance alike of the threats and the allurements of the world—and carried back by reminiscences irresistibly borne in upon me, into a communion of the inmost spirit with that innumerable company of saints and confessors who in divers ages and widely severed lands, had through these same symbols given up their souls to God and devoted themselves to works of self-sacrificing love. I could not suppress the hope that the time might come in our own country, when the members of different communions, in spite of their doctrinal differences, could meet occasionally to strengthen the bonds of Christian brotherhood, by celebrating in the presence of their common symbol, the Cross, a common feast of holiness and love.

The services which Mr. GORDON attended in 1879 were not less moving. From Kolozsvár to Keresztúr, where the FRANCIS DAVID celebration was to take place, he made a kind of triumphal progress, so picturesque were the observances and so warm the welcome everywhere accorded to the English visitor. Of what he experienced at Toroczkó, one of the places on the route, Mr. GORDON tells as follows :—

> Toroczkó was the one place in Transylvania of which I had a distinct impression. I knew it from the powerful romance of Maurice Jókai, "Egy az Isten" (God is One), the reading of which had beguiled the long hours of my railway and steamboat travel. The little mining town, which nestles beneath the awful shadow of the Székely-kö (Szekler Stone), is built around a large open square, in the centre of which rises the gilded spire of the Unitarian Church. This is the church whose bell, according to Jókai, has no Calvinism about it, but rings out ever, with brave single strokes, the Unitarian Creed, "One! One! One! One!" To this building, the only house of worship in Toroczkó, the Rural Dean conducted us, and it was speedily filled by the members of his flock. I was compelled to say a few words, but my emotions almost mastered me. Presently the organ pealed, and the whole body of people with one united voice broke out into the strain of Luther's mighty hymn, singing in resonant Magyar the version by Francis Dávid, which they love so well: *Erös várunk nékünk az Isten* ("Our fortress strong, for us 'tis God"). Then, indeed, I was fairly melted down with a new and indescribable sense of the power of our religion. That the faith of our fathers was here no bare speculation, but a living fire in the heart of a free people, was borne into my mind with a force and majesty of impression of which I could have had no previous idea.

During the present week our friends have been at Kolozsvár, and it is delightful to know with what open-hearted hospitality they are being entertained by our Hungarian brethren. They will see many things to interest and to stir their deepest sympathies, in contact with an heroic people, who have suffered much for liberty and for religion. At the conclusion of his report Mr. GORDON considers what reasons may be given for the remarkable continuance during more than three centuries of the heretical Church in Transylvania, and

having referred to the influence of race, and the presence from time to time of other monotheisms in the country, concludes as follows :—

The Hungarian Unitarian community has a powerfully compact and, at the same time, a highly elastic system of church order. It is an organisation which cannot help respecting itself and being respected. This is a body worth belonging to; free, autonomous, and yet a solid living reality, pervaded by great principles. Persecution has done much to keep aglow the fire of its zeal; but persecution might have been only too effective had not the community presented the resistance of a masculine organism in which all constituent souls were "members one of another."

In these considerations I say nothing of the possession of Truth, or the providential hand of God. These are causes which will necessarily be taken into account, and to which, of course, all other agencies are subsidiary. Nevertheless, such agencies are neither unimportant nor uninstructive. In the outset, the Unitarian movement was fostered by princes and utilised by statesmen, to be flung aside and hunted down so soon as its radically emancipating character became fully apparent. Yet the movement, rooted from the first in the conscience of a people, could not be killed, and did not die. Princes perish, and statesmen fail; the devotion of earnest and united men abides. After long and sore trials, valiantly borne, the Hungarian Unitarian Church rejoices at length in the assured victory of faith and freedom. Her spirit has triumphed, her cause is honoured, her witness is felt. "The hills stand about Jerusalem: even so standeth the Lord round about His people, from this time forth for evermore."

THE HUNGARIAN TOUR.

A FORTNIGHT ago we reported the setting out, on Friday, Aug. 23, of a party of about thirty travellers, under the leadership of Miss Tagart, President of the Central Postal Mission and Unitarian Workers' Union, on a visit to the Unitarian Churches of Hungary. The list of travellers we have since received comes to just thirty, among the ladies, in addition to Miss Tagart, being Miss E. M. Lawrence, Miss Lister, and Miss Teschemacher. The gentlemen number seventeen, with Mr. W. H. Shrubsole as leader, the ministers of the party being the Revs. E. S. Anthony, T. B. Broadrick, T. Dunkerley, W. J. Davies, W. Harrison, E. Ceredig Jones, S. Gardner Preston, and T. P. Spedding.

We have received from a friend, whom we asked to send us a chronicle of the journey, the following notes :—

HUNGARIAN TRAVEL NOTES.

Under the happiest auspices and with bright anticipations, our party of nearly 30 left Holborn Viaduct on Friday, Aug. 23, on their long journey to Transylvania. The sea passage to Flushing proved to be unusually calm, and was in consequence very enjoyable. After a night in the train we next morning reached Dresden, the delightful capital of Saxony. The place proved so attractive that an additional day was spent there, so that our friends were able to visit the world-famous Picture Gallery, the Museum, and many other places of interest in the neighbourhood. In continuing our journey on Monday the first two or three hours were passed very pleasantly as the train followed the course of the Elbe through the country generally known as Saxon Switzerland. The conspicuous, detached, generally wooded, hills and rock masses, many of which are weathered into most picturesque shapes, did not fail to impress the travellers with their beauty, and as the train followed the windings of the river, with its pleasure and mercantile life in full view, the weariness of the journey to Vienna was much relieved. On reaching the Austrian capital we found our friend, the Rev. N. Jozan, waiting for us, and he gave us a very hearty welcome. During our short stay in Vienna Mr. Jozan did everything that was possible to enable us to see what was worth seeing, and when we left on Thursday we had pleasant recollections of the National Gallery, with its splendid collection of pictures, the Natural History Museum, the public parks and other places of interest; whilst some will not forget the performance of Wagner's *Lohengrin* at the Grand Opera House. Mr. Jozan's attentions were without ceasing, and the visit to Vienna will always be associated in our minds with the services which he rendered to us.

On Thursday afternoon we left for Budapest, and in about an hour crossed the Hungarian frontier. Travelling east, the scenery became more interesting, and as we ran along the left bank of the Danube for many miles we very much enjoyed the comparatively short journey to Budapest. On our arrival at the railway-station we were very heartily welcomed to Hungary by Dr. Erödi, on behalf of the Carpathian Club, and by young Mr. Szekeley, on behalf of the Budapest Church. Mr. Shrubsole suitably acknowledged the kindly greetings with which we had been received. During these proceedings our friends and we were in such numbers that we created some sensation in the busy station.

Friday and Saturday were devoted to visiting the national collection of pictures, natural history and antiquities, and many other places of interest. On the Friday the Carpathian Club entertained us to a sumptuous lunch on the island of St. Margaret, and on Saturday we were entertained on Mount Széchenyi by the Budapest Unitarian Church. At these and other festive gatherings numerous toasts of welcome were proposed in eloquent terms by our Hungarian friends and were warmly responded to. Our visit to Budapest will be remembered not only for the hospitality and attention shown to us by our own brethren, but for the presence of members of other faiths who were also glad to be of service to us. As we had been met at Vienna by Mr. Jozan, so Professor Boros came from Kolozsvar to Budapest. On Sunday morning we visited the beautiful Houses of Parliament, which are still unfinished, and the Palace of Justice. Both of these buildings are worthy of the aspirations of the Hungarian people and of their charming capital. Subsequently we attended service at the Budapest Unitarian Church. After the service we had a hearty welcome from the church, in addresses from several of its leading members, to which Mr. Anthony replied in an address in excellent taste, and to which Miss Tagart also most feelingly responded. W.

Mr. W. H. Shrubsole, in addition to the cares of his leadership, in his devoted enthusiasm has been good enough to make time to send us also an account of the journey, and we regret that we can only find space for part of the record.

MR. SHRUBSOLE'S RECORD.

Having described the prosperous voyage and the journey as far as Dresden, Mr. Shrubsole tells of the delights of that city, and particularly of the Sunday spent there. In the great Lutheran Church the travellers witnessed a wedding, at which the clergyman delivered an eloquent half-hour's sermon to the bride and bridegroom kneeling before him. Thence our party proceeded to the Roman Catholic cathedral to be present at High Mass, of which Mr. Shrubsole writes as follows :—

Here, again, an eloquent sermon was poured forth in the hearing of a great multitude. This ended, there came a sudden burst of sound from a mighty organ, supplemented by a full band, while the officiating priest and his attendants took up their respective positions. The service proceeded, and by means of a full-voiced choir, which included the principals from the Opera House, accompanied by band and organ, our souls were stirred with deep emotion as the various parts of the Mass were rendered. The writer confesses that he was profoundly moved in an indescribable way by the glorious fugue which formed one of the numbers. It was truly a musical thunderstorm. There was bewildering motion and clashing of the parts, as they successively took up the theme, yet with undertones of ordered beauty suffusing the whole. The effect still lingers in our minds.

As a minor incident, it may be mentioned that one of our ladies was ordered by an official to refrain from using her fan.

Having then recorded the arrival at Vienna on Monday, Aug. 26, and Mr. Jozan's warm welcome of his English friends, Mr. Shrubsole tells of days crowded with interest, of the Art Gallery, of the popular enjoyment of the Prater, and of *Lohengrin* at the Grand Opera House. Then the story continues :—

Early on Wednesday we were conducted to the outskirts of the city, and ascended by cogwheel railway through vineyards and woods to the top of the Kahlenberg, from whence we obtained a marvellous panoramic view of Vienna and the country around, with the Danube intersecting the natural picture in a graceful double curve. Passing along a ridge we reached the adjacent Leopoldsberg, whose precipitous crags seem to rise up out of the Danube down below. We were much interested in the fortified church on the summit.

Next day, Thursday (Aug. 29), we left Vienna in a hail storm, and a railway carriage, and began our journey across the Lesser Hungarian Plain. (By the way, this has an area of 6,000 square miles.) About half-way to Budapest, we crossed the frontier, and at the first stopping station, a gipsy band on the platform played one of the national marches by way of welcome to Hungary.

By 7 P.M. we steamed into the station at Budapest, and then surprises began. On the platform we were received by a large gathering of people, and ceremonially yet heartily addressed in terms of

warmest welcome by Dr. Béla Erödi, President of the Hungarian Geographical Society, and Mr. Szekeley as representatives, respectively, of the Carpathian Society and the local Unitarian congregation. To these addresses I had the pleasure of replying.

From this moment all our previous happy experiences were altogether eclipsed by the surprising kindnesses heaped upon us. Many carriages were in waiting, and without the slightest delay, or thought of luggage, we were swiftly driven to the Hôtel Erzherzog Stephan, which is one of the finest on the Danube front. Directly after breakfast on Friday, our most attentive hosts and guides conducted us to the Akademia and another art collection. On leaving the latter, two new electric cars, selected for our use, appeared almost as if by magic, and we were conveyed through streets of great width, with plenty of trees shading the four footwalks, to the centre of a new bridge from which a broad and easy slope led down to the beautiful wooded island in the Danube, known as St. Margaret's. This lovely place has been greatly favoured by Nature and vastly improved by the Archduke Stephan, to whom it belongs. Trees and plants grow here in sub-tropical luxuriance. There is also a very fine bathing establishment, supplied with water from the hot sulphur spring.

Here we lunched in grand style to the music of a gipsy band, and with the exchange of international courtesies of the most hearty character.

From this fairyland we crossed the Danube by steamer, and climbed the heights of Buda, where we visited a very old church, a High school, and the Royal palace, before descending by means of the funicular railway to the Suspension Bridge, at the other end of which is our hotel, where our extraordinarily genial hosts entertained us for the remainder of the day.

The programme for Saturday was a full one. The ladies and gentlemen who are devoting day after day entirely to us were here by nine, and we went by steamer to the Central Market, a vast magazine of all sorts of edibles. Melons and other choice fruits were here in even greater abundance and variety than at Vienna.

From the Market we went to the Museum, and saw some wonderful pictures, including Munkácsy's celebrated "Incoming of the Magyars."

The details of this and other pictures were eloquently explained in correct English by Miss Jöury, a talented Hungarian lady journalist who has charmed us all by her vivacious and untiring attentions and by her encyclopædic knowledge.

Then we went by the Underground Railway to a restaurant in the City Park, where lunch was served, and a photographic record of the party secured. After a pleasant lounge beneath umbrageous catalpas and other trees of almost tropical character, we were transported across the city and the river to the foot of the Buda Mountains.

By means of a cogwheel railway, we ascended through wooded slopes of great beauty, to an eminence, from whence a panoramic view of the city and its suburbs was obtained.

Tea, *à la hongroise*, was served in a pavilion, to the strains of a gipsy band, and after tea some of our friends kindly gave us a graceful exposition of the national dances.

Delighted beyond measure, or power of fitting expression, we returned to our temporary home, and closed another day in happy social intercourse with our Hungarian brothers and sisters.

Sunday, Sept. 1, 10 P.M.

After an early breakfast this morning we were taken to the magnificent Houses of Parliament and to the Palace of Justice nearly opposite. The whole of the materials used in these imposing buildings and in their brilliant decorations are entirely of Hungarian origin, with the exception of the figure of Justice which is of pure Carrara marble.

Just before eleven we went to the Unitarian Church, and found the congregation assembled. As soon as we were seated the organ sounded forth the British National Anthem, and every one rose to do it honour.

At the close of the service the Chief President of the congregation uttered words of warm welcome, which were translated by Mr. Jozan. A number of farmers from near Lake Balaton, who represented a congregation lately formed by secession from an orthodox body, joined in the proceedings and came back to lunch with us. It was a great pleasure to associate with these worthy people, who had never seen an English man or woman before. In the afternoon the church was filled with the members of the Francis David Club. Two papers were read, and all the English visitors were elected honorary members. From the church we adjourned to the elegant chambers of the manse, and found great piles of fruit and flowers with other good things on the tea tables. The pleasures of the repast were greatly enhanced by the fact that we were waited upon by a bevy of graceful Hungarian ladies. After tea, back to hotel. Here still another surprise was in store. At our evening meal a silver wreath, bearing a suitable inscription, was presented to Miss Tagart in recognition of the great services rendered to Hungarian Unitarians by that lady and her father. Although reluctant to part, about ten we sang the two National Anthems and a verse or two of a hymn. Then the happy band of pilgrims dispersed to their rooms to pack up in preparation for starting for Transylvania under the care of the Rev. G. Boros at 6 A.M.; and this gave me the opportunity of finishing this epistle, which is simply a brief statement of facts without attempt at embellishment.

W. H. Shrubsole.

THE WELCOME AT BUDAPEST.

The Rev. T. P. Spedding is good enough to send us also the following report of the welcome at Budapest Station:—

Not less than 100 persons had assembled on the platform at Budapest, and as the train steamed into the station a great shout of "éljen" was raised. Its significance increased upon us as the days passed, but that first "long live" sounded strangely unfamiliar. In a moment, as it seemed, the English party was encircled. Bouquets were presented to Miss Tagart by Mrs. Korchmaros and her sister Miss Buzogany. Then Dr. Erödi, a cavalier of the Iron Crown, President of the Hungarian Geographical Society, and a Roman Catholic, spoke as follows:—

In the name of the Transylvanian Society I have the pleasure to express our joy upon your coming into Hungary, to visit, and to make the acquaintance of a land whose people had always a great sympathy for England and the English people. We are sure you will find during your travels the same feelings of sympathy everywhere. We wish you to be happy in our country, and to return satisfied, with favourable impressions, and with large experience of the country. I bid you a hearty welcome.

Mr. Szekeley, son of the Attorney-General, who is one of the presidents of the Budapest congregation, followed. He said:—

Miss Tagart and friends,—I am happy to welcome you here on behalf of the Budapest Unitarian congregation. You are not likely to be taken for strangers in our country, not even those of you who pay their first visit to our country. Hungary may be a long way off from old England, but there are many ties that bind the two nations together—political sympathies, the same struggle for constitutional liberty, and freedom of thought and conscience, and the same conception of brotherhood. You desire to keep in touch with our schools and with our churches, and you assure us of the sympathy with which you regard our movements. I hope it will add to the grace of our sympathies if you come into contact with our people and if you will see as much as you can of our country, and chiefly of our young and beautiful capital. You are welcome, you are welcome to the Hungarian congregation.

Cheers were raised on both sides as Mr. Szekeley concluded; general attention was attracted, and it was to a large crowd that Mr. Shrubsole, as leader, replied:—

Permit me to say that the words of welcome which you have so kindly addressed to us have indeed touched our hearts. They carry with them the conviction of perfect sincerity, and we accept them with much gratitude. We have come here partly that we may visit places of deep interest to us because of religious associations, and also because we greatly desire to know more of a people whom we so much respect in consequence of what we have heard of them. We come here that we may see them ourselves, and hold intercourse with them. We have had a somewhat long journey, and you will probably excuse me from saying more at this moment. But we are greatly pleased with the kind reception that you have been good enough to give to us.

Every man takes care that his neighbour shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbour. Then all goes well. He has changed his market cart into a chariot of the sun.—*Emerson.*

We are here and now in a spiritual world, ruled by spiritual forces; and just in proportion as one lives in the spirit—lives unselfishly, with ardour and purpose, and enthusiasm—does he live in the invisible world and find his daily consciousness of heaven.—*Lilian Whiting.*

THE MEDIÆVAL CHRONICLER IN ENGLAND.

BY THE REV. EDGAR I. FRIPP, B.A.*

THE study of mediævalism is of recent origin. Two centuries ago "Augustan" writers, who spoke of the Elizabethan era as "barbarous," dismissed the "unpolished strain" of Chaucer to the Dark Ages. To wigged and powdered Society "Gothic" was never quite distinguishable from "Savage." Even Gibbon, whose "Decline and Fall of the Roman Empire" brought him into contact with mediæval chivalry and piety, expressed but a grudging admiration of the one and contempt for the other. Not only were the schools of Oxford and Cambridge "founded," he said, "in a dark age of false and barbarous Science," but the home of Dante, Giotto, and Fra Angelico seems to have interested him chiefly for its Venus de Medici. In a contemplated work on the "Lives" of eminent Englishmen, his survey only went back to the reign of Henry VIII. Of the monastic life he concluded that its "voluntary martyrdom *must* have gradually destroyed the sensibility both of body and mind," and declared that a "cruel, unfeeling temper has characterised the monks of every age and country."

Revived interest in the Middle Ages.

The discovery of the greatness of the Middle Ages, and the change of feeling with regard to them, may be said to have begun in this country with Sir Walter Scott. In the dull days before and after the Battle of Waterloo he fed the exhausted imagination of the English public with his "Waverley Novels," with stories of Robin Hood and Cœur de Lion, crusades and tournaments, Highland chieftains, castles, abbots, and monasteries—and, in the words of Newman, "stimulated the mental thirst and fed the hopes of the people, setting before them visions which when once seen are not easily forgotten, and silently indoctrinating them with noble ideas which might afterwards be appealed to as first principles"; thus, as he saw, preparing the way for the Tractarian movement. Newman's position in religion and politics was that of a neo-mediævalist. He hated both Evangelical Protestantism and German Liberalism as forms of modern "Philistinism," alike hostile through ignorance and prejudice to the faith of the Middle Ages. He welcomed Keble's *Christian Year*, and planned a series of the "Lives of English Saints," which he hoped would "make Englishmen love their country better, and on truer grounds . . . teach them to invest her cities and villages, her hills and springs, with sacred associations, give them insight into her present historical position, instruct them in the capabilities of the English character, and open upon them new hopes and duties."

Ruskin's Championship.

In the year in which Newman wrote thus, 1843, appeared Carlyle's "Past and Present" and the first volume of Ruskin's "Modern Painters." Carlyle contrasts the well-disciplined and God-fearing *régime* of Abbot Samson at St. Edmundsbury, as found by him in Jocelin of Brakelond's "Chronicle," with the disorganised selfishness of our industrial individualism in the time of the Chartist riots, and emphasises, as the essential distinction, that in the twelfth century religion was not, as in the nineteenth, "a horrible, restless doubt, still less a far horribler composed cant, but a great heaven-high Unquestionability, encompassing, interpenetrating the whole of life." But Ruskin first, and alone, has realised the genius of mediævalism. He first struck at the Renaissance as a *Reminiscence*. He denounced it as "a return to Pagan systems, not to adopt them and hallow them for Christianity, but to rank it under them as an imitator and pupil," and sought to prove that its great masters, Raphael and Michel-Angelo, instead of initiating a new era, were survivors of a noble religious past, their greatness consisting in their connection with the Gothic age, their weakness partly in approximation to ancient heathen ideals, partly in their surrender to modern pride of knowledge. Much of his work has been devoted to the brilliant, and I think it will be acknowledged, convincing demonstration that Florence and Venice, as supreme examples of European citizenship, rose and fell with the faith of St. Francis.

I might say very much more, but must be content to remind you that in the poetry of Browning and Tennyson, the painting of the "Pre-Raphaelites" and Burne-Jones, the arts and crafts of William Morris, the revival of the study of Dante, of mediæval poetry and Gothic architecture, and the printing and translation of large portions of our valuable store of mediæval chronicle-writing, we may trace the same enthusiasm for the Old Catholic culture, and its attraction for all sections of the community.

Study of the Mediæval Chronicles.

Interest in the early history of England in the sixteenth and seventeenth centuries brought the chronicles into notice earlier than other forms of mediæval literature. They were searched, for instance, by Leland and Bale for evidence of the corruption of the monasteries, by Parker in defence of the Anglican position, by Milton in his attacks on episcopacy, by Selden for the Parliament, and by Twysden for the Crown. Scholars abounded during the ecclesiastical and constitutional struggles. But in the eighteenth century they were less numerous. The subject languished as it became more purely academic. In the last century, however, it revived again, and English history has been re-written as the mediæval chronicles have been made to yield up their treasures to private and Government explorers. In 1822 the House of Commons petitioned for "a complete edition of the ancient historians of this realm, and assured His Majesty that whatever expense might be necessary for this purpose would be made good." In 1857 began the series of invaluable publications by the Master of the Rolls, which has been carried on by a body of men too numerous to mention; though I must refer in this place, and at this time, to the magnificent services rendered by the late Bishop of Oxford. The volumes edited by Dr. Stubbs, with masterly prefaces from his hand, are, I need hardly say, a permanent contribution to our historical literature and a luminous exposition of the political life of England during the century and a-half following the Norman Conquest.

To be given to the People.

It is not enough, however, that these ancient records should be edited and summarised for the use of scholars. We want them translated into English for the people. They must be delivered from their monkish Latin, and made accessible, in the speech, say of Wiclif or Malory, with something, that is, of their mediæval flavour about them, to all who will take a little pains to read. Bohn's excellent series needs to be extended, only in an English that is both simple and genuinely antique. The spirit of an old chronicle cannot be conveyed in the language of an article in the *Times* or *Fortnightly Review*.

Annals, Chronicle and History.

Now, the term "chronicle," as I will use it, is a loose and comprehensive one. I will not attempt to draw a clear distinction between annals, a chronicle, and a history. Annals may be defined as mere jottings down of unconnected events, a chronicle as a record of events in order of time, and a history as an arrangement of events in their relations of cause and effect; but it is often extremely difficult, if not impossible, to say where one begins and another ends. Mediæval records, I may perhaps venture to remark, are rarely mere annals and never pure histories, and sometimes are almost pure fictions. The middle word, therefore, may conveniently include all prose narratives of events, actual or imaginary, whether connected or not in logical sequence; and I will speak under this head of such different writings as the meagre *Gesta Veterum Northanhymbrorum*, the copious *Chronica Majora* of Matthew Paris, the mythical *Historia Britonum* of Geoffrey of Monmouth, the semi-ironical *De Rebus Gestis Ricardi* of Richard of Devizes, and the amusing gossipy *De Nugis Curialium* of Walter Map.

Our Wealth of Chronicles.

We are rich in this class of literature, probably richer than any country in Europe. We have nothing, indeed, so vivacious, so entertaining as Froissart's *Chronique*, nothing so perfect in their way as Brother Leo's *Speculum Perfectionis* and Joinville's *Vie de Saint Louis;* but our chroniclers are serious and truthful. We possess Asser's *Vita Aelfredi*, the *Itinerarium* of Cœur de Lion ascribed to Richard the Canon, and the *Magna Vita* of St. Hugh of Lincoln by Adam of Eynsham; and, above all, among Germanic peoples we alone have such early and valuable writings as Baeda's *Historia Ecclesiastica* and the old English *Chronicles*. From the beginning, monastic life in England was evangelistic and educational, and not reclusive as generally on the Continent. In this country, the church, literature, music, law, medicine, and, to a considerable extent, statesmanship, grew out of the monastery. Each religious house of any importance had its school, library, scriptorium, and sanatorium. The monks and nuns were readers, writers, and physicians, principally for the sake of their work among the heathen.

Character of the Chronicler.

The annalist, when he appeared, was no ascetic. He was in touch with

* The first of two lectures delivered in Manchester College, Oxford, Aug. 5 and 6, in connection with the Summer Meeting of University Extension Students.

human life, and recorded what he thought was of moment in the history of the church and the nation. And he was impersonal, one of a succession of recorders, and anonymous; whence so many of our chronicles bear the name of the monastery, not of any particular author. Some of them which have a writer's name are portions of a larger work. He also borrowed from his neighbours. Copies of the chronicle were made in the scriptorium and sent in exchange to other monasteries: which explains why our historical material has suffered so much less from the ravages of war and fire than our poetic, and while only a fragment of our mediæval verse remains, it is questionable whether we have lost any work of primary historical value. Later the chronicler was a cleric, and a man of the world. He might be a chaplain to a bishop or a baron or to the King, a justice or an ambassador. He came thus into touch with the Court, with official records, with foreigners, with Continental politics and fashions. But the traditional conscientiousness of his calling, as a chronicler, remaining with him, he was usually a much more reliable authority than the Frenchman. At any rate, the *Englishman* was—if not the Welshman, whose contributions to our chronicle-writing, as to our poetry, have had other qualities than veracity.

Gildas and Baeda.

A Welshman and an Englishman stand at the head of our monastic literature and make an instructive contrast. Gildas and Baeda represent, almost pure, the Celtic and Teutonic elements which have blended, and still blend, in the formation of our national character. In himself, of course, Gildas is not worthy of being named with Baeda; but as an early type of the cultivated Briton, of the conquered race which has so signally influenced and in certain ways subdued the conquerors, he is of very great interest indeed. His *De Calamitate, Excidio et Conquestu Britanniae*, consisting of a brief sketch of the history of Britain from the arrival of the Romans, with a preface and an epistle of warning to British princes, is a querulous lamentation over the disasters which have befallen his people by the invasion of the English. About one-third of the book has value for the historian, as the record, by an eye-witness, who was a Christian and a scholar, of events, in or near the year 565 A.D., which the English were too barbarous to relate. Gildas was a Romanised Briton who stood by his country when most of his class fled to Brittany. He writes with Celtic fervour and floweriness. Here is his description, loaded with similes, of the onslaught of the Roman legions on the Picts and Scots:—

After these things, when it was said unto them what cruel deeds were wrought upon the Britons, then had the Romans pity on them, as deep as may be in the heart of a man, and straightway, like eagles in their flight, they made haste with unlooked-for hosts of men by land and sea; and smiting the necks of their foes with the edge of the sword, they mowed them down, like leaves when they fall to the earth; and as when a mountain-torrent, swollen with a flood of waters, and bursting its banks with a roaring tumult, its waves rising with yeasty foam even to the stars, and blinding the eyes with its swift eddies, hurls before it, with one rolling billow, every hindrance in its path, so our brave champions cast away the enemy beyond the sea.

In all Baeda's writings you will find no passage like this. He does not indulge in this sort of rhetoric. For one thing, he is never sufficiently excited; and if he were, he would not have sufficient fancy. He is too matter-of-fact, too phlegmatic. Once he is stirred to speak of "the rivers of knowledge" which flowed from Theodore and Hadrian at Canterbury, and "watered the hearts of their hearers," but this is his highest flight. More characteristic is his homely comparison of Caedmon's poetical ruminations to an ox chewing the cud. His style is tame compared with that of Gildas. He is incapable of anything so fierce and vivid as the account by the latter of the westward advance of the English and the sack of a British town—an account which is the best possible commentary on the desolate and charred remains of villas, walls, and temples unearthed by our antiquarians from time to time on the old Roman roads:—

The fire of wrath, kindled righteously by the sins of former time, spread abroad, even from sea to sea, fed by our foemen in the east; nor was it quenched until, devouring cities and fields round about, it came to the other side of the island, and dipped its red and savage tongue in the western main. . . . Then were pillars thrown down by the blows of the ram, and the land-folk turned to flight, with bishops, priests, and men of the city in a heap, while swords gleamed and flames crackled on every hand. Sorrowful to behold, in the midst of the streets lay the tops of lofty towers, fallen to the ground, stones of high walls, holy altars, and fragments of human flesh, clotted with gore, as if they had been crushed in a mill, without hope of burial, save among the ruins of dwellings, or in the ravenous maws of wild birds and beasts.

In the same way the Englishman is chary, not to say timid, of generalisations. While Gildas flings right and left his strong adjectives and sweeping statements, Baeda is cautious to a degree. He confines himself almost absolutely to particulars. A general proposition is even rarer with him than a figure of speech. I have only noticed three, and they are significant. One is the truly English declaration that "Discretion is the mother of the virtues." The second, which unhappily is not so English as it used to be, is the claim for music that it is "of all accomplishments the most commendable, courtly, pleasing, glad and beautiful—encouraging a man to bear fatigue, strengthening him in labour, refreshing his troubled mind, driving away his headaches, and dispelling depraved humours and gloomy spirits." The third is the remark, in his quiet nook of earth, that it is "customary for tired cattle to turn gently from side to side."

Baeda's Homeliness and the Charm of his Story.

Baeda, who was born in the year 673—more than a hundred years after Gildas wrote his *De Calamitate Britanniae*—and died in 735, was one of those peaceable, stay-at-home people who get to know and love every inch of their own hillside, and are content to believe that there is no place like it in the world. Except for a visit or two to York and Canterbury, he seems to have spent his whole life in the neighbourhood of Jarrow. The information for his *Historia Ecclesiastica* was obtained from books, from travellers (the monasteries, let us remember, were the mediæval inns), and from correspondents in all parts of England. Nearly one half of this fine work deals with Northumbrian affairs. It is, as all his writings are, a compilation, a text-book for monastic students, the result of plodding industry and practical purpose rather than literary art, crowded with good facts and not a little superstition, but rather shapeless in its putting-together; and once or twice a trifle wearisome, as when the Easter controversy, then a burning subject, crops up. Throughout, in every chapter, we feel Baeda's gentle charity. What he saw within his limited horizon he saw clearly and kindly. His biographical sketches, slight as they are, make us proud of our old English ancestry. Even the old heathen King of Mercia, the terrible Penda, is drawn in a way that makes us sorry not to see more of him. Who can forget Gregory and the English boys in the Roman market-place; Augustine and the British monks, who judged him no true missionary of Christ because he kept his seat; the good bishop Laurentius, who won again King Eadbald by his bleeding back; the dying child at Barking calling for the nun Edith; the youth, Imma, who, left as dead on the battle-field, recovered, and, wandering in the disguise of a peasant, found his way home; the heathen thane of King Eadwine, who tells the parable of the sparrow darting through the mead-hall; Aidan and his "twelve boys"; Cuthbert; John of Beverley; and, above all, the abbess, Hild, and her poet-scholar, Caedmon? No one who cares for English history, or the English nation, should fail to read, and read again, Baeda's *Historia Ecclesiastica*, if only in a translation.

(To be Continued.)

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

FREE-WILL AND MORAL RESPONSIBILITY.

Sir,—On reading the two letters on this subject in your last issue, I asked myself whether there are not indications at present that, while in the other branches of the Christian Church the doctrine of Free-will is more widely nnd deeply believed in than ever before, Unitarianism, now that its great Libertarian philosopher and prophet has passed into the higher life, is about to return once more to its earliest love, and to embrace again that determinist view of human nature from which the genius of Price, of Martineau, and of Channing has now for three-quarters of a century succeeded in snatching it away. I am not seriously apprehensive of this result; but, nevertheless, I do believe that the time has come when we should take earnest counsel with each other on this question; and it is because I so think that I venture to tax your patience and that of your readers by another long communication.

I am glad that my criticism of Dr. Mellone's paper in *Mind* has elicited from my gifted friend a fuller utterance; but I must confess that even now, after reading Dr. Mellone's last letter above a dozen times, I still find myself as little able to clearly understand what is his

real position in regard to the Free-will question, as I am to understand why he spoke of the Libertarians as "the elect." What is particularly perplexing to me is that while in the first three of the four sections into which he divides his letter he appears to be vigorously assailing the Libertarian view of the Will and its functions, in the fourth section he makes a reference to Kant which, if it has any intelligible meaning at all, can only mean that Dr. Mellone is as thorough-going a Libertarian as are Lotze, Dr. Martineau, and Professor William James. This inconsistency will, I think, be evident, if I discuss the sections of his letter *seriatim*.

In the first section he repeats his assertion that "the Absolute Idealist means by Moral Responsibility just what Common Sense means"; and he endeavours to justify this statement by saying that "the mass of mankind, while believing most firmly in Moral Responsibility, have no theory of volition whatever." Now, whether the great mass of mankind have any "theory" about volition or not, they certainly have what is infinitely more real and influential than any theory—namely, a firm *belief* (which the Absolute Idealists profess not to have) that the wrong-doer whom they blame and hold morally responsible possessed at some time or times the power of forming moral decisions different from those which he actually did form. And not only have the great mass of mankind this belief, but what is more, *this belief forms a vital and essential element in their very conception of moral responsibility*; and if they lost this underlying conviction of the Self's power to choose between alternative possibilities, they would tell Dr. Mellone that a man cannot reasonably be blamed for that which it was not in his power to leave undone, and they would cease to feel Moral Responsibility in the ordinary and proper meaning of those words. The man who holds that our so-called sins need not have been committed, and the man who holds that their commission was inevitable, cannot have the same sentiment of Moral Responsibility. When, then, Dr. Mellone draws a distinction between the fact of Moral Responsibility and the theory or belief about human volition, and speaks of them as independent and apart from one another, he is really dealing with fictitious abstractions which neither have, nor can have, any separate existence, and which owe their assumed independence of each other simply to the exigencies of that school of Absolute Idealists (or "soft determinists," as Professor James most happily and appropriately terms them) who are naturally anxious to retain all the words most descriptive of man's moral and religious life, and are yet unwilling to allow the reality of man's possession of that power of free preferential choice between competing motives out of which power alone these words take their origin, and in which alone they find their true meaning and justification. I repeat, therefore, with confidence the statement I made in my last letter, that those writers who say that Absolute Idealists on the one hand, and Libertarians and common-sense people on the other, have just the same sense of Moral Responsibility, are, in so saying, making an equivocal and misleading use of the words "Moral Responsibility."

The second section of Dr. Mellone's letter is intended, apparently, as a refutation of the Libertarian theory of volition; but in what way it refutes this theory I am wholly unable to see. The Libertarian says that when in seasons of temptation there arise out of a man's character two conflicting promptings to action, one of which is felt to be divine and ideal while the other is felt to be comparatively selfish and sensual, the man's self can determine itself in favour of one or the other of these competing influences, and is conscious in so doing that it was equally possible for it to have taken the other side. Now what has Dr. Mellone to say against this?

Simply this, that the Libertarian has really no right to say it was "possible." And why has he no right? Why, because Dr. Mellone and his co-thinkers have decided that the word "possible" can only be used to denote "the absence of *external* necessity or constraint." The Libertarians naturally object to this arbitrary limitation of the meaning of the words "possible" and "impossible," and would like to know why the word "possible" may not be used to indicate "the absence of *internal* necessity." The question is, Has the Eternal so constituted the human self and its character that in the moral crises of that self's life it is open to it to determine itself in either of two equally possible ways? If it is not so constituted, it follows by *internal* necessity that our characters could never have developed in any other way than that in which they have developed. Dr. Mellone apparently agrees with the Absolute Idealists that we are so constituted that it is never open to the self to determine itself in any other way than that in which it actually does determine itself. Why, then, does he not plainly say so, as my other critic, Mr. Mott, has no hesitation in doing? I can only conjecture that Dr. Mellone plainly sees what, it seems, Mr. Mott does not plainly see, that if you once distinctly admit that no real option is allowed to man, you as good as say that Repentance and Remorse are wholly irrational and unjustifiable emotions; and that is an admission from which Dr. Mellone's moral and religious nature instinctively recoils.

I may skip Dr. Mellone's third section, for the pith of it is implied in his fourth and last section; though I may, in passing, say that my own experience supports the doctrine that in determining ourselves on either the right or the wrong side in any moral crisis we are *immediately conscious* that it is in our power to decide otherwise.

In his last section it appears clear to me Dr. Mellone either displays less than his usual philosophical acuteness, or else, what is very unlikely, is willing, after all, to cast in his lot with the Libertarians, whose theory he, in his second section, has endeavoured to overthrow. Kant, like most of our greatest thinkers, is, I believe, not wholly consistent in his psychological and ethical writings, but there can be no doubt that he was at heart nearly as thorough a Libertarian as Dr. Martineau was. He distinctly says that man is morally responsible because, and only because, he could have chosen for himself a different character than that which he actually has. And the particular passage which Dr. Mellone quotes is only intelligible on the hypothesis that the human Self in its moral history could have taken a course quite other than that which it actually took. For, as Dr. Mellone tells us, the "ought" implies the "can." In a moral crisis, then, it is, according to Kant, always possible for a man to do what he is conscious he ought to do. But, as a matter of fact, we are all aware that at times we have not done our duty, have not done what we felt we ought to have done. As at such time we have actually taken the wrong side, it is obvious we were able to take it; but Kant tells us that we were at the same time able to take the right side; and this power of free choice between equally possible alternatives is just what the Libertarian claims for man, and it is also just what the Absolute Idealist declares to have no real existence. I remember that I once had the privilege of a talk with Professor Otto Pfleiderer on this subject, in which I defended the Libertarian and he the Absolute Idealist position.

It occurred to me that I might refute the Professor by appealing to Kant. So I said to him, "Was Kant right when he said that the *sollen* implies the *können*?" thinking that he, like Dr. Mellone, would express his agreement with Kant, in which case I should have convicted him of inconsistency. But I wholly miscalculated, for he instantly replied: "Kant was certainly wrong; he should not have said that the 'ought' implies that the individual man who feels it can do it, but only that it implies that the human race in the long run will be able to do it." If, then, Dr. Mellone really accepts Kant's saying as true, the Libertarians may have the pleasure of claiming him as a valuable ally. And in like manner with regard to the beautiful and true quotation with which he closes his letter, the writer of it evidently means the soul to say that she is able to meet the claims of Duty, and that she is also able, if she should so choose, to neglect them. Does Dr. Mellone also mean this? If so, he is a Libertarian, and then why he has written sections one and two becomes a mystery.

I am sorry that my letter has run to such an unconscionable length that I cannot reply in full to Mr. Mott's letter. I should like, however, to ask him to consider whether Coleridge is not right when he declares in his "Aids to Reflection" that there is an impassable gulf between the sentiment of Regret and that of Remorse, that while both Determinists and Libertarians may rationally feel the former, it is only Libertarians who can consistently cherish the latter. I would also ask him whether he is prepared to admit that moral indignation directed against a mean person or a hypocrite is, from the Determinist's point of view, a wholly unjustifiable emotion, and whether he holds, as a consistent Determinist must, that the greatest sinners and criminals should awaken simply sentiments of pity and compassion, and that the greater the sin and the greater the criminality the greater should be the pity, seeing that these unfortunate persons have, through influences over which they have no control, been brought into this wretched condition. Does Mr. Mott think that this transformation of our moral sentiments, even when aided by Regret, would most effectually conduce either to individual reformation or to social progress?

CHARLES B. UPTON.

Inverness, Sept. 2.

PEACE MANIFESTOES.

Sir,—It seems to me a pity that any one should formulate and sign manifestoes like "the short and simple" one you publish in The Inquirer of Aug. 31, for these manifestations cannot do the least atom of good, such as intended by their adherents, while they may do harm and cannot but weaken the influence of the ministers who ask that terms of peace be offered to the Boers "which they may accept without loss of self-respect!" at a moment when every newspaper reader knows that they will not accept anything short of "full independence." The juxtaposition of one Roman Catholic and twenty-four Church clergymen makes one wonder what these twenty-five think of the joint claim of the eight Unitarians to also "interpret the Christian Faith."

It seems to me, also, that it is a perversion of facts to imply (1) that British desire for territory, or (3) conquest, are the cause of the war. The reproach might more justly be directed against the Boers who unnecessarily commenced the war, and who might well have cherished dreams of conquest, seeing that two years ago no one would have believed that England could place 250,000 men in South Africa, which number events have shown to be barely sufficient. Two years ago also, not one man in a hundred in this country desired war or lusted after the Transvaal territory; while now, not one in a hundred would approve the manifesto. Surely any impartial observer, who can disentangle facts from phrases, should hesitate to condemn or belittle his own countrymen, while these, doing their duty, give their life's blood, as so many of all classes have done and are doing, in combat against a not always estimable enemy, who wantonly invaded, annexed and for four months held, portions of British territory.

Richard Simon.

Nottingham, Sept. 2.

WISBORO' MISSION CHURCH.

Sir,—Would you allow me to appeal to your readers on behalf of this off-spring of Billingshurst. Through the thoughtful kindness of the Provincial Assembly in providing me with a bicycle, I have been enabled for a year past to conduct Sunday afternoon services at Wisboro', and through the winter a Thursday evening service also.

There is a general desire among the people of the district for a reading and recreation room, to be opened four nights a week during the coming winter. A strong local committee has been appointed to carry out the necessary arrangements. The people themselves are providing a small slow-combustion stove, and by means of subscriptions they hope to pay for heating and lighting and working expenses.

Mr. William Carter, of the Billingshurst congregation, has kindly offered us the use of his powerful lantern, and when we can afford it we shall hire sets of slides from London.

Might I ask your readers to provide us with draughts and chess and kindred winter games. A bagatelle board would be especially welcome. We would feel grateful if your readers would send us their periodicals and magazines when they have done with them.

In a remote district like Wisboro', where nothing is stirring, it would be a real kindness to brighten the lives and give tone to the intellect of the people of the district.

Papers and magazines for this purpose would be thankfully received by the Rev. Geo. Lansdown, Billingshurst, Sussex.

Geo. Lansdown.

The twenty-third annual report of the Social and Political Education League, which has just been issued, states that the unprecedented series of London elections, extending over the entire lecture season, together with the death of H.M. Queen Victoria, led to a reduction in the number of lectures delivered during the winter of 1900-1901 as compared with the previous year, the numbers being 163 and 210 respectively; but audiences were larger and the reports very gratifying. Reference is made to the death of the late Bishop of London, an ex-President and Vice-President of the League, and of two distinguished members of the lecturing staff, Mr. Douglas Marriott (who died in South Africa), and Mr. Walter Slater. The new President is Sir Alfred Lyall, K.C.B., D.C.L., LL.D. The past Presidents include Sir J. R. Seeley, Mr. J. A. Froude, Professor Huxley, Mr. Frederic Harrison, Mr. Bryce, M.P., Professor Dicey, Mr. Leslie Stephen, Sir Edward Fry, Dr. Gardiner, Mr. Lecky, M.P., Dr. Hodgkin, Sir E. M. Grant Duff, and Mr. Leonard Courtney. All the lectures are given gratuitously. Copies of the lecture list may be obtained from the organising secretary, Mr. A. H. Reed, 23, Old-square, Lincoln's Inn, London, W.C.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—The church at Highland-place still depends on supplies. Mr. J. P. Kane, late of Carmarthen College, did duty on Sunday last.

Cardigan (Pulpit Exchanges).—We note in *Yr Ymofynydd* that our Cardiganshire ministers have just completed their round of annual exchanges. These exchanges are very popular with the congregations, and bring together large attendances. The ministers engaged were the Revs. John Davies, R. C. Jones, D. Evans, T. Arthur Thomas, Lewis Williams, and Evan O. Jenkins.

Devonport.—Mr. Robinson Hughes having terminated his relations with the Christ Church congregation, the services for the present are in charge of the Rev. E. B. Russell, M.A., of Torquay.

Ditchling.—The Harvest Service was held here on Sunday morning last, the collection being devoted to the funds of the Sussex County Hospital. The service was conducted by Mr. Elliott, from Highgate, and the quaint old chapel was beautifully decorated by the little band of faithful people who labour steadfastly to keep open this outpost of Liberal Christianity in a district where the adherents are few and widely scattered. Many who can seldom attend, are deeply interested in the cause, and rejoice to see it maintained year by year in quiet sincerity of purpose.

Dowlais.—We hear that the Rev. David Rees, of the Rhondda, has received a unanimous invitation to the pulpit at Dowlais.

Lampeter.—Operations to save the church building from collapse have now been commenced. We hear that £500 have been collected locally towards the £1,500 needed to complete the building. The Lampeter congregation is one of the most vigorous in Wales, to be sustained by all the sympathy and help that can be given.

Leeds: Mill-hill.—The *Chapel Record* for August and September announces that the Committee of the Yorkshire Unitarian Union have decided to issue a quarterly record of the doings of the churches in the Union, and the Revs. John Ellis and Charles Harvey Cook have been appointed editors. The *Chapel Record* adds: "If this little undertaking is duly recognised, the individual congregations supplying information of general interest, and all showing their interest in each others welfare by reading and supporting the Record, we have no doubt the influence of it will be most salutary. It will help us to feel that we are a church, united by the profession of great truths, and working together to make them known." At the eighteenth meeting of the Guild of Service on July 3, it was arranged to appeal to the congregation for gifts of clothing for the women and children in the Concentration Camps in South Africa, and a meeting of ladies was arranged for to repair and sort such as came in. A large bale was got together and sent to the Committee of the Victoria League, which has the approval of the Secretary of State for War. This Committee is not connected with either political party. Mr. Haldane, K.C., M.P., Mr. Asquith, Mrs. Humphry Ward, and Sir Bartle Frere being among the members. So that neither the Guild, nor the congregation through it, are in anywise committed unless it be to the recognition, with the War Office, that "There is in the Concentration Camps considerable scope for the exercise of properly regulated private charity."

Leicester: Free Christian Church.—The first wedding in the new church in Narborough-road, took place, as announced in our present issue on Thursday, Aug. 29, the Rev. W. Whitaker, minister of the church, officiating.

Liverpool: Ancient Chapel of Toxteth.—The new meeting-room, which has been built in the upper part of the grounds of the Ancient Chapel, for congregational and school purposes, is to be opened with a social meeting on Tuesday evening, 24th inst. On the previous Sunday evening a service of dedication will be held in the meeting-room, in which the Rev. V. D. Davis will take part with the Rev. W. J. Jupp, the minister of the chapel.

Liverpool: Ullet-road.—The Rev. L. de Beaumont Klein will resume his ministry after the summer holiday, on Sunday, 15th inst. Dr. Klein announces as the subjects of his Sunday evening sermons for Sept. 15, 22, and 29, "Religion and the Invisible," "The Story of Adam's Fall," and "St. Luke's 'Song of Mary' as a Unitarian Hymn."

Plymouth.—The Rev. R. C. Dendy began his ministry here on Sunday last.

Preston.—A tablet has recently been placed in Percy-street Chapel, bearing the following inscription:—"To the glory of God and in loving memory of Charlotte Lavinia Winstanley, relict of William Winstanley, Esq., J.P., of Chaigeley Manor and West Cliff, Preston, and eldest daughter of Alfred Lowe, Esq., J.P., of Highfield House, Nottingham. Born 14th February, 1816. Died 14th March, 1899. To the memory of one of the best and gentlest of mothers, this tablet is erected by her devoted children."

BIRTHS.

Grundy—On the 3rd Sept., at 22, Willoughby-road, Hampstead, to Edmund Fordham and Emily Susan Grundy, a daughter.

MARRIAGES.

Anderton—Frankland—On the 4th Sept., at Bank-street Chapel, Bolton, by the Rev. C. J. Street, M.A., LL.B., assisted by the Revs. Joseph Anderton and Frank K. Freeston (cousin of the bride), Neander, elder son of the Rev. Joseph Anderton, of Liverpool, to May, younger daughter of Walter C. Frankland, of Bolton. No cards. Address: "Percy Mount," Cadley, Preston.

Farrow—Millin—On the 29th August, at Effra-road Unitarian Church, Brixton, by the Rev. F. W. Stanley, Howard Farrow to Winifred Florence Millin, eldest daughter of Mr. G. F. Millin, 32, Barrington-road, Brixton.

Findley—Gilbert—On the 29th August, at the New Free Christian Unitarian Church, Narborough-road, by the Rev. W. Whitaker, Minister, Charles Wells Findley to Helen Gilbert, daughter of Mr. Thomas Gilbert, Forest View, Queen's-road, Leicester.

Worthington—Cocks—On the 28th August, at Brookfield Church, Gorton, by the Rev. A. Davison, of Dromore, Thomas Barrington Worthington to Sarah Ann Cocks.

DEATHS.

Longworth—On the 26th August, at her residence Horrocks Fold, Sharples, Bolton, Jane, youngest daughter of the late William Longworth, in the 73rd year of her age.

Tiffin—On the 31st August, at 6, Thomas's square, Newcastle-on-Tyne, in her 72nd year, Mary Ann, widow of the late Robert Tiffin.

OUR CALENDAR.

SUNDAY, September 8.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate. Closed for Renovation.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. CLEMENT E. PIKE.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Mr. ELLIOT.

Kilburn, Quex-road 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F. H. JONES, B.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. T. J. HARDY.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. F. SUMMERS, and 6.30 P.M., Mr. P. RIGBY PRATT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. G. B. STALLWORTHY.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room). Closed for a time.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Mr. EDGAR THACKRAY.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 A.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars. No service.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-street, 11 A.M. and 6.30 P.M., Mr. E. HILLIER.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Mr. J. B. MORTON BARNES, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. MORGAN WHITEMAN. Evening, "Tolstoi's Creed."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight. Closed for Repairs till Sept. 29. Services in the School-room, 11 A.M. and 6.30 P.M., conducted by Mr. C. C. PRIOR.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. C. PAIN.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon., Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 8th, at 11.15 A.M., Mr. HERBERT BURROWS, "Art and Life."

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MONDAY, Sept. 16, at 7.30, the PRESIDENT'S ADDRESS by the Rev. W. HARVEY SMITH, followed by the COMMUNION SERVICE (open to all), conducted by Mr. T. BOND, of Portsmouth.

TUESDAY, Sept. 17, at 10 A.M., the usual BUSINESS MEETING. Luncheon at 1.30; tickets, 2s. 6d. After which Visits will be arranged to places of local interest. Public Tea at 5.30; tickets, 6d. At 7.30 DIVINE SERVICE, the Devotional part will be conducted by the Rev. G. LANSDOWN, of Billingshurst; the SERMON will be preached by the Rev. E. P. HALL, B.A., of Netherend.

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Further particulars later on.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

DURING the week the news from America has been watched from day to day with intense anxiety, since we heard that on Friday week President McKinley was shot by an Anarchist while receiving the people in the Temple of Music at the American Exposition at Buffalo. Horror at the insane and detestable crime, and deepest sympathy with the President and his wife and with the American people, have been felt throughout the world, except in extreme Anarchist circles; and the more hopeful accounts, after the first shock, have brought the utmost relief, with the hope that the President's life may not be sacrificed. After every such crime, as after the assassination of President Carnot and King Humbert, the general cry is for fierce repression. The wiser impulse is for patience and for more determined grappling with the social conditions which produce this hideous and pitiful disease.

THE annual meeting of the British Association for the Advancement of Science opened on Wednesday evening at Glasgow, when the President, Professor A. W. Rücker, delivered his address in St. Andrew's Hall, opening with an eloquent tribute to our late Queen and loyal assurances to the King, and then in the main body of the address dealing elaborately with the Atomic Theory, and the significance of research into the ultimate elements and properties of matter. While admitting that physical science had not succeeded in tearing the veil of mystery from the world around us, the President claimed that progress in real knowledge of that which is beneath appearances had been made, and that until an equally intelligible rival theory could be produced they might reasonably conclude "that atoms are not merely helps to puzzle mathematicians, but physical realities." The religious world will receive the President's exposition with the respect due to the teachings of a master in his own sphere, but without any such excitement as followed Tyndall's famous Belfast address, having long since learnt that investigations in this direction cannot affect one way or the other the ultimate questions of spiritual reality.

AT this year's meeting of the British Association there is for the first time a section on Education, with Sir John Gorst as President. Professor Rücker, in noting the fact in his presidential address, welcomed the addition to the scope of the Association's labours and said :—

Education is passing through a transitional stage. The recent debates in Parliament; the great gifts of Mr. Carnegie; the discussion as to University organisation in the North of England; the reconstitution of the University of London; the increasing importance attached to the application of knowledge both to the investigation of Nature and to the purposes of industry, are all evidence of the growing conviction that without advance in education we cannot retain our position among the nations of the world. If the British Association can provide a platform on which these matters may be discussed in a scientific but practical spirit, free from the misrepresentations of the hustings and the exaggerations of the partisan, it will contribute in no slight measure to the national welfare.

IN connection with the national commemoration of Alfred the Great, a special exhibit has been arranged at the British Museum, in two cases near the head of the chief staircase. In one case are shown manuscripts of the Anglo-Saxon Chronicle, Asser's Life of Alfred, and the King's own book of Laws and his "Orosius" and "Boethius"; also various ancient charters of the period. In the other case are a large number of coins and a number of very curious rings, &c., including a gold ring of Ethelwulf, King of Wessex, and Alfred's father. This ring was found in 1780 near the village of Laverstock, in Wiltshire, in the neighbourhood of Salisbury. It was pressed out of a cart-rut in a field. There is also a model of the famous Alfred jewel, now preserved in the Ashmolean Museum at Oxford, which was found in the Isle of Athelney in 1693.

DR. JOHN HUNTER is to close his ministry at the Trinity Congregational Church in Glasgow to-morrow, and with the first Sunday in October enters on his new charge in London, at the King's Weigh House Chapel. He has been for the past fourteen years in Glasgow, and his ministry has been of great power among thoughtful people, fearless in its liberalism, with a firm hold upon the central truths of spiritual religion. Dr. Hunter, who was born at Aberdeen in 1849, was educated for the ministry at the Nottingham Congregational College, and at Spring Hill College, Birmingham. His first charge was at York, where he remained for eleven years; and then, after about five years at the Wycliffe Church, Hull, he settled, in 1887, at Glasgow. In 1893 the University of that city conferred on him a Doctorate of Divinity. His coming to London will be a great accession to the forces of liberal Christian faith.

THE National Conference Guilds' Union has published a first Leaflet on "The Guild Idea," which we have reprinted in another column, and which, we trust, will receive the earnest consideration of all who are interested in the welfare of our churches. At the National Conference at Leicester last year it will be remembered that the Rev. John Ellis, of Sheffield, read a paper on "How best to organise the Religious Life of our Young People," strongly advocating the formation of Guilds in connection with our churches; and a further lecture by Mr. Ellis on the same subject was published in the three successive numbers of THE INQUIRER, of March 16, 23, and 30. The Guilds' Union was formed at a meeting, held in Little Portland-street Chapel, on Thursday afternoon in Whit-week, and we now have the first fruits of their labours in the "Manual of Services and Prayers (which we noticed in our issue of Aug. 24), and in this Leaflet. The objects of the Guilds' Union command our heartiest assent. The present movement appears to us to hold the promise of much good to our community, and there is only one word of caution we are inclined to add. The Leaflet says: "The meetings for worship, whether weekly or monthly, should be the pulse of the whole machine"; and certainly the whole activity of the Guild must find its inspiration in the inward life of devotion. But the most wholesome development of the Guild will, in our view, find the constant sustenance for its deeper life not in separate meetings for worship of the Guild members alone, but in the united weekly worship of the whole church. The Guild meetings for worship may be the pulse, in the sense of being the index of the strength of the life poured out from the central heart; but it is not a healthy condition of things, nor one that we can be content to accept as normal, when that heart fails of its true inspiring power, and it becomes necessary to form a church within the church.

"MAN'S NOTHING-PERFECT—GOD'S ALL-COMPLETE."

BY THE REV. CHARLES G. AMES.*

Two hundred years ago George Fox, a plain man of great sincerity and of hungry heart, went travelling about England, seeking for spiritual guidance. Intent on reality, he was too clear-sighted to be deceived by labels; and he soon learned to distinguish between the popular noises and the voices of the Spirit. He was reluctantly driven to conclude that the lawyers of the day did not understand justice, that the physicians did not understand the art of healing, and that the clergy did not understand religion. There was no lack of form and profession, but he missed the life. The most musical church services reached his ear like sounding brass, and the sacred words rattled like dried seed-vessels from which the fruit is gone. Theo. Brown, late of Worcester, tells us that in the windy autumn woods he listened for a while to the rustling of the dead leaves. He found "they had nothing to say, and kept saying it." So he betook himself elsewhere. So George Fox turned sadly away from the preachers, saying that "none of them spoke to his condition." After weary, footsore, and heartsore wandering, he found peace in believing that the humblest earthen vessel might contain the heavenly treasure, that Father, Son, and Holy Spirit were found in the trusting heart.

When we do the works of God, then we shall know that God is with us. The inward light will shine from us, the inward power will work through us. In that illumination we shall see the Son of man and the Son of God in the least of our brethren; by that power we shall work the greater miracles of spiritual healing and raising the dead.

When Dr. Wayland was asked, "Are the Unitarians Christians?" he answered the question with another. "Can they stand the test? Can they cast out devils?" Wherever there is power to overcome evil with good, there the kingdom has come and the will is done. Our patriarch, Dr. Furness, greatly insisted on "the increase of respect among men" as the supreme evidence of the spread of Christianity. *Per contra,* the decline of respect, as shown in social and international antagonisms, in the growth of caste and the willingness of men to grow rich by making others poor, is the manifestation of Antichrist. These things we must boldly affirm, to the end "that they who have believed in God may be careful to maintain good works." We shall know the true civilisation when we see it. Power will be put to good uses; wealth and learning will go out to service.

For Unitarians the standing problem is how to become a vessel unto honour; how to make the most, not of our denomination, but of the treasure committed to us; how to handle our one pound so as to make it five or ten; how to organise and direct our forces to divine ends, and yet keep and deserve the honourable name of "the unsectarian sect." Certainly, the only force that can be relied on to organise and operate a church is the spiritual life. The living body is a mechanism, and vitality is its only creator and motor.

We set up our banner with the flaming words, "Love to God and Love to Man." So much of that love as we really have in our churches and in our hearts will be the exact measure of our zeal and our power. We shall be helpless and worthless, unless we are in vital relation and open communication with that "infinite and eternal Energy from which all things proceed."

Dr. Beyschlag, a German theologian, pronounces Unitarianism fatally defective, as a system of religious faith, because it supplies no means of connection between God and man; it separates them, as he would say, by an impassable gulf, offering no medium by which God can reach man or man can reach God.

In that case the Unitarian Church would indeed be like an empty vessel, or a lamp without flame or oil. We frankly confess our inability to accept an artificial plan of salvation, brought forward, so to speak, as a divine after-thought to fill an equally artificial chasm between Heaven and earth. But we do build on the natural and universal relation between the divine and the human. We rejoicingly believe in the Father's love for His children, even for those who do not know His name. It is as plain to us as to other Christians that all have sinned, and that every sinful soul needs to be reconciled to God; but we dare not say that God needs to be reconciled to man, or that He demands a bleeding victim for a go-between. We say, rather, that when the prodigal is in the far country among the swine, the real reason why he comes to himself and starts for home is because, without his knowing it, the Father's love has held him fast in all his wanderings.

This is our treasure, too; this for us is the fulness of the blessing of the gospel—not that we love God, but that He loves us; that He so loves the world that He calls all mankind to share His purity and peace, not only by the mission and message of Jesus, but by the still, small voice which whispers to every human soul, saying, "This is the way: walk therein."

We dare not limit the expression of a faith so glorious to the dialect of ancient Scriptures. We believe the half has never been told by prophet, apostle, or Messiah; and that, as they forefelt, the Spirit is for ever coming to lead mankind into forms of truth and good of which we do not yet know how to dream.

All souls that struggle and aspire must join in the prayer, "Lord, increase our faith." May it not be that the answer comes, even now, in the unfolding theory of evolution or the spiritual interpretation of all thought and knowledge? Certainly, it is making it possible to trace with new clearness the stately steps of God in history and in our own life. Certainly, it has given us a hint of the largeness of the programme on which creation moves. Certainly, it has lifted high the gates of the present to let the King of Glory in. Quite as certainly, it has taught us that we are only imperfect receivers of the Only Life; and that the exceeding greatness of the Power is of God, and not from ourselves.

Jesus compares the word of life to seed sown in the earth, which is self-multiplied thirty, sixty, or a hundred fold. The law, transformed by its own vital energy from letter to spirit, is transferred from formal tables to the obedient heart. The gospel of the ages is a perpetual germination. The earthen vessels perish; but the treasure, ever increasing, is safely gathered for transmission through new agencies. The Christ after the flesh is known no more; but the Christ of the spirit is continually reincarnate in humanity, and the willing victim of the cross is lifted up wherever sin is put away by sacrifice and souls are redeemed by love. Thus:—

"All the forms are fugitive,
But the substances survive."

* From a sermon preached in Tremont Temple, Boston, Mass., May 21, at the seventy-sixth anniversary of the American Unitarian Association.

PEACE MANIFESTOES.

SIR,—I should like a line in explanation, though with no desire for one word of extenuation. Mr. Simon will be glad to hear, I am sure, that the manifesto signed by me, amongst others, was issued when there were rumours of "terms" abroad. If Rumour, infected by South Africa, lied more than usual, it was no fault of mine. It seems ages since I refused to be one of 150 of our ministers who petitioned for cessation of arms. The Boer has been in Natal. Human nature has sometimes to be taken as it is. But, it appeared to me, that if Lord Kitchener, with the concurrence of the Government, allowed the Boer generals to communicate with Holland, it was my duty, if not as an Englishman, then as a Christian, to urge the victors, for the Master's sake, that "the terms should be penetrated with his spirit of peace." I trust I have Mr. Simon with me.

H. D. ROBERTS.

THE International Peace Congress has met in Glasgow this week. On the motion of Miss Ellen Robinson, for the Society of Friends, the Congress affirmed by a large majority:—

That seeing that Christian ethics forbid all hatred, violence, and injustice between man and man, and enjoin brotherhood, sympathy, and love, this Congress is of opinion that persistent efforts should be made to bring home these truths to the rulers and citizens professing the Christian religion, in order to convince them that war and militarism are absolutely opposed to the teaching and spirit of Christ. It calls upon Christian ministers and workers to aid in these efforts.

A CORRESPONDENT calls attention to a mistake made in a leading article of the *Daily Graphic* of Aug. 27, where there was a reference to "The Case of James Montgomery, whom Macaulay pulverised." It was, of course, the Rev. Robert Montgomery whom Macaulay dealt with, and our correspondent thinks that "this careless insult to a good poet and a good critic ought to be corrected." Macaulay, he adds, "would no more have attacked James Montgomery than he would Cowper or Toplady or Charles Wesley." For Byron's high opinion of Montgomery see his Notes to "English Bards and Scotch Reviewers." Having appealed to the *Daily Graphic* in vain, our friend's indignation finds relief in verse:—

Oh injured Muse! Oh shame of shames!
So to confuse the worth of James
Montgomery with the paltry trash
Macaulay did so maul and smash.

. . . .

E'en Byron, sticking vengeful skewers
Into the thick skulls of Reviewers,
The Sheffield Bard with honour names
And stamps approval on our James.

CHRISTIAN THEISM.

PERHAPS the best way in which I can present what I mean by Christian Theism will be by relating an incident which has set me pondering this question for some time. It is my privilege to count among my friends one of our Professors at Oxford. We were walking together round the Christ Church meadows, discussing Monism in its various aspects, both physical and metaphysical, and seeking to determine where the physical and spiritual really unite. We were both prepared to accept Scientific Monism in its literal meaning, by resolving all matter into a form of force, and all forces into one simple energy. And yet even then our Monism was not complete. What is Energy? What is that of which it is the manifestation? If the scientific student tries to imagine what we call matter as whirls—Light, Electricity, Heat as vibrations—yet what is whirled? What revolves in the ring? What is it of which the wave lengths of varying size or degree of intensity give us what we call light or electricity? What is the somewhat which we can think of as *existing?* And my friend promptly answered that the ultimate energy or æther, the one existence, is God Himself. Now I suppose that every one of us would feel that we must give the same answer, if we accept, as I suppose we all do accept, the doctrine that God is the Ground and Cause of the Cosmos. And, again, as we probably would accept the Theistic as opposed to the Deistic interpretation of God's relation to the Cosmos—*i.e.*, that God acts from within, and not from without—the Immanence of God will be the fundamental basis of our whole Theology. Yet, granted that we accept the Immanence of God in the sense that God is not an external creative energy, but the immanent life of both Nature and the human soul, yet the one question remains: When we have accepted this doctrine, have we found God in this sense that the perception of God's nearness becomes the one ruling principle and guide of spiritual and moral life? When we have got back to that primitive Æther to declare it God, have we in any sense realised what is meant by "Our Father which art in Heaven"?

I suppose we should all be unanimous in declaring that this is just what we do *not* mean—that the last thing which we as Theists associate with the thought of God as the Father is All-pervading, Omnipresent, Omnipotent, Energy or Æther, which the scientific student interprets to us as the only possible Monism which Science or Philosophy can accept.

Theism and Pantheism.

This we declare is Pantheism, and not Theism. But can there be a Theism which is not in a very true sense, although not perhaps in the general sense of the term, Pantheism? The very essence of all Theism is that the life and evolution of every object of Nature and of every rational soul implies the indwelling presence and immanent activity of the one life God, which animates and unifies the whole. Nay, more. It is this very thought of the Immanence of God in Nature and in the spirit of man which is taking possession more or less of all forms of religious thoughts, and giving the fresh impulse to Philosophy, to Poetry, to Art. Nay, more; it is this very same thought which is pervading Science also, and altering its whole tone and temper. For certainly there is no conflict at the present time between "Science and Religion." Our scientific men to-day, as a rule, are distinctly Theistic—they are Monistic—and when the ultimate question is asked, Of Mind and Matter, which is prior? their answer is, Mind. Matter can only be objective. But then object cannot exist without a subject to think it. And yet while the whole law of Science is, in this degree, Theistic, it is rather Pantheistic than Theistic in any form of what we would call Christian Theism. Yet why? Pantheism, as the doctrine that God is ground and cause of the whole universe; that all is rooted in Him; and that He is the immediate source of all energy, ought to make the soul declare with Wordsworth:—

> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

It is the "vision splendid"—and yet human experience ever repeats itself: that this vision splendid, instead of attending us to be a constant source of spiritual inspiration impelling us Godwards, soon fades into the light of common day.

The Pantheist as Stoic.

For a Theism which is what for convenience I would term Initial Pantheism, in that it *starts from* a Monism which is God, has ever produced as its one result—not that enthusiasm of Humanity, which is of the very essence of the Christian spirit, but *Stoicism.* In ancient and in modern times this form of Theism has ever resulted in the doctrine that the noblest attitude of the human soul is that of manly, patient *endurance.* It has often been a noble doctrine. We have only to turn to the writings of Seneca, Epictetus, or Marcus Aurelius for proof. Hence we find a Morality, as elevated and pure and brave as we can well conceive. Only the message is to those who would learn how to "save their own souls," not lose them for others' sake. Listen to these words of Seneca, quoted by Bishop Lightfoot in his "Philippians":—

"God has a fatherly mind towards good men, and loves them stoutly; and saith He: Let them be harassed with toils, with pains, with losses, that they may gather true strength. . . . Those, therefore, whom God approves, whom He loves, them He hardens, He chastises, He disciplines. . . . It *is best to endure what you cannot mend,* and *without murmuring to* attend upon God, by whose ordering all things come to pass. He is a bad soldier who follows his captain complaining."

The ancient Stoicism insisted on the Immanence of God. And no less strongly do its modern representatives. Take the most characteristic of the German stoics—Goethe—and listen how he emphasises this thought in his poem "Gott und Welt":—

> No! such a God my worship may not win,
> Who lets the world about His finger spin
> A thing extern: My God must rule within,
> And whom I own for Father, God, Creator
> Hold Nature in Himself, Himself in Nature,
> And in His kindly arms embraced, the whole
> Doth live and move by His pervading Soul.

Or, again, let us remember how our own great stoic philosopher translates this thought into his own vigorous prose:—

"The Almighty Maker is not like a Clockmaker that once, in old immemorial ages, having made his Horologe of a Universe, sits ever since and sees it go! Not at all. Hence comes Atheism—came, as we say, many other isms; for a man finds, in spite of Bridgewater Bequests, your Clockmaker Almighty an entirely questionable affair—a deniable affair—and accordingly denies it, and along with it so much else. For the faith in an Invisible, Unnameable, Godlike, present everywhere in all that we see and work and suffer, is the essence of all faith whatsoever; and that once denied, or still worse asserted with lips only and out of bound prayer-books only, what other thing remains believable?"

The Cause of this Stoicism.

Now I very much question whether the real answer to this question, why what I would call Initial Theism should thus invariably result in *Stoicism,* is found where the philosophers and theologians generally place it, in the "abysmal depths of personality." Rather, I believe, the answer is found in something far simpler, something which comes decidedly home to every one of us plain people who are neither philosophers nor professed theologians. The thought of God which is to be an inspiration to us in our moral and spiritual life, so that we shall seek to be sons of our Father which is in Heaven, must be a thought which gives a very precise and definite character to God; so that we shall always be able to present God under one constant thought which shall mean the one constant thing to us.

What is Character?

Now let us ask what precisely do we mean by character. Character is, of course, only predicable of personality. Personality is that which has character. But character is not merely personality; it is ever some definite form of personality by which one person can be distinguished from another person. In all personality there are the same elements of will, thought, and feeling or affection. Personality is self-consciousness and self-conscious self-determination. But in order that personality may become character, some one element or trait must become predominant, and be the "note," as it were, by which all the other traits are to be interpreted. It is the varying proportions in which the same elements of personality are present in all persons which gives each one character and constitutes individuality.

The Character Divine.

Now God is the Source of all personality. It is because we as spirits share in the Eternal Spirit that we have part in this Personality and are persons at all. God alone has true, that is, complete, Personality. Yet in order that that Personality may have any meaning for us, we must be able to think of God as Person—that is, be able to assign Him *a definite character.* We must be able to distinguish between what we think and call the Character Divine, as clearly marked off

from all other types of character which we cannot think divine.

Where Initial Theism Fails.

But this is precisely what Initial Theism does not enable us to do. Among all the attributes which belong of necessity to one who is the Ground and Cause of the Cosmos, there is not some single one which we can mark off and declare, "It is by the help of this one trait I can find the right interpretation of the rest." This type of Pantheism cannot help us to assign any distinct character therefore to God. And do we not find that this is precisely what the great Philosopher of Evolution declares. Herbert Spencer is a Theist. He maintains the Immanence of God in the Cosmos as stoutly as anybody; only then he maintains that God is the One Being, the character of whom cannot be known to us—that is, He is the One who *for us* has no character at all.

All must grant that He who is the Ground and Cause of the Cosmos must be thought of as Omnipresent, Omnipotent, Omniscient. This is essential to any Philosophy of Religion. Only these attributes never help us to any thought of God which makes Him our Father. It is only when we have gained a knowledge of the *Character Divine*, that we must enlarge our thought, so that we can think of one to whom we can look up to our Abba Father, as yet as the Ground and Cause of the Cosmos. The men of science have taught us to recognise that force can ever exist, and does exist, although to us it is latent. But not until the latent has became manifest can we recognise it and differentiate it to define it.

Initial Theism—the Pantheism which starts from God as the Ground and Cause of the Cosmos—is Latent Theism. It is not until we have gained such knowledge of God that we are able to assign Him a *distinct character*—that we have God manifest.

The Teaching of Evolution.

Does it not seem that the great doctrine of Evolution is teaching us just this very thing? The evolution of the Cosmos is from the Homogeneous in which God is latent to the Heterogeneous in which He is to us so manifest. There is as true an immanence of God in the grain of corn as in the ear ripe unto the sickle. But *for us* there is all the difference. We know not—we could never know—the true value of the seed until the differentiation into root, and blade, and ear has taken place. It is not our knowledge that every man has been born into this world as an infant that limits our conception of the true dignity and truth of the full-grown man. It is as we learn what the full-grown man can be that we understand the infinite value of the child.

How God is Manifest.

And so in our interpretation of God. Not in any form of Theism which presents God as immanent but latent, but in that form of Theism which differentiates Him to assign Him a very distinct character, can we look up to declare Abba Father.

Now Christian Theism means just this differentiation in our thought of God, which makes Him manifest to us because it assigns to Him a very definite and distinct character.

Christian Theism.

It is, of course, here, therefore, that the great and dividing line comes in, and many declare they can no longer claim to be Christian Theists because the Christian limits the Theism and gives a too contracted thought of God. To take any one type of character, and insist that shall be the note of the Character Divine is inconsistent, they assert, with the very basis of Theism, for surely God is present in every human soul. He is equally the soul of all excellence, all perfection. And, as a matter of fact, we have at the present moment distinct forms of Theistic Faith which emphasise what we may call Social Theism, what we may call Æsthetic Theism, what again I would term Veracious Theism—with what result? Why, that history repeats itself. We may gain—and do gain—Anthropomorphic Deity, but just in that proportion do we lose sight of Theomorphic Humanity.

Christian Theism—and Christian Theism alone—does give us a Theomorphic Humanity. It is in Christian Theism that we have presented that type of character which is at once Son of Man and Son of God: that character which is that of the full-grown man, and also that which can be expanded so that, without placing any limits on the Being of God, it can be interpreted as the very character of God Himself. For what is the first note of Christian Theism? It is that God is *our Father: not us*—we are of God, but not God. As Browning puts it in his "Christmas Eve":—

> God, whose pleasure brought
> Man into being, stands away,
> As it were, a hand-breadth off, to give
> Room for the newly-made to live,
> And look at Him from a place apart,
> And use his gifts of brain and heart.

And, therefore, in Christian Theism, the more distinctly we recognise the Personality of God the more conscious do we become of our own personality.

> Our wills are ours, we know not how;
> Our wills are ours, to make them thine.

Through Self-Discipline and Self-Forgetfulness to God.

But Christian experience ever declares that we can only make our wills one with God's by the most strenuous efforts of our soul. It is by the exercise of the best and noblest elements of our own personality that we become conscious that it is God who worketh in us, both to will and to work for His good pleasure. The more the Christian disciple recognises that it is no longer the "old man" that lurks in Him, but that he has become the new creature, the more distinctly he is conscious of the presence of God in his own soul, the more distinctly conscious is he of the distinction between God and his soul—in this, that the soul is never so absorbed with Deity that it becomes Deity, becomes self-sufficient for itself. Its cry is never "Lord, I thank Thee that I am Thou," but ever "Lord, be merciful to me who looks up to Thee for all I would become." The Christian is ever bidden to lose his own life; lose, that is, all the petty aims which end in self, in order that he may find the true self—the self which can rest in God; but to find this true self, he must ever deny himself and take up the cross and follow the Master in active service.

Contrasted with Hindoo Pantheism.

Herein lies the contrast between the character of the Christian disciple and the character of the Hindoo Pantheist: the first seeks to make his will God's by *using* it as much as possible in the Divine service, making his will the sword of the spirit; the second seeks to make his will God's by never consciously using it at all, by never seeking to will anything at all, but allow his whole energy to be absorbed in the contemplation of the Absolute.

The Mind of the Master.

There is no personality which for the Christian disciple stands out so distinct and definite as that of the Master. There is no character of which we are more sure that we can declare: "This is Christlike," "That is the last thing which Christ would approve." It is the character of one who fully gave himself away in order to make others share in all that was best, was Divine in himself. Christ presents us with the character which seeks to realise itself by making other characters like unto his own. It is through the Cross that Christ becomes the ransom for many. The disciple seeks, therefore, to lose the self-centred self, to find he gains the God-centred life; he gains such a clear knowledge of his own personality that he is sure that that personality has become permanent. As he makes his will God's, he finds that that will is his to make God's not for time but eternity.

True Communion with God.

As Christian Theism gains this definite knowledge of the Character Divine, its Theism assumes another note. God is the ground and cause of the Cosmos—yes, because there is nothing in all the Cosmos which cannot and will not ultimately become a manifestation of the true mind of God. But we distinguish between God as latent and God as manifest. Christian Theism beholds in the Universe how God is seeking, by the creation of that which is other than Himself, to beget that which shall be the manifestation of His own character, not that which shall simply reflect that character. God does not seek for a mirror in which He shall behold the reflection of Himself: He seeks a son which shall offer Him the friendship of a perfect sympathy. It is that He may beget offspring who shall have a very true and real personality, that He demands that human souls learn the discipline of the Cross, and thus become his sons.

> This is the glory, that in all conceived,
> Or felt or known, I recognise a mind
> Not mine but like mine, for the double joy—
> Making all things for me, and me for Him.

Christian Theism is as Browning declares:—

> I say, the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it."

Chas. T. Poynting.

AUTUMN.

> Our glorious summer reddens to a close,
> And autumn comes with chilling breath and wild,
> The harbinger of winter to the man,
> Another rosy spring-time to the child.
>
> Oh! blest is he whose summer's work is done!
> Who dimly sees, as light to darkness yields,
> The many mansions that He promised us,
> With open doors, across the autumn fields.

E. Teschemacher.

THE LIBERAL MOVEMENT IN ITALY.

BY THE REV. TONY ANDRÉ, OF FLORENCE.*

II.

Liberalism among Catholics.

If there is no Liberal Protestant movement, we must not expect to find much more among the Catholics.

In the countries of Northern Europe and in France the clergy occupy themselves with religious questions, following, at least at a distance, the progressive Protestants; and, by their study, some of them emancipate themselves intellectually and spiritually. In Italy this impulse is lacking. The stimulus can only come from without, and in traversing the snowy summits of the Alps it is cooled down considerably. The result is that we must not seek among the Italian clergy for any traces of a movement, properly so called, for theological reform. It is not impossible that, in the secrecy of the closet, some minds may be agitated by questions touching a whole range of opinions, or that critical examination may go beyond certain points of detail; but nothing is manifest to the outside world except here and there petty acts of independence which do not commit any one much. There are, no doubt, a few priests who are bolder in their assertions, and these assertions might have far-reaching consequences; but Rome watches, Rome is clear-sighted, and allows nothing to pass which goes beyond the semblance of liberty that she grants; or if powerful influences have been brought into play to save a courageous pamphlet from the Index and from condemnation, Rome takes care that such a pamphlet shall be the first and the last, and its influence is lost by not being followed up.

Whatever may be the value of these modest manifestations, they must not be regarded as an approximation to Protestants. All Catholic writers who have had occasion to refer to the subject reject the suggestion, and I believe they are right. What they would desire to see is a progressive movement of the Catholic Church, effected by its own forces, entirely for its own profit. Instead of remaining Catholics tied to the ancient traditions and ancient modes of action, they would wish to become enlightened Catholics—that is all.

The Reformed Catholic Church of Italy.

It might seem, at first sight, that a place set apart should be reserved for the Reformed Catholic Church of Italy, founded by Count Enrico di Campello, ex-canon of the Basilica of St. Peter of the Vatican. It is a branch of Old Catholicism. Its centres are to be found at Arrone (near Terni), at Dovadola (near Forlì), at S. Angelo dei Lombardi (near Avellino), and at San Remo. A station was opened, a year and half ago, at Rome itself. This movement, however, promising though it appeared at first, makes no progress; and quite recently there has been an important secession from its ranks. While Count di Campello was introducing the forms of Anglican Ritualism, the congregation at San Remo—or at any rate the greater part of it—has gone over to Protestantism, together with its minister, Signor Ugo Janni. The latter, the founder and editor of the *Labaro*, an independent journal advocating religious reform in Italy, deserves to arrest our attention for a few moments.

Ugo Janni.

His desire is to work for the reconciliation of faith and science by separating clearly their respective fields of action, the task of faith being to direct the moral consciousness towards God and the invisible world which science is incapable of grasping, while science remains absolutely free to study matter, its properties and forces, and the laws that govern it. Nevertheless religion, enriched by the conclusions of science, should march hand in hand with progress, to bring about a profound, radical reform, a transformation of Christianity, which should not be a new religion, but should give Christians that which modern society needs—the revelation of revelation. In short, no irreligious and superficial rationalism, but the "rationale obsequium" which does not mutilate man but respects all his marvellous energies, all his inalienable rights. Such are the aims of Ugo Janni, now a pastor of the Waldensian Church. If I speak of him here, it is because his secession from the Reformed Catholic Church only dates from this year, and it is impossible as yet to know the part he will play among his new co-religionists.

Miràglia.

Another movement, very similar to Old Catholicism, is that of Dom Paolo Miraglia, at Piacenza. Miraglia, with his piercing eye and energetic features, reminded one somewhat of Savonarola, or recalled his memory by the boldness of his first declarations. He was already being greeted as the coming Reformer, about to revolutionise Italy, when his desire to lead an independent movement, after separating him from the Old Catholics whose ideas were akin to his, threw him suddenly into a false path. On May 6, 1900, he had himself consecrated Bishop of Piacenza by Monsignor Villatte. This step lost him the sympathy of many, and his profession of faith completed their disappointment.

I, the undersigned (so we read it) declare and avow that I hold the Catholic faith intact, as it is prescribed and formulated in the Apostles', Nicene, and Athanasian Creeds, and I accept also all the Œcumenical Councils. . . . . I will preserve intact the doctrine of the Council of Trent in all that concerns the definitions or explanations touching the Seven Sacraments (and so on).

Add to this that a lawsuit, followed by a sentence desired by the clericals, has obliged Dom Miraglia to take refuge abroad. His reform movement, therefore, is now in suspense.

Let us pass on to the official clergy.

The Clergy and the Roman Question.

The religious question is singularly complicated by a very important circumstance: I refer to its connection with politics. King Victor Emmanuel, in establishing himself at Rome, the capital of the kingdom, placed many souls in a state of great embarrassment. A portion of the clergy still protests against the usurpation; the rest accept the new situation of the Pope, and, giving up all idea of a restoration of the temporal power, declare themselves sincerely devoted to their country. The former are called "*Clericals*," the latter "*Liberals*." When, therefore, one hears the Liberal clergy spoken of one must think before all of the "Roman question." Still, it is just in this section that we shall look also for independence of thought, for those of the clergy who do not work for the cause of the temporal power have little chance of being raised to high offices; they accordingly devote their attention to literature, to teaching, to the cure of souls, and their contact with the Socialist movement sometimes gives them an original turn.

In this respect the North of Italy, and especially Milan, are particularly interesting. At Milan the Ambrosian ritual continues to give a peculiar stamp to religious life. The old clergy, who were trained in the school of Rosmini and took part in the struggles for independence, do not submit blindly to all the pretensions of the Holy See. If they obey the religious authority in its own domain they wish to be free to love their country and to exercise their rights as citizens. The younger clergy, it is true, are urged on to fanaticism by the clerical journals, but ideas have moved on, and there is no lack of priests who no longer believe in the efficacy of the "Non expedit" of Papal policy.

Pietro Stoppani.

P. Pietro Stoppani is an honourable representative of this Liberal tendency.

When (says he) the temporal power shall no more be spoken of in the Church and the Vatican Court shall have ceased to exist; when the bishops and high dignitaries shall be chosen from among the most learned and most saintly ecclesiastics; when a greater independence shall be granted to study; and when complete liberty of thought and of civil action shall be accorded to citizens—then the condition of the Church in Italy will improve. To-day it is discouraging; but it is evident that, by the force of events rather than by the will of man, a change for the better is being prepared.

Pietro Stoppani has proved the sincerity of his opinions. Last September, when commemorating King Humbert, he had the courage publicly to denounce the miserable opposition of the Vatican to the funeral of the murdered king and to Queen Margaret's prayer; he characterised this opposition as a "Pharisaic malaria," which infuriated the Clericals. I may add that Pietro Stoppani, who is the nephew of the famous geologist, Antonio Stoppani, in studying religious questions vindicates the legitimate claims of history, of science, in a word, of reason, and combines with his independence of mind a truly Christian religious sentiment, which wins our personal sympathy.

Sympathy with Americanism.

It is at Milan too that "Americanism" is in favour. Monsignor Ireland's ideas have been received with approval; I refer, of course, to his earlier ideas, for his later evolution has caused bitter disappointment; and Spalding's writings are likely to be substituted for his. The translation of his principal work is about to appear—if it has not already appeared—under the title of "Opportunity," and is likely to have a large number of readers.

Nevertheless, except for a few men like Stoppani, whose thought goes out beyond this limited horizon, the political and patriotic question is dominant. It was necessary to speak of it briefly. Unless

* A Paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday afternoon, May 31. Some passages from Mr. André's paper we are obliged to omit on account of its length, but the whole will appear in the forthcoming volume.

the Vatican ceases to claim the temporal power and to combat the Italian Government, I am convinced that all that section of the clergy which is devoted to the king will become accustomed to look with less confidence to the Holy See, and the authority of the Pope, weakened in their eyes, at one point, will lose something of its strength and its necessity in the domain of dogma and of theology. The claims of science only come into consideration in the second place.

Towards Moral and Social Reform.

But we will leave these considerations which lead to conjectures, always risky, about the future. On a much smaller scale, there is already at present among the clergy a certain movement towards independence, which touches our subject more closely. It shows itself in desires for reform. And these aspirations for reform among the clergy have a double source: their origin is in some cases moral and social, in others scientific.

I will explain my meaning. Some of the clergy would wish to give religious life to their churches and to bring the indifferent back to the altar. They are tender-hearted ecclesiastics who follow the current of modern thought a little—but as little as possible—in order to attract modern souls, who lay less stress on certain dogmas for fear of giving offence to waverers, who take an interest in social questions and in the working classes, with the secret hope of curbing them with the bonds of the church—in short, they are ecclesiastics whom the cure of souls has in some slight degree emancipated from scholasticism and dry dogmatism. Several of them are also moved to activity by the wish not to leave all philanthropic and social work in the hands of the Protestants.

Among these men, without attempting to classify shades of opinion, I may name Bishop Bonomelli, of Milan, who goes among the working men in order to combat socialism, and a young priest of Rome, Romolo Murri, editor of the *Cultura Sociale*. Romolo Murri has written several pamphlets for the people, and aims at a Christian State, in which the Church, though exercising it influence everywhere, should have no temporal power.

Father Giovanni Semeria, a Barnabite, insists on the necessity of religious life. He says that a man may accept the whole series of dogmas without having the slightest doubt about them, and yet not be a Christian: true Christianity must be lived. And he is not alone in proclaiming the insufficiency of a purely external religion.

* * * * *

Progress of Scientific Thought.

The second class of prudently independent ecclesiastics comprise those who interest themselves in the progress of science. They are often men of culture, they study foreign authors and do not disdain Protestant writers. The abbé Antonio Rosmini, who died in 1855, was the founder of a school. In Milan there is still a group of priests who follow the master's method, and endeavour to bring men of science back to religion, and Catholics back to science. Their leading representative is Padre Morando, a cultured and honourable man. The Rosminians frequently meet together for discussion, but, being harassed and persecuted, they are no longer able to play an important part; and though they have a printing office of their own, they write little. To give an idea of the annoyances to which men of any independence of thought are exposed, it will suffice to mention, as one instance among many, what happened three years ago to Father Giovanni Genocchi. Cardinal Parocchi had appointed Genocchi professor of the Sacred Scriptures at the Roman Seminary. The new professor at once manifested a certain freedom in his manner of teaching, with the result that after one year he was turned out of his office, and, to prevent complaints, the chair was abolished. There was then a Catholic Biblical Society at Rome, in which questions concerning the Sacred Books were studied by ecclesiastics. But "study" is scarcely the appropriate word. Genocchi, who was a member of the society, thought he might venture to lay before his colleagues the ideas of father Legrange on the "Sources of the Pentateuch," as put forth in a paper read by the latter at the Catholic Congress at Fribourg in 1897. This simple exposition, which was not a very alarming one, so scandalised these good Roman priests that they dismissed Genocchi from their society. Soon after, in order to prevent the repetition of similar scandals, they dissolved the society itself.

* * * * *

An Italian Version of the Gospels.

Salvatore Minocchi, a young doctor of divinity, and an accomplished scholar, did not hesitate to take part in the last Congress of Orientalists, a mortal offence in the eyes of the Sovereign Pontiff. He has already published several valuable essays, always, however, using the greatest prudence in order not to shock the ecclesiastical authorities. I will only mention two of his publications—first, his Italian version of the Gospels, which is the first part of a complete translation of the Bible, the object of which is to bring science and faith into harmony, and to put the results of critical studies within the reach of Italian Catholics. In a brief introduction, he asserts, contrary to tradition, that the Gospel of Mark is the earliest in date, and that Matthew was preceded by an Aramaic original. While following the text of the Vulgate, he has recourse to the Greek to explain several obscure passages, *e.g.*, Matt. vi. 11 (panem supersubstantialem), and Luke xi. 3 (panem quotidianum), translated by "pane necessario." Elsewhere, *e.g.*, Luke ii. 14, x. 41, 42), the notes fix the best Greek text, or imply (Matt. xxvii., 35; John v. 4, vii., 53—viii. 11; Mark xvi. 9—19) that passages have been interpolated, concerning the authenticity of which doubts are permitted, though here Minocchi is less categorical than in his articles in the Reviews. Further, I know on good authority that the manuscript contained a much greater number of important changes. For instance, the famous "gratia plena" (Luke i. 28) was rendered "graziata," *i.e.*, "favoured by the divine grace" (Eph. i. 6), and the following clause, "benedicta tu in mulieribus," was marked as lacking in critical authority. But Rome has obliged him to tone down many passages; and this is the only possible explanation of doctrinal notes that contradict the translation itself.

* * * * *

The men I have named are certainly not the only ones; but they are, I believe, the most active.

Why are there so few of them?

The want of money, the necessity of gaining one's livelihood, the lower intellectual standard, as compared with other countries, the insufficiency of previous preparation, the absence of readers who take an interest in religious questions, the climate itself, which produces an easy-going carelessness—all these things may do their part; but the great obstacle, I might say the only serious obstacle, is the Vatican and the power of the Jesuits. The working clergy are ruled from above, watched and spied, and *cannot* move freely.

On the day when the Vatican would cease to restrict liberty of thought, we should see a vast number of original thinkers and writers come rapidly forward, for Italy, the classic land of the Renaissance, bears within it potentially a productive intellectual power, which is now only lying dormant.

For the present, we scarcely read anything beyond essays in historical criticism, where the documents, of which the authenticity cannot be denied, serve as evidence, and constitute a force and a weapon.

(To be concluded.)

ARTICLES IN THE REVIEWS.

OF the September Reviews we have found the *Contemporary* much the richest in interest. It opens with a trenchant article by M. de Bloch on "The Wars of the Future," in which the moral of his great work on "The War of the Future" is driven home by the fresh experiences of the conflict in South Africa. He shows once more, both from the military and the economic point of view, how all the conditions of modern warfare are changed, and how a great war in Europe, even if it could be waged and brought to a conclusion, would be only less ruinous to the victor than to the conquered nation; and he appeals from the military caste to the people, who have to bear the burden of the present enormous armaments, and must use their power to insist that international differences shall be settled in a more humane and reasonable way. War is now much more an international concern than in the past.

War itself is no longer the exclusive concern of the belligerents. It is an international calamity, and even now some of its worst effects have to be warded off or assuaged by international pressure put upon the belligerents, as, for instance, in the questions of determining what may be declared contraband of war, what reasons can justify the stoppage and overhauling of neutral vessels, &c. From this it is but a step to the prohibition of certain wars altogether by the majority of nations on the ground of the widespread calamities that would follow in their train. And this thin end of the wedge once driven in, the remainder would follow in due course. If a Peace Congress cannot compass the end, the force of circumstances will and must. For the vital interests of nations are all closely interwoven as they never were before, and, like people joining hands with him who receives an electric spark into his body, they all feel the shock. As soon as they perceive that the hardship is more than they can reasonably be expected to bear, they

will find ways and means of putting a speedy end to the war, whatever the belligerents may think and feel on the subject.

In connection with M. de Bloch's article, it is instructive to read that by Mr. E. Wake Cook on "The Organisation of Mankind," inspired by Fichte's ideal of human progress, but urging patience with the slow growth of the moral ideal in humanity.

Whenever our high purposes fail, or move limpingly, the inference is, not that God has lost His grip of the world, but that we have failed to discern His plan, and are putting right things in the wrong order. His work always prospers, and ours will prosper too, if we take our tasks in the right sequence.

But because "world-wide organisation and unlimited inter-communication" seem to be now a part of the Divine purpose for mankind, that does not justify a war that ought to have been avoided, and in place of which a wiser and more humane method might have attained (and very likely more speedily and effectually) the desired end.

Another interesting article is "The Message of India," by Mr. Charles Johnston, which pictures for us the great diversity of the races in that great dominion, the black, the yellow, the red, and the white, this last being not the European rulers, but the Brahmans. The message of India Mr. Johnston finds in the greater sensitiveness of those races, and especially the red Rajputs to the subtler influences of the spiritual life; but the latter part of the article dealing with this subject is not so clear and explicit as we could wish. The Rev. W. W. Peyton has a second article on "Anthropology and the Evolution of Religion," in which he points to the poverty of the Anthropologists' analysis of religion, who will not take into account the significance of its later developments, and using the analogy of evolution in the natural world, he deals in an extremely suggestive manner with the unfolding of religious thought, from its early beginnings in primitive man to the fulness of Christian faith. That the "sacrifice" of Christ will bear all the weight that Mr. Peyton puts upon it, we are not prepared to admit, but his treatment of the subject, and especially of the place of sacrifice in primitive religions, cannot fail to stimulate serious thought. A second article on "The Billion Dollar Trust," and a memorial article on the Italian statesman and patriot, Francesco Crispi, are also noteworthy.

In the *Nineteenth Century and After* Mr. Auberon Herbert concludes his essay on "Assuming the Foundations," and there is one of Prince Kropotkin's interesting articles on "Recent Science." Jonkheer Van Citters, dealing with the industrial future of South Africa, offers "An Alternative to Kaffir Labour," writing from personal knowledge of the great natural resources of the country and the unsatisfactory character of the black labourer, and urging that it would be far more profitable, as well as a benefit to the people themselves, to introduce European labourers; and as the most hopeful source whence such labourers might be drawn, and the country most needing such relief, he mentions South Italy.

In the *Monthly Review* Mr. W. H. Mallock gives good reason for declining to believe in "The Alleged Economic Decay of Great Britain." A most curious article, which will be attractive to members of the Psychical Research Society and others with leanings that way, is "Magic," by Mr. W. B. Yeats. The illustrated article this month is Edith Sichel's study of "A Woman-Painter and Symbolism," the subject being Miss Fortescue-Brickdale.

THE CHILDREN'S COLUMN.

A Thousand Years Ago.

II.

"He who would have full power, must first strive to get power over his own mind."—*Alfred the Great.*

On the slope of one of the hills in Berkshire, the figure of a giant horse is carved out of the turf. Below the turf which covers the hill lies chalk, and the horse, which is 374 feet long, is very huge and very white, and can be seen from far away. A valley called the "White Horse Vale" lies below the hill, and once a year some of the people who live there climb the hill, carrying with them spades and brushes, and they set to work to remove any grass which may have grown over the white horse and to clear its outline if, in any part, the rain has brought down soil and made the edges indistinct. They are a busy company on that hill-side, and they are proud and glad to scour and clear, for the horse is a national monument and was cut out, it is said, more than a thousand years ago, in memory of a victory which Alfred the Great won over the Danes.

It was a terrible battle which this monument records. An old chronicle of the time tells us "such slaughter was never known since the Saxons first gained England by their arms." Alfred was then an uncrowned prince, leading his countrymen against the fierce pirates from the shores of the Baltic Sea, who were trying to conquer our island. Danes and Saxons, with savage war-cries, trampled the bodies of their fallen companions under foot, as they fought in close conflict round a stunted thorn tree on the top of that Berkshire hill. At last, the Danes gave way and fled, hotly pursued and slaughtered by their conquerors.

Do you remember what calamities the Danes brought upon England? Picture them—blood-thirsty Sea-Kings with their fierce followers sailing up the rivers in their black boats, and then dashing over the country, burning the homes of the people, carrying away treasures from the monasteries, and killing men, women, and children, or dragging them away as slaves. They not only laid waste the land; they also ruined, for a time, the character of the people of England. Religion, good laws, teachers, the love of work—all that was best in life—disappeared before those invaders from the North. When Alfred's little kingdom was at last cleared of the Danes, what was the condition of his own subjects? The children were ignorant and idle, growing up with no one to teach them; their fathers were little better than barbarians, and what they could do best was to fight enemies as barbarous as themselves.

A thousand years ago people knew no better way to settle disputes than by war; and even now in these later days we are sometimes apt to think that bold fighting and the strong will that forces its way, whether that way be right or wrong, are marks of a hero. But really the greatest power in the world is the power of a noble character, and the true heroes are those who do not seek their own ends and their own wishes, but learn to govern their tempers and to live to do only what is best and wisest. King Alfred knew this when he said, "He who would have full power must first strive to get power over his own mind."

We have better reasons than his valour as a warrior for giving to King Alfred the title of "The Great." We have heard of the "White Horse," the national monument which reminds us how he conquered the Danes. Now here is another story of the King which records something far grander than a victory in battle. There came a day after a long, weary struggle against the Danes, when Guthrum, their leader, and all his host were defeated, and Alfred could make what terms he chose with his fallen foe. *Now* the King could have his revenge, if he chose, for all the evil the Danes had done; *now* he could make his victory a step to his own advancement, and could go on to conquer back the whole country, and make himself King from North to South. But no! Alfred lived for the good of his people. He longed for peace that he might have time to make wise laws for them, and to establish schools and find teachers for his ignorant subjects. So he made a treaty with Guthrum, gave him half the land, and said to him, "Let the past be forgotten. Let Dane and Saxon settle down side by side in peace, and become in time one nation."

See how the King put aside all thought of self, and all personal aims and ambitions. He had indeed "power over his own mind." Alfred loved peace; but that was not because he lacked courage. "No man should desire a soft life," was one of his sayings, and he never ceased fighting; but it was the right kind of fighting. He fought against sin, and ignorance, and idleness. We can tell that he was truly brave from another fact that history has preserved for us about him. He had a mysterious disease for which, in those days, no cure was known, and every day he suffered from long attacks of severe pain. Yet he was never idle. His days were spent in study, in translating and writing books, and in other labours for the good of his people; and he made wise laws for them and travelled about his kingdom to see that justice was done to the poorest and most helpless.

"Power is never a good unless he be good that hath it." This was another of the sayings of King Alfred, and it was because he was *good* that we who live a thousand years after him call him "The Great."

FRANCES E. COOKE.

In response to our note of last week we have received several translations of the Latin epitaph in the Ancient Chapel of Toxteth (for all of which, many thanks!), and we propose in our issue of Sept. 28 to publish the best version that, with this help, we are able to produce. One correspondent, who is unable to refer to THE INQUIRER of Oct. 27, 1900 (page 695), asks for the reference to the epitaph in Wordsworth's prose works. It will be found in the second volume of Professor Knight's edition, among a number of notes on epitaphs. Wordsworth quotes an English version, which, however, is not complete, and adds a regret that he has not seen the original.

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LONDON, SEPTEMBER 14, 1901.

THE ALFRED COMMEMORATION.

THE national commemoration of KING ALFRED, which is to be held during the coming week at Winchester, the capital of his old kingdom of Wessex, should remind people of the English race throughout the world how singularly happy we are in the hero whose figure stands out so nobly, though separated from us by a thousand years, the earliest glory of our history, yet still very near to us, in the graces of his character and all the essential qualities of his manhood, the very type of what an Englishman should be.

ALFRED "the Truth-teller," "England's Darling"—so the people spoke of him long before a later generation began to call him "the Great." But no title can express what he is to us, and what we owe to him, ALFRED, the noblest of our Kings, the lover of his country, the friend of the people. "His memory," wrote JOHN RICHARD GREEN, "has come down to us with a living distinctness through the mists of exaggeration and legend which time gathered round it. The instinct of the people has clung to him with a singular affection. The love which he won a thousand years ago has lingered round his name from that day to this. While every other name of those earlier times has all but faded from the recollection of Englishmen, that of ALFRED remains familiar to every English child."

And it is well that now attention should be once more concentrated on this man. Earlier in the year our hearts were deeply stirred by the passing of our beloved QUEEN, and we were made to realise, as never before, what we have owed to her long reign and the graces of her true womanhood. She could trace back her descent, through all the generations, to this ALFRED, who had died a thousand years before, when he was hardly more than fifty, and had reigned not for sixty but for little more than twenty years, over only a small part of the home island, a very little thing compared to the vast dominion of our QUEEN. Yet if she was our ideal QUEEN in these modern days, he stands alone among the Kings; and if we should ask of the lineage of VICTORIA, to whom it was her greatest honour to be kin, there could be but one answer—ALFRED, the West Saxon King.

In him we see how, in the old barbarous days, a King was obliged to fight, but also how a King could treat his enemies, and with what unwearying persistence and self-sacrifice he could pursue the higher ends of his kingship. And it is not only as a King that we see him peerless; the historians vie with one another in their enthusiastic eulogy of the man.

"ALFRED," said FREEMAN, in the opening chapter of his "Norman Conquest," "is the most perfect character in history."

He is a singular instance of a prince who has become a hero of romance, who, as a hero of romance, has had countless imaginary exploits and imaginary institutions attributed to him, but to whose character romance has done no more than justice, and who appears in exactly the same light in history and fable. No other man on record has ever so thoroughly united all the virtues both of the ruler and the private man. In no other man on record were so many virtues disfigured by so little alloy. A saint without superstition, a scholar without ostentation, a warrior all whose wars were fought in the defence of his country, a conqueror whose laurels were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the hour of triumph—there is no other name in history to compare with his.

And in a strain of admiration, not less glowing and sincere, GREEN wrote in his "History of the English People":—

Alfred was the noblest as he was the most complete embodiment of all that is great, of all that is loveable, in the English temper. He combined, as no other man has ever combined, its practical energy, its profound sense of duty, the reserve and self-control that steadies in it the wide outlook and the restless daring, its temperance and fairness, its frank geniality, its sensitiveness to affection, its poetic tenderness, its deep and passionate religion. Religion was indeed the groundwork of Alfred's character. His temper was instinct with piety. Everywhere throughout his writings that remain to us the name of God, the thought of God, stir him to outbursts of ecstatic adoration. But he was no mere saint. He felt none of that scorn of the world about him which drove the nobler souls of his day to monastery or hermitage. Vexed as he was by sickness and constant pain, his temper took no touch of asceticism. His rare geniality, the peculiar elasticity and mobility of nature, gave colour and charm to his life. A sunny frankness and openness of spirit breathes in the pleasant chat of his books, and as he was in his books he showed himself in his daily converse.

And in "The Conquest of England," in which this eulogy is also to be found, in a somewhat different form, GREEN adds:—

His practical energy found scope for itself in a material and administrative restoration of the wasted land; his intellectual energy breathed fresh life into education and literature; while his capacity for inspiring trust and affection drew the hearts of Englishmen to a common centre, and began the upbuilding of a new England. Little by little men came to recognise in Alfred a ruler of higher and nobler stamp than the world had seen. Never had it seen a king who lived only for the good of his people. Never had it seen a ruler who set aside every personal aim to devote himself solely to the welfare of those whom he ruled. It was this grand self-mastery that won him love and reverence in his own day, and it is this that has hallowed his memory ever since.

In Mr. FREDERIC HARRISON'S lecture at Harvard on "The Writings of King Alfred," we find the following passage:—

Of Alfred the man, the warrior, the statesman, the hero, the saint, I will not now speak. In each of these characters he was perfect—the purest, grandest, most heroic soul that ever sprang from our race. It is only of Alfred the writer of books, the creator of Saxon prose, that I wish to speak. He was indeed one of those rare rulers of men who trust to the book as much as to the sword, who value the school more than the court, who believe in no force but the force of thought and of truth.

And in an earlier essay on "Alfred as King" in the Mayor of Winchester's Commemorative volume, Mr. HARRISON has this other reference to the King as a writer:—

It is in his own writings that we come to love Alfred best. No ruler of men has left us so pellucid a revelation of his own soul. As in *Meditations* of Aurelius and the Psalms of David, there is given to men the outpourings of his aspirations and his sorrows. Neither Richelieu, Cromwell, nor William the Silent ever recorded more frankly their problems and their aims. In the authentic writings of Alfred we are in the presence of one who is a teacher as much as a king—who recalls to us Augustine and à Kempis, or Bunyan and Jeremy Taylor. His "Boethius" served him as texts whereon he preached to his people profound sermons on the moral and spiritual life. Read his homily on Riches—"that it is better to give than to receive,"—on the true Ruler—"that power is never a good, unless he be good that has it,"—on the uses of Adversity—"no wise man should desire a soft life." Few men ever had so hard a life—with his mysterious and cruel malady—"his thorn in the flesh" until his early death—with his distracted and ruined kingdom—his ferocious enemies—his never-ending cares.

And amidst it all we have the King in his silent study pouring out poetic thoughts upon married love, or friendship, on true happiness, or the inner life, composing pastoral poetry, or casting into English old idylls from Greek epic or myth, ending with some magnificent *Te Deum* of his own composition.

Of ALFRED'S writings we are happy to be able to offer our readers a much fuller account in Mr. WICKSTEED'S article which follows this, but here we cannot refrain from adding one more passage from Mr. FREDERIC HARRISON'S eloquent tribute :—

Of all the names in history there is only our English Alfred whose record is without stain and without weakness—who is equally amongst the greatest of men in genius, in magnanimity, in valour, in moral purity, in intellectual force, in practical wisdom, and in beauty of soul. In his recorded career from infancy to death, we can find no single trait that is not noble and suggestive, nor a single act or word that can be counted as a flaw.

. . . . . .

Alfred was a victorious warrior whose victories have left no curses behind them; a king whom no man ever charged with a harsh act: a scholar who never became a pedant: a saint who knew no superstition: a hero as bold as Launcelot—as spotless as Galahad.

This man was King among our people a thousand years ago. We must indeed wish for the honour of England that her ALFRED may not be forgotten, and that the ideal of his manhood may once more and with a new and inspiring urgency of appeal kindle the admiration of our statesmen and of every citizen who desires the true greatness of his country and the welfare of the people.

For this commemoration we will, in conclusion, recall some verses by one of our veteran poets, THOMAS HORNBLOWER GILL, from a poem written many years ago, on Alfred the Great, and included in his volume of "Anniversaries" :—

O bring the fulness of thy heart to-day!
Thy tenderest song, enamoured England, sing!
O let no glorious passion keep away,
No strongly smitten chord refuse to ring!

Win from each glory of thy raiment bright
A strain from him of old who robëd thee!
Yes, pour o'er all thy beauty and thy might
A sweet strain of melodious memory!

Still gracious in thy sight abides thy throne?
Thy saint, thy sage, thy hero was thy king:
Not all the tyrants that have sate thereon,
Have worn away thine Alfred's hallowing.

. . . . . .

Muse, as thy Souls of Light thou countest o'er,
How his own time's thick gloom thine Alfred rent!
Bless that strange radiance! marvel at that lore
So greatly gathered, so divinely spent!

Sing how thy war-worn guardian sweetly strove
With his soul's sweat thy sluggish soul to wake!
How thy great Lover in his height of love
Lent of his light thee beautiful to make!

Let loose thy heart! thou hast not here to grieve
O'er some grand sinner whom thou canst not hate;
Yes, with the world's and with the Saviour's leave
Doth happy England call her Alfred great.

ALFRED THE GREAT.

AN angry monk of Abingdon, penning his chronicle, denounced Afred as "a Judas amongst the twelve Apostles, heaping crime upon crime," for robbing (as he said) the monks of their monastery. What the rights or wrongs of the matter where it is impossible to determine; but as the circumstance took place in the thick of the Danish wars, and it appears really to have been the Danes who destroyed the monastery, though Alfred subsequently occupied the land, it has been very reasonably conjectured that the measure, whatever it was, may have been dictated by the exigencies of military defence. In any case the monk of Abingdon enjoys the distinction of being the only person whom the utmost diligence of historians has been able to unearth who ever spoke a single word in detraction of Alfred; and when we remember that even St. Louis of France was taxed on one occasion by his clergy with "destroying Christianity in his realm," we need not attach too much weight to this solitary utterance of the devil's advocate in plea against Alfred. But, unfortunately, whereas St. Louis had a Joinville to tell the story of his life, and to sketch his character (relating, with great humour, the occasion of this very charge, amongst other things) Alfred only had a Bishop Asser to trace his likeness—a man constitutionally incapable of catching the characteristics of a situation or telling a plain tale for posterity. If only Bede had lived after Alfred, or Alfred before Bede, we should have known Alfred as we know (or may know, if we like) St. Louis. As it is, the student of English history is too often baffled in his attempts to realise the great king's personality. His achievement is solid and tangible enough. It is recorded with admirable conciseness in the inscription beneath his statue at Wantage, which, unhappily, we can only quote (or misquote) from memory: "Alfred found learning dead, and he revived it; education neglected, and he restored it; the Church degraded, and he raised it up; the Laws powerless, and he gave them force; the land ravaged by a fearful enemy, from which he delivered it." But the personality of the man with this record seems to evade us by its symmetrical perfection, and Asser does not help us; for, though he preserves a number of more or less interesting anecdotes, he has not the artist's touch which makes a portrait live.

On the other hand, we are singularly fortunate in possessing a body of literature from Alfred's own hand. It is mostly translation, but the translations are free. Bits of his own work are interwoven into nearly all of them; and sometimes he breaks away from his original altogether, and gives us his own thoughts or observations in perfect directness and simplicity. In the few words we have to say in this article, we shall attempt to show what light we may gain from this source on Alfred's character. We may gather from the confused and ambiguous statements of Asser, together with certain inferences from other sources, that Alfred began to study Latin, and to translate it into Anglo-Saxon for his own personal benefit, in the year 887, just in the lull between the two great periods of struggle with the Danes.

Alfred had a genuine passion for literature, especially religious and edifying literature—Augustine, Gregory, and afterwards Boethius, being apparently his favourites. It was his delight at every moment of leisure to have passages from their works read, translated and expounded to him by the scholars of his Court. He came to them with that wonderful freshness and zest which we often observe in a man of strong intellectual character, whose life has been chiefly lived out of doors and in immediate contact with the basal facts of life. Alfred's phraseology at every turn smacks of the woodman, the craftsman, the hunter, and the warrior. The works of Augustine, for instance, struck him as a great forest in every tree of which his eye detected the potentiality of a goodly shaft, of a bolt or bar, of a pillar or a roof-tree. They were things not only to admire, but to build into the tools and the protections of life. He would fain have brought the whole forest home with him, but must needs be content to cut from it such timbers as he might bear home with him. This is the account he himself gives in the preface to his little book of selections from Augustine and Gregory, wherein he urges all others to imitate his example and curve the timbers of this forest into many a noble wain, or build them into many a lordly house wherein a man may take his ease, may fish and hunt, yet ever render the dues of peace and war to the heavenly Lord on whose loan land he has raised his home, till such time as, of His grace, he shall gain the freehold of eternal life.

It would seem that some of the striking passages thus read to him by his scholars, together with some of the Psalms and the offices of the Church, appealed so strongly to Alfred that he must needs have them constantly about his person, written out in the original tongue, and must learn to spell out their meaning and then to write it down in his own tongue. Thus in feeding and strengthening his own personal life and taking his solace at odd moments when the pressure of the affairs of State was removed, Alfred was unconsciously preparing for one of the greatest of his royal achievements.

Later on, certainly not earlier than 894, and probably, therefore, in the very thick of the second great contest with the Danes, Alfred conceived and began to execute a great scheme of providing his people with literature in their own tongue that they might share the delight and support he had himself drawn therefrom. He tells us how his eye had wandered over the ruined churches and libraries of his realm, how his thoughts had gone back with yearning to the time when England was a seat of learning sought by foreign scholars, instead of being, as it was when he came to the throne, so

utterly devoid of culture that hardly a priest knew the English of his service book, or could translate a rescript from Latin. He wondered why those ancient scholars had not translated the goodly works they understood so well into English, and answered himself again that they had never thought that the land could be reduced to such a pitiable state as to make such a task needful. Then he thought how the Bible had been translated from Hebrew into Greek, and from Greek into Latin, and resolved to make it possible for the very peasantry of England to know something at least of the great books of the world. And so, "amid the manifold and mislike businesses of this realm," with the aid of his scholars he translated in the first instance Gregory's "Pastoral Care," "sometimes word for word, and sometimes sense for sense," into his native tongue. Alfred shows some of the rarest qualities of a translator, perfect command of all the resources of his own language and power of developing its latent possibilities to meet new requirements without violating its essential genius. His contemporary, Bishop Waerfirth, who translated Gregory's Dialogues at his command, gives a clumsy version deformed by Latin idioms that are foreign to the genius of English, so as to be often scarcely intelligible. Alfred, on the other hand, is determined at all hazards to write *English* and to write *sense*. If he can be sure that the sense is that of his author, so much the better; but he prefers writing sense that is frankly his own to transcribing nonsense which he is assured is his author's.

A careful study of his two great works, Gregory's "Pastoral Care" and the "Consolation" of Boethius, enable us to form a vivid and fascinating picture of his methods of work. We see him hurried from point to point of his threatened kingdom, now with this, now with that, scholar at his side, ever hoping for the time when he can go forward steadily and uninterruptedly with his loved work, ever thwarted by the more urgent claims that break in upon him, his love and energy enabling him to do in broken fragments of time more than another would have done in the protected leisure of the cloister, sometimes with the Latin text before him, poring over it and struggling with his imperfect knowledge of the language, or considering the notes and glosses he had made with the aid of his colleagues; sometimes sitting with them, listening to their expositions and hardly glancing at the Latin, but catching the fire or the humour of the passages they read from Gregory's pages, reissuing page after page, in his clear and vigorous English taken down on the spot by the scribe, and needing no revision; sometimes perplexed by the stuff which his interpreters declare Gregory has written, keenly and incisively cross-questioning them, holding them with a grasp out of which no literary or ecclesiastical eel could wriggle, and insisting on getting sense instead of only words, till at last he extorts a half-reluctant admission that some suggestion of his (which has the merit of being sense) may possibly be what the author meant. Freshness, sincerity, humility, honesty, and the trick of hand of a true craftsman who knows the nature of his material and the swing of his tools to a hair's breadth, are the characteristics of Alfred's workmanship as a translator.

When working alone he often misses his author's meaning. He is generally baffled by anything like sophistry. He can follow a purely abstract and intellectual argument with close and keen understanding, but his mind naturally dwells in and deals with the concrete; and abstract speculation has little interest for him. This comes out especially in his translation of Boethius, a work of which it is extremely difficult to give any adequate idea by mere description. It has sometimes been called a free translation, and sometimes a paraphrase; but it is really neither the one nor the other. Its relation to the Latin original cannot be represented by a single word. There are many passages in which Alfred identifies himself with Boethius and speaks straight out from his own personal experience as he converses with philosophy. Such are the splendid passages in which he asserts that the reproach of ambition and care for worldly things is misdirected when applied to him, for he has never sought power except as an instrument for performance of the task to which he has been called, and has desired no other fame than "to live worthily the whilst he lived," and then "to leave to those that should come after him the memory of good works." To this philosophy answers with a scathing denunciation of the self-deception of those who have in them the seeds of nobility, but who have not yet reached the higher plain of philosophy, nor learned the emptiness of all worldly fame. They have got as far as wishing to base their fame on deeds of virtue, not on selfishness, but still they value fame. Here the main stream of the discourse follows that of the original, but the sense of commanding personal inspiration and energy takes the Anglo-Saxon right away from the level of mere translation, and fills it with the passion of a personal confession. Elsewhere there is a subtle transformation and change of mental attitude which affects the whole tone and tissue of the work. Boethius writes as a Pagan with Aristotelean philosophy and Platonic religion, and from the Stoic's attitude towards the pleasures and emoluments of life. Alfred writes as a Christian. He is not interested in a philosophical demonstration that God is the *summum bonum*, for he has a short method of his own to prove it. "What do we know better, or even as good?" he asks. In his own strong words, "God is the roof and floor of all good," and this being to him a direct experience the logical demonstration of it (which, like other such, is more or less sophistical) does not impress him as important.

Everywhere, whatever he is translating, the King explains references and substitutes a straightforward narrative for learned allusions. If he says that a man ought to be content with what is necessary, he must add: "And if you would know what I mean by things needful I mean food and clothes, and those tools which a man requires for the craft for which he knows himself to be by nature fitted." And again, in what is sometimes known as the "royal chapter," he tells us what is the material and what are the tools that a king needs, and without which he cannot exercise his craft. "These are the king's materials and tools for ruling: to have his land well filled with men; to have men of prayer, and men of war, and men of work. . . . Land to cultivate, and offerings [for the clergy] and weapons and meat and ale and clothes, and whatso these three estates require." Or if Boethius writes, in allusive hints, of the story of Orpheus and Eurydice, King Alfred tells the story at length, and so tells it that his prose narrative breathes an aroma of tenderness and poetry such as rises from the story of Abraham and Isaac in the book of Genesis.

The severe metaphysics of the last book of Boethius, in which the Platonic doctrine of *Eternity* is developed, are passed aside by Alfred; but the sublimity of the religious conception is felt by him, for he had not studied Augustine for nothing.

As for us we know right little of what was before us, save by memory and by tradition; and yet less of what shall be after us. That only is assuredly present to us which at the moment is; but to Him all is present, both that which was before and that which now is and that which shall be after us; all is present to Him, nor doth His weal wax, nor again doth it ever wane; nor doth He ever remember aught, seeing that never did He forget aught; nor doth He ponder on aught, because He knoweth all; nor seeketh He aught, for nought hath He lost; neither doth He pursue any, because none may flee from Him; nor doth He dread any, because He hath none mightier, nay, nor equal. Ever doth He give, yet never doth He lack; ever is He almighty in that He ever willeth good and never evil.

In addition to translating religious and edifying works Alfred clearly had a large share in the translation of the Universal History of Orosius; indeed, the work is usually placed on the same level of authenticity as the "Pastoral Care" and the "Boethius." It is interesting as containing considerable passages of wholly original work, for Alfred knew much more of the geography and ethnography of Northern Europe than Orosius did, and the account of the travels of Other round the North Cape and into the White Sea still stands as a model of accurate and conscientious narrative.

The cumbrous and lifeless translation of Bede, usually (and on good and early, though not contemporary, authority, too) attributed to Alfred, cannot possibly be his; but in addition to the works we have already referred to, he is said to have begun a translation of the Psalms, and an extant version, breaking off at Psalm l., is supposed to be the work in question. Further, the last editor of his Code of Laws is impressed with the care given to the literary aspect of the work, and almost all students of the Anglo-Saxon Chronicle feel, though none of them can prove, that the finest portions of the narrative are substantially the work of Alfred.

In conclusion we will revert to the little volume of selections from Augustine and Gregory with which we began. It illustrates the vividness with which any casual image translated itself into concrete facts to Alfred. Augustine merely says that wisdom may be approached "by many paths," which Alfred thus expands:—

I can show you another example, too, of wisdom. Think now what men visit the king's court when he bids them come to the town, whether it be to his moot or to his army. Do you think that they all come by the same road? I trow, though, that they come on very many ways. Some come from very far and have a very long way, and a very bad and a very hard one; and some a

very long and a very straight and good one; and some a very short way, but bad and narrow and muddy; and some have a short road, smooth and straight; and yet they all come to one lord, some easily, some uneasily; neither do they come there with like ease, nor are they alike at ease when there. Some have more honour and ease than others, some less, and some full nigh without any, except this one thing, that they love. So it is also with wisdom. Everyone who loves it longs for it, they may come to it and may join its host and live with it. Though some are more to him and some less, as in every king's home, some are in the chamber, some in the hall, some on the barn floor, some in dungeons; and yet they all live to the glory of one lord.

PHILIP H. WICKSTEED.

THE MEDIÆVAL CHRONICLER IN ENGLAND.

BY THE REV. EDGAR I. FRIPP, B.A.*

II.

Asser and King Aelfred.

A HUNDRED and fifty years later, when the monastic culture of Baeda and his follower Ealhwine had been swept away by the ravages of the Northmen, the contrast we have been studying between Welshman and Englishman is almost exactly repeated in the work of Asser and King Aelfred.

Asser was a monk of St. David's who, in 884, was invited to Aelfred's court to assist, with other scholars, in the re-establishment of learning in the desolated nation. In 893 he wrote the *Gesta Aelfredi*, which has come down to us in an imperfect and interpolated condition, but is still a priceless record of the inner life of our great king. We recognise at once the countryman of Gildas in his numerous similes and metaphores—some of them extravagant flourishes,—his intemperate language, and, if I may say so, literary gesticulation, his knowledge of Welsh, and his invariable usage of the word "Saxon" for "English." We would have preferred to see the greatest of English rulers through English eyes—in such cheerful, dispassionate, kindly pages, for instance, as Baeda's; but Asser, and not an Englishman, took the trouble to write his life, and it is obvious that he both enjoyed and was worthy of the king's affectionate confidence. His book is sadly too short. He tells us of Aelfred's beauty, of the grace of his bearing, speech, and manner "beyond that of all his brothers," of his delight in the chase, in hawking, metal and jewel work, architecture and mechanical inventions, of his incessant energy in duty or recreation (though he was an epileptic), and of his indomitable pluck in war. He had seen, he said, with his own eye, the stunted thorn-tree on White Horse Hill, round which the battle raged fierce and bloody on the glorious day of Ashdown. But the best portion of the *Gesta* are reminiscences of personal intercourse with Aelfred in the study of literature. We hear of the friendly welcome he received at the royal house at Dean, and of the king's pressing invitation that he should "enter his service and become his friend"; how he read and translated to him in his chamber at Leonaford, and wrote down for him in a "Handbook" his favourite passages; how Aelfred had scholars about him day and night, and carried books in his pockets, and loved above all the Old English poems, which he learnt by heart and recited, and would have his children and the children of the nobles learn and recite too in the palace school. It is a charming picture, and we wish we had more of it.

Aelfred as Chronicler.

King Aelfred's own claim as a chronicler rests on sure foundations. His preface to the "Herdman's Book," his versions of the histories of Orosius and Baeda, and his share, whatever it was, in the *Winchester Chronicle*, entitle him to be called the earliest historian in the English tongue.

The first contains his well-known account of the deplorable state of learning in England before he began his educational work. It is almost sternly practical. Even more than Baeda, Aelfred wrote with a purpose. He says:—

> It often came into my mind what wise men were once in England, both men of God and men of the world, and what blessed times were throughout England; how kings, who then ruled the folk, hearkened to God and His gospel, and kept peace within their borders, and spread their lands abroad, and had good speed both in war and wisdom; and how eager the clergy-hoods were to learn and teach and do their duties to God; and how men from afar sought this land for knowledge, and how we now, if we would have it, must go away to get it. So clean gone is it among the English that very few this side the Humber understand their services or can put into English a single passage of Latin; and I wean that not many beyond the Humber can. So few were they that I cannot think of one South of the Thames when I came to the throne.

Translator into English.

He wondered why wise men did not turn their learned books into their own speech. It must have been because they thought men would never be so reckless as to let their learning die. Then he minded how the Greeks wrote the Hebrew Law in their own language, and afterwards the Latins did the same. So he would English all the books which ought to be known. "And," he says, "by God's grace, if we have the stillness, all English youths who are free and have the means, shall be set to learn, while they have no other work to do, until they can read their mother tongue; and then those who will learn more shall go on to Latin."

In this spirit Aelfred translated, with some freedom, Gregory's *Cura Pastoralis* for the benefit of his clergy, and sent a copy richly bound to each bishop's see in his kingdom. Still more freely he made a version of the *Historiarum Libri Septem* of Orosius as a student's book of European history and geography, adding near the beginning a section on the Germanic nations and the voyages of Ohthere and Wulfstan. English history he supplied by a rendering of Baeda's *Historia Ecclesiastica*, which again was sometimes a paraphrase rather than a translation, but without such additions, though we might here the more expect them, as in the Orosius, *Cura Pastoralis* and Boethius. It is improbable that Aelfred would have refrained from inserting Wessex material into Baeda's Northumbrian record unless there already existed or he had in view the *Winchester Chronicle*.

The Winchester Chronicle.

That the *Winchester Chronicle*, which is almost certainly the oldest of the English Chronicles, existed, as an *English* work, before the time of Aelfred, has not been proved. Latin annals were kept in the Northumbrian monasteries after Baeda, and we may suppose that they were also kept in Wessex. We shall not be far wrong if we assume that the *Winchester Chronicle* was drawn up in the first instance from Latin annals, and continued in the national tongue, if not under Aelfred's influence, assuredly not long before his reign. Its opening is exceedingly meagre and broken, and was probably once much more so. By degrees it grows a little fuller and more continuous; and then, suddenly, at the year 851, when Aelfred was two years old, it developes into a respectable record. From 865 to 898, that is, from Aelfred's seventeenth year to his fiftieth, it is a consecutive narrative. Not a year is passed over, and to several is allotted sufficient space for some of the best writing we have in Old English. Let me attempt a literal rendering of the entry for the critical year 878:—

> In this year, in mid-winter, after twelfth-night, the heathen host stole away to Chippenham, and overran the land of the West Sexe, and sitting upon a mickle of the folk, drove them over sea; and the best part of the rest they rode down and forced under—but not the king Aelfred, who with a little band, uneasily, fared into the woods and the fastnesses of the moor. This same winter was Inwaer's brother, and Healfdene's, among the West Sexe, in Devonshire, with twenty-three ships; and him they slew there, and 840 men with him of his host. And at Easter Aelfred King, with his little band, made a fort at Athelney; and from this fort he won ground against the host, with that part of the Somersaetas who were nearest. Then in the seventh week after Easter he rode to Ecgbryht's stone by east Selwood. And to him there came all the Somersaetas and the Wiltsaetas, and that part of Hamptonshire which was this side of the sea; and fain they were to see him. And one night, from this wick, he fared to Iglea, and on the next to Ethandune; and there he fought with all the host, and put them to flight; and he rode after them to their fort, and sat down there a fortnight. And then the host gave him hostages, and mickle oaths, that they would off from his kingdom; and they eke gave their word that their king should have baptism; and this they fulfilled. And in about three weeks the king Godrum, with some thirty of the worthiest men in the host, came to him at Allor, which lis over against Athelney, and there the king received him at baptism, and his crism-loosing was at Wedmore. And he was twelve nights with the king; and he did him honour, and his feres, with mickle fee.

The writer is a little too unconscious of his readers, and has trouble with his relative clauses—his repeated "ands" are tiresome; but he gives us a concentrated essence of reliable information.

The Winchester Chronicle and its Successors.

After the year 924 the *Winchester Chronicle* begins to get thin, and very early in the next century, in the midst of Danish wars, it comes to an end. But copies of it were made the bases of independent annals at Canterbury, Worcester, and Abingdon. In the Canterbury chronicler we catch something of the wailing note of Gildas, as he tells of the unutterable weakness and vacillation of Aethelred Unredig (the "noble of rede" who was "redeless"), in whose disastrous reign (978-1016) whatever should have "gone forward went backward from time to time;

* The first of two lectures delivered in Manchester College, Oxford, Aug. 5 and 6, in connection with the Summer Meeting of University Extension Students.

and ever the enemies' forces grew; and ever our men were withdrawn and then sent out again; and all came to nothing but vexing of our folk, spilling of fee, and boldness in the foe." On the other hand, the Worcester annalist writes with strong, religious feeling of the great year 1016, when, after a generation of national disgrace, English patriotism rose up, as out of the sleep of death, against the heathen oppressor. Few pages in our history are more glorious than his simple record of the seven months' superhuman energy of Eadmund of the Ironsides. But on Eadmund's death all the chronicles shrink immediately into dry lists of brief memoranda, and they remain so until the restoration of the house of Aelfred by the accession of Eadweard Confessor in 1042. At this point the Worcester, and a little later the Abingdon, annals are quickened by the national spirit; and the events preceding the Norman Conquest—the struggles between the English and Norman parties, Godwine's banishment and return, the fall of the Norman favourites, Harold's rise and election to the throne and his victory at Stamford Bridge—are related at length in graphic and glowing terms. But here suddenly there is a great change. The Abingdon chronicle breaks off just before the battle of Senlac, and is not taken up again. The annalist at Canterbury records it in one brief sentence, and, after another entry, writes no more. The Worcester chronicle, which is almost as silent about Harold's defeat, is continued under the influence of the single English bishop left by William, Bishop Wulfstan, through the two first Norman reigns; but it ends in 1107. One of its later entries is the famous description of the Conqueror, which I must not stop to quote much as I am tempted to. In Peterborough alone, the old English stronghold among the fens, and the scene of exploits by Hereward, did the English annals maintain their existence; but here, at last, they were concluded in the terrible time of the wars of Stephen.

(To be concluded.)

RECENT "ALFRED" BOOKS.*

FOR more than three years we have been looking forward to the national commemoration of Alfred the Great, to be held next week at Winchester, on the occasion of the thousandth anniversary of his death. October 28, 901, is the commonly received date of the king's death, and while recent historical investigations point rather to 899 or 900 as the actual year, scholars are not yet agreed, and for the practical purpose of this commemoration there was not sufficient reason for choosing either of the other years.

On March 18, 1898, at a meeting held at the Mansion House, it was decided, on the motion of the late Bishop of London, seconded by the Right Hon. James Bryce, M.P., to hold a national commemoration, and a large and representative committee was appointed, under the patronage of the Queen, to take all necessary steps. The colossal statue of Alfred, by Mr. Hamo Thorneycroft, R.A., erected at Winchester, will remain the chief visible embodiment of this commemoration, but it has naturally led also to renewed study of the king's life and writings, and to the publication of a number of books.

Among the first fruits of the labours of the Commemoration Committee was a very interesting volume (1), edited by Mr. Alfred Bowker, the hon. secretary, who was Mayor of Winchester when the proposal first began to take shape. The volume contains a number of essays by different writers dealing with special aspects of King Alfred's life and work. Mr. Frederic Harrison writes on "Alfred as King" (an essay from which we have quoted some eloquent passages in our leading article), the Bishop of Bristol on "Alfred as a Religious Man and an Educationalist," Professor Earle on "Alfred as a Writer," and other essays deal with war, geography, arts, and law. The Introduction is by the late Sir Walter Besant, who also wrote a little book for popular use, telling "The Story of King Alfred" (3). Both book and essay have at their conclusion the following plea for Winchester as the natural site for a memorial:—

It seems unnecessary to urge that a monument to Alfred must be set up in Winchester and not in London or in Westminster, or anywhere else. In Winchester lies the dust of his ancestors, and of the kings his successors. Thirty-five of his line made Winchester their capital; twenty were buried in the Cathedral. In this city Alfred received instruction from St. Swithin; the city was already old and venerable when Alfred was a boy. He was buried first in the Cathedral, and afterwards in the Abbey, which he himself founded, hard by. The name of Alfred's country, well-nigh forgotten except by scholars, has been revived of late years by a Wessex man, Thomas Hardy. But the name of Alfred's capital continues in the venerable and historic city of Winchester, which yields to none in England for the monuments and the memories of the past.

Mr. Draper's book (2) is also popular in its aim, but of a more scholarly quality, and the Bishop of Hereford, as an old schoolmaster, commends it to teachers, and also to parents. After sketching the life and reign of Alfred, the book has a number of interesting studies, including one on Asser's Life of Alfred, one on the White Horse of Ashdown, and another on Alfred's Burial-Place. The book is well illustrated.

Mr. Frederic Harrison's Lecture (4), delivered in the spring at Harvard College, gives a delightful account of the King's writings, quoting a number of passages, and, by contrast with other writers, showing the noble simplicity of Alfred's Saxon.

It may also be noted here that Mr. Stopford Brooke devotes a chapter of thirty pages to Alfred in his "English Literature from the Beginning to the Norman Conquest," published by Macmillan in 1898.

* (1) "Alfred the Great: containing Chapters in his Life and Times." By Mr. Frederic Harrison, the Bishop of Bristol, Professor Earle, &c., and an Introduction by Sir Walter Besant. Edited, with Preface, by Alfred Bowker (Mayor of Winchester 1897-8). A. and C. Black. 1899. 5s.

(2) "Alfred the Great: a Sketch and Seven Studies." By Warwick H. Draper, M.A. With Preface by the Bishop of Hereford. Elliot Stock. 1901. 3s. 6d.

(3) "The Story of King Alfred." By Walter Besant. Newnes and Co. 1901. 1s.

(4) "The Writings of King Alfred." By Frederic Harrison, M.A. An Address delivered at Harvard College, Mass. Macmillan and Co. 1901. 1s. net.

TO CORRESPONDENTS. — Letters, &c., received from the following:—A. B.; J. B. M. B.; R. B.; F. W. D.; J. B. G.; M. G.; F. H.; C. W. M.; R. M.; R. R.; W. T.; H. K. W.

NATIONAL CONFERENCE GUILDS UNION.

THE Guilds' Union, having published the little manual of Services and Prayers for Guild meetings, to which we recently called attention, has now issued a first leaflet, containing a statement of the ideal aimed at in the Guild, as a constituent element in the life of our churches. The officers and Council of the Union are as follows, and we commend their statement, which we print here in full, to the earnest attention of the Churches:—

President: Rev. Joseph Wood, Birmingham.
Vice-President: Rev. C. Hargrove, M.A., Leeds.
Treasurer: Mr. H. P. Greg, Oak Brow, Handforth, Manchester.
Secretary: Rev. John Ellis, Sheffield.

Council:

Rev. W. H. Drummond, B.A., Belfast.
Rev. E. D. P. Evans, Kidderminster.
Rev. H. Gow, B.A., Leicester.
Rev. W. G. Tarrant, B.A., Wandsworth.
Rev. J. J. Wright, Chowbent.
Rev. Henry Shaen Solly, M.A., Bridport.
Miss Gittins, Leicester.
Miss Florence Hill, Hampstead.
Mr. Ion Pritchard, Essex Hall.
Mr. F. Talbot, Highgate.
Mr. C. Wood, Birmingham.

THE GUILD IDEA.

One object of the Guild is to provide a link between the Sunday School and the Church, between the religious susceptibilities of early life and the critical time when the attractions and excitements of the worldly life press in upon the young soul with almost magical power. Another, and equally important, object of the Guild is to unite the numerous volunteers in Church and Sunday School work into a league of fellowship. In its complete development the Guild will be a federation of the various classes, societies, clubs, and institutions that exist especially for helping the young life as it embarks on its great interests. The Guild seeks primarily to retain amid an appropriate religious environment those who have grown up and are approaching manhood or womanhood in our homes and schools. It steps in at a time when the young are feeling the spell of influences many of which would draw them away from the best things, and by providing counter-attractions under the auspices of the Church, would make Worship a joy, and not a servitude; Responsibility an inspiration, not a burden; and Service for others a daily sweetness. Much of the religious life of the young perishes for lack of three things—(1) systematic instruction; (2) self-expression; (3) hearty and gracious encouragement. The Guild aims at imparting religious knowledge, at encouraging the young to take part in the conduct of religious services, and at nourishing the strength, buoyancy, and enthusiasm which arise from a sense of companionship in great interests.

A Guild, or something corresponding to a Guild in idea and work, is as necessary a part of Church activity as a Sunday School. The Debating Class, Reading Circle, Cricket, Football, and Cycle Clubs, Recreation Evenings, and the Social Gatherings of the Young, as well as their Bible Classes and more directly religious work, should also be branches of the Guild. It is one great aim of the Guild to banish from the minds of the young the mischievous division between secular and sacred. It therefore combines in

itself, and by its own agencies, scope for athletics, for dramatic and musical faculty, for social enjoyment, no less than for kindly service, earnest truth-seeking, and reverent worship. The Guild would organise the young life of our parishes, churches, and schools, not in any Pharisaical or pietistic temper, but in the broad, sane, and human spirit of Jesus. It would include every social pursuit proper to youth. It would bring together the young of all classes of society in a fellowship where class distinctions should be forgotten. It would stimulate mental growth, helping its members to form and express their thoughts. The Guild would be the servant of the Church by providing workers for its institutions, and by making the Church a centre of fascinating interest for its rising sons and daughters.

In forming a Guild, the first thing is to bring together the Sunday-school teachers and the various workers in the Church to form the nucleus of the new organisation. Without the emphatic encouragement of their teachers and elders, the young will be very reluctant to make the stand for religion which the Guild idea requires. But from the first the young would be expected to take an active part in the conduct both of business and meetings. It is fatal to a Guild that everything should be done for it by the elders. The Guild is to develop the capacity of self-government, and to call forth hidden powers by imposing grave responsibilities. The meetings for worship, whether weekly or monthly, should be the pulse of the whole machine. Here also various members may, under suitable conditions, take part. The work of the Guild, as distinct from its social and recreative side, should be so arranged as to call forth the many-sided energies of the young, giving to each member some special duty.

Most of the great Churches of Christendom have found it necessary to pay far greater attention to their young people in modern times than in ancient days. And the Churches have greatly increased their strength and vitality by the creation of Guilds. It remains for us to follow so striking an example; but, of course, in our own fashion—working out a form of the Guild idea which shall be sympathetic with the genius, history, and position of our Free Churches.

Further information with respect to the formation and conduct of Guilds may be obtained on application to the REV. JOHN ELLIS, BROOMHILL, SHEFFIELD, *who will also, when desired, arrange for a deputation to attend a preliminary meeting.*

HUNGARIAN TRAVEL NOTES.—II.

DURING the Sunday afternoon which we spent in Budapest (Sept. 1), we were present at the foundation of the Francis David Society, and we were made honorary members of the society. Our friends of the Budapest Church subsequently entertained us with light refreshments and an abundance of the most delicious fruits in the minister's rooms. On the following day we went on to Arad. In the course of our journey we were met at the station by a deputation from Gyöma, who gave us the most kindly welcome; but on reaching Arad it appeared as if a large part of the population must have been there to greet us. The Carpathian Club were there in great force, and we were most enthusiastically received. In this town a beautiful monument has been erected in memory of the cruel death which thirteen Hungarian generals had suffered. There is also a very interesting museum full of things of great historic value concerning Arad and the revolution of 1848.

We continued our journey to Deve, in the castle of which Francis David died, and on the Tuesday morning took train to Hunyad, and then to the ironstone mines of Gyalar, which were reached by means of a steep rope incline. These mines were worked in Roman times, and the ore is carried, some by railway, and some by an overhead wire line, to the furnaces at Hunyad, which we afterwards visited. In this place we also went through the picturesque castle of John Hunyad. Early on Wednesday morning we took the train for Torda, which is a most interesting town. It was here that the Diet in 1557 declared that the people should have freedom of conscience in matters of religion, and in 1566 the Unitarian faith was made lawful. We visited the house where the Diet used to be held, and the Unitarian Church; and also saw a very interesting picture by a modern artist, representing Francis David declaring before the Diet that conscience was the gift of God, and that a man's faith concerned himself alone. We afterwards visited the famous Torda gorge. It is a good illustration of the action of running water on limestone rocks.

On the following day (Thursday, Sept. 5) we drove to Toroczo, and we shall never forget the incidents of the day. The weather was all that could be desired, and the route, for the greater part of the distance, lay through a most beautiful hilly country, abounding with wood, and by the side of a charming river. We had not long left Torda when we were met by a deputation from a neighbouring Unitarian Church welcoming us to their country, and shortly afterwards we saw in the distance a variegated group with a flag flying over their heads. This proved to be a gathering from another neighbouring Unitarian Church. The women and girls looked very beautiful in their attractive dresses, and presented the lady members of our party with flowers. When we reached Borev, where the road for Toroczo branches off and the river is crossed by a wooden bridge, we were met by a deputation from that place, although some five miles away from it. Our friends had constructed an arch of branches of trees and flowers, and the whole was surmounted by a flag. On the bridge were five mounted men in unique costumes, who headed our procession, and as we approached Toroczo guns were fired from time to time, somewhat startling some of our horses. On reaching the village we found the roadway strewed with branches of trees and flowers, and we passed under another triumphal arch. An excellent brass band was in attendance, and a great crowd of people in their picturesque holiday attire. After formal addresses of welcome and their acknowledgment, and the presentation of flowers to all the lady members of our party, we went forward with the band at our head to the village school, where we were provided with some refreshments. We then attended service in the church, after which an excellent dinner was served. The remainder of the day was spent in various ways about the village. We were favoured by the kindliest of welcomes from this most interesting people. We saw some of their houses; we saw them dance; and some photographers of our party took a good number of groups. So full of unusual incident was the day's proceedings that it is impossible in a short paper to give more than a very brief account of what really took place. Though it was a long day's excursion, we went on the same night to Kolozsvar. On Friday and Saturday we spent our time amongst the numerous public places of this famous town, on the Friday afternoon having tea with the good Bishop Ferencz and his wife, who received us at their house with delightful simplicity and graciousness.

W.

Since receiving the above notes we have welcomed our friend and correspondent home, the first of the travellers to return. We hope next week to publish the rest of his story, telling of Sunday at Kolozsvar, when services both in Hungarian and English were held, and of further doings of the party. The new college buildings, for the opening of which the visit was originally planned, were unfortunately not ready for the formal ceremony, but were inspected by our friends. According to the programme of the tour the party was due to be home on Friday evening, but some members have had to hasten their steps, and others have taken the opportunity of further travel or of rest by the way, after the hard work of their delightful time in Hungary.

HUNGARIAN FUNCTIONS.—II.

Kolozsvar, Sept. 7, 1901.

FROM Budapest to Kolozsvar the tourists were entertained at a series of banquets by the Transylvanian Carpathian Society, and, at various points, by the Unitarian communities. After the reception on the station at Budapest, the party were driven to the Hotel Erzherzog Stephan. Dinner was served immediately, many of the local friends being present. Mr. Liptay Pál, a member of the Unitarian congregation, submitted the first toast. The Hungarians, he said, were a little nation, struggling, and working, and fighting for independence, and they were proud of their country. The English nation had done the Hungarians service which they would never forget. Therefore they were glad that their guests had come to his native country. When he read "Robinson Crusoe," as a lad, he wanted to go out into the world; but, for the Hungarian, that was a difficult thing. He had no opportunities like the Englishman, who visited Australia as easily as the Hungarian crossed the Danube! Once an Englishman stayed with his father at Budapest on his way to Constantinople, and he described Buda as a point where civilisation ceased. But when he came back from the Holy Land, two or three months later, he confessed that civilisation began at Budapest! That was twenty-five years ago; but he thought, if they looked round now, it would be found that the city had all the necessary things of civilisation. In the name of the Carpathian Society he was charged to greet their guests, and he did it with all his heart. He never had a greater joy than when Mr. Fretwell wrote to say that a great company was coming over. In Transylvania they would find a heartier reception even than Budapest could give them, but it could not

be more sincere. Cheers were then given for the English guests, and Miss Tagart, in responding, spoke of the toils of the journey and the compensations afforded by so hearty a reception. Rev. E. C. Jones, of Bradford, added some further words, and referred to the memory of Kossuth, and to the Unitarian cause in Hungary. In England they said that blood was thicker than water, but he thought that spiritual sympathy was the strongest bond of all. Mr. Blessley, of Portsmouth, said a few words, and the proceedings closed with the singing of the British and Hungarian National Anthems.

On Friday at the Bokor Restaurant in Varos Liget, Mr. Sekay, president of the congregation, welcomed the visitors on behalf of the church and of their younger brother, the Carpathian Society. In the course of life little kindnesses helped to make men friendly towards each other; and great misfortunes such as their country had endured went to prove friendship. They remembered how in times past the deepest sympathy had existed between England and Hungary; and as hosts they would do their best to show their appreciation for words and kindnesses which had shown England to be in close sympathy with what the Hungarians felt to be their truest being. Times may come and times may change to alter the conditions of life, but, he continued, you may feel sure that you will always find friends across the Carpathians, close to the Danube, and under the shadows of the high mountains; you will always be welcomed here with an earnest, ardent sincerity.

Miss Tagart, in reply, said it was already wonderful how in a short time they had been shown so many interesting sights. She specially thanked the congregation for meeting the party in this friendly way and spirit. It would be a difficult thing to do as they had been done by, but English Unitarians would try to show something of the same kindness and hospitality if a number of their friends would only come to England.

Miss Ellen Györy, who decided to accompany the party to Kolozsvar, and who is a well-known writer, then spoke with much fervour of her native land. The past and the present are united, for the present is built on the foundation of the past, was her theme. Oriental people, they say, are fond of explaining things by the means of tales. Allow me, the daughter of an Oriental people, the descendant of Oriental heathen Hungarians, to remind you of a well-known tale, of the lion that was wounded and bleeding to death. When the other animals, the mean and the base, came near and were no longer afraid of the dying lion in his last agony, there was one who did honour to the lion—and it was the noble charger of the battle-fields. But in history the tale is reversed. There was a time when Hungary, the noble charger, was bleeding, wounded to death. And there were coming the mean and the base, and were not afraid of offending him. But there was one who did honour to the dying charger in his last moments, and it was the lion, the British lion. When we appealed in vain for mercy to our nearest neighbour, then it was England who did us honour, teaching us as in the words of her greatest poet, whose words were as holy scripture to us, "that the quality of mercy is not strained." But now, thank God, the times are already over when we wanted mercy. What we want the most now is justice; and in this respect I think England was always the leader of the whole of Europe in the science of right and law. And it is to England that we should best appeal in our struggle for justice. It is difficult for England and for Western Europe to see our struggles in the right light because of the reports that are circulated by our nearest neighbour. But I think the reason that England has seen and understood our struggle the best, is that he who stands the highest sees the farthest. And the thing we desire is that England may be faithful to her old self, that she will understand us still; and then we may be thankful that England who has understood our past will understand our present, which will be our best encouragement for our future. The address which was spoken in English was received with loud applause.

Mr. Liptay next referred to a visit he made to Chicago in the year of the great fire, and after reading a letter which he subsequently received from the Rev. Robert Collyer, asked the company to drink to the health of the venerable old man. This was done amid enthusiasm, and a telegram of greeting was forwarded to him.

The Rev. T. P. Spedding (Rochdale) subsequently gave "Civil and Religious Liberty all the World over." Mrs. Korchmaros, in the name of the Hungarian ladies, spoke feelingly of Miss Tagart, in terms that appealed to the whole company, and expressed her affection also for the Misses Sharp. The proceedings, which had been of an animated character throughout, shortly afterwards terminated.

T. P. SPEDDING.

NEWS FROM THE CHURCHES.

Appeal.

Billingshurst.—The Rev. G. Lansdown writes to say that in response to his appeal of last week for Wisboro' Mission Church, he has received 5s. and the promise of a volume of the *Seedsower*, which, while welcome, will by no means satisfy the needs of his village community. We beg friendly readers to refer again to Mr. Lansdown's letter in last week's INQUIRER.

Harvest Thanksgiving Services.

At **Chichester** harvest services were held last Sunday, the evening sermon being preached by Councillor Morris Bew. At **Leigh, Lancs.**, three services were conducted by the Rev. A. H. Dolphin, the collections amounting to over £10, the largest amount yet received at Leigh on such an occasion. At **Stannington** the sermons were preached by the Rev. J. E. Jenkins, assistant minister of Upper Chapel, Sheffield, and on Monday evening the Service of Song, "Her Benny," was rendered by the choir, the chapel being quite filled.

Boston.—On Sunday week the Rev. W. Stoddart took for the subject of his evening sermon "Tolstoy and his Teachings," and gave an interesting account of the great Russian's life-experience and its result in the teachings of his later years. The quality of Tolstoy's Christianity was clearly described, and contrasted with that of the Church which had excommunicated him. "May Tolstoy live," so the sermon concluded, "in spite of the Church's curse, to teach men a higher faith, sweeter manners, better laws, a nobler mode of life." The *Boston Post* of Sept. 7 prints the sermon in full.

Bristol: Lewin's Mead.—The Rev. A. N. Blatchford last Sunday celebrated the thirty-fifth anniversary of his ordination and of his ministry at Lewin's Mead, and after morning service a meeting was held in the Lecture Hall, at which Mr. and Mrs. Blatchford were welcomed home from their holiday, and the occasion was taken by the young men of the congregation to present to their minister a pulpit copy of the Revised Version of the Bible, as "an expression of their respect and esteem." The chair was taken by Mr. F. E. Gillard, treasurer of the church, and the presentation, on behalf of the young men, was made by Mr. Bunce. Mr. Herbert Thomas and Mr. Arthur Lee also joined in the warm expressions of regard for their minister. Mr. Blatchford, in acknowledging the gift, said that day was indeed a notable milestone in his life. The retrospect that it represented to them was not altogether one of joy, for he could assure them there were sacred memories which could never die. Old faces appeared to him out of the past while he shook hands and exchanged greetings with the tried friends who were supporting and strengthening him at the present time. And if that were the last testimony he should deliver to them he would say that if any small measure of acceptance had been granted to him he remembered gratefully and respectfully the example, the teaching, the fatherly love and care of his beloved old predecessor, the Rev. William James. He had been told that utterances of his were characterised by a spirit free from poor sectarian influences. If that were so, it was Mr. James who first taught him how to express his own views. He could not refrain from saying how deeply he appreciated the form their kindness had taken. In a way that volume was indeed a generous and personal testimony, most dear to his heart, but the virtue of it to him lay in the fact that in recognising any work of his they had linked him and his services with the Lewin's Mead pulpit, and with the exposition of those principles and doctrines which were dear to him as they were to their fathers and forefathers. It was no mean privilege to be associated with a ministry in the lines of which stood so many earnest and faithful men, out of whose bright company stood pre-eminently Estlin, Armstrong, James, and, greatest of all, Dr. Lant Carpenter. Here he would take the opportunity of saying to them, as a minister of religion, that if any measure of success had been vouchsafed to him it had come only at the time when he had tried earnestly to think of others first and himself last. In conclusion, he testified to the kindly spirit shown to him personally by every minister of religion, of whatsoever denomination, with whom he had been brought into contact in the city. Differences there might be, but he would never make these differences an excuse for unfriendliness towards others who were doing the work of the minister.

London: Wandsworth.—Last Sunday the Rev. W. G. Tarrant exchanged pulpits with the Rev. G. B. Stallworthy, minister of the Hindhead Congregational Church. Mr. Stallworthy, in his morning sermon, having read Mark vii. as the second lesson, spoke of the healing of the deaf mute, picturing first all the wealth we enjoy in the infinite variety of the sounds in Nature, and the different powers of expression, not by articulate speech alone, using incidentally as a parable Wordsworth's description of the dalesman, whose deafness could not rob him of many of the best gifts of life, and in the latter part of the sermon touching upon the question of the miracles of healing, in which he thought there was clearly a substratum of historical truth. The power of transcendent mind over bodily conditions, and the part played by faith in helping towards recovery, were elements of experience not to be ignored, but Mr. Stallworthy did not fail to note the unwillingness of Jesus to lay much stress on this power which he exercised, the importance of which the people would so easily exaggerate, at the expense of his more vital spiritual teaching.

THE interesting paper by the Rev. Tony André, of Florence, on "The Liberal Movement in Italy," which, even with omissions, we have been obliged to divide into three parts, and which will be concluded in our issue of next week, will appear in full, as we have already stated, in the volume of the Proceedings of the International Council; and it may also be had separately as a pamphlet from the British and Foreign Unitarian Association (Essex Hall, Essex-street, Strand, W.C. Price, 3d.). With Mr. André's paper we shall have completed our publication of the International Council Papers, and we understand that the volume of the Proceedings will be ready before the end of the month.

OUR CALENDAR.

SUNDAY, September 15.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS. Harvest Festival.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate. Closed for Renovation.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. BALMFORTH, of Cape Town.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. C. E. PIKE.

Kilburn, Quex-road 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F. H. JONES, B.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. T. J. HARDY.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS; 3 P.M., Aggregate Meeting East London Sunday School Union, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. S. JENKINSON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room). Closed for a time.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 A.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Religion and the Invisible."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRANCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight. Closed for Repairs till Sept. 29. Services in the School-room, 11 A.M. and 6.30 P.M., conducted by Mr. C. C. PRIOR.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. A. J. CLARKE.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon., Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 15th, at 11.15 A.M., JOHN A. HOBSON, M.A., "Ruskin and Democracy."

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

HOURS OF SERVICE:—Morning at 11; Evening (First Sunday of Month), 6.30.

Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

JAMES FORREST, M.A., Minister, Janefield House, Blythswood-square, Glasgow.

W. G. COLLINS, Hon. Sec., 95, Douglas-street, Glasgow.

PULPIT SUPPLY. — The Rev. S. JENKINSON (late of Malton), Clevelands, Mount Pleasant-road, Tottenham, N.

GOOD plain COOK wanted at the end of October.—Mrs. P. ROSCOE, 28, Denning-road, Hampstead.

WANTED, PLAIN COOK, where two servants are kept.—Address, Mrs. F. H. JONES, Dr. Williams's Library, Gordon-square, W.C.

STUDENT wishing to study for MINISTRY can be assisted by applying to ALPHA.

GOOD NURSE wanted for three little children. Wages £20 to £24.—Apply to Mrs. GARNETT, 27, West Hill, Highgate, N.

EXPERIENCED GOVERNESS desires a few young PUPILS. Healthy country home. Large garden and meadows. Entire charge if desired.—Denmark Cottage, Southwater, near Horsham, Sussex.

WANTED, a family to share a well-furnished HOUSE at seaside for the winter, or care of invalid needing bracing air. Good cooking and attendance. Moderate terms.—Mrs. AUSTIN, 16, Parade Villas, Heroe Bay.

TYPEWRITING wanted by competent Journalist. Terms moderate. Accuracy guaranteed.—P. W., 50, River-road, Littlehampton.

BICENTENARY of the OLD MEETING HOUSE and ANNUAL MEETINGS of the NORTH MIDLAND PRESBYTERIAN and UNITARIAN ASSOCIATION at MANSFIELD.

TUESDAY, 24th Septmeber.

11.30.—Service. Sermon by Rev. Joseph Wood.
2.30.—Annual Business Meeting of the N. M. P. and U. A.
8.—Conversazione in the Victoria Hall.

WEDNESDAY, 25th September.

10.15.—Commemoration Service.
11.—Bicentenary Conference. Addresses by the Revs. J. Estlin Carpenter, M.A., Edgar I. Fripp, B.A., C. H. Wellbeloved, and Mr. A. W. Worthington.
8.—Public Meeting in the Victoria Hall. Addresses by the Revs. R. A. Armstrong, B.A., Joseph Wood, F. K. Freeston, Edgar I. Fripp, B.A., Henry Gow, B.A., and Mr. J. Harrop White.

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248TH ANNUAL GATHERING.

The GENERAL ASSEMBLY of GENERAL BAPTIST CHURCHES will be held in the ADRIAN STREET CHURCH, DOVER, on MONDAY and TUESDAY, Sept. 16 and 17, 1901.

MONDAY, Sept. 16, at 7.30, the PRESIDENT'S ADDRESS by the Rev. W. HARVEY SMITH, followed by the COMMUNION SERVICE (open to all), conducted by Mr. T. BOND, of Portsmouth.

TUESDAY, Sept. 17, at 10 A.M., the usual BUSINESS MEETING. Luncheon at 1.30; tickets, 2s. 6d. After which Visits will be arranged to places of local interest. Public Tea at 5.30; tickets, 6d. At 7.30 DIVINE SERVICE, the Devotional part will be conducted by the Rev. G. LANSDOWN, of Billingshurst; the SERMON will be preached by the Rev. E. P. HALL, B.A., of Netherend.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

THE hope of last week that President McKinley's life might be spared was proved only too soon to be illusive. The assassin's bullet had done its fatal work, and it was found afterwards that there had never been any chance of recovery. On Saturday we heard that after affecting leave-takings on the Friday, borne with a quiet courage and in the spirit of a truly religious man, the President towards evening became unconscious, and soon after two o'clock on Saturday morning quite peacefully passed away. The grief of the American people is shared by their kindred on this side of the ocean not less sincerely than they made our grief their own when at the beginning of the year our Queen was taken from us. On Thursday, the day of the President's funeral at Canton, memorial services were held in Westminster Abbey and St. Paul's, in the City Temple, on behalf of Evangelical Nonconformists, and elsewhere. Vice-President Roosevelt who has now taken the chief place, is said to be an extremely capable, public-spirited and patriotic man, well qualified to serve his people with great distinction. As McKinley was an earnest member of the Methodist Church, so is the new President, of the Dutch Reformed Church.

THE commemoration of the thousandth anniversary of the death of King Alfred is proceeding at Winchester as we write these notes. In consequence of the death of President McKinley Lord Northbrook's garden party is postponed from Thursday, the day of the funeral, to Saturday, and a social function at Winchester College, fixed for Thursday, was abandoned; but it was rightly felt that there was nothing in the commemoration of the great King out of keeping with the deepest sympathy with the mourning of the American people. The card of invitation to the National Commemoration, issued by the Mayor of Winchester, is in itself an interesting memorial of the occasion. On the front of the folded card is a scroll resting on Alfred's three chief books, and declaring the purpose of the commemoration, while below is a quotation from Freeman: "He was the spiritual and intellectual leader of his people." Within the folds of the card are three illustrated sections, showing in the centre the statue of the King, by Hamo Thorneycroft, and on either side the arms of Alfred and of Winchester, printed in colours, and an ancient and a modern ship. Beneath the King's arms his famous saying is printed in Saxon and in modern English :—

I have sought to live worthily, the while I have lived, that I might leave to those coming after me my memory in good works.

THE proceedings at Winchester began on Wednesday with the inspection of the chief ancient buildings of the city and addresses of archæological and historical interest, while in the afternoon Sir Henry Irving gave a reading of "Becket," and in the evening Mr. Frederic Harrison lectured in the Guildhall on "King Alfred the Great." The King, he said, was the purest, noblest and most venerable hero of whom our race could boast. No other character in history remained completely heroic, majestic and perfect in public and private life. Criticism had only made him a more impressive figure. The true Alfred was grander even than the poetic Alfred. He rescued England from barbarism and heathendom, and left his country one of the best organised communities in western Europe. He created a Kingdom not by guile or fraud, but by wisdom. The commemoration was to continue to the end of the week, Friday being the chief day, with a procession, the unveiling of the statue, and also a special service in the cathedral.

THE Methodist Œcumenical Conference brought its meetings to a close on Tuesday. The next meeting, in 1911, is to be held somewhere within the limits of the western section, that is across the Atlantic. The bicentenary of John Wesley's birth, which falls in 1903, a cablegram from the President of the World's Fair Directory suggested should be celebrated by universal Methodism at St. Louis, but it was agreed that the various sections of the Methodist Church should decide for themselves how to hold that commemoration. On receipt of the news of the death of President McKinley a devotional service was held last Saturday and a resolution passed, and on Tuesday the Conference closed with a special memorial service.

MR. STOPFORD BROOKE is bringing out this week a little book on King Alfred, and later on in the autumn his much-looked for volume on Browning will appear. Mr. Brooke is to deliver in November, at University College, under the Stopford Brooke Lectureship Fund, a course of lectures on "Matthew Arnold" and some other poets. After Christmas he will deliver a second course upon "Rossetti and William Morris."

MR. HERBERT RIX is well known as a preacher in many of our churches, and as a most interesting lecturer. In company with the Rev. W. J. Jupp, he went in the spring of this year to Palestine, and travelled through the land, not hastily, but following a well-considered route, as far north as the springs of Jordan. We had the pleasure, at the time, of publishing a letter of Mr. Jupp's from Nazareth, and more recently a sermon inspired by that northern scene under the shadow of Hermon; and now we are glad to learn that Mr. Rix is offering two popular lectures for the coming season, one a personal narrative, "To Palestine and Back," illustrated by sixty lantern slides taken by the lecturer himself, and the other on "The People of Palestine" similarly illustrated. Congregational and other societies arranging programmes for the winter would, we feel sure, be well advised to secure one or both of these lectures, and Mr. Rix hopes to have others ready in the course of the season. A syllabus of the two lectures, and of another on Wordsworth and the River Duddon, may be had from Mr. Herbert Rix, B.A., Limpsfield, Surrey.

WE called attention a fortnight ago to the forthcoming autumnal meeting of the British and Foreign Unitarian Association to be held at Leeds on Monday and Tuesday, Oct. 21 and 22. On the back page of our present issue a more complete announcement will be found advertised, giving a full list of those who are to take part in the meetings, and the chief of the subjects to be dealt with.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums :—Mr. and Mrs. Cogan Conway, £1 1s.; Mr. Thornely, £2; Mr. Harrison, £1 1s.; Miss M. D. Shannon, 5s.; Mrs. Carson, £1 1s.; A Friend, £10; Anon., 5s.; Mrs. Jevons, £1 10s.; Mrs. Bayle Bernard (2nd donation), £1.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

FREE WILL AND MORAL RESPONSIBILITY.

SIR,—In reply to Mr. Upton I would say, Yes, as a "consistent Determinist." I frankly accept most of the consequences which seem to him so impossible, and I think that the gradual acceptance of them by thinkers which is now taking place is conducing both to individual reformation and to social progress. The improved tone in our treatment of criminals, the endeavour to make punishment reformatory rather than expiatory, is one evidence of this. I do not accept Coleridge's assertion that Regret is widely different from Remorse, and I think that indignation generally has an element of anger in it which is ignoble. The Free Will scheme, with its Rewards and Punishments, its low ideal of the Great God, and its exaggeration of Man's place in the universe can never, I think, be made to harmonise with modern knowledge. F. T. MOTT.

Birstal-hill, Leicester, Sept. 12.

SIR,—In Professor Upton's letter in THE INQUIRER of Sept. 7, he expresses his belief that "the time has come when we should take earnest counsel with each other" on this subject, and in response to that invitation I should like to call attention to some questions that arise after the Libertarians have triumphantly broken the first line of the Determinist position, for the controversy has various stages.

The first Determinist line is that the strongest motive rules our conduct, and we have no choice in the matter; that our will is not a power deciding among them, but only a self-registering balance. That position, which would deprive the words freedom, choice, moral responsibility of all real meaning, is broken and indeed shattered by unambiguous experience. For not only are we aware of choice and of force exerted, sometimes successfully and sometimes unsuccessfully, against the most driving or most attractive impulse; but we also know the passive state of allowing the motives to determine our action among themselves, without our interference. Those two conditions, active and passive, are so entirely different that it seems as if only the exigencies of Determinist theory could confuse them, or deny the exertion of a real force of will, the only actual force which we directly know.

We have also the experience of resisting a powerful impulse, such as anger, and then at last, under prolonged or intense strain, letting it have its way, with a sense of relief the very opposite of the previous strenuous endeavour. But at the same time we are ashamed of ourselves or blame ourselves, and feel ourselves morally responsible for not continuing the struggle. We may excuse ourselves by saying that we had tried our utmost. Yet we are aware that we still had, at least, some small reserve of will power which we had not put forth; that we could and therefore ought to have exerted it, and that we could have acted differently if we had tried harder. And with all due respect to Dr. Mellone and to Spinoza I see no reason to suppose that a falling stone, endowed with consciousness of its fall, could possibly have any similar inward experience.

But, when that first Determinist line is carried, the question presents itself, How is it that I tried or did not try? that I resisted or yielded? that I continued my resistance or desisted under the strain?

To the question, What decided my action against the driving power of passion? we can answer, that it was the exertion of my will; the putting forth of the power of my personal self. But we cannot give a similar answer to the question, What decided me to exert my power or to desist?

We may decline to answer that question and simply say that I chose to act or not to act. Or we may say (if we yielded to the pressure) that it showed weakness of will, or want of courage to endure, or of resolve to do the right. The plain moral verdict of unphilosophical humanity gives some support to that answer.

We feel that a wrong or weak act shows that there was something wrong or weak in us. We are ashamed of ourselves, or, conversely, we may have a certain pride in ourselves; as one of George Eliot's characters says, "I didn't know I should have rung so true." And this feeling of shame or pride in ourselves is different from that of blame or moral approbation of the act.

We do not really blame ourselves because we fall short of the very highest spiritual attainments of the great saints and heroes of humanity; but we are humbled by our knowledge of our inferiority to them in holiness and strength.

This may be called the second stage of Determinism: saying that it was the effort of our personal self which decided the conflict of motive impulses, but that the action of our personal self was determined by the measure of our strength and the make of our spiritual being. It leaves a certain real meaning to moral responsibility, choice, and effort. But it might still be said that, being what we were, we could not act otherwise than as we did.

And, moreover, it does not exactly answer the question, how it was that, when we had still unexhausted power of resisting anger, we did not choose to exert it. It is not that our will-power was totally exhausted. That is not the case we are considering. But why, having the power of acting, did we yield to the assailing impulse? Of course it was our free choice, for which we blame or approve ourselves; in the plain, practical meaning of free choice, behind which for practical moral purposes we do not usually require to go.

But, after all, why did we choose to act in the one way rather than the other? Why did we resist or yield? If there was nothing in the inmost make of our being to account for our self-determination, it has very much the appearance of chance. And, if it was something in the make of our being, it looks very much like an inward necessity. It is another form of the question, what is our personal self? Is it a definite existence which can only act according to what it is? Or is it only an indefinite potentiality of acting in any direction? Or, on the other hand, is there any third possibility, realised in our free personality, which human language, growing out of phenomenal experiences, is inadequate to express? And, in that last case, what help can be given to thoughts beyond the scope of language, the "Lieder ohne Worte" of the soul?

I might do something towards answering those questions that arise after the first line of Determinism is broken. But I want help myself; and, therefore, prefer to ask Professor Upton for his assistance in the solution of the difficulty. The questions themselves may be some contribution towards "the earnest counsel with each other" to which he invites us.

C. D. BADLAND.

AMONG many worthy utterances last Sunday in reference to the tragedy of President McKinley's death, we deeply regret to find one from one of our own pulpits, which, as reported in a local paper, we have read with astonishment and shame. Preaching at Devonport on Sunday, Mr. E. B. Russell, of Torquay, a temporary occupant of the pulpit, is reported to have spoken of Anarchists in terms which we should have thought were forbidden to a Christian. In the midst of the progress of the age, there were, he said, "a class of human fiends in the world whose one aim was destruction."

They were a class whose existence demanded utter extermination, and the most dreadful pains and penalties that human ingenuity could devise for their suppression. In fact, if there was to be a revival of the old modes of torture at the stake, in the exasperation of public feeling, it would not be surprising. Deprivation of all social and political rights in every country should be accorded them. Their assemblies should on no pretence be permitted, and every act of theirs should be punishable with the severest penalties—even of death. They could but hope that the Governments of the earth would adopt such measures of extreme severity as not only to terrify those abominable wretches, but to utterly move them off the face of the earth. Nothing but wholesale extermination could reach the class, and neither mercy nor pity should be shown them any more than to a deadly serpent or an infuriated wild beast.

We are ashamed even to repeat such words, but since they appear to have been uttered from one of our pulpits, we feel bound to repudiate them in the strongest terms.

PROFESSOR FANCHIOTTI, who writes from Anerley with cordial approval of the Rev. Tony André's paper on "The Liberal Movement in Italy," asks us to point out that the Mgr. Bonomelli mentioned last week in the section of the paper "Towards Moral and Social Reform" (p. 582) is Bishop of Cremona, not of Milan.

ERRATUM.—In the Rev. H. D. Roberts' letter last week, "The Boer *has been* in Natal" read "*was then.*"

SIMPLE as it sounds, the doing one's best at each moment is all there is of life. To do the best for one day, on each occasion that presents itself, makes it the more possible for the next day.—*Lilian Whiting.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE LIBERAL MOVEMENT IN ITALY.

BY THE REV. TONY ANDRÉ, OF FLORENCE.*

III.

Catholic Laity.

AMONG the laity we meet with the same currents that we have observed in the ecclesiastical world.

We cannot devote much time to those Catholic writers who are mainly concerned with political and patriotic questions. They are numerous and very able; but they hardly come within the scope of the present paper.

. . . . . .

The Catholic Italians who desire to see more religious vitality are equally numerous. Speaking generally, they turn their attention either to the social questions which now occupy all minds, or to questions of a purely moral order.

. . . . . .

The Deputy Pompeo Molmenti has been in the Chamber for more than ten years, and while there has always maintained that the religious sentiment is indispensable for the education of the rising generations. The ethics of the Gospel being the purest in existence, he would wish to see it triumph in Italy, "for," says he, "the Christian idea in the schools is a guarantee of morality and the source of Liberal convictions in the true sense of the word. On the one hand religious instruction should be compulsory for all children, except for those whose parents object to it; on the other hand, it should be entirely impartial, independent of any kind of denominational creed—above all, separate from the Vatican. If the antagonism between religion and patriotism were to last much longer, it might result in a schism being thought of." In fact, the idea of a schism ferments in many minds, and this challenge, thrown out before the whole Parliament to the clerical Intransigeants, depicts the present situation better than anything else.

In 1898 the Deputy Bianchi, a Neapolitan professor, had spoken nearly to the same effect in the Chamber. Though the Italian school instructs the children, said he, it does not educate them. Where is the remedy to be found? It would be a mistake to go back simply to the dogmatic or catechetical religious teaching. The dogmatic Church does not educate. Education ought to be essentially practical and religious, in order to form the moral conscience. The reading of the Bible, freely practised, will be a help to the attainment of this object, without taking into account the fact that the Bible will suit all confessions, Catholics as well as Protestants.

Professor Felice Tocco, of Florence, has expressed his religious opinions in lectures rather than in his writings. He hopes that one day the section of the clergy which is already weary of the uncompromising attitude of the Jesuits will have the courage to make its voice heard, not only below, but also above, which would be of greater value. In Italy, a reform of the Church outside of Catholicism not only would have no connecting link with the traditions of the past, but would remain a Utopia. The only reform which has any chance of success is the reform of the Church by the Church, as the great patriots, from Dante to Rosmini, have always desired. Laymen could not put themselves at the head of the movement without awakening suspicions and jealousies; as for the clergy, they are not free enough to venture on any such enterprise.

Professor C. Francesco Gabba desires before all things a disciplinary reform in Italy. The priests ought never to meddle with politics, and should devote themselves exclusively to moral and social education.

On Nov. 20, 1898, when the death of Savonarola was commemorated at Ferrara, Ernesto Masi, to whom the official speech was entrusted, called the Dominican the greatest conscience of the Renaissance, and did not conceal his regret that he had not dared to do more.

. . . . . .

David Castelli.

Though I have set myself the task to speak only of the living, I cannot omit all reference to David Castelli, who died on Jan. 13, 1901. His religion—he was a Jew—had not prevented his appointment in 1876 as Professor of Hebrew at the Florence Faculty of Letters. He wrote numerous works, which show both a perfect knowledge of the Bible and a truly scientific method. He was the first in Italy to make known by his works the results of German criticism. Of all Italians, he was certainly the one who stood nearest to our Protestant theologians, or rather to our great masters of exegesis. If he was not their equal in depth and erudition, his knowledge was as sure as it was extensive, and he possessed one rare quality, the faculty of bringing his teaching within reach of minds quite unprepared for the great questions raised by the study of the Hebrew documents. His scientific testament is his "Political and Literary History of the Jews" (1899), a clear and precise *résumé* of the generally accepted results of modern criticism, an animated picture of Jewish life in conformity with its chronological development, and freed from the legends which make it less credible. If I add that he did not conceal his sympathy for Christianity, and that the pages he devoted to Jesus are among the most beautiful of his writings, you will understand the confidence inspired by the impartiality of this son of Israel.

Labanca.

Among the living, the first name I will recall to you is that of Baldassare Labanca, who has been Professor of the History of Christianity at Rome since 1886, and whose writings have been deservedly appreciated in Europe. In his opening lecture ("La Religione per le Università è un Problema, non un Assioma") he sets forth his principles. "In the first place," says he, "the History of Religions must not be a poem or a psalmody; it is not its duty to strike up the hymn of victory, nor to murmur the prayers of the dead to express this or that religious sentiment. Nor should the History of Religions be an apology or a polemic: its task is not to exalt one religion at the expense of another. Lastly, the History of Religions should not be a theology, nor a philosophy; it will not rest on dogmatic or systematic premises, nor will it weave its web, thread by thread, after a pattern supplied by theologians or philosophers. . . . . What is wanted to-day is a Religious History that shall be neither poetical, nor artistic, nor heroic, nor dogmatic, nor systematic, but critical; it must be founded on the study of the sources and dominated by the interest of truth for truth's sake."

These elevated principles, as praiseworthy as they are rare, have been put into practice by Signor Labanca in his writings and in his course of lectures on the History of Christianity. According to him, an impartial and independent study of the History of Christianity will lead to the overthrow of many prejudices and of many Catholic dogmas that were combated by the Reformers, and among the rest by the two Italians, Fausto and Lelio Socini. What Italy needs is a reasonable and civic Christianity; reasonable by being purged from thaumaturgical, eschatological, apocalyptical beliefs, which, though efficacious in the time of Jesus, are sterile in our day; civic in so far as it shall be adapted, on its ethical side, to the new individual and social requirements.

Signor Labanca has not sown the seed in vain. Several students of the University of Rome, at the close of their course of study, have already presented "theses" on religious subjects, and the younger generation is beginning to form an independent element which prepares a better future for Italy.

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Ecclesiastical Law.

In conclusion, I reserve a special paragraph for the subject of the teaching of Ecclesiastical Law in Italy.

It was on the point of being abolished, in 1873, at the time of the suppression of the Faculties of Theology. It was, however, admitted into the State Universities, but at first it remained sterile. The lectures continued to be given by the old professors appointed under the former *régime*, and this is still the case to-day at Rome. The old professors—trained not only in the methods, but also in the dogmatic and intolerant ideas of the days when this science, purely Catholic, was completely in the hands of the priests—taught nothing but the Canon Law.

The first who endeavoured to reform this state of things was Francesco Scaduto, born in 1858, a pupil of Hinschius, of Berlin, then professor at Palermo, and at present at Naples.

The movement was continued by Professor Fr. Ruffini (to whose kindness I owe these particulars). Signor Ruffini, born in 1863, is a Piedmontese. After studying for two terms at Leipzig under Friedberg, he was appointed professor successively at Pavia, at Genoa, and lastly at Turin.

The methods of these two jurists differ. Scaduto attaches more importance to the tribunals, while Ruffini insists on the scientific movement. But their aim is the same: the teaching of both is not only scientific, but essentially liberal. In their view, Ecclesiastical Jurisprudence is a pure science like any other, not belonging to the sectarian domain; more strictly speaking, a State science, *i.e.*, a science which teaches the State how to behave towards the different churches, so as to guarantee to each the most unlimited liberty of thought.

* A Paper read to the International Council of Unitarian and other Liberal Religious Thinkers and Workers, at Essex Hall, on Friday afternoon, May 31. Some passages from Mr. André's paper we are obliged to omit on account of its length, but the whole will appear in the forthcoming volume.

Each of these professors has already a disciple. Scaduto, Professor Schiappoli, who, after hearing Hinschius lecture for a year, is now teaching at Pavia; Ruffini, Professor Galante, who completed his studies under Hinschius and Friedberg, and is now at the University of Innsbruck, where he cares for the Italian students in Austria. Other young jurists, trained by the two masters, are completing their studies in Germany, and it is a remarkable fact that they all, masters and pupils, have chosen Protestant professors. "The Catholic professors," Ruffini said to me, "have not the same impartiality; some of them, though very capable, are even intolerant. We who are Catholics, penetrated by Catholic ideas, could find no better way of attaining that absolute impartiality and serenity of judgment which we ardently desire to acquire, than by completing our politico-ecclesiastical education at a Protestant University."

The Liberal Leaven.

In short, Ecclesiastical Jurisprudence, the only branch of theological teaching now given in the Universities of Italy, is to-day penetrated with Liberal ideas. "We endeavour not to take sides with any particular religious movement," says Ruffini, "but we certainly cannot help regarding with sympathy the spread of religious tendencies favourable to liberty. We have a double aim: above all to protect the Italian State from the hostilities of the Catholic Church, and especially of the Roman Curia, and also to propagate religious Liberalism among the young generation that attends our lectures. The Protestant Churches may always be sure to find in us convinced and resolute defenders of the most unlimited liberty of conscience and of worship; it would be very difficult, however, for one of us to join the adherents of this or that confession, or to work for the spread of one catechism rather than another. Our highest aspiration is to make Italy a country in which religious liberty, to its full ideal extent, shall be guaranteed, not only by the laws, but also in practice, and that, if possible, in a more absolute and more complete fashion than in any other land."

These are noble words, and they point to an ideal worthy of all our sympathy. And even if the dream be too beautiful to be transformed in concrete reality, all honour to the men who trace out for their efforts the loftiest aim that it is possible for them to conceive!

Professor Ruffini has just published the first volume of a historical study on "Religious Liberty" (Turin, 1900) from the origin of the Church to our own day, in which we find his aspirations reflected. The most original feature in this first volume is the part that the author attributes to the Italians of the period of the Renaissance in the work of the Reformation. "While the Protestants," says he, "were working for the supremacy of dogma, the Italian Humanists, exiled from their country for religious motives, toiled for the nobler supremacy of the enlightened mind, which can suffer no coercion, nor any restriction of religious liberty." And in revealing to the Italians of to-day the noble deeds done by their forefathers on behalf of the most righteous of causes, he does not desire platonically to excite their national pride: his one aim is, I repeat it, to bring Italian thought back to Liberal traditions.

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Summary of Conclusions.

In a rapid study like this, it was impossible to be complete, and I have only named representatives, so to speak, of the different currents of thought. The following sentences may serve as a *résumé* of what can be said on the subject:—

(1.) While welcoming the individual efforts of a few courageous men who prepare the way for future generations, we recognise that "there is nothing or very little in Italy that can be compared with the movement of religious thought that is to be seen in Protestant countries."

(2.) "In Italy, the religious problem is complicated by the national and patriotic question. As a result of this, there is in Catholicism a kind of latent and potential schism." The patriotic Catholics—those who are called in Italy Liberal Catholics—in presence of the uncompromising attitude of the Vatican, feel in their hearts the presentiment of a coming divorce.

(3.) Unhappily, as Senator Negri and Deputy Molmenti have remarked, "Italy is not the land of religious reforms. For such great reforms, the people must have a great ideal." "Children of our age, we have no longer a faith strong enough to make this schism evident and active; and, consequently, Italy rests on the strangest and most irrational of compromises, not having enough faith either to obey entirely or to disobey entirely."

(4.) Lastly, to quote the words of a Professor of Philosophy, Augusto Conti: "In Italy, a man is either a Catholic or a Rationalist; but rationalism has its own hypocricies. Many of those who boast of their free-thinking go to church with their families, and die as Christians."

This is a somewhat pessimistic declaration, but the professor is not altogether wrong.

In Italy, there is no Religious Liberalism, as we understand it: a power of higher life, putting the creature in direct contact with his Creator, without binding him to dogmatic formulæ—placing the religious sentiment in conscience, and making man greater by enlarging his responsibility, for *noblesse oblige*.

There is liberty of thought, boldness of criticism, opposition to the official dogmas, weakening of ecclesiastical ties, all in a sporadic manner—but all these things are a protest of offended reason; not the cry of conscience seeking to lay hold of God, wishing to feel Him near, and desiring to draw near to Him by personal experience.

The best minds are agitated by a feeling of distress; in the *élite* of the clergy and of the nation, it is the anguish of a crisis that many of us have known before reaching the haven,—the fear of losing faith itself, by losing the belief in the official dogmas, a fear which is all the greater where Catholicism has accustomed men's consciences to a passive acceptance of doctrines; and among those who have lost this belief, there is almost the conviction that they have no God any more, no religion any more, a hopeless thought for the old man who feels his end drawing near, and knows that the official Church has no favours except for those of her children whose fidelity does not stop short of blinding them.

Then, men hide their crisis. They do not dare to seek peace in discussion, in the exchange of ideas. Prudence obliges them to keep silence as completely as possible. They are afraid of committing themselves. They only utter half their thoughts. And if they talk little, they write still less; and, when they do write, you may be sure they do not say the quarter of what they think. If they did, they would find no publisher; the publishers rarely print a book at their own risk, unless it has the "imprimatur." And the book that, by dint of economy, perhaps of privation, authors print at their own expense, finds no readers; it has been marked out as dangerous. Besides, they risk losing their modest salary, and what can one do without bread and without home? Only the rich can have that independence, which is denied to the poor, however industrious. But between those written lines, which scarcely mark a slight progress, how many stifled cries, how many generous thoughts!

The Liberal movement, in Italy, is modest and timid; but on the classic soil of the Renaissance, it has promises for the future. For our part, we shall certainly aid its progress, in some measure, by assuring all those of our sympathy who have already pronounced themselves. Isolation kills—the hand stretched out fraternally sustains and encourages!

HUNGARIAN TRAVEL NOTES.—III.

IT was fitting that the last day in which our party remained unbroken—Sunday, Sept. 7—should be made memorable by our joining our Hungarian friends in their religious service at the Kolozsvar Unitarian Church. Apart from the service being conducted in, to us, an unknown tongue, we were reminded of different customs from ours by the fact that during the service the sexes are divided and that the congregation take no part in the singing—this being left to a male choir. One is struck with the animation and vivacity which is everywhere manifest in the Hungarian preacher. He seems to have made a study of effectiveness in manner and delivery, and he is always audible. On the conclusion of this service the Revs. T. Dunkerley, Broadrick and E. Ceredig Jones conducted a short service at which our Hungarian friends remained. We sang four hymns, and I am afraid that, from our forces being divided, our voices were not sufficiently powerful to fill the large church.

On leaving the church we went into the handsome new college buildings close by, passing the historic stone on which Francis David preached, and whose preaching in 1556 made so many converts to the Unitarian faith. Our friends have every reason to be proud of their new college, and we all regretted we could not be present at the formal opening ceremony. Provision is made for the board and education of about 400 boys, and the cost of the whole is estimated to be more than £50,000.

In the assembly hall of the college, round which are medallion portraits of Unitarian Bishops, a short meeting was held at which Bishop Ferencz presided. He explained the objects and purposes our friends had in view in erecting their splendid new college, and heartily welcomed his English friends there, Professor Kovacs interpreting the Bishop's

speech, and adding one more to the many causes of thankfulness for his services to the English visitors. The Bishop was followed by one of the representatives of the local authority, who welcomed us to Kolozsvar.

Miss Tagart acknowledged these kindly greetings.

The evening was spent together in the hotel, and after some songs occasion was taken to thank the Carpathian Club, and their indefatigable secretary, for their wonderfully successful arrangements for our convenience and comfort. The evening closed on Miss Tagart being heartily thanked for the great trouble she had taken in organising such a thoroughly enjoyable excursion. The Unitarian who visits Transylvania cannot fail to be greatly heartened by the spirit and the enthusiasm which he meets with amongst the Unitarians of that country. All through the country we had many illustrations of a broad catholicity of spirit on the part of members of other faiths towards us which is unknown in England. The Unitarian visitor to Transylvania really runs a great risk of being "killed by kindness," if he listens to all the appeals which are made to him for his entertainment and enjoyment; and though it is the second time the present writer has been amongst them, he will only be too glad if in the coming years he should be able once more to pass a few days amongst his friends of the faith in Transylvania. W.

HUNGARIAN FUNCTIONS.—III.

FROM Mr. Spedding's further notes of meetings we regret that we can find space only for the following selections:—

At Deva, Monday, Sept. 2.

Late on Monday night the train reached Deva, in whose Castle Francis David perished. Professor Kovacs, of Kolozsvar, speaking after dinner, described the place as sacred ground, because of its association with the martyred bishop, and quoted the lines which he cut into the wall of his prison cell: "Neither the sword of the Pope, nor the image of torture and death—nay, no earthly power shall stop truth in its course. I write what I feel, and what I have felt; and I have truly preached with a trusting soul. And I am firmly convinced that after my death the doctrine of false preachers will perish."

At Torosko, Thursday, Sept. 5.

After a brief rest a special service was held in the great church, over 800 persons being present. The minister said they could not help making this a real festive day for the village. He prayed for their visitors and for themselves, and announced his text Psalms cxiv. 24, rendered into English: "This is the day ordered by the Lord, let us be gay and joyful together." Explaining the passage he spoke of his personal joy in speaking before the Unitarians of two nations. International intercourse gave impulse not only to single persons but to nations also. The discourse was full of the warmest regard for England, and especially for the little handful of travellers whose presence meant cheer and courage for the minds in the lonely hill-land. Its last words were a prayer for a helping hand from God for the farther journey. God keep your country and keep your love for your country; God keep and give us power also to love our country, to love religion and to love knowledge.

The Rev. W. Harrison (Stalybridge) took part in the service; Rev. W. J. Davies sang the Magyar anthem and the choir followed with "God save the King."

At Kolozsvar.

Late as the hour was (Sept. 5, 10 P.M.), many friends were at the station, and a brief but hearty welcome was given by Mr. Petofi, who spoke for "the most ancient congregation of our faith," and described the town as one of the fortresses of human culture and of human liberty.

Miss Tagart said: "I thank you, Mr. Petofi, and all the ladies and gentlemen assembled here for your kind welcome. This is the goal of our pilgrimage. We are pilgrims come to your country; and it is because it is the seat of the religion we love, that we feel in harmony with sentiments of the highest kind. To the members of the Carpathian Society also we are indebted for the greatest comfort and help of our journey. We thank you heartily for your kind welcome."

On Sunday, Sept. 8, service was held in the church, the sermon being preached by the Rev. Andrew Moses from the text, Rom. i. 8. The Hungarian was followed by an English service, conducted by Revs. T. Dunkerley and T. B. Broadrick, and a sermon on "Symmetrical Completeness" was preached by the Rev. E. C. Jones. Miss Funnel, of Lewes, presided at the organ.

After the service a visit was made to the magnificent pile of buildings, which form the new college to be opened on the 22nd. A meeting was held in the Hall, Bishop Ferencz presiding. The address was interpreted by Professor Kovacs.

The Bishop regretted that he could not sufficiently speak the English tongue to express in it his deep feeling. Their friends came to Hungary, perhaps to admire its beauty and its towns and cities, and to see Kolozsvar. They came to visit Deva, where their first Hungarian Bishop, Francis David, suffered martyrdom, and where he had written on the walls words which they had already heard. They came to visit Castle Hunyad, where their greatest King, Matthew Corvinus, spent his days, and their greatest hero, John Hunyad, lived—the great defender of Christian peace. They came to Torda, that famous town where, first in all the world, freedom of conscience was proclaimed. They had come to see these and many other things, but he was convinced that they had come not only for the sake of these historical memorials, they came as well to see the Hungarian Unitarians; and he only wished that events had so fallen out that they might have witnessed the opening of that grand building. But he was glad they were there that day. He should never forget that morning's hour of worship of the only one living God, which they spent together. The singing of the Lord's Prayer had touched his heart. They used to sing it in former times, and it might be resumed. The service had shown more clearly that the English nation was the most devout, the most religious nation in the world. He would like to say a few words about their college building. As they knew from history—and as they had heard to-day beside that great boulder*—Kolozsvar was the centre of Unitarianism. It was the creator of their dear Unitarian religion. Francis David preached on that stone, so that the enthusiastic people took him on their shoulders, and carried him into the Cathedral, which thereafter for 150 years belonged to the Unitarians. Was it any wonder, then, that from that time they called this place the Jerusalem of Hungary? From thence Unitarianism went into other places of Transylvania. But not only as concerning religion, but for education also Kolozsvar was the centre for the Unitarians. It was true that they got their first college with the conversion of the people. But that first college was taken from them in 1693. They then removed just opposite the Cathedral. But even with this second college they were not allowed to have rest. Again force was used, and that college was taken from them along with the beautiful church. For twenty years they were looking for another place where they might start again. At length they were able to build another, a third college, owing to the generosity of that man, Ladislaus Suki. Time came when they must leave this third college. But the circumstances were not as they had been on the other occasions.

They were coming to this new fourth college with goodwill and joy. They had a grand building now, so that they might go further and further in the good work. He could not close without a word about that first English minister who came to see them, to bring fresh spirit to them, and to tell that, beyond the ocean on the west, there was a nation that had Unitarians, and that they should be orphaned, they should be alone no more, for the English Unitarians were their brethren, worshipping in the same way the only one God. He came to bring them cheer, and that they might forget their sufferings. That man came to them, but he could not, in returning, reach the soil of his grand country. He died in Holland, and he (the Bishop) was the first man who visited in England the orphaned lady who was their guest that day. He was the first lad who went to England, and enjoyed English hospitality in 1859, and after him followed a long succession of young men who studied in Manchester College. And now he blessed God that he had lived so long as to be able to greet that lady who came to Hungary in her childhood, and who had now brought with her this great company of ladies and gentlemen. I pray God, the Bishop concluded, that God may bless you all; that He may lead you home on his right arm; and may lead you safely into your dear country.

The address, which was followed with close attention, deeply impressed all who were present.

Miss Tagart, in responding, conveyed the greetings of the Women Workers' Union, and of the British and Foreign Unitarian Association. The Rev. T. Dunkerly also spoke for the B. and F. Association, and when Miss Tagart had announced that on their return to England the visitors

* A large boulder on the south side of the church, removed from Torda-street, bearing the following inscription in Hungarian:—"Francis David, according to tradition, when he arrived from the Diet of Gyula Tehervar in 1566, preached on this boulder-stone, at the corner of Torda-street, that sermon by which the whole Kolozsvar congregation were converted to the Unitarian religion. This stone was placed here in 1884."

intended to make some effort to increase the College Professorial Fund, the proceedings terminated.

T. P. SPEDDING.

LITERATURE.

UNITARIAN AFFIRMATIONS.*

THE title of his book is chosen, Mr. Herford says in the Introduction, "to convey the fact that the religion which Unitarians hold is not built up on denials, negations, rejections of what other people believe, but rests upon positive grounds, upon what is held to be most real and most true"; and the purpose of the lectures, which is admirably fulfilled, is to set forth, clearly and simply, what Unitarians generally affirm on the great subjects dealt with: "God," "Jesus Christ," "The Bible," "The Church," "The Future Life," "Faith and Freedom." The spirit of the lectures is shown in the remark that the duty of Christians who hold different forms of doctrinal belief is "not to try and *convert* each other, but to try and *understand* each other, so as to be able to see how it is and why it is that they express their belief in different ways." And for those who have no settled religious belief, Mr. Herford's hope is to show a better way.

To such I want to show that there is a form of religion, strong, deep, and simple, which places no restrictions upon thought or inquiry, which is afraid of nothing that science can prove, which stands in no danger from the extremest criticism of the Bible, because it holds that all truth—wherever it appears—is divine and to be received and honoured as such. It is a religion which we Unitarians know from long experience to be helpful and sustaining. It does not bid us believe this and that, as mysteries of faith to be accepted without question. It bids us look doctrines, as well as facts, in the face, and worship with the eyes of our mind wide open. It is a religion to live by. And I say the truth of many good men and women, yes and children, whom I have known, when I add that it is a religion to die by.

In simple, and often homely phrase, desiring to speak directly to plain people, Mr. Herford makes his affirmations. Our fundamental faith in God, as the Father Almighty, he shows to be established by three converging lines of thought, satisfying the intellect, giving its complete meaning to conscience, and as the natural outcome of our highest and purest feelings; and this faith, in its elements natural to man, is confirmed and strengthened by the general experience of the race, but chiefly by those who have had the deepest experience, the prophets and teachers of mankind. Thus the inestimable work of the Bible is seen, as the chief record of that experience, and the place of Jesus, as above all others the revealer of God to man.

Touching upon the great doctrines of the orthodox creed, Mr. Herford says:—

> I shall not try to show that the doctrines of the Trinity and the Incarnation are erroneous; but they are not the only way of expressing the truths contained in them. And the general Unitarian position is this: that the truths of the nearness and the love of God and the reality of personal communion with Him may be stated in a form much simpler than those great doctrines.
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> The root-meaning of the doctrine of the Trinity I take to be the assurance of personal communion with a living and loving God. Nothing less than the passionate desire for such assurance would have triumphed, for all those centuries, over the intellectual difficulties which, no one will deny, are presented by the doctrines of the Trinity and the Incarnation. When, therefore, Unitarians decline to accept those doctrines, it is not that they claim to know that God *is one* and that He *is not three* Persons; it is that they have learnt what seems to them "a more excellent way" of expressing their assurance of personal communion with a living and loving God. Trinitarians and Unitarians are both trying to say the same thing—namely, that God is a living spirit of love, with whom we can hold communion. We all believe that; Unitarians quite as much as Trinitarians. We differ only in how we say it. And Unitarians claim the right to say it in the way that seems truest to them, without being condemned for not saying it in someone else's way.
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> He then proceeds to show how the thought of God as our Father in heaven, which was at the heart of the religion of Jesus, really satisfies most fully and completely our deepest religious needs, and pleads that the spiritual fact of communion with the living God is the same with us and with others, even when they say "Christ," and we, with Jesus, say "Our Father."
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> From the second lecture, on "Jesus Christ," we quoted in our leading article of July 27, when speaking of Mr. Herford's Provincial Assembly sermon. It has a special interest as containing the record of a genuine personal experience, and as clearly setting forth the results of an earnest study of the Gospels. It should help many to a clearer conception of what the real Jesus may be to us in our religious life, as among men the supreme revealer of God. And the same may be said of Mr. Herford's treatment of the Bible, in connection with which, of course, the question of inspiration has to be dealt with.
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> God fulfils Himself in many ways, and has spoken through other than Hedrew and Greek lips. No nation of the world has He left without a witness of Himself. But the Bible is the record of His revelation to those from whom we have learnt; and as we read in its pages, we discern yet the glow and glory of God that shone in the souls of prophet and saint—the true inspiration that makes the Bible, indeed, Holy Scripture. And, with a far higher thought of God than as a mere dictator of ancient words, with a faith in Him as the living God, who has not spoken His last work eighteen centuries ago, and shut up His revelation in the two covers of a book, we may gratefully thank Him that in the course of His providence the Bible came to be written; and make it our prayer, as we close the book in which we have read of noble lives that were lived in the days of old, "The Lord God be with us, as he was with our fathers."
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> From the other lectures we must refrain from quoting. In speaking of "The Church," Mr. Herford clearly distinguishes between the human institution and that greater spiritual fellowship, not confined within the limits of doctrinal exclusiveness. The doctrine of "The Future Life" is rightly based upon the supreme truth of the love of God, in which is contained the answer to all our questions, and the promise of more than all that we can yet conceive or hope. In the concluding lecture on "Faith and Freedom," Mr. Herford expounds the fundamental principles of our religious life, free from the restraints of dogmatic limitation, principles with which the "Unitarian" name has to make its peace as best it may. But that is a question about which Mr. Herford declines to be troubled.
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> In conclusion, we will say that these are wholesome and helpful lectures, which we trust will be widely used among those who are looking for such guidance, and in that quiet ministry which the Postal Missions exercise. The two lectures on "Jesus Christ" and "The Future Life" may also be had in pamphlet form (price 2d. each), for separate distribution.

* "Unitarian Affirmations." Six Lectures delivered in Stand Chapel, by R. Travers Herford, B.A. 1901. (Philip Green, 5, Essex-street, Strand). 1s. 6d. net.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

A Coming Revolution. By Captain Petavel, R.E. 1s. (Swan Sonnenschein.)

Paganism in the Papal Church. By W. J. Wilkins. 3s. 6d. (Swan Sonnenschein.)

An Introduction to Christian Mysticism. By Eleanor C. Gregory. 1s. 6d. (Allenson.)

From Poverty to Power. By James Allen. 3s. (Elm Croft, St. Saviour's-road, Bath.)

Among Kentish Hoppers. By J. E. Revington Jones. 6d. (Elliot Stock.)

The Traveller's Remembrancer. 6d. (Russell and Co., 5A, Paternoster-row.)

A Treasury of Consolation. Poems selected by A. Broadbent. 3½d. post free. (19, Oxford-street, Manchester.)

British Gothenburg Experiments and Public House Trusts. By Joseph Rowntree and Arthur Sherwell. 2s. 6d. (Hodder and Stoughton.)

Apollonius of Tyana. By G. R. S. Mead. 3s. 6d. (Theosophical Publishing Society.)

Jesus Christ. By R. T. Herford, B.A. 2d. (Philip Green.)

The Future Life. By R. T. Herford, B.A. 2d. (Philip Green.)

The Greek Catholic Church. By Richard B. C. Sheridan. 1s. (Williams and Norgate.)

The Only Means. By Leo Tolstoy. 1d (Free Age Press.)

Popular Stories and Legends. By Leo Tolstoy. Series 1 and 2. 4d. each. (Free Age Press.)

The Relations of the Sexes. By Leo Tolstoy. 4d. (Free Age Press.)

A List of Lantern Slides offered on Loan by the Sunday School Association. 1d. (Essex Hall, W.C.)

The Heavenly Link. By Ernest A. Tietkins. 5s. (Kegan Paul and Co.)

The Rosebud Annual. 4s. (James Clarke and Co.)

Sunday Strand, Wide World, Strand, Nineteenth Century, Scribner's, Idler, Contemporary, Review of Reviews, Woman at Home.

TO CORRESPONDENTS. — Letters, &c., received from the following:—C. B.; E. S. L. B.; S. B.; C. D.; F. W. D.; C. A. F.; E. I. F.; E. E. H.; H. H. J.; D. M.; M. D. O'B.; T. P.

TOWARDS RE-UNION?

THE Methodist Œcumenical Conference received a letter of friendly greeting from the Bishop of London, who, after referring to Wesley's love for the Church of England, and the fact that he never formally withdrew from it, wrote as follows:—

It is that love of your founder for the Church to which he belonged which makes us in the Church of England feel a special interest in that body of Christians which your Conference represents, and we deeply regret the causes which led to the formation of Wesleyans into a separate organisation. While we recognise with admiration the zeal and fervent love displayed by your body in good works throughout the world, and the noble generosity which has contributed well-nigh a million pounds to your special commemoration fund, it is still our hope and prayer that in the Providence of God it may one day be reunited to the old Church from which you and we equally recognise that it sprung. May God guide your deliberations by His Holy Spirit, and make them fruitful for the good of the world and helpful towards the reunion of Christendom.

The reply on behalf of the Conference, dated from Wesley's Chapel, Sept. 10, was drafted by the Rev. T. B. Stephenson, and, after opening words of acknowledgment, ran as follows:—

The historic connection of early Methodism with the Anglican Church and our obligations to the scholarship and saintship of your communion makes such a message of goodwill very welcome to our hearts. Though the last thing we should wish is to make the reception of such a letter as yours an opportunity for controversy, the desire definitely expressed in your letter appears to require an answer as definite. The conference represents the whole family of Methodist Churches throughout the world. Differing in some non-essential points of Church government they are alike in creed in the main principles of Church organisation and in the accepted modes of Christian fellowship, and they are in full communion with each other. In some respects, therefore, the relation of this conference to the Methodist Churches is similar to that of the Pan-Anglican Synod to the Anglican Churches. But the conference differs from the synod in the fact that it is composed of representative ministers and laity. It has no authority over the constituent Churches, but affects them powerfully by its discussions, its tone, and influence.

From this you will see that your suggestion respecting a possible union of the Methodists with the Anglican Church raises vast and far-reaching issues. Of the many millions of Methodists represented here probably six-sevenths live in the United States or in portions of the British Empire in which there is no establishment of religion by law. Of the remaining seventh a very large majority would not consent to part with the perfect independence now enjoyed by the Churches to which they belong under the sole headship of Christ our Lord. You will see how powerfully this fact bears upon your suggestion.

But a great and more permanent difficulty lies in the way. We are not aware that any constituted authority in the Church of England has expressed the willingness of that Church to recognise the validity of the ministry and sacraments which we possess and cherish. That being so, any consent of ours to a movement towards corporate union with the Anglican Church would be an acknowledgment of an invalidity and inferiority of our Church order which our convictions would not allow us to make.

None the less do we appreciate the courtesy and kindliness of your communication. We pray that God may richly bless the efforts of yourself and your brethren for the spiritual and social uplifting of the population of this country. We are ready to co-operate with our Anglican brethren in all good works, so far as the beliefs and practices of your Church will allow, and we wish to maintain the traditional policy of the Methodist Church expressed by Wesley himself in his famous phrase, "We desire to be the friends of all and the enemies of none."

THE CHILDREN'S COLUMN.

A Kiss for a Blow.

As I sat on the shore one day watching the tide, the thought came to me that the rocks and the sea had a perpetual quarrel with one another, and I wondered why it should be so, when each was so beautiful and interesting in its own way. The afternoon was very hot and still, and I was content to let my hands rest idle in my lap while I gave myself up to the pleasure of listening and looking. Perhaps I grew a little bit sleepy too, as who would not have done under the circumstances?

On either side of me high cliffs ran out crowned with grass like velvet, but sharp and brown and rugged enough lower down where only a few daring limpets ventured to make their homes—I might have said pitch their tents, for, as most children know, a limpet's house is very like a tent in shape. A blue sky, dotted with soft white clouds, looking like little pieces of cotton-wool very much pulled out so as to be quite thin, and a large stretch of lovely pale-green water—these were all that could be seen above and in front. Firm sand, sprinkled with stones of every colour, formed the floor, or carpet, of this delightful spot. It was just one of Nature's drawing-rooms set out for her children to play in, but being all window and no roof there was neither stuffiness nor dust, and so it was quite perfect.

Very still everything was that day. Even the tide came in creeping, creeping, like a nurse walking on tip-toe lest she should wake the baby. Presently a sea-gull sailed across the space, startling the silence with his "Cawk! Cawk!" He seemed a thing cut out of grey velvet, but when he glided downwards in a slanting line and rested on the sea he looked like a common duck. Next moment he dived and came up some distance away to ride on the smooth green surface once more. Then something spoke. It was the rock on my right hand side, and very brown and cross I thought he looked when I examined his side-face.

"Here you come, you impudent little creatures!" he exclaimed, addressing the wavelets. "Twice a day, winter and summer, week after week, month after month, always the same annoyance from you. Why will you not stop your little game, I should like to know?"

"Because it *is* our little game and always will be. Yes, you are quite right, Mr. Rock," a wave replied, crawling slowly an inch nearer than she had done last time, and laughing gaily.

"Always wasting time, never doing any real work," grumbled the rock.

"Oh, play is our work, you know," another wave said, catching her sister by the skirts and almost overtaking her. "It is our duty to play, as you call it, just as it is yours to do nothing but look cross and wrinkle up your face into hard lines."

"Do nothing, indeed!" repeated the rock. "Wrinkles, too!" he added, under his breath. "Pray, who filled your head with that nonsense?"

"The moon is our school-mistress," the waves replied, and with a rippling laugh several of them joined hands and ran along the sand right up to the rock's foot.

"Humph!" grunted the surly fellow. "I've heard of Lady Moon, of course, and she is said to be a shining light in her way, but I doubt if she is very wise. What does she know about *me*, for instance? I'd like to see her teaching me anything."

"Well, she makes *us* obey her, and we love her dearly, and so we dance about all night and day because she wishes us to be in good practice."

"You are not working very hard now, at all events. Why, a sea-snail would crawl about as fast as you all did that time."

"Ah! we can do a much quicker step, cannot we?" and one, more talkative than the rest, lifted her head and turned towards her companions. "I should think so, indeed! Old Mr. Rock knows us in all our moods, and he likes us in none of them. He is a hard, sulky, stern fellow, and there is no pleasing him," two or three of the others replied altogether. "Let us sprinkle him, just for fun!" cried she, who seemed the leading spirit among them.

Though all appeared at first to dance the same steps, I now discovered a change in the figure. It might have been going on all the time, although I had not observed it. Against the projecting cliff on my left hand the water was beginning to eddy gently but surely, in obedience to the incoming tide, and when the little ripples in front took hands and slid along the level sand, another set of partners came creeping from behind this rock and joined their friends with a sparkling smile. I fancied some had tears in their eyes, but perhaps it *was* only my fancy. It might have been only the bubble of laughter on their lips which caught the sunshine and shimmered like diamonds.

At that moment something attracted my eye far out over the sea. All had been smooth and even glassy save for a quiet heaving which stirred, without breaking, the surface, like some strange creature softly breathing in its sleep. But now a change was taking place, and it came in the form of a deeper colour spreading over the water, caused by a ruffling of the surface. What had been glassy now dimpling into tiny wavelets. It was the wind bringing a message to the land.

On it came, strong and salt, carrying the tide with it, driving the wayward waves before it with friendly force, meeting those which were running backward and catching them up only to push them on again. Helping some, hindering others, tossing a few into one another's arms, and even, oh, horror! flinging an armful of salt water into the face of crabbed Mr. Rock himself. Then up the beach swept the wind and sprang over the high headland and away to the sea-pinks, the heather and the gorse. Away too to the hill-sides where mushrooms grew, the blackberry bushes also, and those bent and stunted shrubs and hedges which his rude kisses had gradually shaven so close that one might almost have walked upon them. Away, away, who knows how many miles that joyous breeze travelled when once he started

"Over the hills and far away"?

(To be concluded.)

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LONDON, SEPTEMBER 21, 1901.

PRESIDENT McKINLEY.

WHEN last January our QUEEN passed peacefully away, laying down the burden of her more than eighty years, with all the natural and inevitable sorrow there was a thankful sense of completeness. One felt that here was a finished life, that had been wonderfully rich in beneficence, that its power of blessing would still remain, and that old age had well earned such a release.

With the PRESIDENT of the American Republic it is very different. He was not yet sixty years of age, in the fullness of his powers, recently elected for the second time to the highest place among his people, with his best work, as we may well believe, still to be done—and suddenly, he is struck down by the hand of insane and dastardly crime. During the days of suspense we have been brought very near to our kindred across the sea; with them we have watched with admiration the endurance of a brave and true man, the cheerful courage with which he determined, if it might be, to keep his hold on life, and the quiet resignation with which he accepted the inevitable; we have been touched by the knowledge of his deep affections, the beautiful spirit of his home life, and the thought of what this tragedy must mean to his stricken wife and his closest friends; and now in the time of mourning we are with them in heartfelt sympathy, and in grief that a life devoted to high service should be so ended.

If MCKINLEY is not to be named with LINCOLN for the part he played in making the history of his people, he will yet be remembered with him and with GARFIELD as having been struck down on the field of honourable service, in the midst of labours for his country's good, and as a true man who knew how to live and how to die.

Many words of admiration for the fallen PRESIDENT and of sympathy with the American people have been fitly spoken; the KING has well expressed the feeling of this country, and in many churches tributes eloquent of genuine sorrow have been rendered. Among the chief utterances in this country, in the wisdom of its insight, was that by Canon SCOTT HOLLAND in St. Paul's Cathedral last Sunday. His words as reported in the *Times* were as follows :—

After all, the dreaded disaster had happened, and the President lay dead. Vigorous and hopeful, his buoyant energy made death seem to him, almost to the last, incredible, and his fine temper and patience did all that could be done to save the wounded life from sinking, but the organs were too fatally injured, and he was gone! Throughout his dignity and simplicity never failed him, and, when he knew that he must die, he met the verdict with frank courage and tender regard for others, and with spiritual thoughtfulness. With his last words he committed himself to the God that he tried to serve in life.

There were few more touching sights shown to travellers abroad than the three bloody *soutanes* in the sacristy of Nôtre Dame, which recalled by their blood-stains the three murdered Archbishops of Paris. But these belonged, after all, to the romantic story of the old worn-out world, loaded with tyrannies and wrongs. The tragic significance of the three murdered Presidents — Lincoln, Garfield, and McKinley—lay in the fact that they belonged to the New World, which, as we once dreamed, had escaped from the nightmare of our evil memories, and had set out, as with a clean canvas, to live its free life and to do its own will, unburdened and uncursed; and the tragedy was at its height in this last crime, when the President was killed in the very act of manifesting the perfect equality of citizenship by holding out his hand to all who desired to take it. The very equality which allowed this freedom of access was utilised to cover and assist the blow by which he was slain.

The great hope that once was felt by humanity lay slain in that act. The New World had the like bitterness to work through as the Old World. They must face it calmly, and not allow themselves to be driven into fierce reaction by the panic of that insane crime—not for that did the poor President lie dead. That great nation of our kinsfolk over the sea would hold its passion under control, and with renewed humility and serious resolution we must one and all work together still for that new order of social righteousness which had ever been, for them and for us, the Anglo-Saxon ideal. In that new order it would become impossible for a passion issuing in such an outrage to exist, for all the wrongs of man would have been undone and all such dreadful deeds as that which now appalled us would become as the weird and terrible legends told to awe-struck children out of a long-buried and forgotten time.

From our own pulpits many words of profound sympathy were spoken, far beyond what it is possible for us to report, but the following reports may serve as representing, amid natural differences of judgment, the feeling of our churches as a whole.

THE REV. C. J. STREET, AT BANK-STREET CHAPEL, BOLTON.

The tragic event which has cruelly robbed a sister nation of its noble ruler, while still in the prime of life, must be in the minds of us all this morning, mingling feelings of sorrow with our harvest rejoicing. It is the way of life that while one is glowing with happiness, his neighbour may be bowed down with grief. Our own experience is often a curious medley of differing emotions, so that we scarcely know whether to laugh or cry. It is well for us when we have learnt the lesson which I have been trying to teach this morning. We can then look deeper into the heart of things, and check the initial promptings of dismay and despair. Mr. McKinley himself has shown us the spirit in which we should take this catastrophe. Calmest of all, his first thoughts and words were of his wife and of his assailant. Love for the partner of his joys and sorrows, and compassion for the wretch who had betrayed him, as with a Judas kiss, mingled in his first thoughts. It was no mere maudlin sentiment that prompted him to say of the assassin—"Don't hurt him," and later on, "Too bad, too bad; I trust, though, he will be treated with all fairness." The President was a true Christian; and never was the fact so evident as when he was thus suddenly stricken with a mortal wound. The plea for his enemy was directed against popular passion and possible injustice. It was of the same spirit as the sacred words of Jesus on the cross, "Father, forgive them, for they know not what they do." And, indeed, the miscreants who think to advance their revolutionary schemes by destroying the head of the State are but blind fools. If there is anything in their grounds of complaint against the established order of things, the fatuous and wicked course they take is certain to alienate every shred of sympathy, and give better cause for their complaint. We need not spend our sympathy on the murderer except to pray that God's grace may yet touch his heart with repentance before he is called to his own account. But for the wife who is thus cruelly bereaved, and for the people who are plunged into mourning for a President whom they honoured and loved, our sympathies go forth freely. At a time like this all distinctions of race and country disappear, all national jealousies and disputes are silenced. The whole civilised world will recoil in horror from the dastardly attack of a traitor, and the sorrow of the great American people will be shared by every nation. Britain especially must feel this tragedy as though it were a personal experience, for blood is thicker than water, and the ties of kinship with our brethren over the sea are very strong. Some day they will be strong enough to establish an alliance on behalf of the peace of the world, but the time for that harvest is not yet. Let us do our share of work to bring it to pass. And if our hearts are heavy as we think of the growing audacity and cunning of

the assassin, so that we are tempted to cry, "Hath God forgotten to be gracious?" let us cast aside the hasty impulse, and gather the telling lessons of the past; let us think not so much of the premature death as of the rich and valuable life that was spared so long to do its honourable work; let us set our faces with firmer resolve to the future, while we "remember the years of the right hand of the Most High."

THE REV. A. N. BLATCHFORD, AT LEWIN'S MEAD, BRISTOL.

America and Britain, the preacher said, were bound together in the same solemn fellowship of a common grief. Not a year has passed since the warm sympathy of our brethren in America was laid upon the steps of our throne, made vacant when our late beloved Queen passed into the final peace; and our fellow-feeling was all the deeper, and the more instant, from the fashion of the catastrophe which had swept so noble-minded a man from his sphere of honour, and of usefulness to his country. Men stood aghast at the spectacle of a crime so cruel and so purposeless. It was no tyrant against whom some victim of his remorseless sway struck back in wild revenge. It was a man right worthy of the name, a magistrate of a liberty-loving land, who ruled only for his people, and by his people's express and willing mandate. Such was the stainless victim of this brutal and insensate outrage, and who would wonder if, in view of such a deed, civilised power felt itself constrained to revise its relations with all who by their inflammatory teachings, as well as by their overt acts, proclaimed themselves the foes of civilisation the whole world over? It might be that the end would be a vastly different one to that at which the hand of the assassin aims; that end might be the stripping away from liberty of that wild licence, which had too long been masquerading under its honoured name. But afer all, the real pathos of the sad event lay in the simplicity and manliness of the victim who had suffered and died at the head of his sorrowing nation. As McKinley passed "to where beyond these voices there is peace," there was the samé brave and gentle spirit within him that Lincoln and Garfield had manifested in their days of undeserved suffering and fate. With McKinley there was the same consideration for his murderers. Such men as these lifted earthly power into a sacred trust, and by their own characters they purified and elevated the seat of empire itself. Right well might the great Methodist Church, that bred such a spirit, be proud and thankful for its manifestation in so true and worthy a representative of its religious principles. "He being dead yet speaketh," and he surely tells us that the virtue of sweet and affectionate home-life is compatible with the most incessant public duty, and the widest exercise of earthly power. Verily his sun has gone down while it is yet day, but with him, as with every soul swayed by loyalty and simple duty, we feel assured that "the readiness is all."

THE REV. DR. WARSCHAUER, AT OAKFIELD-ROAD, CLIFTON.

Taking for his text Amos viii. 8-9, the preacher observed that it was not too much to say that no such spasm of universal grief and pain had passed over this nation since the decease, eight months ago, of the beloved Queen Victoria; and also that towards the head of no other State could a sentiment so wide in range and deep in character have gone forth, proving beyond all contradiction the genuineness of that sense of kinship which united the Anglo-Saxon race the world over. That sense, which in times of prosperity might slumber, needed only some national crisis to assert itself unmistakeably. When England was called upon to mourn for Victoria, amid the mournings of all the nations of the earth, whose manifestations of sorrow had touched our hearts so intimately as America's? And now that America in turn had lost her justly-admired first citizen, England claimed, and knew it did not claim in vain, the sad privilege of associating herself with her sister's sorrow in a manner reserved for no other nationality. America could not be wounded but England must needs feel the pain; and by the death of her President, under circumstances which must call up the horror, the compassion, the indignation of all but the outcasts of society, not one but two great nations were plunged into gloom. From all wider considerations, such as the part played by Mr. McKinley in the field of statesmanship, and the means of counteracting the disease of anarchism, they must inevitably turn in that hour back to the purely human aspect of the great tragedy. They were all familiar with the line, "Nothing in his life became him like the leaving it"; that line applied with singular aptitude to William McKinley. His had, indeed, been a good and useful life; but it gained a new and even greater distinction, a pathos of its own, from the manner of its close. They could not but recall his first words when he realised that he had been shot: "Don't make too much of this to Mrs. McKinley." Then followed the heroic struggle for recovery, promising so well; then the sudden knowledge that he could not be plucked back from the dark valley, and the absolute resignation of his farewell: "Good-bye, all, good-bye. It is God's way. His will be done." Finally the dying man's last audible words: "Nearer my God to Thee!" There was nothing to be added here; one felt the awe of it, and withal the unearthly beauty; comment would be desecration. The sermon concluded with a feeling reference to Mrs. McKinley, and the earnest prayer that God might grant her His consolation and fortitude to bear her heavy sorrow.

THE REV. H. S. PERRIS, AT LITTLE PORTLAND-STREET CHAPEL, LONDON.

The whole civilised world, the preacher said, had been thrown into mourning by the odious deed which had resulted in the death of the American President; and we in Britain might claim to share, in a special degree, in the sorrow which had come to our kinsmen beyond the sea. Not even the heads of the great Democracies had been spared by the assassin's knife and bullet. This Anarchist terrorism and violence was indefensible and hateful. No extenuation was possible of such cruel and useless deeds. It was of little use, however, to raise the cry of vengeance and repression. It remained for Society to study the social and political conditions which gave birth to these monsters and fanatics. Modern civilisation had made great progress in many ways; yet there were plenty of problems, new and old, for Democracy still to solve. What awful social contrasts still existed—even in the most democratic states! The United States was a young nation, yet it was overridden by plutocracy, and, as a partial consequence, had already begun to create a discontented proletariate. Society, with its worship of the Golden Calf, had many sins to answer for. God grant that this tragedy might in some measure serve as an atonement and purification! It was idle to deny that one of the causes of Anarchism was the often cruel and heartless character of the reign of plutocracy and privilege. During the last week an international gathering had been taking place for the purpose of exposing Anarchism of another, and still more dangerous type. The Peace Congress had been meeting at Glasgow. What was its object? The abolition of legalised murder, pillage, and devastation on a great scale—*i.e.*, of national and international Anarchism. We were horrified, and justly, when an individual, highly-placed, respected and revered, was struck down by an assassin. Yet, when thousands perished by violence in war, and liberty was crushed and homes laid waste, we scarcely felt a thrill. And why? Because the false halo of "patriotism" and the extenuating circumstances of "political necessity" had been thrown over it all. Yet the truth was that, just as the one thing was hateful and repulsive, so the other was hateful and repulsive, only on a much vaster and more appalling scale. In one case, as in the other, physical force is regarded as the only remedy, and the only argument. Yet, in reality, it is no argument, and no remedy at all. Right should not be purchased by wrong and wicked methods. The innocent should not be slain because of social or political abuses or disagreements. Religion must organise itself, and protest with all its great power against these methods of individualistic propaganda, on the one hand, and these bloody roads to trade and Empire, on the other. Christianity was intended to be the reign of Love, not of physical force, whether of the Anarchist's bomb and bullet, or the lyddite shell and bayonet variety. Where did Love reign to-day? Let the answer to that question point them to the work they had to do, the witness they had to make, and the prayers they had to offer.

THE REV. C. HARGROVE, AT MILL HILL CHAPEL, LEEDS.

A terrible calamity, the preacher said, had fallen upon America, England, and the world. It was not that the President's death had been compassed by violence, or that the mourning for him was deeper, because murder was common, and tears flowed in torrents always, and hearts were broken every day; but it was because that one man represented in his person a mighty nation, all of whom were wounded by what had stricken him, and who all together mourned his loss. The same bullet pierced ten million hearts; the faithful wife's moan for her life's partner lost to her was echoed by the lamentation of States united now in the common grief, and in sympathy born of the common danger,

and over common calamities; all the kings of the earth were stirred on their thrones, and every nation trembled for its own ruler and its own peace. How should not we feel for those with whom we had such common ties! An insult had been offered to humanity by a fool; a reversal had taken place of the vote of millions by the act of a single nobody. Vengeance might be demanded; "tear him to pieces" might be cried, but would it deter future offenders? Of what good had ever violence been in the world? "The criminal, as the poor, are always with us." The one and the only remedy for this terrible state of affairs was the righteousness of God; when that was established all would be well; righteousness between employer and employed, between nation and nation, between ruler and subjects, between rich and poor.

THE REV. HENRY GOW, AT THE GREAT MEETING, LEICESTER.

"The night cometh when no man can work."—John ix. 4.

The thoughts of the civilised world have been lately turned towards death. The representative of a great people has been struck down in the fulness of his power, and we are moved with awe as we feel once again how near is death to the plenitude of earthly life. Our hearts are all touched with sympathy as we remember the family and friends of the dead President, and our feelings of kinship and kindliness are deepened towards the great nation which of all the nations of the earth is most nearly related to ourselves. What affects them affects us too: there is a hidden sympathy between us which trouble brings into the light.

I am not going to attempt any eulogy of the man whose death we all deplore. It must be based on very insufficient knowledge and could hardly fail to be conventional and exaggerated. The great tragedy of death is not an occasion for inventing virtues and allowing a kindly imagination to run riot in default of facts.

He was the man twice chosen by his country for its leader. He was the best and most competent man the people could find, acting on electoral methods long tried and well thought out. He had risen from obscurity to the highest, most responsible place in one of the greatest nations of the world. There must be sterling qualities, strength, ability, integrity to enable any man to gain and hold so high a place amongst a self-respecting, keen, strong people. And now he is struck down, not even for any pretended wrong-doing in himself, but simply because he was the representative and head. The absurdity of such a crime against the leader of a free people in a land where vast numbers of the poor and persecuted of many nations have found happiness and peace, is only equalled by the wickedness of it. The first feeling in all our hearts is sympathy—personal sympathy for the man cut down in his prime, which we ought to feel for any man in any position of usefulness, and international sympathy with a nation mourning for their leader.

There are always some people at such a time who, amidst the large and general expressions of sorrow, ask why we need sympathise more with a leader than with the meanest of his followers. The pang is just as great, the disappointment often quite as bitter, the reluctance to leave a happy useful life may be alike; and in the case of many poor men suddenly struck down, there is the added misery which rich men do not know, of leaving wife and children unprotected from the rough usage of the world. Amid the general condolences such objectors are silent and even harden their hearts against sympathy because it seems to them so overdone. For my own part I am not so much a despiser of my fellow-men as to think that a general sentiment and common course of action can be altogether unfair and absurd. No doubt we ought to feel more sympathy with the weak and the obscure. Our fault lies not in sympathising much with the prominent and well known, but in sympathising so little with the inconspicuous and lowly. But the leader rightly claims our especial attention and our especial interest quite apart from personal affection. He is more than a separate individual: he is the representative of his people, he is the symbol of law and order and national power. It is not merely that on his wisdom and character depend great issues: a self-ruling, independent people will not be frightened or overwhelmed even by the death of their strongest and wisest. But as the symbol of government and authority his life has a significance far greater than that of the private man, and at his death it is altogether right that there should be a more wide-spread emotion and sympathy than in the case of other men.

The second feeling, I suppose, with most of us is reprobation of the crime, and a feeling of insecurity in the foundations of society that such men pledged to kill kings and rulers should be found plotting and organising themselves in all portions of the civilised world. No horror, no condemnation can be too strong for murder, so long as it does not lead to fright and cruelty and forgetfulness of the principles of free speech and free thought which is so precious a possession of our people. The *Spectator* for Sept. 14 dealt in an article with the causes of crimes. It referred to the blind lust for blood, and the longing for notoriety which tended to make murderers, but it did not speak clearly of what is one of the most certain causes of their existence. Political murderers are largely made by the oppression under which so many suffer in some of the countries of Europe: it drives ignorant, passionate, foolish men mad. I do not say it as excusing the criminal, but I do say that the power and tyranny of irresponsible rulers tend to create such crimes; they are not merely the result of human devilry or insanity. To-day the nations are knit so closely together that they suffer for each other's faults with certainty: the criminals created in one place bring forth their deadly fruit of hatred and murder in another. We are strong in each other's strength, and weak and in danger through each other's failures and sins. There must be something wrong in the Government and social condition of a country when such Anarchists are made. No Government will turn good right-thinking men into murderers of the innocent, but an oppressive Government will make ignorant, unbalanced, weak men commit actions of which under a wiser, freer rule they would have never dreamt.

The individual cannot be exonerated from responsibility for his crimes, but neither can nations be exonerated from the responsibility of producing criminals and especially political criminals. Such criminals have been sent out by certain continental nations over the face of the earth with murder in their hearts. It is time that we urged not only the wickedness of the crime but the national responsibility involved in such productions. Above all things let us beware lest we through fear or sympathy be involved in the methods by which such criminals are made.

And, lastly, the death of a man so prominent, so full of activity, so alive, hurried so swiftly from his great responsibilities and honours, fills us once again with the thought of the uncertainty of life, its insecurity, and makes us feel how near we are to death. Death is the most tremendous overwhelming fact we have to face; nothing is so absolutely certain to happen; nothing is more shrouded in mystery as to its nature and results. What is the right noble attitude towards this strange and awful fact? To a large extent we avoid thinking about it; we accept it as destiny, but we do not realise it, and we go on peacefully with our work and pleasure. That is a far healthier better mood than one of morbid fearful brooding on the thought of death. But, on the other hand, merely to ignore this most certain and wonderful of facts, is hardly satisfactory, hardly worthy of a man who ought to see things as they are. We do not find such a temper in the noblest men. Part of the strength of Dante, says Carlyle, lay in the fact that he had realised as few men do that he must die. He was not frightened by the knowledge and not depressed, but it gave a solemnity, an urgency, a power to life which without this thought it could not have attained. To the far-seeing brave man the thought of death is a call to more strenuous work, more vivid existence, more tender love.

We have so short a time on earth in which to do our work, to be kind to one another, to develope faculty and character, let us live to the uttermost and use every moment of it. Such a thought of death does not weaken, it startles and arouses us. As we think of death things take their due proportion: we see the things in life that really matter: we feel the worth of love, the call to duty, the infinite value of goodness.

Small irritations with each other, petty jealousies, mean ambitions, how they shrivel up at the thought of death! We feel the utter insignificance of them; the thought of death makes us see what real life is, what is important and worth while. Tenderness, self-conquest, earnest efforts to do right, painful striving, a little good achieved for the weak and sad and sinful—these and such as these are the things we feel worth while as we look at life from death; these are the things which make us thank God we have not lived utterly in vain. Whatever may happen in the unknown future, we knew beyond the shadow of a doubt the worth of love and goodness. That is the right influence of the thought of death upon a man. Seen without fear, without morbid imaginings, it corrects the perspective of ordinary life. It will make life more precious to us, it will make us gentler with each other, it will make us work more unselfishly and earnestly until the end.

THE MEDIÆVAL CHRONICLER IN ENGLAND.

BY THE REV. EDGAR I. FRIPP, B.A.*

III.

The Norman Conquest.

To Englishmen nothing could take the place of our vernacular histories. Their loss is absolutely irreparable. No records in any other tongue, however full or accurate, could be to us so precious as the old native chronicles. Yet we must acknowledge that the Conquest brought some substantial compensation. The coming of the Normans was the last and greatest of the Danish invasions. The Normans were Danes over again, our kinsmen, kinsmen indeed returning to Teutonic soil, but civilised during a century and a-half on the Continent,—kinsmen speaking a foreign tongue but the most cultivated and religious people in Europe. And if the Conqueror dealt a death-blow at the literary work of Aelfred, he nevertheless revived that of Baeda, and lifted English scholarship, for the first time since Ealhwine, to a foremost place in Christendom.

Side by side in the cities rose up castle and minster, the centres of temporal and spiritual authority, round which gathered the varied elements of Anglo-Norman feudalism. Both had their literatures, at first severely apart, but later often indistinguishable. The cathedral churches and larger monasteries were nearly all rebuilt in the massive Norman manner, and learning and chronicle-writing advanced with architecture. Early in the twelfth century there were chroniclers of mark, already as much English as Norman, at Durham, Worcester, Canterbury, Lincoln, Peterborough and Malmesbury.

Simeon of Durham.

Simeon of Durham, who was a boy in the year of the battle of Senlac, took part as a young man in an effort to restore Baeda's monastery at Jarrow, when Northumbria, after the Conqueror's campaign and Scottish barbarities, was, as he tells us, still "a wilderness, and the villages between York and Durham were uninhabited, the lurking-places of wild beasts and robbers." After nine years the attempt was abandoned, and the brethren joined the monastery at Durham, which then became Simeon's home for almost half a century. He was probably about two and thirty when in 1092 he saw the old English cathedral pulled down to make way for the present grand building. As official chronicler he described the translation of St. Cuthbert's remains into the new minster in 1104, and later wrote a history of the see—*Historia Dunelmensis Ecclesiae*. Rebuilding of the cathedrals led to histories of the episcopates and valuable contributions to our knowledge of England before the Conquest. Simeon collected old Northumbrian annals, including a version of the *Gesta Veterum Northanhymbrorum*—which was written, perhaps, under the influence of Ealhwine—and wove them, with original matter, into his *Historia Regum*, a valuable authority on northern affairs from Baeda to the year 1129.

Two of his sources of information were writings by Florence of Worcester and Eadmer of Canterbury.

Florence of Worcester.

Florence was a pupil and an admirer of the English bishop Wulfstan, whom he used to see, after long watching and study, go to sleep on a bench in his church, with a book for his pillow. Let us associate Florence with the new minster at Worcester, as Simeon with that at Durham. The fine Norman crypt still exists where he used to perambulate with his famous master, and with his fellow-scholar Colman, the probable author of the Worcester English Chronicle and of the description in it, which I have referred to, of King William. Florence's *Chronicon ex Chronicis* is indebted to this and other English annals, and is as trustworthy as they are. Freeman, who said he took care never to contradict the English Chronicles even when he brought in information from other sources, ranked Florence's work only second to them. Like the English, and unlike the Norman historians, Florence hurries over Senlac as a very painful subject. He greatly admired Harold, while he respected the Conqueror; detested Rufus, but rather liked Henry I., whose English wife and English policy brought him favour among the people. Living on the Welsh border, he had special knowledge of British doings and ambitions both in the past and in his own time. He died in 1118.

Eadmer of Canterbury.

If Simeon and Florence were both probably English, Eadmer was certainly,—the son of Kentish parents, who sent him to the monastery school at Canterbury. Here in 1073 he saw the removal of Dunstan's body from the Old English cathedral, then in ruins, preparatory to the erection of Lanfranc's much larger church. He was a youth of about 15 when in 1079 he attracted the notice of Anselm on his visit to Canterbury. Fourteen years afterwards, in 1093, when Anselm was appointed archbishop in Lanfranc's stead, Eadmer became his chaplain and friend; and in 1097 he accompanied him in his exile, ravelling with him through France and Burgundy to Rome. He returned to Canterbury with his master, in 1100, and on his death, in 1109, made him the hero of his *Historia Novorum in Anglia*, which was published in its first form about 1112, but was revised, from time to time, until it was twice its original size in 1122. He also wrote, among other things, *Vita Anselmi*, and a supplement *Quaedam Parva Descriptio Miraculorum Anselmi*, which he finished when he was "old and grey-headed and his hand trembled." From boyhood he says, he had a habit of noting down events; and his carefulness is proved by his frequent revision. His *Historia Novorum* is our chief authority for the reign of Rufus. It has interest also for its departure from the annalistic style of Simeon and Florence, and its approach to the more historical method of his younger contemporaries Orderic, Henry of Huntingdon, and William of Malmesbury.

Orderic.

It is remarkable that Orderic, the son of a Norman, and a resident for more than fifty years in a Norman monastery in an age when Norman influence was at its greatest, should, on the score of his birth in England, proudly speak of himself as an Englishman. Even if his mother was English it would be inexplicable unless England had at least begun to feel that it was the head of the Norman world. His father was chaplain of the great Baron Roger de Montgomery, second-in-command at the battle of Senlac, and was the founder, with help from Roger, of the Norman Abbey of Shrewsbury. Orderic was baptised in 1075 at the little church of Attingham (Atcham), whose Norman tower still looks over the peaceful meadows of the Severn, three miles from Shrewsbury. When he was ten years old, his mother being dead, he was sent by his father, as an offering to God, to the Monastery of St. Evroult, at Ouche, in Normandy. He did not see his father again, but he remembered to the end of his life how they parted with tears; and he never forgot his native place. Shrewsbury plays a very important part in his history. At Ouche, like Joseph in Egypt, he yielded himself up patiently to his lot, and lived in the great monastery in the forest, as Baeda, his model, had lived in Jarrow, until he was old,—happy among his books, unambitious, and beloved by the brethren. He rarely left home; but in or near 1123, thirty-eight years after leaving it, he paid a visit to England, stayed five weeks at Crowland, and saw John of Worcester busy in his scriptorium on a continuation of Florence's *Chronicon*. His great book, on which he was occupied from about 1121 to 1141, and to which he gave, with less appropriateness than Baeda to his work, the title *Historia Ecclesiastica*, is even more formless than its prototype. It is a long, rambling, confused narrative, crammed with information of the most diversified character, from lives of saints and synodical decrees to Court amours, new fashions in wearing the hair, pointed shoes and influenza,—all of it of value to the student of culture, the vast accumulation of a curious, industrious, truthful mind. Normandy and England are treated as practically one. As we might expect of the son of a man who was probably in William's army at Senlac, he looks at Harold with Norman eyes; but his spirited account of the battle—he alone, by the bye, gives the name of the locality, which has been identified with Santlache, the Sandy-grove—is impartial. As his history proceeds, his sympathies, like those of the Normans in England, grow more and more English. He died in 1142, lamenting the capture of Stephen by "rebels." He took the King's side in the Civil War, and recorded his bravery at the battle of Lincoln.

Henry of Huntingdon.

The struggle between Stephen and the Empress was so largely personal and feudal that it can only in a very secondary sense be attributed to national antagonism. Yet as the elected and not hereditary sovereign, Stephen, on the whole, commanded the support of the English. Henry of Huntingdon and William of Malmesbury, both sons of Normans, but on other grounds besides parentage, if parentage was one, were his opponents. Henry, who was born and bred in the fenland, among the "pulcherrimae paludes" and "rustling beds of rushes," was placed by his father, the Archdeacon of Huntingdon, when a small boy, in the luxurious household of Robert Bloet, the Norman Bishop of Lincoln. On the famous hill

* The first of two lectures delivered in Manchester College, Oxford, Aug. 5 and 6, in connection with the Summer Meeting of University Extension Students.

above the Witham, overlooking then a wide expanse of water, in the shadow of Remy's new cathedral on the one hand and William's castle on the other, on opposite sides of the old Fosse Way, Henry grew to manhood, the companion of nobles, with a taste for poetry and history. He was about forty years of age when, in 1123, Bloet was succeeded by Alexander, the "Magnificent," of Blois, a generous patron of architecture and letters. It was Alexander who restored the cathedral, after a fire, in a more elaborate and expensive Norman style, "so that," as Henry says, "it appeared more beautiful than when it was first built, and was surpassed by none in all England," and who encouraged Henry to write his *Historia Anglorum*. This was first published in 1130, enlarged in 1135, and again revised in 1139, when rough treatment of his friend Bishop Alexander caused him to speak in strong language of the king. He lived on into the reign of Henry II., whom he welcomed to the throne in his last edition of the *Historia* in 1154 or 1155. He is an artistic, if rather careless writer, with sense of form in the arrangement of his materials and feeling for the picturesque. Something of a poet himself, he has embodied in his Latin prose numerous old sagas and legends which have otherwise disappeared. He alone is responsible for the fine stories of Cnut's rebuke of his thanes on the shore at Southampton, and of the death of the son of Siward which Shakespeare immortalised in *Macbeth*. He gives us, as we might expect, the best descriptions of the battle of Lincoln, in 1141. One of his last additions is an account of Stephen's siege of Malmesbury Castle, and his repulse by storm and flood, in 1152, when his brother historian of this place was no longer living to record it.

William of Malmesbury.

William of Malmesbury was about twelve years younger than Henry of Huntingdon, and he died some twelve years before him—his life probably being shortened by excessive study. From a schoolboy he loved and devoured books, became a good Latinist, and was appointed librarian of the monastery in 1125, when his age was perhaps thirty and he was already author, as he himself justly claimed, of the best history of England since Baeda. His *Gesta Regum Anglorum* is an admirable book, both in matter and form, the nearest approach we have yet had to a *history*, as distinguished from a mere chronicle. William, like Baeda, used his materials instead of merely annexing them after the manner of the chroniclers; but he also wrote with a sense of the order and connection of events quite beyond Baeda. It is a young man's book, English rather than Norman in sympathy—far more English than Henry of Huntingdon's *Historia Anglorum*—with a young man's outspokenness on men in high places. Later, after contact, through friendship with the Earl of Gloucester, with magnates in Church and Court, he modified his judgments and toned down his expressions without always improving them. He writes as a Wessex man, devoted to the memory of Ealdhelm and Dunstan, does justice, for the first time in English history, to Aethelstan, reports legends, not yet associated with "King Arthur," of the Vale of Avalon, and tells stories, mostly from ballads, of the loves of King Eadgar, Gunhild's ordeal, and the witch of Berkeley. His brief character-sketches are worthy of Baeda, but he has a humour and sprightliness foreign to the Old Englishman. He preserves the saying, attributed to Henry Beauclerc, "Rex illiteratus, asinus coronatus"; and he hits at the fanaticism of crusaders, and some national weaknesses in the famous gibe, that for the sake of the Cross "the Welshman even left his woods and hounds, the Scot his fellowship with fleas, the Dane his deep draughts, and the Norseman his feasts of dried fish." Toward the end of his busy life, when his monastery had been rebuilt, or was being rebuilt, in the later Norman style—whose characteristic feature of fine-jointed masonry did not escape his observation—and a castle, one of the first of the *Bishops'* castles, had either risen, or was rising, by its side, William wrote his *Historia Novella*, a sketch of contemporary English history from 1126 to the year of his death, 1143. Let us connect this book with the massive Norman ruins which still crown the ancient Meldum's *dune*. It is dedicated to Earl Robert of Gloucester, the half-brother of the Empress Maud, and her chief supporter in the war with Stephen; and, to all intents, it is an apologia for him and his party. It should be read with the *Gesta Stephani*, a record of the war on the other side by one of the King's chaplains. Both are books of battles, indispensable to the student of castle warfare, accounts as by special correspondents in the opposite camps, of marches, sieges, fortifications, desperate hand-to-hand encounters, ramming and undermining, captures, councils, and escapes. We see the first straining of feudalism in England, the striving with one another of its three orders—the crown, the baronage, and the church; the effort of the cities, in this striving, to seize new liberties; and the dull, silent suffering of the mass of the English folk, who were incapable of understanding what was going on among their Latin and French-speaking betters. One voice alone is heard in English, that of the monk at Peterborough, who says in his Chronicle under the year 1137:—

When Stephen the King came to England (from Normandy) he maked his gathering at Oxford. And there he seized Bishop Roger of Salisbury (the builder of the new monastery and the private castle at Malmesbury), and Bishop Alexander of Lincoln (Henry of Huntingdon's patron) and Roger the Chancellor, his nephew, and did them all into prison until they gave up their castles. Then the traitors (there is no doubt on which side the English chronicler was) understood that he was a mild man, and soft, and good, and did not enforce justice . . . and they kept no faith. Every rich man maked his castle and held it against him. And they filled the land with castles, and wore out wretched men of the land with castle-work, and then they filled the castles with devils and evil men . . . who hung up some by the feet and smoked them . . . others by the thumbs, or by the head, or hung burning things on their feet. They did knotted strings about their head and twisted them until they went into the brain. They did them in quarters where were adders and snakes and toads, until they dropped.

And he goes on:—

Then was corn dear, and flesh, and cheese, and butter, for there was none in the land; wretched men starved with hunger, some lived on alms who were erstwhile rich; some fled out of the land. Never was there more wretchedness, and never did heathen men worse. . . . The earth bore no corn, for the land was all undone by such deeds. And they said openly that Christ and his hallowed ones slept.

In such a time chronicling at last came to an end, English and Latin. The last years of Stephen and the first of Henry II. have no contemporary record. For more than fifteen years there is a gap in our history, bridged only by men who lived later.

AS THE LIGHTNING.

THOUGH more noticeable, most frequently depicted and often considered typical, forked, chain, or linear lightning is comparatively rare. The ordinary lightning, which attracts very little observation, which is scarcely ever described, and is generally forgotten when imagination depicts a storm, is continually in evidence; harmless and common the "sheet" lightning visits every district but compels no poet's song nor is immortalised by artist's skill.

Which kind was in the mind of the author of these words:—"For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of Man"? The description would be true of either, though the general impression is that linear lightning more often appears to flow downward from the skies to the earth, than to dart along parallel with the horizon. No one knows which he meant, just as no one knows exactly what he meant.

Here is a meaning for us. Let the "Son of Man" stand, as it did stand once, for true *manhood* as distinguished from beasthood; how shall that Son of Man come on the earth? Like the summer lightning it shall flash out, east, west, the whole world over. The parable is to our hand. Never in one quarter only are those blue sheets of flame waved before us, the lightning has no local home. On a summer's eve the stillness of the air is broken by our cry as we watch the distant hill lit up in mild effulgence; waiting to see the sight again the river reflects for us the flash that has descended as a golden curtain behind our back; in a moment, on our right, the mantle of night seems torn away that the azure of some mysterious dawn may startle our eyes; on every hand its delightful splendours glorify the hour, until it would seem that its springs as well from beneath our feet. Just so comes the true Son of Man. Not here, nor there, but in every place, manifesting itself in each hemisphere, in every terrestrial quarter; a presence (*παρουσια*) appearing simultaneously at all points, not exactly a wave, but rather a movement.

Have you watched water freeze? You cannot say exactly where the process begins, where the ice first shows its presence; the feathery spicules dart from this side and from that; pieces in the centre stretch out to meet those springing from the sides—from the east even unto the west. So is the coming of humanity, the arrival of the Son of Man, the establishment of the kingdom of God. Parallel experiences abound in other domains. The latest findings of science seem to assure us that the first appearance of life on this globe was not limited to one spot; it is almost certainly established that man himself similarly arrived, not as was by the earlier

thinkers supposed in one chosen garden of Eden, but when the time was ripe, simultaneously appearing in various quarters of the globe. The story of the great inventions and discoveries, when told by those who have no desire to claim honour for one land or person above another, gives illustration after illustration of this coincident arriving. Great theories too have a singular way of being born in different minds almost at the same hour. The student of such movements as the Reformation, the Renaissance, or the various political and social reforms, knows that in all these it is impossible to say "Lo here," "lo there," and put one's finger exactly on the spot or the man; out flashes the thought, on the right and on the left. The thing, we say in our rough but poetic speech, the thing was "in the air." Yes, like the lightning, abounding on every side. "Movements" indeed are in the air, that is to say east and west manifest the same unrest, the same hopes flash across different horizons; noble lips in India are saying what the reformers on the other side of the globe are whispering to each other. As the lightning so cometh the Son of Man.

It was so in Jesus' day. Others like-minded with himself were searching the deeps of their hearts, having learned to look there first of all for enduring truths; other skies than those of Palestine were catching echoes of the words "God—the father," "Man—the loving child." In scattered parts hearts like his own were seeking, not unsuccessfully, for the great realities amidst all the shams of life. The "Son of Man" had come indeed in many hearts; well did he say the kingdom had already begun in their midst. Nor was that coming a mere flash; the Christ of Galilee left his mark, although Christians who succeeded him tried hard to efface it; Roman philosopher and Indian sage each in some degree brought nearer the kingdom of God.

To-day also the heavens of daily life are full of manifestations of the coming of the Son of Man, whose manliness shall overcome for ever the brute "dreadful and mighty." Not here is the one only deliverer, not there the new saint in whose teaching alone salvation will be found. East and west, north and south, disconnected, isolated, as seen by us, but united and part of one movement from God's standpoint—there flash out the divine fires. Signs of our times are as significant as any signs ever were. Let us recognise them. A handful of truthful men in different lands who love art too well ever to lie for her; a poet now and then who sings of the eternal beauty and truth even when men prefer the screechings that praise their vices; a prophet who speaks of peace to a nation drunk with the blood of its enemies; a few men and women, scattered throughout the world, who scorn wealth and fame so that they may be indeed wealthy and honourable; a martyr, one amidst a million comfortable people; a saint unnoticed in the cityful of "respectable" people; a faithful voice in a great darkness; thus they come, not with the world's observation, they are too far apart for that; their day, their hour no man can define, nevertheless they build up the kingdom.

The Messiah may never come, but the Son of Man arrives from day to day. The Kingdom of Heaven is already on the ar th; its fulness grows nearer with

Every grain of sand that runs,
And every span of shade that steals,
And every kiss of toothed wheels
And all the courses of the suns.

Arthur Harvie.

GENERAL BAPTIST ASSEMBLY.

On Monday and Tuesday, Sept. 16 and 17, the 248th annual gathering of members and friends of the churches connected with the General Baptist Assembly took place at Adrian-street Church, Dover.

The meetings opened on Monday with a gathering, at which the Rev. S. Burrows gave a hearty welcome to the members of the Assembly to Dover.

The Rev. Harvey Smith (Bethnal Green) acknowledged the welcome, and proceeded to deliver the presidential address, in the course of which, having dwelt on the history and principles of their Assembly, he said:—

What they wanted was not only their noble ancestry, their antiquity, freedom in church life, church government, but there was before them a great want of power for service. Some people would say, "You never will get that power till you change your creed. You have made a mistake; you have cast off the creed that is allied with power, and taken on a creed always powerless for the great service of humanity." He ventured to think there was sometimes a mistaken thought as to what is the power that is wanted. The great power, he thought, that was needed, and which they lacked so much, was the power of persuasion. They had turned away from the power of fear and had said they could not endure it. They could not go back to it, and would have nothing to do with it.

What was the good of a gospel of love, what is the good of all that springs from that gospel of love, unless that power which deeply feels for the human heart speaks that word, and carries it home heart and soul.

To be possessed of emotion, he thought, was a great want of their Assembly. And his heart's desire and prayer was that he and his brethren might get at the source of this power; that they might get their hearts and minds filled with it; that they might persuade men to forsake the evils and wickedness which happen in human life; persuade men to be true citizens, true fathers and brothers—power to draw men away from the things that are mere trifles to those that were worthy of their humanity, of the God who made us and whose high purposes are telling us that we might have power to persuade men to come in and fill the sanctuaries.

At the conclusion of the Presidential Address, Communion Service was conducted by the Rev. T. Bond (Portsmouth).

The Assembly continued its sittings on Tuesday morning under the presidency of the Rev. Harvey Smith.

The Rev. J. Wain was unanimously elected to the office of Vice-President. The Rev. A. J. Marchant was re-elected Treasurer, and the Rev. C. Hoddinott was re-elected Secretary. Letters were read from the various churches connected with the Assembly.

The Chairman said that he thanked God for the noble work for true religion that was evidently being done by the small churches and their pastors.

On the motion of Councillor Ben, seconded by Mr. W. Fenn, a resolution of profound sympathy with the family of the late President McKinley and the American nation was unanimously passed.

In the evening a service was held in the Adrian-street Church. The Rev. G. Lansdown (Billingshurst) conducted the devotional part of the service, and the sermon was preached by the Rev. E. P. Hall, B.A., who said that he profoundly believed that there was an important work for these smaller churches to perform. There were two great events in the history of modern Europe—the break up of the Roman Empire and the break up of the Roman Church, from which events arose the smaller nations and the various denominations of Christendom. These events inaugurated the reign of individualism. Its tide was now nearly spent, and the oncoming tide was of a very different character. It brought with it community instead of individuality; Catholicism instead of sect life. But after all the smaller nations and sects were doing a noble work in the world, and it took the whole Church to preach the whole Gospel. Browning's poem, "The Boy and the Angel," showed that to the ear of the Almighty the absence of one small voice marred the universal harmony. God grant that He might not, through the indifference and disloyalty of those who belonged to the smaller churches, miss one note that was needful to perfect the choral strain whose music is the rapture of the spheres.

The following tribute to the late Evelyn Abbott, joint-author with Professor Lewis Campbell of the "Life of Jowett," and for many years a hard-working tutor at Balliol, was sent by a correspondent to last week's *Spectator*:—

"English scholarship and the teaching of classical antiquity at Oxford have experienced a very distinct loss in the death of Dr. Evelyn Abbott. But even more than a public loss is it a personal bereavement to his College and his many friends. Balliol has had during the last thirty years, as she had in the thirty years before, the services of many able and devoted sons. Her success has been due quite as much to their chivalrous and selfless devotion as to their high ability. Henry Smith, T. H. Green, Arnold Toynbee, R. D. Nettleship, Sir John Conroy—these have been among Jowett's chief henchmen, and ably they seconded him. But none was more devoted or faithful to the College than the brave, diligent student and tutor who served her so long from what might have seemed, in Heine's phrase, a 'mattress grave.' A fine athlete in his undergraduate days, as well as a scholar, unaccountably paralysed in his lower limbs just as he took his degree, and reduced literally to the condition of Browning's grammarian, Abbott, like Fawcett, seems to have resolved that 'it should make no difference.' Dr. Percival at Clifton and Mr. Jowett at Balliol gave him the opportunity; he lived his life, he made a name as a scholar, he read, he wrote, he taught, he examined, he was the genial friend and helper of many generations of undergraduates, who will remember him all over the Empire. Above all, he taught one lesson, learned in the hardest school, *leiden ohne zu klagen* (to suffer without complaining). Such men do more than they know, and their pupils feel for them more than they can express."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Accrington.—On Sunday last a congregational meeting was held, when it was unanimously decided to perpetuate the memory of the late Mr. E. Mills, who had been President of the Church and Chairman of Committee since its foundation, by erecting a suitable memorial tablet in the church. A series of week-night lectures with the view to stimulating interest in our cause in Accrington are being arranged.

Atherton: Chowbent Chapel.—On the completion of a twenty-five years' ministry in the Unitarian body, the Rev. J. J. Wright, on Sunday morning last, gave a brief review of the changes which had taken place during that period in the thought, method, life and outlook of the denomination, and, to some extent, in other religious bodies. The evening sermon was specially devoted to the death of President McKinley. On Monday evening, in the schoolroom, the Guild, which has upwards of 100 members over fifteen years of age, re-opened its regular meetings, with a full attendance of earnest young people. "To live the life" and "to lend a hand" has been the motto of this Guild for years, and the feeling of association with the recently-formed "Guilds' Union" seems to have given it added vigour. For nearly all present on Monday evening "something to do" was found in the many and various institutions connected with school or chapel. The leader never knew the young people more ready with suggestions or willingness to "do something." Moreover, they were eager themselves to talk, and listen with interest to one another, upon things of the better life. The leader asked for a quiet resolve in the heart of each present, as in the sight of God, to faithfully attend Divine service at least once every Sunday.

Carlisle.—The anniversary services were held on Sunday last, when sermons were preached morning and evening by the Rev. James Harwood, B.A., who was present as a representative of the British and Foreign Unitarian Association. The services were well attended, the congregation at night being unusually large. The special music included solos by Miss Armytage, of Newcastle, and Mr. Hanna, and anthems by the choir. On the Monday evening the annual tea was held in the schoolroom, about 140 sitting down to it. After tea a public meeting was held in the church, when there was a good attendance, including fifteen members of the Newcastle Church, some being a deputation from the Northumberland and Durham Association. The chair was taken by Mr. James Arlosh, J.P., of Woodside, Carlisle, and he was supported by the Rev. C. Travers (Carlisle) and Rev. James Harwood; Mr. Alderman Barker Ellis, President of the Northumberland and Durham Unitarian Association; Mr. Councillor Affleck, Gateshead; Messrs. C. Slater, Coysh, Errington, Donald (of Newcastle), T. Paxton (of South Shields); and Messrs. Marchington and Dixon (of Carlisle). The Chairman, in his opening address, referred to the death of Mr. McKinley, and moved the following resolution:—"That this meeting has heard with grief of the death of President McKinley at the hands of an assassin, and declares its horror and detestation of the crime. It desires to express its profound sympathy with the American people in their great loss, and with Mrs. McKinley in her grievous affliction." The resolution was carried by the whole of those present standing in their places. After a solo by Miss Armytage, the Chairman congratulated the congregation on the progress of the church during the eight years of Mr. Travers' ministry, the anniversary of whose induction they also celebrated that day. Their church at Carlisle occupied an isolated position, their nearest neighbour being Newcastle, sixty miles away; but notwithstanding this and the fact that they were planted in the midst of an ecclesiastical preserve, Mr. Travers had steered their barque with great skill and courage, and they might fairly take a good deal of credit to themselves that they were able to muster such gatherings as they had had this anniversary. Mr. Alderman Ellis and the Rev. James Harwood delivered very effective speeches, and the minister having expressed the pleasure they felt in having Mr. Harwood and the friends from Newcastle with them, the meeting closed with hymn and Benediction. A letter from the Earl of Carlisle regretting his inability to be present, and hoping that there might be a useful gathering, was received.

East London Unitarian Sunday School Union.—The annual aggregate service of the Union was held at Stratford on Sunday, Sept. 15, at 3.15 P.M., conducted by Mr. T. Elliot, of Highgate. About 160 scholars and teachers were present, representing the schools of Mansford-street, Stepney, Forest Gate, and Stratford. The hymns were sung very heartily, and the impressive address given by Mr. Elliot on "Truth" was listened to with great attention.

London: Islington.—On Sunday last, in the absence of the Rev. Dr. Hicks, the pulpit of Unity Church was occupied by Mr. E. Capleton, who concluded an impressive address on "Lord, what is man that thou art mindful of him?" with a touching reference to the tragic death of President McKinley, and to our profound sympathy with the American nation in their great loss. "Nearer, my God, to thee," was sung as the final hymn, and Mr. Brittan, the organist, played Mendelssohn's "Funeral March" at the conclusion of the service, the congregation standing meanwhile.

Manchester: Longsight (Appointment).—Mr. H. J. Rossington, B.A., has received and accepted a unanimous invitation to the pastorate of this church. He will enter upon his duties on the first Sunday in October, the occasion of the Harvest Festival. The induction service will take place on Saturday, Oct. 19, as to which further particulars will be announced.

North-East Lancashire Sunday School Union.—The fourth and last conference of the year was held at Accrington on Sept. 14. After tea the Rev. Arthur W. Fox (Todmorden), President, took the chair, and Miss M. J. Dearden (of Newchurch) read a paper on "The Training of the Young in Sunday Schools." In her remarks, which had reference chiefly to children from the age of four or six to eight, she laid stress on the necessity of a knowledge of child-nature, and mentioned that observation and imitation were two of the most characteristic traits. That teachers should be living examples of what they aimed at making the child was also insisted upon. Several speakers followed in praise of the paper, and many useful hints were added. Two musical items were given by Miss Mackie and Mrs. Hargreaves during the evening, and the most successful meeting held for two or three years was closed with the Benediction.

Stockton-on-Tees.—On Saturdry, Sept. 7, Mr. and Mrs. G. R. Wright entertained the scholars, teachers, and friends of the school at their farm in Eaglescliffe; and on Sept. 12, Mr. J. A. Robinson, organist of the church, took the choir to Castleton for a delightful day on the moors.

Stourbridge (Farewell Presentation).—The Rev. A. W. Timmis having resigned the pulpit of the Presbyterian Chapel on his acceptance of the post of minister to the Poor at the Renshaw-street Mission in Manchester, the Stourbridge congregation have marked their appreciation of his services during nearly eighteen years by a farewell presentation. On Thursday week a gathering of the members of the congregation and other friends took place in the grounds of Mr. A. W. Worthington's house at Old Swinford, among those present being Mr. and Mrs. Worthington, Mr. and Mrs. T. Grosvenor Lee, the Revs. A. W. Timmis, I. Wrigley, and A. H. Shelley. The gifts consisted of a handsome clock, a fine reproduction of the old Chippendale style, a silver tea service, and a purse of £50. Mr. Worthington, in making the presentation to Mr. Timmis on behalf of the congregation, spoke of the ties of goodwill, respect, and affection which during many years had united both Mr. and Mrs. Timmis to them, and of the many opportunities which the ministerial life afforded for the forming of such ties. The good-will of the congregation would follow Mr. and Mrs. Timmis to their new home, where they would have a visible memorial of it in that clock. He saw on a sun-dial the other day the words, "I count the sunny hours." He trusted that the clock would remind Mr. Timmis of the many happy hours he had spent in Stourbridge. Mr. Timmis, in reply, said that he felt quite unable adequately to express what he felt at that moment, deeply moved as he had been by Mr. Worthington's address. He could do very little more than thank from the bottom of his heart their friends for the very great kindness expressed towards them. He was going to Manchester with the hope that he would be able to do some good there. A minister did not live and exert an influence if he did not live to do good. No one could be more conscious than himself of his many faults and failings, but he did hope to do a little good before he died. He hoped that the congregation would flourish in time to come as he had never seen it flourish, and he should always be glad to hear of the welfare of his friends at Stourbridge. Mrs. Blurton then presented the tea service to Mrs. Timmis, saying that she did so, in the regretted absence of Miss Evers, through indisposition, and Mrs. Timmis having gratefully acknowledged the gift, the proceedings terminated, and the rest of the evening was pleasantly spent in social intercourse.

OUR CALENDAR.

SUNDAY, September 22.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Harvest Services, Sept. 29th.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON, Re-opening Services. Evening, "Alfred the Great."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.
Kilburn, Quex-road 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. T. J. HARDY.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. EUSTACE THOMPSON.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M., Rev. J. BARNHILL, and 7 P.M., Rev. S. JENKINSON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room). Closed for a time.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.
BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 A.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. V. D. DAVIS, B.A., and 6.30 P.M., Rev. W. J. JUPP. Evening Service in the new room.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Mr. J. MORTON BARNES.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M., "National Commemoration of Alfred the Great," and 6.30 P.M., "Life and Work of King Alfred," Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRANCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight. Closed for Repairs till Sept. 29. Services in the School-room, 11 A.M. and 6.30 P.M., conducted by Mr. C. C. PRIOR.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon., Rev. G. H. VANCE.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 22nd, at 11.15 A.M., JOHN A. HOBSON, M.A., "Hopes for Democracy."

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

HOURS OF SERVICE:—Morning at 11; Evening (First Sunday of Month), 6.30.

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The Rev. L. P. JACKS, M.A., will deliver the OPENING ADDRESS in the College on MONDAY, October 14th, at 5 P.M. Subject, "The Destination of the Student for the Ministry—the Settled Ministry and an Alternative."

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DEATHS.

JONES—On the 12th Sept., at 13, Great Bedford-street, Bath, Clara, wife of Arthur E. Jones, and daughter of the late Thomas Lang, of Bristol, aged 54.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The **AUTUMNAL MEETINGS** of the **ASSOCIATION** will be held at **LEEDS**, on **MONDAY**, OCTOBER 21st, and **TUESDAY**, OCTOBER 22nd, 1901.

RELIGIOUS SERVICE in MILL-HILL CHAPEL, MONDAY, OCTOBER 21st, at 4.15. **DEVOTIONAL SERVICE** by the Rev. CHARLES HARGROVE, M.A. **SERMON** by the Rev. H. ENFIELD DOWSON, B.A. TEA at 6 P.M.

PUBLIC MEETING in the ALBERT HALL at 7.30 P.M. Chairman, Sir JAMES KITSON, Bart., M.P., supported by W. Blake Odgers, Esq., K.C. (President of the British and Foreign Unitarian Association), the Right Hon. Lady O'Hagan (President of the Sunday School Association), Sir John T. Brunner, Bart., M.P., Oswald Nettlefold, Esq. (Treasurer of the B. and F.U.A.), Rev. Dendy Agate, B.A. (Manchester), William Colfox, Esq., J.P. (Bridport), William Long, Esq., J.P. (Warrington), Ion Pritchard, Esq. (London), Rev. Andrew Chalmers (Wakefield), Rev. E. Ceredig Jones, M.A. (Bradford), Grosvenor Talbot, Esq., J.P., John Scott, Esq., W. D. Cliff, Esq., J.P., Henry Lupton, Esq., and others.

SPEECHES on the following topics will be delivered :—

(1) The Work which awaits Unitarians at the present time.
(2) Unitarianism as a Religion for Young People.
(3) The Special Duties of Unitarians in the cause of Education.
(4) Indifference and Materialism : How can they be hopefully dealt with ?

CONFERENCE on TUESDAY, Oct. 22nd, at 10 A.M. Rev. J. E. MANNING, M.A. (Sheffield) will open a Discussion on "The Need of Emphasizing Unitarian Theology." Rev. W. COPELAND BOWIE (London) will read a Paper on "Achievements and Opportunities." LUNCHEON at 1 P.M.

CONFERENCE, organised by the Sunday School Association, at 2.30 P.M. Paper by Miss MARIAN PRITCHARD (London) on "The Teacher's Aim : To raise the Scholar's Ideal." Discussion to follow. Rev. J. E. CARPENTER, M.A. (Oxford) will give an Address on "A Superannuation Fund for Ministers," at 4.30 P.M.

CONVERSAZIONE in the PRIESTLEY HALL in the Evening. Tea and Coffee at 7.30 P.M. Music at 8 P.M.

Tickets and all particulars respecting the Meetings may be obtained from the Local Secretary, Mr. E. BASIL LUPTON 14, East Parade, Leeds.

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TUESDAY, 24th Septmeber.

11.30.—Service. Sermon by Rev. Joseph Wood.
2.30.—Annual Business Meeting of the N. M. P. and U. A.
8.—Conversazione in the Victoria Hall.

WEDNESDAY, 25th September.

10.15.—Commemoration Service.
11.—Bicentenary Conference. Addresses by the Revs. J. Estlin Carpenter, M.A., Edgar I. Fripp, B.A., C. H. Wellbeloved, and Mr. A. W. Worthington.
8.—Public Meeting in the Victoria Hall. Addresses by the Revs. R. A. Armstrong, B.A., Joseph Wood, F. K. Freeston, Edgar I. Fripp, B.A., Henry Gow, B.A., and Mr. J. Harrop White.

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The Inquirer.

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NOTES OF THE WEEK.

DURING the autumn the efforts of the special committee of the National Conference in furtherance of the Ministers' Superannuation Fund are to be vigorously carried on, in the hope that the whole of the £20,000 asked for, to secure the establishment of the Fund, may be raised before the end of the year. The Rev. J. Estlin Carpenter, Chairman of the Committee and President of the National Conference, is to attend a series of meetings, when he and other speakers will urge the claims of the Fund. Meetings have been arranged for the following dates:—Birmingham, Oct. 1; Leicester, Oct. 3; Liverpool, Oct. 8; Belfast, Oct. 18; Leeds, in connection with the autumn meeting of the B. and F.U.A., Oct. 22; Sheffield, Oct. 24; Newcastle, Nov. 8. During November Mr. Carpenter will be lecturing in the University cities of Scotland, and it is hoped that a further meeting may be held at Glasgow on Nov. 25, in connection with the annual meeting of the Scottish Unitarian Association.

THE report of the annual meeting of the North Midland Presbyterian and Unitarian Association, held on Tuesday at Mansfield, has not reached us in time for this week's issue. The bicentenary of the Old Meeting at Mansfield, celebrated on Tuesday and Wednesday, we also hope to report fully next week. A booklet issued in connection with these meetings gives some interesting historical notes from the early days of peaceable Nonconformity in Mansfield, when the vicar was friendly and the place, not coming under the Five Mile Act, was a refuge for several ejected ministers. The Bicentenary Commemoration Service was held on Wednesday morning, followed by a conference, at which the Rev. J. E. Carpenter is announced as speaking on "The Religious Movement which led to the Founding of the Old Meeting House," the Rev. E. I. Fripp, the present minister, on "The History of the Old Meeting," and Mr. A. W. Worthington and Rev. C. H. Wellbeloved, former ministers, on "Personal Reminiscences." At the public meeting in the evening the Revs. R. A. Armstrong, F. K. Freeston, H. Gow and Joseph Wood were to be among the speakers.

FRIDAY of last week was the great day of the Alfred Commemoration at Winchester. A picturesque procession of notables, civic, ecclesiastical, military, and academic, passed along the streets of the venerable city to the Broadway, where Lord Rosebery unveiled Mr. Hamo Thorneycroft's fine statue of the King. The statue is in bronze, and shows Alfred holding aloft his sheathed sword, grasped beneath the hilt, which this appears as emblem of the cross. On the arrival of the procession prayers were read by the Bishop of Winchester, and a "Chorus of Praise" was sung by the united choirs of Chichester, Salisbury, and Winchester Cathedrals and St. George's Chapel, Windsor. The following special prayer was among those used :—

O Lord, by Whom alone Kings reign and Princes decree justice, Who providest for Thy people with tenderness and rulest over them in love, we give thanks to Thee this day for the life of Thy servant Alfred our King. A thousand years in Thy sight are but as yesterday, seeing that is passed as a watch in the night. We thank Thee for the spirit of wisdom and understanding, of council and strength, which Thou gavest to him, and for the fruit which hath followed in many lands from his labours in Thy faith and fear; and humbly we beseech Thee to grant that we, well using to Thy glory these Thy gifts, may be profitable members of the Church and commonwealth, and that our people may continue to do Thee service to the end of time; and that finally with all the dead in Christ we may be brought into the immortal glory of the Resurrection through Jesus Christ our Lord. Amen.

Lord Rosebery's speech was an eloquent eulogy of the King as an ideal Englishman, a perfect sovereign, and the pioneer of England's greatness. Having spoken of Alfred's devotion to duty and his indomitable courage (we quote from the *Times'* report), Lord Rosebery added:—"He had the supreme quality of truth, frankness, candour, an open heart. His word was his bond. That is a quality which was then rare among princes, and is never too common; but it is one which Englishmen love. He was known as the Truth-teller. It is a noble title, more distinguished than the vapid and prostituted epithet of Great. In history he stands as Alfred the truth-teller. Then he was a man, a complete man. What strikes one most in him, indeed, is his completeness. Complete is, I think, his distinctive epithet. Though profoundly pious, he was no anchorite. Though a King, not a pompous and mysterious phantom. Though a passionate seeker after knowledge, not a pedant or a prig. He lived as a man among men, for he was 'all things to all men' in the best sense of the word; rejoicing in the society of his scholars, his priests, his huntsmen, his craftsmen, his farmers; interested in all worthy interests, mixing freely with his subjects, working and playing among them, but with a little scroll of high thoughts always in his bosom. A man among men, dealing all day with the common affairs of life, but with the high ideal burning at his heart." In the afternoon a special service was held in the cathedral, when the Archbishop of Canterbury preached, and among the prayers used was the following collect:—

Almighty God, Who art the strength of all them that love and trust in Thee, we give unto Thee most high praise and hearty thanks for the wonderful grace manifested in Thy Saints from the beginning of the world. And here at this time we desire to have in thankful remembrance him whom Thou didst raise up in ages past to be a singular pattern of Christian wisdom and virtue in our land, Alfred, the righteous ruler, the valiant defender, the wise instructor of his people; the builder up of a great nation. Grant, we beseech Thee, that we all, and especially those who bear rule and authority amongst us, may after his example ever strive with singleness of heart "to live worthily," and in our vocation and ministry truly and godly to serve Thee, through Jesus Christ our Lord. Amen.

THE services at Ullet-road Church, Liverpool, last Sunday, were devoted to the commemoration of King Alfred, the sermons being preached by the Rev. Dr. de Beaumont Klein. In the morning sermon, which was based on 1 Chron. xvii. 8, Dr. Klein spoke of Alfred as having rolled back the tide of invasion, and brought about the awakening of the national consciousness, and laid the foundation of the unity, power, and greatness of the various racial elements that go to form the people of this realm. Of the King's character, the preacher spoke (as reported in the *Daily Post*) as follows:—

"Whether it be in the hour of triumph or in the hour of darkness, a divine spirit of goodness, moderation, liberality, and wisdom was ever with him. Of Alfred as

a soldier much has been said and written. His ultimate success in the field was, no doubt, due to superior military qualities, in no small degree, perhaps representing his power to learn from experience. . . . His action showed a man, above all, gifted with tenacity of purpose, united to vivid political imagination, and true political wisdom. . . . Elated by success, a weaker man might have been tempted to show himself truculent and revengeful, but Alfred rose superior to such feelings in the consciousness of his duty as a ruler. He wisely saw that the problem before him was not how to get his revenge for all he had suffered in the past, but how to make it possible for the two races to live together in the land. Thus, instead of having recourse to wholesale executions of prisoners, as Charlemagne had done, in pursuance of a policy only too frequently practised in those times—instead of imposing upon the defeated Danes hard and exasperating conditions, Alfred astonished them all by his generosity and moderation, and thus completed their subjection more safely and more permanently than could have been done by excessive severity. In this way, Alfred appeared not merely as the saintly King of the West Saxons, but as the founder of the larger nation, rich by the variety of its racial elements, which had grown into a world-wide empire. Alfred stood almost alone among the rulers of nations for purity of character and aims joined to political insight."

REFERRING to recent discussions in Calcutta, in which a member of the Arya Samaj had violently attacked Christianity, and among replies from the orthodox side had been one from the Calcutta Missionary Conference, complaining of the bitter and unreasonable spirit of the attack and the "coarse vindictive hostility" of the Arya-Samaj towards Christianity, the *Indian Messenger*, while considering the original attack undeserving of serious notice, draws the following useful moral:—

We have often noticed with pain and shame what may be called "bitter and unreasonable hostility" towards other religions in the Arya Samaj. This might be due to their failure to appreciate them as well as a deliberate unwillingness to understand. We are constrained to say sorrowfully that the Christian missionaries themselves are accused, and sometimes not unjustly, of the same shortcoming. It is substantially true that after a long contact with the Hindus and Mahammadans they fail to form anything like a just estimate of these ancient religious systems. The Christian missionary representations of the Indian religions and social life are proverbially known to be unjust, inaccurate, and depreciatory. The fact is that the Christian missionaries fail to appreciate Indian religions as much as the Arya Samaj err, either consciously or unconsciously, in its estimate of Christianity. Both the parties are exclusive and will not acknowledge the merits of the other. The Brahmo Samaj stands between them with its eyes equally directed to the East and West. Our reverence for the ancient store of Indian wisdom, for its hereditary spirit of religiousness, its wealth of spiritual possessions has not blinded us to the sublime beauty of the life and teachings of Christ and the indispensable message of the West. We shall not depreciate the Gospels in order to extol the *Upanishads*. The spirit of God was equally at work among the ancient Jews and Greeks as among the Hindus. The Brahmo Samaj looks upon humanity as one family every member of which is equally dear to the Father Almighty. The spirit of broad humanity, a true catholicity, ought to be an essential characteristic of religion.

IN connection with the Jubilee of Owens College, Manchester, which was opened in March, 1851, a new Professorship of English Literature has been founded, and it was with the utmost satisfaction that we heard of the appointment of Professor C. H. Herford, Litt.D., of Aberystwyth, to the post. Mr. Herford, as many of our readers will be aware, is a native of Manchester, being the eldest son of the late Charles Herford, and grandson of the Rev. J. G. Robberds, for so many years minister of Cross-street Chapel. He had a distinguished career at Cambridge, and among his publications are "Studies in the Literary Relations of England and Germany in the Sixteenth Century," "The Age of Wordsworth," a translation of Ibsen's "Brand" in the original metres, and the "Eversley" edition of Shakespeare, with introductions and notes, in ten volumes. The College session opens next Tuesday, and on Thursday evening, Oct. 3, Professor Herford is to deliver an inaugural lecture on "The Permanent Power of English Poetry."

IN the October *Mill Hill Pulpit* the Rev. C. Hargrove publishes his sermon on "The Anarchist Peril: Its Cause and its Cure," of which we gave a brief report last week. We may be allowed here to add some of the closing sentences:—

There is one only Panacea for all our ills. It is not Anarchy, in which all the good would perish and the evil only survive. It is not Socialism, which would reduce all to a common level and make an end of excellence. It is not even Charity, though it will go far to alleviate misery it cannot remove. It is Justice, the Righteousness of God. When that is established as the law of the world all will be well, and not till then.

. . . . .

"The kingdom of God cometh not with observation," said Jesus. It comes not with the march of armies, or the proclamations of republics. "It is within." In the hearts of men must it be first established, and spread from heart to heart, till it pervade the world. And if we really desire that for which we all pray, that the kingdom of God may come, then in our own hearts shall we strive to plant it and there tread down the envy, hatred, malice and all uncharitableness which are begotten of hell, and have their ultimate outcome in such crimes as that at which all the world now shudders.

THE new building of the Moss Side Unitarian Free Church in Manchester is now complete, and is to be opened next Saturday, Oct. 5. The service of dedication will be conducted by the Rev. C. Roper, minister of the church, the preacher being the Rev. J. Estlin Carpenter. During October the special Sunday preachers will be the Revs. R. A. Armstrong, J. Page Hopps, W. Copeland Bowie, and Frank Walters. Collections are to be taken for the Furnishing and Church Funds, for though the new building, which has cost £6,000, is paid for, an organ, a pulpit, and new hymn-books are still lacking, and the congregation, who do not believe in debt, are aiming to raise £1,000 more, to complete their equipment. The church as pictured in the programme of announcements looks extremely well.

"MY OLD VILLAGE."

LINES embodying some thoughts in Richard Jefferies' essay of that name.

"The happiest days become the saddest afterwards. Let us never go back, lest we too die."

My childhood owned a world of spaces wide
And deep green grass,
Where safely baby feet might pass
By trodden paths across the countryside.

I cannot find those paths of long ago,
That led to nooks
Beside the little singing brooks,
Where wild things dwelt and flowers were wont to grow.

So low the brake that held me safe embowered,
So small was I,
Against the azure vault on high
Like battlemented walls the hedgerows towered.

I see them now reduced to pigmy size.
Their verdant height,
That palace hall of birds' delight,
Existed not save to my childish eyes.

There was an old man I from earliest days
Had known and loved,
Who from those pastures never roved,
But seemed inwoven with our village ways;

And now I do not meet him in his place,
Yet scarce believe
The news of death I soon receive,
For life looks not the same without his face.

Home-loving one, seek not thy childhood's sky.
The happiest years
Become the saddest seen through tears;
Therefore return not, lest thou too shouldst die.

They say my kingdom was not but in dreams.
Ah, far more true
Than any world my manhood knew
That boundless realm of stream and meadow seems.

Some day, perchance, beyond the shining spheres,
Our souls may rise
To larger aims in nobler guise,
And walk in strength renewed as angels' peers.

Will smiling comrades doubt our place of birth,
And calmly say
In that far-off celestial day
That wisdom shows there never was an earth?

Birmingham. THEODORA MILLS.

WE have received the September number of the *British Sanitarian*, but regret to see that owing to indisposition Dr. Lawson Dodd has not been able to complete the second of his series of articles on "The Housing Problem," which was commenced in the first number of this new journal. Mr. Ebenezer Howard contributes a second article on "Garden Cities," which includes notes on railway facilities and cheap sites.

LITERATURE.

PROCEEDINGS OF THE INTERNATIONAL COUNCIL OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.*

IT has been our privilege since Whitsuntide to publish in these columns the greater part of the proceedings of the International Council, but with the pleasant knowledge that the whole rich store would afterwards be gathered up in a volume, as a permanent and most valuable record of an occasion without parallel in the history of the Liberal movement in religion. That volume is now issued, and Mr. Copeland Bowie, the editor, is to be congratulated on the form it has taken. An octavo, in good readable type, wonderfully light to handle, the book should receive a very cordial welcome from all friends of Liberal religious thought and life; and we trust there will not be one of our Free Churches in which it will not be placed within the reach of all thoughtful readers.

Looking down the table of contents we are again impressed by the great variety and interest of the papers contributed, and are once more vividly reminded of that deeper unity of spirit which pervaded the whole proceedings, and was so great a stimulus and delight to the friends gathered together from many lands, but pledged to the one great cause. This is emphasised by Mr. Bowie in his Preface, who, while admitting that "Clericalism" is still a potent force in the civilised world, and that Liberalism occupies only a small space when compared with the organised hosts of "Orthodoxy," yet finds good reason for encouragement and hope, and looks forward to the time when the old confessional restrictions will fall away of themselves before a general acknowledgment of the permanent truths of spiritual religion. One regret expressed in the Preface will be very widely felt.

It is to be regretted that Mrs. Humphry Ward, much to her own sorrow, was prevented through illness from preparing her paper on "The Preservation of the Christian Ideal amid Changing Forms of Thought," for she, on more than one occasion, has borne eloquent testimony to the power of religion over the life of men who unhesitatingly welcome the full light of modern science and criticism.

It is also noted that papers on the Liberal movement in India and Japan did not reach England in time for inclusion in the volume. But there are not less than twenty papers, together with the President's address, Mr. Stopford Brooke's sermon, an account of the Welcome to Foreign Delegates by the Rev. J. Harwood and the various responses, and the Report of the General Secretary, the Rev. C. W. Wendté; it is pleasant also to find that our "Chronicle of the Week" has been of service in helping to furnish a "Record of the Proceedings." We would specially note that the papers by Professor Pfleiderer, of Berlin, on "The Religious Crisis of our Age," the Rev. Ernest Fontanés, of Paris, on "The Contribution of France to Religious Progress," and the Rev. Tony André, of Florence, on "The Liberal Movement in Italy," which, on account of their length, we were obliged considerably to curtail, are here printed in full. Due acknowledgment is made of the service rendered by the Revs. J. E. Carpenter, A. E. O'Connor, and E. L. H. Thomas and Mr. Charles Weiss as translators of papers contributed in German and French.

The photographic group of most of the chief members of the Council with some other helpers and friends, taken at St. Ermin's Hotel, appears in a reduced form as frontispiece, and the volume is also enriched by full-page portraits of seven other members, who could not be included in the group, Pfleiderer, Drummond, Boros, Janson, Tchertkoff, Wicksteed, and Stopford Brooke.

It is not necessary that we should dwell here any further on the contents and quality of the papers, and would only once more strongly urge the importance of securing a wide circulation for the book.

* "Liberal Religious Thought at the Beginning of the Twentieth Century: Addresses and Papers at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held in London, May, 1901." Edited by W. Copeland Bowie. London: Philip Green, 5, Essex-street, Strand, W.C. 2s. 6d. net.

MR. STOPFORD BROOKE ON KING ALFRED.*

IT was a happy thought which suggested to Mr. Brooke, at this time of the special national Commemoration, the republication in separate form of the chapter on Alfred in his "English Literature from the Beginning to the Norman Conquest," published three years ago. But this little book is not merely a reprint of that chapter, valuable and deeply interesting as it is, for in the Preface of eight pages Mr. Brooke gives us a fresh study of Alfred's character, and in a substantial Appendix Miss Warren has added a number of extracts from the King's writings, the fullest easily available selection of the kind with which we are acquainted. Add this to Mr. Frederic Harrison's Harvard lecture, and the Mayor of Winchester's Commemoration volume, noticed in THE INQUIRER of Sept. 14, and Mr. Wicksteed's article in the same number on Alfred as a writer, and we should have no excuse for ignorance or indifference to our greatest King on the most winning side of his character. "No doubt," says Mr. Brooke in his Preface, "Alfred's lofty character is seen most clearly in the work he did both in war and peace; but there is an inner life of thought and feeling in public men of which the world sees little; and this, which in Alfred was sorrowful, sensitive, humble-minded, and profoundly religious, appears in the additions he inserted into the translations he made of Latin books for the instruction of his clergy, his nobles, his people, and for his own private pleasure. The style, too, in which he wrote—childlike, at times, in its simplicity, and sincerity, and marked by an individual naïveté—is also a revelation of the way in which his mind and spirit worked together."

It is in his version of the "Consolation of Philosophy" by Boethius that we see most of Alfred, and find the most of his original additions. It was his last great work, and in it we have "an image of the temper and spirit of the King when the labour of his life was, in a time of long hoped-for peace, drawing to its close." In the extracts here given, we touch, Mr. Brooke says, "the lonely hidden spirit of Alfred."

We feel the principles, social, moral and spiritual, which ruled his life. We see him as his children and his intimate friends saw him. The wise ruler appears in them, the King conscious of his rank; but strangely mixed with that, the man to whom all men were equal if they were good and true. Rank, wealth and power were to Alfred the mere clothing of the man. Goodness, truth, fidelity, honourable work, trust in God, made the man who, if a King was false to these righteous things, was greater than the King. There was a Judge before whom power, cleverness, wealth and rank were worthless, and Alfred lived in that faith and ruled himself as King thereby. In that faith was held his view of men, and his behaviour to them. There are few pleasanter pictures in history than those in which we see Alfred in equal social intercourse with his friends, his followers, and the men who came to tell him tales of far-off lands or to bring him knowledge. Irish scholars, sea-captains, men from Jerusalem, India, Rome, from European Courts and monasteries, freemen who came on his progress to complain of the injustice of their lords—whom he received while he was washing his hands—bards who brought songs and MSS. from the North, his bishops whom he harried into writing, his Ethelings whom he drove to read enough law to do their duty as magistrates—all who had anything new or useful to tell him, were welcomed frankly and talked to as man to man. Yet with this sense of human equality, he was always the ruler, the master who was resolved to do justice, to slay the evil-doer whatever his rank, to secure the state, to make law prevail.

We must not quote further from this striking Preface, nor from the chapter which follows, with its account of Alfred as the beginner of literary English prose. It includes some of the most interesting passages of Alfred's own writing, while, as we have already said, Miss Warren's Appendix adds a further ample collection.

The first passage quoted in the Appendix is not from the King's own writings, but from Asser, describing Alfred's method of work; then follow selections from the "Pastoral Care," Bede's "History," Orosius, the old English Chronicle, and Boethius. From this last, as an example of Miss Warren's skill in rendering, and as showing the quality of the book, we will in conclusion quote one of the shorter passages:—

The True Blessedness.

Then said Wisdom, "Well, O men, well." Let every one who is free strive towards goodness and blessedness, and whoso now is bound by the vain love of this earth, let him seek freedom that he may come to blessedness. For that is the one resting-place of all our toil, that is the one haven always calm after all the tempests and the surgings of our toiling. That is the one place of peace and the one comfort of the miserable after all the miseries of this present life. But gold and silver stones, and every kind of gem, and all this present weal, enlighten not at all the eyes of the mind, nor at all whet their sharpness for beholding true happiness, but they rather blind the eyes of the mind than sharpen them. For all the things which please us here in this present life are earthly and are therefore fleeting. But the wonderful brightness which enlighteneth all things, and ruleth all things, willeth not that souls should perish, but willeth to enlighten them. If, then, any man can see the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the shining of the sun is darkness beside the eternal brightness of God,

* "King Alfred as Educator of his People and Man of Letters," by Stopford A. Brooke, with an Appendix of Passages from the Writings of Alfred, selected and translated from the Old English by Kate M. Warren. Macmillan and Co. 1s. net.

H. S. SUTTON AND EMERSON.

SINCE writing the memorial article on Henry Septimus Sutton, which appeared in THE INQUIRER of Aug. 31, we have been privileged, through the kindness of his widow, to see a copy of the first edition of the Poems, and also to obtain fuller and more exact knowledge of Sutton's intercourse with Emerson.

In the copy of the Poems of 1848, the two booklets (published at Nottingham: R. Sutton, Review Office), "Poems," pp. 98, and "Clifton Grove Garland," pp. 62, are bound up in one small volume, in the familiar green cloth of that period, and in an advertisement at the end are offered as one volume for 2s.; and then on a final page follows Sutton's dedication to his father, dated Oct. 30, 1848.

In our former article it was said:—

> Sutton, in his young enthusiasm, went over to Manchester in 1848 to hear Emerson lecture, and to see his "Master" face to face.

But as a matter of fact, before that visit to Manchester, when he only went to spend the week-end with Emerson, he had made his acquaintance at Nottingham, and there heard him lecture.

To the *Manchester City News* of May 20 and 27, 1899, Sutton contributed two very interesting articles on "Emerson: Reminiscences of his Visits to Manchester"; and to the *Nottingham Daily Guardian* of Nov. 21 and 22, 1900, two other articles on "Emerson and his Friends in Nottingham."

From these we learn that in December, 1847, Emerson gave three lectures in the Hall of the Nottingham Mechanics' Institute, on "Napoleon," "Domestic Life," and "Shakespeare," on the first Monday, Wednesday, and Friday of the month. His coming to Nottingham was due chiefly to the active interest of Mr. J. Neuberg, a German, engaged in business in the town, who entertained Emerson at his house in the Park. Neuberg, who afterwards, having retired from business, was of great service to Carlyle in hunting up materials in Germany for "Frederick the Great," had been attracted by Sutton's "Evangel of Love," published earlier in that year, and had made his acquaintance.

Sutton reported Emerson's lectures professionally, and after the first Neuberg asked him to come and meet the lecturer at dinner on the following Wednesday.

This he did with great delight, meeting there also Philip J. Bailey, the author of "Festus," whom he had learnt to know earlier in that same year, and two other congenial guests. Of what he felt after that great occasion, Sutton says:—

> I walked home that night feeling that, like a lucky paper kite, I had been sailing magnificently in a glorious air high above this oft "dim spot which men call earth."

Sutton was then a young man of twenty-two, and Emerson, in his prime, just double that age. On the Saturday afternoon, when his lectures were over, the great American called upon his young acquaintance at his lodgings, and stayed talking for half-an-hour. Neuberg had shown him "The Evangel of Love," and he began at once to talk about the book, and then passed to the subject of poetry and Carlyle, and asked Sutton about his friends. He also mentioned William Allingham, who had lately written to him from Donegal. To Sutton it was a half hour "crowded with more thought and feeling than could now be crammed into half a day," and he quotes Bailey:—

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart-throbs. He most lives
> Who thinks most—feels the noblest—acts the best.

Emerson, in the course of their conversation, told him that "he was not able himself to talk much, he was not strong, and he never was willing to come in contact with people unless they would open their whole soul to him." And Sutton writes:—

> Here be it said that during all the interview I could not fail to perceive that I was being subjected to a close investigation. So might some human insect feel when held with stern though kindly forceps in the brilliantly lighted field of a magnifying lense. My thorax, head, proboscis, antennæ, eyes, wings—in short all my little belongings—were, I conceived, being made to look larger than they really were. And yet, so far as I knew, I had no desire to roll up into anything like an offensively or defensively prickly ball. In truth, these were no experiments of vulgar curiosity, nor was it even merely scientific inquiry. Searching as was the inquisitiveness, the purpose was evidently friendly and most kind. It was happily implied in the process that I was being accepted as a new boy in the great Master's school, which of itself was a huge promotion. Assuredly this tutor had a perfect right, if he chose to take the trouble, to measure the altitude of his fresh pupil's aspirations and to find the bounds of his ignorauce and knowledge. (*Nottingham Guardian*, Nov. 21, 1900.)

Emerson afterwards told Sutton that he constantly reminded him of Thoreau, about whom they had a good deal of talk. Sutton could not at first understand how that could be, but came to the conclusion that it was because he had been bold to speak his mind quite frankly, and he found that Emerson, being so constantly surrounded by admiring enthusiasts, greatly enjoyed meeting anyone who would stoutly contradict him.

On the following Sunday morning, at Neuberg's kind suggestion, Sutton went to the house of Mrs. Henry Turner (Dr. Martineau's cousin), in Beeston Lane, to see more of Emerson, and found Miss Anna Swanwick also there. Leaving at about half-past two, he and Emerson walked back together along the banks of the Leen, through pleasant meadows and past the Castle rock, to Neuberg's house. They talked on all manner of subjects, Emerson, among other things, advising him to read the Bhagavad-Gita, and to begin Plato with the "Phaedo," but also to read the "Republic," which, he said, "contained all modern Europe." Sutton on his part told Emerson of his favourite books, and among them "Pilgrim's Progress" and Mrs. Rowe's "Devout Exercises of the Heart," which had specially charmed him by its many quotations of poetry, including some from George Herbert, with which, he says, he fell in love at first sight.

On the last Thursday of December, Emerson saw Sutton off at the station, going to the Isle of Wight to be present at the wedding of his friend A. Fryor to Miss S. N. Rose, after whom "Rose's Diary" was named. On his return Sutton found an invitation to an evening party at the William Enfields', to meet Emerson, but unfortunately arrears of work which had to be attended to kept him too late and he could not go.

But before long he was to see his friend again. Early in 1848 Emerson lectured in Manchester, and on Jan. 29 Sutton went over with Neuberg, with a special invitation for Emerson to stay with him in his lodgings at 2, Fenny-street, Higher Broughton. There was not room for him to sleep in the house, but, as Emerson wrote, he was to have his "bread and water" there. They went first to Dr. Hodgson's, at the Chorlton High School, where there was a gathering of friends in Emerson's honour, and there Sutton first met the late Alexander Ireland, to whom, as his "Manchester correspondent," Emerson pays so high a tribute in "English Traits."

Going afterwards to Emerson's lodgings, Sutton found Mr. Thomas Hornblower Gill there, a second guest, whose acquaintance Emerson had recently made in Birmingham, and had similarly asked over to Manchester. They talked till midnight, and Gill repeated to them his ode to St. Cecilia, afterwards published in his "Anniversaries." Next morning they breakfasted together and talked till noon (it was Sunday), and then went across to Mr. Ireland's rooms. Later in the afternoon they returned to Emerson's lodgings, and other friends came in, and after tea Emerson read to them his essay on Plato, reading it "slowly and clearly, after his grave and stately manner." On Monday morning Sutton and Gill again breakfasted with Emerson, and then Sutton was obliged to return to Nottingham.

When Emerson was next in Manchester in 1872, Sutton was settled there and again saw his friend at Mr. Ireland's house at Bowdon. Of this he writes (in the *Manchester City News*, of May 27, 1899):—

> He (Mr. Ireland) had invited all the old friends, and many new ones, who wished to see Emerson, and these filled a large room as full as it would hold. Making my way slowly through the crush to where Emerson was standing, I succeeded in shaking hands with him, and we were just beginning to compare notes when a sudden rush of eager competitors for his attention swept me away from my friend. I saw at once that these had greater claims upon him than I. Already, in by-gone years, had I not had much more than my share of the light of his countenance? And, naturally, these other friends were now anxious to bask for once in that light which would probably never again beam in their neighbourhood. For me remained the pleasure of witnessing their gratification, and with this I was content.

LIEUTENANT F. W. LAMBELLE, M.B., B.S., of the Royal Army Medical Corps, and eldest son of the Rev. W. H. Lambelle, has just been appointed to the surgical command of Connaught Hospital, Aldershot. During his brilliant and successful College course, in which he gained most of the scholarships and prizes and the gold medal for fifth-year men, he was an earnest and acceptable preacher in the churches of Durham and Northumberland, preaching nearly every Sunday. Since his removal to the South he has not been less interested in the work, his voice having been heard in more than one of our Southern churches. We wish for him every success in his professional career.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

UNITARIAN WORKERS' UNION.

SIR,—Through your paper I wish to thank our Hungarian friends of the Unitarian Churches and Carpathian Club for the splendid hospitality they have shown us. It was unfortunate that we could not be present at the actual opening of the College buildings, but we cannot help believing that the enthusiasm created by our visit will add something, however little, to the *éclat* of the proceedings on Sept. 22.

We felt when we stood before the boulder-stone at Déva, from which Francis David preached the Unitarian faith, the public profession of a return to pure Christianity, that we had reached the "Caaba" of Unitarians, and further on at Kolozsvar "the Mecca." The intentions of our band of pilgrims have been fulfilled. And if we exclaim "Allah il Allah!" it is with a fresh prayer that the Holy Spirit shall bear us to greater self-control, and the effects of our journey shall be felt everywhere at home and abroad in a higher ideal of what Christianity means to us. There shall be neither Jew nor Gentile, Bond nor Free Englishman nor Boer, Hungarian nor Wallach, white nor dark skin, but the poorest and most ignorant shall be held by us as a brother to be helped on in an upward career. Never again can we say that Unitarianism is unfit for the masses and the peasantry when we have stood in that immense church in Toroczko, surrounded for many miles round by a Unitarian peasantry.

In conclusion may I make a little correction. The silver wreath mentioned in Mr. Shrubsole's letter was not presented to me but to Mr. Boros in recognition of the great service he had done the Budapest congregation in forming a Francis David Society. We were present at the inaugural meeting, but left after the pleasant social tea before the presentation took place.

No one walking in the streets of Kolozsvar with Mr. Boros could fail to notice the constant greetings he received with something more of reverence in them than mere formal courtesy demanded. Long may he be spared to render such services to the Unitarian cause.

M. LUCY TAGART.

Klein Zschachwitz, Dresden.
Sept. 20.

CHRISTIAN THEISM.

SIR,—I have been much interested in Mr. Poynting's fine analysis of Christian Theism. The first half of it commands my full sympathy, but the latter half appears to me a little too vague, not quite logical enough. How do we come to attribute "character" to God? And when we speak of assimilating our will to the will of God, how do we ascertain God's will? We Unitarians who are not prepared to take the Bible records as infallible cannot rest our faith in God's character on any words attributed to Jesus — as, for instance, when he is made to say that the wicked "shall go away into eternal punishment."

Christ's representation of God's character was accepted by his disciples because it corresponded with the highest conceptions of that day. Perhaps it does not quite correspond with the highest conceptions of the present day. In any case the character and the will of God can only be embodiments of what we regard as our highest conceptions.

In the world of Nature we recognise the highest possible intelligence, and we can only conceive of this as existing in a personality. But it is only in our own souls that we recognise the highest phases of moral and emotional character, and from these we form our mental image of the character of God. Our idea of the will of God is derived in the same way from what seems to us the highest Right. What we need to do is so to cultivate our emotional reverence for the Right that it shall always rule our actions in spite of any contrary desire.

Our object is not so much to do the will of God, which of course always is done if He is omnipotent, but rather to bring ourselves to that condition which appears to us the highest possible, and to which we believe that the discipline of life is leading us.

F. T. MOTT.

Sept. 18.

FREEDOM AND MORAL RESPONSIBILITY.

SIR,—Cannot the discussion on "Free-will and Necessity" be simplified by abandoning old terms of philosophical and theological usage? The most likely method of ascertaining truth is surely that of careful observation; in this case, by noticing our own minds, and listening to the facts of psychology. The following points seem to be specially evident:—1. That ideas are indissolubly connected with activity, so that every thought seeks expression in gesture, speech, act, or deeds. 2. That our ideas spring out of wishes and emotions, but also from mental habits and impressions caught from others. 3. That we possess a controlling power, by means of which we can mostly decide for the future whether this or that idea shall be allowed to influence us, and can substitute one for another.

Now responsibility seems to lie in the use or neglect of this faculty. We are reasonably blamed if we permit ourselves to be the creatures of impulse, because we might have so strengthened our controlling power that it would have placed stable instead of volatile ideas before our minds. This power over self is the source of all considered action; it is the root of success in determined characters; it enables us to realise high ideals; it lays our nature open to influences divine and human; and, in its moral scope, it voices the "ought" and the "shall not" of conscience.

I do not know whether I am a Determinist or a Libertarian, but the above statement appears to fit in with my personal experience. Of course it is, and it must be, difficult to measure the amount of blame attaching to those who have not had the opportunity of learning the laws of their being.

E. A. MANNING.

THE HUMAN SELF AND ITS FREEDOM.

SIR,—Mr. Badland's thoughtful letter expresses, I think, real difficulties which, with many persons, stand in the way of their full acceptance of the doctrine of Free Will; and, accordingly, I would suggest for your consideration whether a little symposium in your pages on this question would not be both interesting and helpful to a moderate number of your readers.

If this should be feasible, will you kindly allow me to open such a discussion by stating as briefly and clearly as I can the direction in which I am disposed to look for a solution of Mr. Badland's main problem? My view will, I hope, fairly represent the general Libertarian position; and, owing to the little time at my disposal just now, this paper is all that I shall be able to contribute. I believe, however, that there are among us several who are both able and willing to take part profitably in a friendly conference and from whose pens we may expect valuable expositions and defences of the respective views taken not only by Libertarians, but also by Absolute Idealists and by those whose sympathies are in the main with the Spencerian evolutionists.

It is evident that an exhaustive insight into the profound depths of the human personality is possible to God alone; still we have, I think, in the facts of our moral and spiritual life adequate grounds for believing that our personalities are so constituted that when in seasons of temptation our higher nature (or, as I should prefer to say, the immanent God) prompts one course of conduct and our personal desires or ambitions impel us to another and a different course our true Self, out of whose complex character these conflicting promptings arise, possesses the power of deciding between two equally possible alternatives, of determining itself either on the right or on the wrong side, and by so doing of either ennobling or degrading our characters. The Absolute Idealists, on the other hand, contend that the Self is nothing but the unity of the Character, and that, therefore, its moral decisions at any moment express, and can only express, the dominant nature of the Character at that moment. Consequently, to these thinkers the free choice between alternatives of which I have spoken appears to be a mere figment of the imagination. If, say they, the state of our characters at the moment of the moral decision had been different, we should have decided differently, but our several characters being what they were, only one decision, and that the one actually made, was open to us. And when the Libertarian makes the objection that if all through our manifold temptations it was never open to us to decide otherwise than we actually did decide, we surely cannot reasonably be praised or blamed, or held morally accountable for our conduct and the development of our characters, the Absolute Idealist's reply is "the moral decision was your own; it was the spontaneous expression of your dominant character at the time; it was not forced upon you by any *extrinsic* compulsion, and, therefore, you are morally responsible for it."

Now this Hegelian account of the matter is evidently very plausible and fascinating; for, on the surface at least, it seems at once to satisfy the soul's intel-

lectual craving for unity and for complete scientific explanation, and at the same time to harmonise with our moral consciousness. This being the case, it is not surprising that in our predominently scientific age this theory not only rapidly captivated the region of professional philosophy and psychology, but for a time, especially in Germany and later in this country, largely dominated the pulpit also. In the purely scientific and philosophical world this conception of moral freedom is still the most prevalent one, and naturally so; for, as its ablest and most distinguished living advocate, Dr. Edward Caird, remarks, the Libertarian view "offends science by the assertion of a kind of freedom in individuals which seems to be the negation of all laws of causation; and it offends philosophy by the denial that there is any point of view from which the differences of things can be brought back to a rational [I should say 'intellectual'] unity." But imposing and all-explaining as this Hegelian view of man's moral freedom seems to be, and mightily tempting as it is to all speculative scientists and system-making psychologists and philosophers, I feel no hesitation in expressing my firm conviction that it cannot retain permanent hold on human thought; that it is surely doomed at last to wreck itself completely on the indestructible rock of man's moral and religious experience.

Even already its power over religious thought is almost entirely a thing of the past. It has nearly vanished from the pulpits of Germany, and in this country the clergymen, such as most of the writers of *Lux Mundi*, who, under the spell of T. H. Green's genius, once adopted it, have now mostly become silent about it. And why is this? It is, I believe, because reflective persons in dealing with the facts of morals and religion have come to see the fallacy which vitiates this doctrine that moral freedom means no more than power of self-determination. They have come to see, what common-sense has seen all along, that if a man is to be regarded as really responsible for his sins and crimes, it is not enough to say that no *external* influence compelled him to take the wrong course; it is necessary to hold also that by no *intrinsic* necessity, by no hindrance arising out of his essential constitution, was the wilful wrong-doer incapable of taking the right course.

If then, I contend, we are to have a conception of the human Self which shall be in harmony with the general sentiment of moral responsibility, it must be of a Self which in the moral crisis of its life has a power of exercising its causality not simply in one determinate way, but in either of two equally possible ways. In answer to my friend Mr. Badland's questions about the essential nature of the personal Self, I should say that, to my mind, it seems a fundamental error to confound the personal Self with the Character. As I have said elsewhere:—

> While our character determines the nature of our temptations, we are, I believe, clearly conscious that it is not the character, but *the Self which has the character*, to which the ultimate moral decision is due. In every moral crisis of a man's life he rises in the act of moral choice above his own character, envisages it, and passes moral judgment on the springs of action he feels to be present within him; and it is just because a man's true Self can thus transcend and judge his own character, and can freely choose between and act upon the conflicting elements in its character, that genuine moral freedom and moral responsibility become possible and actual.*

But my friend may still press me with the question: If the Self is thus free to choose between siding with a lower and siding with a higher motive, is not the way in which it will determine itself in temptation a matter of "*Chance*?" To this the answer is, that if by "Chance" is simply meant that the Ego's moral decisions in times of temptations might have been other than they were (and this appears to be all that the word "Chance" in this connection can mean), then certainly these moral decisions are a matter of chance. But so far from being frightened by this word "Chance," I quite agree with Professor William James that we have good reason to adore the Supreme Being the more in that He has been both able and willing to introduce into His Cosmos this very small but quite infinitely precious element of indeterminateness, moral freedom, or, if you so choose to call it, chance; for it is to the reality of this true moral freedom that we owe all that is noble and heroic in human conduct, and also all that highest and purest blessedness which springs out of our felt inter-personal relations with that immanent Spirit who is at once

> Centre and Soul of every sphere,
> Yet to each loving heart how near!

And for myself I am satisfied, though I cannot enter upon this further question now, that Dr, Martineau, Professor William James and other eminent thinkers have abundantly shown that while the Eternal has by conferring on man this greatest gift of moral freedom achieved His highest object in the evolution of the Universe, He has not by the admission of this small measure of indeterminateness precluded Himself from the final attainment of other great and precious, but secondary, intellectual and social ends.

Charles B. Upton.

P.S.—Allow me to add in further explanation of my position the following passage from a very able work by Mr. Horatio W. Dresser, "Voices of Freedom," which was published last year:—

> Because the will is indetermined or free, it is impossible adequately to state why it chooses this or that alternative; it is an end in itself. We may find reasons for a choice—after we have made it; we may discover many reasons in advance and carefully select the righteous motive or alternative. But that does not exhaust the fact of choice. The fact that it was a choice, followed by free activity, shows it to have been in some respects pure matter of chance until the deed was done. In the last analysis, all we can say is, that it is an ability of the self to enjoy freedom, morally to choose, individually to act, as a creative first cause—understanding by "creative," the act of selecting and redirecting that which already exists.—(p. 94.)

[We shall be glad to have some further contributions to this discussion, as Mr. Upton suggests, but owing to the great pressure on our space, which has now begun with the winter's work, we are afraid that it will not be possible to extend the symposium to any length.—Ed. Inq.]

* *New World*, vol. I., p. 152.

OBITUARY.

MR. G. L. BRISTOW.

We deeply regret to have to record the death of Mr. George Ledgard Bristow, of Cedars-road, Clapham Common, which took place at Barnfields, Haslemere, on the 19th inst. Mr. Bristow, who had reached the age of seventy-four years, was born at Exeter, where his father was for more than twenty years the minister of the Congregational Church. He chose the law as a profession, and after serving his articles with a firm of solicitors at Sidmouth, was admitted as a solicitor, and removed to London, where he joined a well-known City firm, which still carries on business at Copthall-buildings. He remained an active member of that firm (now Wilson, Bristows, and Carpmael) until the time of his death. He was widely known as an upright, conscientious and able lawyer, and possessed the entire confidence of a large body of commercial and private clients. He had recently acquired a property at Haslemere, upon which he had built a house, intending it as a summer residence, when an illness overtook him which has proved fatal. He leaves a widow and a family of five daughters and three sons, of whom one son is a partner in the firm, and one daughter is married to another partner.

Mr. Bristow has for many years been connected with the Unitarian Church at East Hill, Wandsworth (where the funeral service was held on Tuesday), and has taken an active part in the Christian work carried on there. He has also not only supported liberally the benevolent institutions connected with our body, but has given valuable personal service to several of our societies, being a member of the Executive Committee of the British and Foreign Unitarian Association at the time of his death. Universally esteemed for the integrity and courtesy of his character, he was sincerely beloved by all who were privileged to know him personally.

TOLSTOY AND TOLSTOYANS.

Mr. Vladimir Tchertkoff, whose striking address to the International Council in Whit-week will not soon be forgotten, began in the *Echo* of Tuesday week a series of articles on "Religion and Politics in Russia," to be continued from time to time. Under the heading of this first article, as on the popular issues of Tolstoy's writings from the Free Age Press, Christchurch, Hants, which Mr. Tchertkoff superintends, is the characteristic announcement, "No rights reserved."

Since his last attack of illness, from which he suddenly and quite unexpectedly recovered, Tolstoy, we learn, has again been actively engaged on his writings. Of what the prospect of death was and is to him, Mr. Tchertkoff tells in the following passage:—

> Tolstoy refers to his late illness with gratitude as a happy time, when the consciousness of the life of the spirit, liberated from that of the body, was especially dear to him, and when all that previously appeared insoluble cleared up well and easily, by the aid of his universal spiritual panacea, self-condemnation, humility, and love.
>
> To the death of the body Tolstoy has for long past been completely indifferent. For him the chief interest of life lies in its

spiritual essence; whether it shall continue "here" or "there" is now completely immaterial to him, ready as he is for the transition. Just as formerly, when he regarded as his "self" his animal life, he could not contemplate any life after death, so now he cannot imagine a cessation at death.

Proceeding to speak of Tolstoy's teaching, Mr. Tchertkoff states that he is not a "Tolstoyan," notwithstanding personal friendship and the veneration he has for the Count as a thinker. There can only be one ultimate authority, "the inner voice of one's own consciousness."

No one can more fully recognise the enormous influence for good which has reached mankind through the medium of Tolstoy; nor could I fail to appreciate with the deepest gratitude the fact that in my own individual development I have gathered more help from him than from any other living man. And yet I feel it desirable to particularly emphasise my conviction that to put oneself in the position of a disciple or follower of Tolstoy would only indicate a complete misconception of the understanding of life shared by Tolstoy and his true friends. In this sense Tolstoy is not a Tolstoyan. He has, in fact, been heard to say that from no one does he feel farther apart than from those who regard him as their leader.

And then Mr. Tchertkoff adds this passage, taken from Tolstoy's diary of a few years ago:—

"The other day a girl came asking the question (so usual, so artificial) what she must do to be useful. Talking with her, it became clear to me that the great evil from which millions suffer is not so much that they live in positive wickedness as that they do not live according to their own conscience. Instead of their own conscience, people take some other person's conscience, higher than their own (Christ's most frequently), and obviously being without power to live according to this other conscience, they conform neither to that nor to their own, and so live without conscience. I advised this young lady to live, not by my conscience, as she wished, but by her own. But she, poor girl, does not even know whether she has a conscience of any kind or not. This is a great evil, and it is most important that men should develop, make clear to themselves their conscience, and then live according to conscience; and not do as all do, choose another person's conscience unattainable to themselves, and then live without conscience, and lie, lie, lie for the sake of appearing to live wholly in conformity with this selected other person's conscience.

. . . . . .

"To speak of 'Tolstoyism,' to seek guidance, to inquire about my solution of questions, is a great and gros error.

"There has not been, nor is there any 'teaching' of mine. There exists only the one eternal, universal teaching of the Truth, which, for me, for us, is especially clearly expressed in the Gospels. This teaching invites man to accept his sonship to God, and therefore his freedom or his subjection (call it as you like)—freedom from the influence of the world, and subjection to God, to His will—and as soon as man has understood this teaching he fully enters into direct communion with God, and has no longer anything to ask of anyone."

We may add that among the most recent of the Tolstoy publications of the Free Age Press (Christchurch, Hants) are two fourpenny booklets of "Popular Stories and Legends," the first opening with the well-known story, "Where Love is, there God is," and the second with "What men live by." There is also a new penny pamphlet (dated August, 1901) on "The Only Means," expounding the great principle of Reciprocity, "Whatsoever ye would that men should do unto you even so do ye also unto them"—as the only hope of social regeneration and deliverance for the masses of the people.

THE CHILDREN'S COLUMN.

A Kiss for a Blow.

II.

ALTHOUGH Mr. Wind seemed to have passed on, his stirring influence was still present. The waves had changed their slow measure to a quick step. They curtseyed saucily to the rock and cliff, and even, now and then, copied the wind's rude example and dashed their spray into their grim faces. Mr. Cliff took this in good part, and merely pushed away the drops, and blinked them out of his eyes without saying a word; but Mr. Rock grew angry. And when several waves linked arm-in-arm came at him with a bound, he struck them violently, so that they fell in scattered foam back into the laps of those which were racing in behind.

"It was not our fault," they cried, collecting themselves together as best they could. "The others pushed and jostled us so that we *had* to wash over you."

"Ah, oh! you've hurt us," others sobbed.

"You've broken our strings of pearls and diamonds," moaned some.

"And our sapphires, amethysts and emeralds," others murmured.

"My diamonds! My pearls!" roared Father Neptune, suddenly appearing from his palace at the bottom of the sea, and he raked the shining gems together with his trident and vanished as fast as he had come.

Still Mr. Rock continued furious, and the more those merry, impish waves played their tricks upon him the harder he struck them and the less he seemed to care how much he hurt them. Even the cotton-wool clouds had gathered together to watch what was going on, and many a sea-gull and cormorant sailed by and expressed his opinion in his own peculiar language.

This give-and-take game was growing serious, and far beyond the harmless thing it had been at first. The waves now drenched Mr. Rock continually, instead of, as before, merely splashing his rugged feet, and they seemed urged on by malice. But this was *only* seeming. They were in reality *kissing* the huge monster, and their lips were wet with refreshing brine. This had been tossed and turned in Neptune's mill and each drop re-made since last it had visited that shore only twelve short hours before. Their kisses were boisterous but well-meant, only the rock would not understand. His existence was so unchanging, you see, that he had no chance of learning anything more than he knew from the beginning.

"If you hit me I'll hit you, and you know well enough who can give the hardest blow," he cried, knowing no better, poor fellow!

Then the waves, very white and covered with new pearls and diamonds, for they had picked up plenty more and strung them together—these waves drew close to one another and talked the matter over. They had soon made up their minds, and then they scattered away, tumbling over each other, picking themselves up and in the highest good humour. A moment later their plan of action declared itself.

Mr. Rock, the old crosspatch, having given a tremendous kick to his playful assailants, one wave separated herself from her companions and, advancing, threw a handful of crimson sea-weed high up so that the rock might catch and keep it. Instead, he angrily hurled it down again.

Next came another wave, draped in shining green watered satin, and tossed a necklace of large pearls to the sulky giant, crying out—

"There is a present, just to show that we feel kindly towards you in spite of your anger."

"And here are snowballs for you to play with and throw about. We never intended to vex you, and our soft touches cannot hurt," said another.

"There are diamonds and emeralds, the very biggest I could find," cried yet another.

"And what can *I* offer when these have given their lovely things?" asked a sheet of snowy foam, bounding and swirling about the frowning rock's foot. "I will just kiss you once with my salt cool lips, and ask you to forgive us all, and to believe that we only meant to play with you while practising our dancing for the Lady Moon. We think our game might be called 'A kiss for a blow.'"

There was no answer. Then something cold touched me and I started up. The rising tide had washed up to my feet. I fancy I must really have fallen asleep and dreamed all this. What do you children think?

RUTH MILLS.

Birmingham.

WHEN Emerson remarked that "men descend to meet," he pointed out a flaw in our common intercourse with each other. We descend because we have a worse opinion of them than we have of ourselves. We are pharisees, esteeming ourselves and despising others. T. T. Lynch hit the case off with exquisitely keen sarcasm when he exclaimed, "How deplorable are the faults of our friends! Living amongst them as we do, it is surprising that we are so good as we are." Instead of descending to meet our companions, we ought to ascend. Not in fawning or flattery, but in all sincerity, we ought to appeal to their better selves without reference to their worse. Herein lies part of the service church-membership and communion yield us. It is assumed, of course, that all who sincerely worship God together are on the upward plane, living in the pure and purifying light of the eternal world, faithfully endeavouring to "rise on stepping stones of their dead selves to higher things." Thus, as Emerson might say, we ascend to meet.—*H. S. Sutton, in the Manchester City News, May 27, 1899.*

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LONDON, SEPTEMBER 28, 1901.

WORLD-WIDE METHODISM.

THE third Methodist Œcumenical Conference concluded its sittings in London last week. A closely packed programme extending over twelve days, with only the two Sundays and Saturday afternoons for rest in between, must have left the delegates somewhat exhausted, and indeed one hears of attendances thinning away towards the close. But this Conference is only held once every ten years, and the five hundred delegates came together to represent over thirty millions of Methodists of various colour and persuasion in all parts of the world, so that a less substantial programme might well have been considered inadequate to the occasion. And indeed there is something very impressive to a sympathetic observer, even to one in whose face the door would have been sharply closed had he attempted to gain admittance, in the spectacle of such a gathering, and the strenuous purpose with which the Conference set itself to work.

We do not profess to have read even a condensed report of the whole of the proceedings, but with the help of the *Methodist Times* we have been able to enjoy a good deal and to find abundant interest in the papers and discussions, many of which displayed great vigour and a fervent passion with which it is refreshing to come into contact. With much that was said we find ourselves in the heartiest agreement, as in the earnest pleading for renewed attention to the vital question of religion in the home, and on many aspects of social reform; and if we do not find that questions of Biblical criticism were dealt with in a very thorough or convincing manner, or that the defences of spiritual religion against materialist or secularist arguments were set on what we could feel to be secure foundations, on the other hand the emphasis laid on experience in the realm of practical religion turned our thoughts in a direction which we judged to be of the utmost profit. Our interpretation of such experience may differ greatly from that of our friends, but with the elements of vital religion we also find our deep concern.

We noted at the time of its delivery the Conference sermon by Bishop GALLOWAY, of the American Methodist Episcopal Church, South, on the supreme value of Christian experience; it seems to us to have been the most striking and helpful utterance of the whole fortnight. Methodism sprang into being when there was much coldness and formality in the current religious life, and it insisted on the need of a "renewed and clearly-attested inner life—a life consciously hid with CHRIST in GOD." The Bishop quoted Dr. STOUGHTON, the historian of Religion in England, as saying, "Methodism grew out of the feeling that religious experience, and the truth which produces it, take precedence of everything else, and that to these primary objects all which is merely ecclesiastical must be kept in strict and lasting subordination." And having quoted other characteristic sayings, he proceeded :—

> The rapid spread of the revival under the Wesleys, Whitefield, and their coadjutors was due to the fact that they insisted upon a present conscious forgiveness of sins, obtained by faith in the promise of Christ. The pulpits of that day, both in England and America, preached a religion of form and service, without an experience of grace and peace. Mr. Whitefield said, on his first visit to America, that the preachers talked of "an unknown and unfelt Christ, and that the reason why the Churches were so dead was because they had dead men to preach to them. When the Wesleys and their co-labourers began preaching the blessed doctrine of the witness of the Spirit, it was denounced by unconverted clergy as a heresy, but was hailed by the masses as a new revelation. It was light out of great darkness, an evangel of hope to a people long used to the dull, weary platitudes of a comfortless, purposeless pulpit. Religion was no longer a dreary drudge, but a joyful experience—a vital and vitalising power in the soul.

And in concluding a very earnest and impressive sermon, the Bishop quoted a prayer of "the sainted RICHARD BAXTER," with the hope that it might be the personal petition of every member of the Conference and of Methodists throughout the world :—

> Thou hast mercifully given me the witness in myself; not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, that surely can come from none but Thee. . . . Without Thee, books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinency, and folly. Make me the more heavenly, by how much the faster I am hastening to heaven; and let my last thoughts, words, and works on earth be likest to those which shall be my first in the state of glorious immortality, where the Kingdom is delivered up to the Father and God will for ever be all, and in all; of Whom, and through Whom, and to Whom are all things, to Whom be glory for ever. Amen.

Such experience as is here pleaded for, it may be urged, can only be theirs, who have found their peace by the way which is described as the Evangelical scheme of salvation; but it is our happiness to know that there is a larger truth, which can embrace all that is essential and life-giving in such teaching, and that we also, though with differing apprehension of the truth, may know "the peace of sins forgiven," the redeeming power of Eternal Love, and have our share in the peace of GOD, which passeth understanding.

But while that is so, we may also take to ourselves the warning that to maintain its vigour a church must be active, not merely in polemic argument but in unselfish service, in constant, eager effort to share with others the treasures of the spiritual life, to help the poor and neglected, and those that sit in darkness, to rise into the clearer light and warmth of a divine fellowship, in which the FATHER'S love is felt to be supreme.

One of the subjects set down on the programme was, "How to mobilise the whole Church." It was to have been dealt with by Mr. HUGH PRICE HUGHES, but owing to his illness it had to be put into other hands. But in the number of the *Methodist Times* immediately preceding the Conference, we find this reference to the subject :—

> At present the active work of Methodism in all lands is carried on by minorities, and often by small minorities, of our people. The majority of adherents are drones in the hive. Dr. Chalmers once said that the Methodists multiplied and prospered amazingly because they were "all at it, and always at it." If the great Scotchman had known us more intimately he could not have spoken of us so highly. Distance lent enchantment to the view. We have never been all at it, or always at it. Everywhere there are a few full of zeal and devotion, but the majority do little or nothing. Our moral standard is higher than ever, but where is the "passion for souls" which laid the foundation of our world-wide prosperity? How many of our millions are consumed with an irresistible longing to bring sinners to Christ? How many even of the 500 members of the Œcumenical Conference have received the Pentecostal blessing and are baptised with the Fire of God? Since the last Œcumenical Conference was held one of the greatest of Methodist ministers has fallen asleep in Christ. Let him being dead speak to us once more. The greatest and most blessed result of the Third Œcumenical Council would be that every member of it should return to his own land equipped for highest service with the "Tongue of Fire" of which William Arthur wrote. If this Conference witnesses a repetition of the Day of Pentecost, it will do more than

anything else to solve all our intellectual, moral, and financial difficulties. The fire would spread to the ends of the earth, and the whole Methodist army would be mobilised, would be placed on a war footing, and might reap such victories for Christ as neither the eighteenth nor the nineteenth century witnessed. Let us pray for that.

How far this prayer has found an answer it is not for us to say, but we may find something to ponder in these words. The baptism of the Spirit is given to those who set themselves in the line of humble duty, who are ready and eager to work, and who are attentive to the inward promptings of the Highest. We may not be abashed even when we hear the tramp of the great armies passing over the fields of the world intent on a divine service. We have our own post of duty, and the same passion of loyalty may enkindle our hearts. If the service of those greater hosts is in singleness of heart, in the interest not of a denomination but of the Kingdom of GOD, we can be unfeignedly thankful for their success; and for ourselves we must forget the fewness of our numbers, not in the noise of the thirty millions, but in the stillness of a Divine Communion, and the steadfastness of a purpose, which looks to GOD and His holy truth, and to the needs of men and their call for the sacrifice of self-forgetting love—and in work and prayer find the blessedness of life in which the FATHER'S will is done.

WE have had the pleasure this week of welcoming Mr. Zennosuke Toyosaki, of Tokyo, Japan, who landed at Tilbury dock on Wednesday, having come to this country to study at Manchester College, Oxford. Mr. Toyosaki was formerly a preacher among the Methodists in his own country, but having grown dissatisfied with their doctrine, he was drawn, largely through the influence of Mr. Murai, into fellowship with the native Unitarian movement. It is to enlarge his experience and to gain increased power for such work, that Mr. Toyosaki comes as a special student to Manchester College, and we would assure him not only of a cordial personal welcome, but of the great interest that must attach to the presence of a member of his community in our Free School of Theology.

IN the Autumn Exhibition at the Walker Art Gallery in Liverpool there is a marble bust of the late Rev. Charles Beard, by Mr. H. R. Hope-Pinker. Working only from photographs and without personal knowledge of Mr. Beard, it was not to be expected that the sculptor would achieve such a wonderful likeness as he did in the statue of Dr. Martineau in Manchester College, but this bust is certainly of great interest and is a fine work of art. Of the likeness we find it difficult to speak with confidence. At some points we seemed to see the well-remembered face, and then again it appeared to be some one else. Intimate friends will perhaps find it difficult to be satisfied, and yet the bust does not belie the nobleness of the face, and the likeness may prove to be greater than first impressions have revealed.

THE ANCIENT CHAPEL OF TOXTETH.

THERE is no place of worship in Liverpool, or, indeed, in the whole country, with a history quite like that of the Ancient Chapel of Toxteth. Before the days of Nonconformity it was a little country chapel, the religious home of earnest Puritans, among whom early in the seventeenth century Richard Mather was the first minister. In 1635 Mather, having been silenced by the ecclesiastical authorities, left his native country and settled in New England, being the father of Increase and the grandfather of Cotton Mather. The chapel in Toxteth Park seems never to have been consecrated, and after the Act of Uniformity became a recognised Nonconformist place of worship. Its subsequent history is similar to that of many of the old chapels, in which the congregation, in the exercise of freedom of thought, passed from the old orthodoxy by gradual steps to modern Unitarianism.

The present quaint and venerable building, in its beautiful grounds, dates only from 1774, but it stands on the site of the older chapel, said to have been built in 1618, and embodies some of the old material. In the floor is an old brass, recording the death of Edward Aspinwall in 1656, and close by is the grave of John Brekell who died in 1769, having been the second minister of the old Key-street Chapel, in Liverpool, of which the present representative is Hope-street Church.

In the burial-ground of the Ancient Chapel are the graves of many men well known in our community; here one sees the names of James and Christopher Rawdon, Richard Vaughan Yates, Richard Rathbone, Henry Booth, George Holt, father and son, George and Charles Melly, Samuel Bright, William and Timothy Jevons, Thomas Avison, W. J. Lamport, Alfred Higginson, James Thornely, H. W. Meade-King and other distinguished laymen, while here also are the graves of John Hamilton Thom, who began his ministry at the Ancient Chapel, and Charles Beard. On one grave-stone are the touching lines:—

In Memory of
Herbert
son of
James and Helen Martineau,
Aged 10 years.
Oh Life too fair! upon thy brow
We saw the light where thou art now.
O Death too sad! in thy deep shade
All but our sorrow seemed to fade.
O Heaven too rich! not long detain
Thine exiles from the sight again.
Born August 14, 1835;
Died March 28, 1846.

Thus there are many sacred memories gathered about the Ancient Chapel, which preserves its old world charm, even though it is now closely surrounded by ugly buildings, and the electric trams disturb its Sabbath quietness.

But the Ancient Chapel is not only a cherished memorial of the past, it is the home of a living congregation, now prospering under the ministry of the Rev. W. J. Jupp, and the congregation have just built and opened a new meeting-room, as will be found reported in our news of the churches this week. The new building has been designed with great skill, in complete harmony with the old chapel and the beautiful quiet of the burial-ground. As one enters the garden gate and looks up the long path with its graves on either hand, the meeting-room is seen through the trees at the upper end, not overshadowing the old chapel, and hiding an ugly modern building beyond, so that so far from interfering with any old association it is a real addition to the beauty of the place, while at the same it time is a token of the new vigour in the congregation and a promise for them of increased usefulness, and closer, happier fellowship.

Of the translations of the Latin epitaph in the Ancient Chapel of Toxteth which we have been able to consider, the following, though far from perfect, seems to us, on the whole, the best, as most nearly literal and in keeping with the tone of the original:—

She is gone—
My beloved daughter Elisa is gone!
Beautiful, joyous, kind,
My child is gone!
So frank and so intelligent
Adorned with all graceful gifts and not unlearned,
Of pure mind, rich in piety,
My daughter has passed away.
Farewell, my own Eliza, farewell!
Thee, long to be missed and yearned for,
thy father mourns; missed and yearned for, yet, thanks to God Most High, not lost;
For the happier time will come
when I shall see thee, my child, again,
and live with thee for ever.

Matthew Dobson to his own dear, sweet, and blessed Elisa, who at the age of seventeen, and in the year 1778, quietly passed into heaven.

Of the other renderings which friends have sent us, and for all of which we are greatly obliged, we must be content to add only this one:—

She is gone,
My child beloved—
Eliza!
Beauteous, delightsome, kind—
My child is gone!
As frank and free as she was shrowd,
By worthy arts and noble lore adorned,
Yet holy and devout—
My child is gone!
Farewell, Eliza mine, farewell!
Thee, yearn'd for long, thy father mourns,—
Thee, yearn'd for long, but, thanks to God,
Not lost.
For there shall come a happier time
When I shall see thee, O my child, again,
And live for evermore with thee.

This to his dear, his sweet, his blessed one,
His own Eliza,
Has Matthew Dobson raised,—
Eliza,
Who dwelt here seventeen years
And in our Lord's year seventeen seventy-eight
Went peacefully to heaven.

—— W. G. T.

Another memorial tablet of great interest in the Ancient Chapel is that to the memory of Jeremiah Horrox, erected a few years ago, which on a disc of white marble bears the following inscription:—

This Tablet is erected to the memory of Jeremiah Horrox, who foretold, and was the first to observe the Transit of Venus across the Sun's disc on the 24 Nov., 1639. He also made other valuable discoveries in Astronomy. He was born in Toxteth Park, near Otterspool, about 1618, and died there 3 January, 1641. It is believed that before going to Cambridge he was a pupil of the Rev. Richard Mather, the first minister of this chapel, and that within its precincts he was buried.

THE MEDIÆVAL CHRONICLER IN ENGLAND.

BY THE REV. EDGAR I. FRIPP, B.A.*

I.

In my first lecture, among the Anglo-Norman chroniclers who wrote before the death of Stephen, I made no mention of Geoffrey of Monmouth. This was not because he was not, in any real sense, a chronicler at all, but because I wanted to speak of him in a special connection as chief representative of a literary movement which, though for a time it did little for history, eventually exerted a very far-reaching influence upon it.

The Keltic Revival.

The Keltic spirit in the country, which had been stirred from time to time in the days of the Danish invasion, was very deeply excited by the Norman Conquest. The downfall of their ancient enemy at the hands of a people with Keltic tastes and affinities and cosmopolitan interests, awakened national hopes and memories in Scots, Welsh, Cornish, and Bretons. Keltic patriotism and Keltic fancy were kindled. Songs and tales sprang up of triumph over the Saxon. In the *Historia Britonum*, a book of undoubted Welsh origin, full of the traits we have noted in Gildas and Asser, but of doubtful date, ascribed to Nennius, probably written after the Conquest, the Britons are proudly derived from one "Brutus," a supposed descendant of Æneas; and a youthful bard, "Ambrose," prophesies the victory of the Welsh Red-Dragon over the hated White-Dragon of the Saxons. "King Arthur" here makes his first appearance, as the magnanimous conqueror in twelve battles with the English. Soon—Welsh fancy working swiftly—this mythical hero grew into a real personage. William of Malmesbury (1125), attacking the fables told of Arthur, seems to have thought that there was such a man. A few years later Ambrose developes into the magician Merlin, and the vision of the dragons becomes a body of metrical oracles known as Merlin's "Prophecies," wherein the flight of the Germanic worm to its hole and the extermination of its seed from the Welsh garden is confidently predicted. These "prophecies" were published in Latin, at the request of Henry of Huntingdon's friend, Alexander Bishop of Lincoln, before 1135, by Geoffrey of Monmouth; and in this form probably they were known to Orderic before 1142.

Geoffrey of Monmouth.

From Geoffrey of Monmouth the Keltic and romantic revival received an extraordinary stimulus. He was about ten years younger than William of Malmesbury, a monk and then archdeacon of Monmouth, and bishop of St. Asaph in 1152, in which year, or shortly afterwards, he died. Before he published the *Prophecies of Merlin* he had commenced an *Historia Britonum*, which he finished about 1138 and dedicated to William of Malmesbury's patron, the half-Welsh, illegitimate son of Henry I., Robert Earl of Gloucester. It is based, he says, with mock gravity, on "a very ancient work in the British tongue," brought to him by "Walter, Archdeacon of Oxford"—perhaps Walter of Calne. The history of the Saxon Kings he will leave to William of Malmesbury and Henry of Huntingdon, but he advises them to be silent about the kings of Britain as they have not this work in the British language. If this British work existed only in Geoffrey's imagination, it is quite clear that they had not got it. But even if it had any real existence, it is obvious that he quotes it with the same delightful impudence as when he refers his readers to Homer for the statement that Brutus built Tours, or tells us that he would have reported what an eagle was believed to have said at Shaftesbury, "had he thought it true, like the rest of the history." His book, of course, is a piece of audacious make-believe, the first of its kind in our literature. After the manner of a chronicle, the story of the British King is magnified until he overtops, not only the English Aelfred, but, as William of Newburgh angrily protested, the Greek Alexander.

King Arthur.

Born, by Merlin's magic, of Uther Pendragon and Igerna, the innocent wife of Gorlois, Arthur is crowned, at the age of fifteen, "a youth of matchless courage and magnanimity, universally beloved." With help from his sister's son, Hoel, King of Brittany, he delivers his country from the heathen Saxon yoke. His helmet is of gold, engraven with the figure of a dragon; on his shield, Priwen, is the face of the Virgin Mary. Ron is the name of his spear; and his trusty sword, Caliburn, was forged in the Isle of Avallon. He subdues Picts and Scots, restores York to its ancient beauty, marries Guanhumara, who "surpasses in loveliness all the women of Britain," reduces Ireland, Iceland, Gothland, and the Orkneys to his rule, and establishes a knighthood which becomes famous on the Continent for its valour and courtesy. Then he conceives the idea of a conquest of Europe, overcomes Norway, Denmark, Aquitaine, and Gaul, defeats in single combat a Roman tribune Flollo, and keeps his Court at Paris. His British capital, Caerleon-on-Usk, rivals Rome. At Caerleon he lives in noble state, holding tournaments wherein "the chivalry of the men encourages chastity in the women, and the love of the women is a spur to the warriors' valour"—a characteristic sentiment at this time and significant on the lips of a monk. When the Romans ask tribute, Arthur demands it of them, and declares war on the Empire. On his way to Rome he has adventures with a Spanish giant on St. Michael's Mount in Brittany. His butler, Bedver, first explores in a boat, climbs the lesser mountain, led by the light of a fire on the summit and a dismal howling, and discovers near the fire an old woman in lamentation by a newly-made grave. Gathering from her where the monster lives, Bedver returns to his chief, who then makes for the neighbouring height. Here also is a fire, at which the hideous savage, besmeared with blood, roasts swine-flesh. At their approach he seizes his club, which two strong men could scarcely lift from the earth; but Arthur, the original of Jack the Giant-killer, blinds him with a wound on the forehead, and at length drives Caliburn through his skull. With a roar, as of a tempest, and a thud like that of a falling oak, the giant comes to the ground; and Arthur, bursting into a loud laugh, bids Bedver cut off his head. This was his greatest exploit since he slew the giant Ritho on Mount Aravis, who clothed himself with the beards of kings. From Gaul he is about to cross the Alps when he hears of the usurpation of his nephew Modred and his adultery with Guanhumara. Abandoning the enterprise, he returns home, Modred escapes to Winchester, and thence into Cornwall, but is there slain; Guanhumara flees to a nunnery; and the king, mortally wounded in the last fight with Modred, resigns his crown, and is "borne away, to be healed of his wounds, to the Isle of Avallon."

Other Stories.

Other good stories begin with Geoffrey. He first tells of Cornish giants, still prominent in our nursery literature; of Locrin and his love for Estrildis, whom he entertained in a palace underground, and whose skin for whiteness "not ivory, nor new-fallen snow,-nor lily could exceed," and of their daughter Sabren, whom Milton, a delighted reader of Geoffrey's *Historia*, introduced into *Comus*; of Leir and his daughters, the victims of Shakespeare's tragedy; of Gorbogud and his sons, whose quarrels are the subject of Sackville and Norton's play; of Kymbelinus and his sons Guiderius and Arvir agus, of Cloten and Gennissa, who appear in Shakespeare's *Cymbeline*; of Hudibras; and, though here Henry of Huntingdon may have preceded Geoffrey, of Coel—the Old King Cole of children's rhymes.

Influence of the Historia Britonum.

Geoffrey's *Historia* was a new book when Henry of Huntingdon was shown a copy of it, by Robert of Thorigny, at Bec, in 1139. Astonished, but impressed—perhaps by Geoffrey's knowledge of British antiquities and grave air of authority—Henry made a digest of it for the fourth edition (1145) of his *Historia Anglorum*, which Robert of Thorigny, in apparent good faith, added to his Norman *Chronica*, when he was abbot of the stately monastery on St. Michael's Mount from 1154 to 1186. Another copy was obtained with difficulty by Alfred of Beverley, in Yorkshire, between 1145 and 1150, and, as he had neither time nor money for a complete transcript, summarised by him for his *Historia de Gestis Regum Britanniæ*. About the same time Earl Robert of Gloucester's own copy was in this neighbourhood, and it may have been the one hastily used by Alfred. It was borrowed from the Earl by the Baron Walter Espec for a Norman lady, Constance FitzGilbert, who, unable to read Latin, had it turned into French verse by a scholar in her household, Geoffrey Gaimar. Thus "King Arthur" passed into Norman Court-literature. Half a century later he returned to England from Normandy, and made a triumphal entry into English poetry. In one way the Welsh king did conquer the Saxons. When, after a melancholy silence of a hundred and fifty years, English song once more raised its voice in the land, its theme was not English but British. Layamon's "Brut," in language and feeling, is English to the very core; but its hero is not Beowulf, nor Wade, nor Alfred, nor Byrtnoth, nor Hereward, but the Keltic Arthur. This is, indeed, no small revenge.

Quickening of Fancy.

I have dwelt on this chapter of our

* The second of two lectures delivered in Manchester College, Oxford, Aug. 5 and 6, in connection with the Summer Meeting of University Extension Students.

literary history because it gives us insight into the tendencies of the period, and prepares us for the coming time. Geoffrey's romanticism was contemporary with that in other countries. "Arthur" grew up with the Flemish Reynard, the Spanish "Cid," and the heroes of the German "Nibelungen Lied." From various causes—not the least of which was contact with the East through the crusades—fancy and imagination were quickened all over the Continent, in literature as in other forms of art. History was affected as well as poetry. During the reigns of the Angevins—from the accession of Henry II. to Magna Carta—our chronicling was less monastic than before, widened by the influence of the universities, closer to the Court and more political, less insular, more varied, brighter, more entertaining—if you will, more journalistic. Even an English fiction, not purely fanciful like Geoffrey's but legendary, built on a substratum of fact, such as the *Gesta Herwardi*, sprang up from within the monastery itself.

"THE SHEPHERD OF HERMAS."

"The Shepherd of Hermas" is the title of a very ancient Christian writing, which nearly won for itself a place in the New Testament. It was written at Rome in the first half of the second century. Its author is unknown. He was certainly not the Hermas who is mentioned by St. Paul: and the statement in the Muratorian Canon that he was a brother of the Bishop of Rome is at least very doubtful. The name and the personal details which are given in the book itself may be only a part of its imaginative framework; but it is clear that the writer has put into them a great deal of his own character and experience. He tells us that he had been sold as a slave to a lady at Rome, whom, however, he afterwards "loved as a sister," *i.e.*, a sister in Christ. But he was not a slave when he wrote. He was, or had been, engaged in business; and blamed himself for having been too much engrossed by it to the injury of his Christian character and faith. After a period of prosperity he met with serious losses, which he regarded as a salutary Divine chastisement for his own faults or for those of his family. He then had leisure for writing the long-winded and complicated but suggestive visions of which the book is made up. They are evidently in the main simply a literary form in which the writer had a naïve delight, though they may, perhaps, have been founded upon actual visionary experiences. In any case they express the mind of the writer and exhibit his character.

The Writer's Cheerfulness.

He describes himself, or his alter-ego Hermas, as being strict in his conduct and self-restrained, and at the same time of a cheerful disposition. "Patient, good-tempered, and always smiling," he says in one place. And that is borne out by the whole tone of his writing. Its dominant note is cheerful trust in God. He insists most strongly on the virtue of cheerfulness. He utterly condemns the gloomy self-tormenting spirit, "the worst of all spirits and direst to the servants of God," and bids his readers "put on cheerfulness" and "grieve not the holy spirit which is given to man cheerful"; a fine and characteristic expression. His emphasis upon cheerfulness is the more noteworthy as he was living in contact with the wretchedness of ancient Rome, and with the expectation, as he himself tells us, of being crucified or thrown to the wild beasts in the arena. The moral earnestness of Christianity in presence of a corrupt heathenism was already tending to asceticism, morbid severity, and gloomy fears, but Hermas, though not without effort, kept himself for the most part free from those things.

A Book of Practical Religion.

The book is divided into three parts—Visions, Commandments, and Similitudes; but they are all given in the form of detailed visions and conversations. "The Shepherd," who is mentioned in the title, was "the Angel of Repentance," and appeared to Hermas in visions.

There is no systematic theology in the book. Its doctrinal statements are given incidentally for practical purposes. The one great doctrine is belief in God. The first of the commandments given by "The Shepherd" reads thus:—

> First of all believe that there is one God, who created and finished all things, and brought all things out of non-existence into existence, containing all things and alone uncontained. Have faith therefore in Him, and fear Him; and, fearing Him, have self-control. Keep these things, and you will cast away from you all wickedness and put on the strength (or virtue) of righteousness, and will live to God if you keep this commandment.

Great stress is laid upon faith; but it is simply the condition of awe and trust leading to righteousness. Godly fear, trust and obedience, or, as he says elsewhere, "Faith, awe and obedience," those are what Hermas puts first. And the centre of his faith is God, not Christ. He even describes the Christian martyrs as suffering "for the name of God," not of Christ.

The Nature of Christ.

The name "Christ" is not used in the book, it is always "the Son of God." Of his nature Hermas has a very exalted idea. He says "The name of the Son of God is great and immeasurable, and supports the whole world"; and, though the Son of God was recently manifested, he "is older than all his creatures, so that he was a fellow-councillor with the Father in His creation."

But with that must be compared what Hermas says of the Church. The Church appeared to him in a vision as an *old* woman; old "because she was created first of all, and for her the world was made." That pre-existence of the Church before the creation can only have been as a divine idea. And it is by no means clear that Hermas thought of the Son of God existing as a personal being from the beginning. Indeed, he makes some sort of approach to identifying the Son and the Holy Spirit. There is much dispute as to his exact meaning. But he says that the Holy Spirit spoke to him in the form of the Church, "for that spirit is the Son of God." And the Holy Spirit with Hermas is certainly not a personal being but a personification of the spirit of holiness. He has no clear and definite doctrine about the nature of Christ.

The Atonement.

So, too, about the Atonement, all he has to say is, that the Son "purged away the sins" of the people, "having suffered many trials and undergone many labours," and "then showed them the paths of life, giving them the law which he received from his Father."

The book is not a doctrinal treatise. In visionary form it is a series of earnest religious and moral exhortations, warnings against sin, and calls to righteousness and repentance and trust in God, to truth and peace and cheerfulness and unworldly spiritual life.

Not a Sacerdotal Book.

Neither is there any trace of Sacerdotalism. Though the book was written at Rome there was no supreme Bishop, but only bishops or overseers, who, as in the New Testament, are identical with the presbyters or elders. Baptism is a special means of forgiveness; but the only condition of restoration for sinners is repentance. We still breathe the atmosphere of primitive Christianity, without priesthood or any sacerdotal system.

Sin and Repentance.

There are thoughts concerning repentance which are worth noticing:—

> For the Lord swore by his glory concerning his chosen; if any sin after a certain fixed day they shall not have salvation. For repentance has a limit for the righteous. . . . But for the heathen there is repentance till the last day.

That is a fine thought. Those who acknowledged the claim of God's service in righteousness may fall away from it, and yet repent and return to God: but there must be an end to that, or they will become hardened and incapable of repentance. But for those who have not yet felt the claim of the higher life in God the way of repentance is always open.

Another thought Hermas often takes up but never gets quite clearly expressed. For all past sin, however great or often repeated, there is forgiveness on repentance. But to presume upon that forgiveness, and be careless about sin, thinking that we may repent at any time, is an altogether deadly thing. It is the way to destroy the possibility of sincere repentance.

Against Evil Speaking.

It is not possible in short compass to give any account of the visions of which the book consists. They are too long and dull for quotation, though there are many happy touches. But we may notice some of the Commandments taking them out of their visionary setting. The second commandment, immediately following the first general demand of faith in God and righteousness, is a very simple practical matter. "First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil." We go back in thought to those early days of Christianity in Rome; we expect to hear some great demand of high strung enthusiasm; but the first special injunction Hermas has to give is simply: don't talk or listen to scandal. Those early Christians, martyrs some of them, with a courage and enthusiasm of faith that could defy the one organised power of civilisation at the very heart of the empire, were yet evidently very human in their weaknesses. And it shows us something of the character of Hermas that he should have given so prominent a place to the command against evil speaking. "A disorderly demon

never at peace always at discord," he calls it.

Almsgiving.

He follows this by enjoining indiscriminate almsgiving, laying the whole responsibility on the recipient. We have learnt to regard that as a sin, but only from considerations that had not entered his sphere of thought. Apart from them his teaching is the simple dictate of love. "Give to all." He elsewhere has the curious idea of a sort of partnership in devotion between rich and poor; the rich, who were too busy for many thanksgivings, furnishing the occasion of thanksgiving to the poor who had the time, and sharing in the benefits of their devotion; just as the elm that supports the vine contributes to produce the fruit.

Truthfulness.

The third commandment of Hermas is Truth. "Love the truth and speak nothing but truth." He places it upon a religious basis, saying that all falsehood is cheating God by restoring to Him untruthful the spirit which we have received from Him truthful. And he had a profound sentiment of truth which made him exclaim that he had never spoken a true word in his life.

A Patient and Contented Spirit.

The fifth commandment may be given with considerable condensation.

Be patient, long suffering, and the holy spirit that dwells in thee will be pure and rejoice, but it is choked and polluted by anger, as a little bit of wormwood spoils a whole jar of honey. And the Lord dwells in patience; but anger is bitter and pollutes it, and the devil dwells in anger. Complete faith shuts out anger. But when faith is weak anger inserts itself, and for nothing the man or woman is embittered, about daily food, or a little word, a friend or presents, or some such silly things.

It has a curious interest for us to hear of those early Christians grumbling about their dinners. And there is a serious moral lesson for us. Now as then there is an important application and test of our Christianity in the little things of daily domestic life; keeping the bit of wormwood out of the jar of honey. For even a small disturbance drives out the peace of God, and stifles the holy spirit within us.

The Power of Obedience.

We must not consider the following seven commandments, but we may take a quotation from the general conclusion. Hermas says to the Shepherd:—

These commandments are great, and good, and glorious, and fitted to gladden the heart of the man who could perform them. But I do not know that these commandments can be kept by man, because they are exceeding hard. He answered and said to me, "If you lay it down as certain that they can be kept you will easily keep them, and they will not be hard; but if you come to imagine that they cannot be kept by man, you will not keep them."

There are many things that are easy enough if we really make up our minds without hesitation. But if we try without confidence, we condemn ourselves to failure beforehand; because, as Hermas puts it, "thou hast already judged for thyself that they cannot be kept."

Simplicity of Life.

Hermas is not an ascetic, but he taught the importance of having few wants. He felt that wealth and business were a hindrance to religion, by entangling and distracting the mind; besides (which was then an important consideration) constituting a great temptation in time of persecution. He blames selfish luxury, but he does not make a merit of self-mortification. Even fasting, which was already in vogue as a religious observance, he sets aside as useless. He describes himself as keeping an accustomed fast, but the Shepherd says that such fasting is "of no value," and will "do nothing for a righteous life." The true and acceptable fasting is this: "Do no evil in your life, and serve the Lord with a pure heart; keep his commandments . . . and let no evil desire arise in your heart; and trust in God." But, at the same time, when that is done, he approves of fasting in this fashion: "On the day of your fast taste nothing but bread and water, and give what you save to the poor."

A very Human Book.

Hermas has not much literary skill; though I doubt whether that was his own opinion. He is very prosy, working out his often pretty and striking fancies and similes in tedious detail. But in his way he was an original thinker, expressing his own thoughts in his own words. Among the few contemporary writings that have been preserved, his book is alone in having no direct quotations from Scripture. But in other respects he was typical of the Christianity of his time. It was not a theology, but a spirit and a life—a beautiful spirit and a noble life. Hermas was earnest and cheerful. He was prepared to face martyrdom. In one of his similitudes he gives a strong picture of the great tribulation he expected soon to come. But he is not so much concerned with that as with humble practical duties. We see in his book that those early Christians, who built up the church, and infused something of the spirit of Christ into the world, and whom we are apt to idealise till they pass out of our living sympathy, were very real human beings, with their weaknesses and common temptations, as well as the intense and indomitable enthusiasm which the whole might of the Roman Empire was afterwards powerless to crush.

There is a good translation and introduction to "The Shepherd of Hermas" in Donaldson's "Apostolic Fathers." And there is an inferior, but more accessible, translation in the second volume of "The Apostolic Fathers," forming part of "The Ancient and Modern Library of Theological Literature."

C. D. BADLAND.

THE thirteenth annual meeting of the Provincial Assembly of London and the South-Eastern Counties, it will be seen from the advertisement in another column, is to be held on Tuesday week in Kensington. The assembly meets alternately in London and the country. Last year's meeting was at Horsham, and hence the present meeting in town. At the service in Essex Church, which has just been reopened after renovation, the Rev. Edgar Daplyn is to be the preacher, and at the public meeting in the Queen's-road Art Gallery in the evening the Revs. Joseph Wood, Henry Gow, and F. K. Freeston, with Mr, John Harrison, are to be among the speakers.

WHAT THE LAITY CAN DO.

"THE vitality of Christianity depends upon the happy union of great ideals with great service." So writes the Rev. C. E. St. John, secretary of the American Unitarian Association, in the *Christian Register*, and proceeds to urge that such truths and ideals as Unitarians now hold "can be made the basis of a religious activity equal to or greater than any which the world has ever seen." The special plea of the two articles, from which we are about to quote more fully, is that the laity in our churches have not yet risen to the full measure of the service they can render in extending their active ministry of living religion. In the first article, the title of which we have adopted above, Mr. St. John writes:—

"If any Unitarian finds himself so situated that he cannot attend his church, and there do service to the cause that is nearest to his heart, why all the more need that he should find his own way of doing service to that cause. If he cannot listen to his minister, he should himself forthwith become a minister; and by the earnestness, yet kindliness, of his proclamation of the things which seem to him greatest in the world, succeed now and again in helping some other soul to see God and life as he sees them. A periodical religion is a very poor sort of a thing. It is one of our distinctive claims that our religion is a daily affair. May the time soon come when our laity draw the natural inference from this opinion of ours, and so live as to make this religion influential every day through their own acts and words.

"In short, why should not all our people talk a great deal more than they do about the sublime things of our faith? They need not do this in a way that is contemptuous toward other people's convictions, not in any way which implies that they think that we alone have all the truth. Furthermore, it would not be possible for any single Unitarian to fall into religious cant. We have been altogether too much afraid of that peril; for it is not one associated with our conceptions of God, life, duty, and immortality. There is no possible incentive for a Unitarian to be insincere in his religious assertions. If he says anything about religion, it is always because he really thinks what he says."

And in a further article, on "The Training of a Church," Mr. St. John continues his plea as follows:—

"Still dwelling on the subject of lay-workers, it seems to me that in few of our churches have we developed to a sufficiently high degree the power of working as a unit. Wherever we have consecrated ministers, there our churches send out individuals whose lives are of ceaseless benefit. Inspired by their religion, individual Unitarians are among the most efficient philanthropists and moral guides in the community. Surely, no one will understand me to overlook the incalculable value of this individual righteousness when I call attention to the fact that, when righteous individuals work intelligently and continually together in some high cause, the results of such union are also of measureless value.

"Now a church ought to mean a union of workers, and not merely a centre of inspiration for individuals. There are few of our churches which could not be

greatly improved in the way of systematic, united religious work. Very much has been done in this line of improvement by the Women's Alliance, the Young People's Religious Union, and the Unitarian Clubs; but it is a curious reflection upon our church system when, in order to produce united action in the work of the church, it is necessary to do it under some other name than that of the church. What we need is that not merely young people or women or men, as such, should maintain united efforts, but that all the children of God who band themselves together as a church should have a more distinct and united comprehension of what they might be about. We fall short of this ideal because we have deligated too exclusively to the minister certain aspects of our work. It is most fitting that every member of a church should be competent to state the common beliefs of the church, competent to administer religious comfort to people that are in sorrow and trouble, competent to make God a living and present reality to those who know Him not. If any one of our ministers could develop a good method of training the large majority of his people to enter thus upon ministerial work, which clearly is the highest and most lasting of any of the works of the Christian Church, he would lay the foundations for the next great advance of our denomination.

"What are sometimes called confirmation classes constitute a move in the right direction. There should be in every church ceaseless and thorough processes of instruction calculated to inform the minds of the members of that church as to its cardinal principles and at the same time to arouse the spirit of loyalty, so that every man and woman shall be both able and willing to be in some degree a minister of religion. This education should be directed to the producing of a body of people who are competent to conduct classes and lead religious services, not only on special occasions in the church itself, but systematically in the regions lying round about the church. The church of the future will not be content with simply an ordained minister and services in one temple. It will, on the contrary, send forth a great body of unpaid ministers through whose faithful efforts many services shall be maintained in school-houses and private dwellings, as well as in churches and chapels. Such a church as this would be making incessant appeals to human nobleness and repeated demands upon human service, would hold young people, and keep up the interest of older people without intermission.

"This religious training of the laity in a church would not of necessity obliterate all their natural tact and common sense. The most zealous would easily understand that there is a time to talk and a time to keep silent. The trouble is that the allotment of time for silence has thus far been very excessive among us. The excess of sensibility which makes us fear to give offence in offering to discuss a religious subject has been carried to such an extreme with us as to throw abroad an impression that we are not interested in the spiritual advancement of others than ourselves. It has created an impression of coldness on our part. Now our religion is not in itself a cold one; and our hearts are simply human hearts capable of all kindliness and brotherhood. It is the duty of our churches to call out to the fullest extent the power which lies waiting in that human nature of ours."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Appeals.

London: Bermondsey.—The Rev. T. E. M. Edwards writes:—"We are recommencing the Boys' Club at Fort-road, Bermondsey, on Wednesday next, and shall be glad of some Magazines suitable for boys over the age of fourteen, and also of Illustrated Papers. We are wanting about £2 to supply a few things lacking in the gymnasium. Last winter there was a weekly attendance of fifty to sixty boys, and we are hoping to secure as large an attendance this winter. All the helpers are volunteers. Parcels to be sent to me, addressed to the Caretaker, Fort-road Unitarian Church, Bermondsey."

Manchester: Bradford.—The Rev. W. E. Atack writes:—"The Ladies' Committee in connection with Mill-street Free Church, Bradford, Manchester, have arranged for a Jumble Sale on behalf of the church and school expenses to be held on Monday, Oct. 28. We were very grateful for the support given us on the last occasion, and we should be glad if any of your readers can again help us. Parcels should be addressed to the chapel-keeper, Mr. Williams, 29, Chatham-street, Bradford, Manchester, or to myself. Whilst writing, may I mention that we are in much need of a bagatelle board for our Social Union (composed largely of elder scholars). A present of one from one of your readers would be most acceptable, or (failing that) if anyone will put me in the way of getting one cheap it would be helpful to the work here." Mr. Atack's address is Cheetham House, North-road, Clayton, Manchester.

Harvest Services.

The reports of Harvest Thanksgiving Services come in at this time of the year in such profusion and with such abundance of detail, that we must be content to note those of last Sunday very briefly. At **Birmingham, Hurst-street Mission**, services were conducted morning, afternoon, and evening by the Rev. W. J. Clarke, anthems being rendered by the school choir. At **Cirencester** the Rev. H. Austin made special reference to the Harvest of Great Souls, speaking of Alfred the Great and President McKinley. At **Hale Chapel** the morning preacher was the Rev. C. Peach, the evening preacher the Rev. C. Roper, both of Manchester. The collections amounted to £18 4s. 3d., a large increase over last year. The windows of the chapel have recently been reglazed with diamond panes. At **Halstead**, where the congregation has decidedly improved since the Provincial Assembly took charge of the Church, the service was conducted by Mr. P. W. Ames, F.S.A., of Lewisham. The church band rendered Mozart's "Twelfth Mass," and the congregation, the largest for many years, numbered from 150 to 160. At **Maidstone** the Rev. S. S. Brettell was the preacher. Anthems were rendered by the choir, and the offertories were highly satisfactory. At **Manchester, Oldham-road**, the harvest service was united with the anniversary of the dedication of the church, the Rev. Walter Reynolds conducting the services morning, afternoon and evening. Special hymns were sung, and the evening congregation numbered nearly 250. The collections were fairly good. At **Ringwood** Mr. G. A. Ferguson, of Manchester College, Oxford, was the preacher, in the morning speaking to the children, and in the evening taking as subject Emerson's saying: "When we sow acts we reap habits, when we sow habits we reap character, when we sow character we reap destiny." In the evening the Harvest Service of Song by Bowie and Tosh was rendered. The collections, £2 10s. 2d., were for the Ringwood Diamond Jubilee Nursing Fund. At **Stalybridge** the Rev. W. Harrison told of his recent experiences as one of the visitors to Hungary, dwelling specially on the fruitfulness of the country and the warmhearted friendship of the people for England and the English. He described the splendid reception given, and the prevalence of Unitarianism in Transylvania. In the afternoon there was an organ recital, and the collections were larger than on any similar occasion.

Bootle.—On Sunday week the Rev. J. Morley Mills gave an address in the Bootle Free Church, entitled "From Orthodoxy to Unitarianism," being an extremely interesting record of his own personal experience, from his early training among Wesleyan Methodists, his father being a local preacher, his own early years as a Primitive Methodist minister, to his subsequent adherence to the truth of Unitarian Christianity. The address is fully given in the *Bootle Herald* of Sept. 21.

Liverpool: Ancient Chapel.—The new meeting-room, which has been erected in the chapel grounds for the use of the congregation of the Ancient Chapel of Toxteth, was opened on Sunday evening, when a service of consecration was conducted by the Revs. W. J. Jupp, minister of the chapel, and V. D. Davis, a former minister. Mr. Jupp, in his sermon, spoke of the ideal of religion, in close touch with every aspect of life, to which that room was to be devoted, in the service of which every member of the congregation would find a part, with diversity of gifts, but in the one spirit. The little room, which will hold from 100 to 130 people comfortably seated, was completely filled. The room is in complete harmony with the old chapel and its surroundings, and is most admirably arranged and furnished. On Tuesday evening the opening celebration was completed by a social meeting, which was also very well attended, though to prevent hopeless overcrowding the invitations had been limited. The chair was taken at eight o'clock by Mr. P. H. Holt, and Mr. B. P. Burroughs, secretary of the congregation, read letters of congratulation and regret for absence from the Revs. C. B. Upton, J. Harwood, and J. E. Odgers, former ministers of the chapel, Mr. William Rathbone, Mr. Rhind, the architect (to whom warm indebtedness was expressed for the happy result achieved), and others. Mr. Holt, in his opening address, congratulated the congregation on the success of the room, and spoke of the principle of religious freedom which they had inherited, and which had left the way open for the progress of thought. They might be few in numbers, but they had their own part in the service of religion. The Rev. V. D. Davis recalled the constant attachment of the Rev. John Hamilton Thom to the Ancient Chapel, of which, as a young man, he was minister, before going to Renshaw-street, and his confidence in the future of the congregation. In reply to a letter of congratulation on his eightieth birthday, Mr. Thom had said they ought to be making provision for the future, and that was what they had done in the building of the new room, which gave to the congregation means for completer service. The Rev. R. A. Armstrong spoke of the progress of religious, as of other thought from artificiality to naturalness, and of the universalism which was coming to be recognised in all great religious truths. The old special doctrines were fading and crumbling out of being, and a new sense of the universal relation of man to God was taking possession of them all. There were certain stimulants to righteousness in the old way of thinking which they no longer possessed, and unless their belief lifted up character a reaction in theology and religion would follow, and their grandchildren would be found fumbling among the old creeds again. But if they were true to their religion and allowed it to bear fruit in character, there was a sure future within their grasp. The Rev. Dr. Klein spoke of the enlarged conception of religion which they cherished, in which the church was no longer everything, and the value of the social element was understood. In that room they had provision for that further element in their religious life. At the Ancient Chapel there was little need for the warning, but they all had now to take care not to allow the social element to make them heedless of the church. Mr. Henry Jevons, as the oldest member of the congregation, recalled some interesting memories of the earlier days, and Mr. J. Coventry, the treasurer, stated that the cost of the room and the furnishing, which was about £1,250, was practically met, but they must bear in mind that maintenance would have to be provided in the future. He mentioned a welcome contribution of £1 from the children and teachers in the Sunday-school. The Chairman said that the Rev. Mark Simon, of the neighbouring Congregational Church, had expressed a cordial wish to be present, but a meeting at his own church prevented his coming. The Rev. W. J. Jupp said that he was beginning to think that his dream of a religion of freedom and fellowship was now to be realised. That room came to him as a gift, for which he was very thankful. It belonged to the congregation, it was for their use, a home for their various activities, in which he hoped to be allowed to have a share. He asked them to ponder in the coming days what each one would do in the common work, and in what spirit it must be done. In the chapel they came together to cherish fellowship with the Highest, and they had a religion

that was infinitely precious, in touch with spiritual realities; their work with its fresh opportunities must grow stronger in the same spirit, and as they entered into the possession of that room it might well be with the silent aspiration of that ancient prayer, "May the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

London: Essex Church (Reopening Services).—On Sept. 22 the reopening services at Essex Church, Kensington, took place. The Rev. Frank K. Freeston preached morning and evening to good congregations, and the new organist, Mr. Albert Toll, presided at the organ. During the vacation extensive works have been executed to both the church and schoolroom, at a cost of upwards of £450. The fine wood roof of the church has been cleaned and revarnished, and the whole of the internal brickwork and stonework brushed down and cleaned, including the reredos, pulpit, and font. The electric light has also been installed throughout, and the improved lighting was much appreciated at the evening service. As the schoolroom is used nearly every evening in the winter months, a new low-pressure hot-water apparatus has been provided to heat this room alone. The works have been executed under the personal direction of Mr. Howard Chatfeild Clarke, of Bishopsgate-street Within; by Messrs. Campbell, Smith, and Co. (Limited): Messrs. Edwards and Son supplying the heating apparatus, and the electric lighting work has been carried out by Mr. Herbert Nash, of Notting Hill-gate. The expense has been defrayed by a special subscription amongst the members of the congregation, about £50 still remaining to be subscribed.

Rushall, Wilts.—On Sunday, 22nd inst., the 195th anniversary of the General Baptist Chapel was commemorated, when sermons were preached by the Rev. J. A. Brinkworth, of Saffron Walden, Senior Messenger of the General Baptist Assembly. The afternoon was devoted to harvest thanksgiving, and the evening was the anniversary of the chapel, the subject being "The Freedom of the Word of God." 2 Timothy ii. 9. The choir was assisted by half-a-dozen musicians with their instruments, led by a cornet. Eighty-five persons were present at this service, which was earnest and helpful. On Monday the Annual Trustees' Meeting was held at three o'clock, when the property was found in good preservation, and not as it was a few years ago. At five o'clock the annual tea was held, when as many as could be accommodated in chapel and vestry were present at the tables. The Sunday-school children also had tea as usual. Twelve friends from Trowbridge were also welcome visitors. After tea the public meeting was held, Mr. William Walker, J.P., of Trowbridge, in the chair, succeeding speakers being the Revs. J. Wain, Trowbridge, R. Moody, Bottlesford, and J. A. Brinkworth, and Mr. M. J. White, and J. Keates, the minister. The choir and musicians filled the gallery, the musicians with their instruments recalling the memory of former times, when religious worship was led by wind and stringed instruments in our country chapels. Mr. Brinkworth gave an account of the Court of Inquiry held at Upavon on March 29, at which the condition of the Trust was highly commended.

Torquay.—On Monday a social and business meeting took place in Unity Hall, when a much appreciated musical programme was rendered. The sale of fruit, flowers, and vegetables, for the benefit of the Poor Fund, following the harvest thanksgiving services of the previous day, realised 18s. 10d. The annual meeting of the Goodwill Society followed, the Rev. A. E. O'Connor presiding. The reports read showed a considerable amount of useful work accomplished during the last twelve months. The Committee was reduced in number from thirteen to eight members, and the Committee and officers elected for the next twelve months. A programme of work, arranged on the lines of last session, when each member read a paper on some subject of interest, was also adopted.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, September 29.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. T. ELLIOT.

Blackfriars Mission and Stamford-street Chapel, Harvest Services, 11 A.M., "Thanksgiving, a Duty," 3 P.M., Children's Service of Thanks, and 7 P.M., "Thanksgiving for the Harvest! Why?" Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. BALMFORTH.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 3.15 P.M., Rev. W. G. CADMAN, and 7 P.M., Rev. W. COPELAND BOWIE. Harvest Thanksgiving Services.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. J. C. PAIN.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room). Closed for a time.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 A.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M., Rev. J. WICKSTEED, M.A., and 6.30 P.M., Rev. A. M. WHITEMAN.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Mr. J. MORTON BARNES, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "St. Luke's 'Song of Mary' as a Unitarian Hymn."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRANCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight. Closed for Repairs till Sept. 29. Services in the School-room, 11 A.M. and 6.30 P.M., conducted by Mr. C. C. PRIOR.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. ARTHUR HARVIE.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon., Rev. G. H. VANCE.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Sept. 29th, at 11.15, Dr. WASHINGTON SULLIVAN, Some Aspects of Religion—"Religio Medici: The Religion of a Physician."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 29th, at 11.15 A.M., JOHN M. ROBERTSON, "The Mythical Jesus."

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Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

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RELIGIOUS SERVICE, 11.30 A.M. Preacher: Rev. EDGAR DAPLYN, of Hampstead. Service conducted by Rev. GEORGE DAWES HICKS, M.A., Ph.D., of Islington.

LUNCHEON 1 P.M., and TEA 5 P.M., in the Art Gallery, Queen's-road.

BUSINESS MEETING, 2.30 P.M., in school-room. Chairman: Rev. W. G. TARRANT, B.A., President.

POSTAL MISSION MEETING in School-room 6 P.M.

PUBLIC MEETING at 7 P.M. in the Art Gallery The speakers will include the Revs. Joseph Wood (Birmingham), Henry Gow, B.A. (Leicester), and Frank K. Freeston, and John Harrison, Esq., &c.

Luncheon, 2s.; Tea, 9d. For tickets apply to Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, S.W., or to Mr. PHILIP GREEN, Essex Hall, Essex-street, W.C.

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MARRIAGES.

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Upper Brook-street Free Church, MANCHESTER.

OLD ENGLISH VILLAGE BAZAAR, CHORLTON TOWN HALL, November 6, 7, 8, and 9, 1901, to raise £1,000 for CHURCH RESTORATION FUND and other objects.

The Treasurer, Mr. FRANK HARLAND, begs to acknowledge, with thanks, the following subscriptions, already paid or promised, namely :—

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Many kindly gifts of Goods have also been promised or sent.

Further Donations and gifts of Goods are earnestly solicited, and should be sent to the Rev. C. PEACH, 89, Clarendon-road, Manchester, S.E.

This Appeal is most warmly endorsed by Ald. H. Rawson, J.P., and the Revs. S. A. Steinthal and H. E. Dowson.

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LIBERAL RELIGIOUS THOUGHT at the BEGINNING of the TWENTIETH CENTURY

Addresses and Papers at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held in London, May, 1901.

EDITED BY W. COPELAND BOWIE.

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I. The President's Address, Rev. J. Estlin Carpenter, M.A., Oxford; II. Welcome to Foreign Delegates, Rev. James Harwood, B.A., London; III. The Sympathy of Religions, Rev. S. M. Crothers, D.D., Cambridge, U.S.A.; IV. The Religious Crisis of our Age, Professor Otto Pfleiderer, D.D., Berlin; V. The Spiritual Factor of Life and Modern Materialism, Rev. Jas. Drummond, M.A., LL.D., D.Litt., Oxford; VI. Religious Thought in England at the close of the Nineteenth Century, Rev. R. A. Armstrong, B.A., Liverpool; VII. Church and State in America, Rev. C. W. Wendté, Boston, U.S.A.; VIII. The Contribution of France to Religious Progress, M. Ernest Fontanés, Paris; IX. The Mission of Liberal Protestants among Catholic Peoples, Professor Jean Réville, D.D., Paris; X. The Protestant Schools of Divinity in France, Professor G. Bonet-Maury, D.D., Paris; XI. The Struggle against Catholicism in Belgium, Rev. James Hocart, Brussels; XII. Three Centuries after Calvin: Liberal Protestantism in Switzerland at the Beginning of the Twentieth Century, Professor Edouard Montet, D.D., Geneva; XIII. Present-Day Religious Problems in Hungary, Professor George Boros, D.D., Kolozsvár; XIV. The Liberal Movement in Italy, Rev. Tony André, Florence; XV. Liberal Religious Thought within the Dutch Reformed Church, Professor B. D. Eerdmans, D.D, Leiden; XVI. The Dutch Mennonite Community, Rev. F. C. Fleischer, Broek-op-Langendijk; XVII. The Free Religious Congregations of Germany, Rev. C. Schieler, Ph.D., Koenigsberg, Prussia; XVIII. The Unitarian Movement in Scandinavia, Rev. Kristofer Janson, Christiania; XIX. The Present Condition of Religious Thought and Life in Australia, Rev. R. H. Lambley, M.A., Melbourne; XX. The Thoughts and Experiences of a Liberal Religious Worker in Russia, Mr. Vladimir Tchertkoff; XXI. Religion and Empire, Mr. Graham Wallas, M.A., London; XXII. Wordsworth's Ideals and the Nineteenth Century, Rev. P. H. Wicksteed, M.A.; XXIII. The Unitarian Message and Mission, Rev. S. M. Crothers, D.D., Cambridge, U.S.A.; XXIV. The Kingdom of God Within, Rev. Stopford A. Brooke, M.A., LL.D., D.Litt.; XXV. Report of the International Council, Rev. C. W. Wendté, Boston, U.S.A.; XXVI. Record of the Proceedings in London, 1901.

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The OPENING ADDRESS will be delivered by the Rev. J. E. MANNING, M.A., at the MEMORIAL HALL, MANCHESTER, on Wednesday, Oct. 2nd, 1901, at Five o'clock. Subject: "The Story of the Targums."

The attendance of friends of the Institution is invited.

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OPENING OF THE NEW CHURCH.

A DEDICATION SERVICE will be conducted on Saturday Afternoon, Oct. 5th, at 3 o'clock, by the Rev. CHARLES ROPER, B.A. (Pastor; SERMON by the Rev. J. ESTLIN CARPENTER, M.A. (Oxford). TEA in School at 4.45 P.M. Tickets one shilling each. EVENING MEETING in the Church at 6 P.M. Mr. W. BLAKE ODGERS, K.C., LL.D., M.A. (President of the British and Foreign Unitarian Association) and other gentlemen, will speak.

SPECIAL SUNDAY SERVICES at 10.45 A.M. and 6.30 P.M. Preachers: Oct. 6th, Rev. R. A. ARMSTRONG, B.A.; Oct. 13th, Rev. J. PAGE HOPPS; Oct. 20th, Rev. W. COPELAND BOWIE; Oct. 27th, Rev. FRANK WALTERS.

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O. A. SHRUBSOLE, Hon. Secretary.

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40, Chancery-lane, W.C., London.

Information on the subject of this Essay can be gained from the sources mentioned in THE INQUIRER of Aug. 3 and 10; and in Ockley's "History of the Saracens," Price's "History of Mohammedanism," D'Hubelot's "Bibliothèque," Washington Irving's "Successors of Mohammed," and Matthew Arnold's "Essay on the Persian Passion Play."

THE NATIONAL CONFERENCE GUILDS' UNION.—A MANUAL OF SERVICES and PRAYERS for GUILD MEETINGS, prepared by the Committee of the Guilds' Union. Messrs. WILKINSON and LISTER, St. James-street, Sheffield. 3d. net, by post 3½d.

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Funds are greatly needed to extend this important work and to reprint valuable papers.

Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C., Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 28, 1901.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3093. NEW SERIES, No. 197.] LONDON, SATURDAY, OCTOBER 5, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

READERS who intend being present at the meetings of the London and South Eastern Provincial Assembly on Tuesday, at Kensington—and we hope there are many such—are requested to make special note of the alterations in the times of the afternoon and evening items. It has been found necessary to make this series begin *earlier* than at first arranged. An advertisement in this issue gives the particulars.

WE are delighted to hear from Canon Rawnsley that the whole of the amount for which the National Trust asked to secure the purchase of the Brandlehow Estate, on the south-western shore of Derwentwater, has now been either received or promised. The challenge of "A Stroller," in the *Spectator*, was taken up by nine other donors of £100 each; and other gifts, both large and small, came from all parts of the British Isles. Thus this lovely bit of lake scenery is preserved for the free enjoyment of the people; and it is pleasant to think it has been done through the co-operation of so many friends. "It will be the part of the Trust," Miss Hill writes to the *Spectator*, "to preserve it (the lake shore) in its natural beauty, and to render it available to all who love Nature. I hope that a greater measure of support may, in the future, reach the National Trust, both for its regular work in securing open spaces, and for the lovely old buildings which it would be able to preserve were its ordinary funds larger. Every old building saved, every open space preserved, will be possession for those to whom the beauty of our English land is dear."

WHETHER it is the result of our recent Pentecostal meetings, or to some less obvious cause, it is certain that at Essex Hall of late there has been a remarkable influx of visitors from divers lands far and near, besides an increase in foreign correspondence. The situation is not without its difficulties, as readers may shrewdly guess; but it has its fascinating side also, and when there is genuine evidence of the longing for our gospel on the part of the people who sit in darkness abroad, it is suggestive that people sitting quite close at home may be in darkness too, or at least in twilight.

MR. ARTHUR HACKER'S kitcat portrait of Mr. David Martineau, which has been painted for presentation to that gentleman as a token of the admiration and esteem of his friends on the occasion of his retirement from the treasurership of the London District Unitarian Society, has been at Essex Hall on "private view" during the past day or two, and has been approved by all, so far as we know, as a fine picture and a capital likeness. The presentation, as at present arranged, will take place at the autumnal meeting of the Society which will be shortly announced. Meanwhile we believe it is still open to friends who have not subscribed to have that pleasure by writing to Mr. Hahnemann Epps (treasurer), 95, Upper Tulse Hill, S.W., and they will certainly be none the less willing to do so if they should call and see the portrait first.

THE Church Congress was opened at Brighton this week. The Bishop of Calcutta's opening sermon contained a rebuke and an encouragement—the rebuke being for those who forget to lay stress on what is really needful, and fight stiff battles over vestments, lights, and evening Communion; the encouragement for those who believe in the really Catholic Church. He said:—

> The Church is a great fact of the New Testament; but not so much is said in it about "the Church" as about "the Churches." The ideal which the New Testament pourtrays is that of the Church as constituted by the Churches. And that is the ideal which Christians will keep before their eyes. It would be wrong to exaggerate the signs of gradual union. To mistake the dawn for the noontide is to be unprepared for the noontide when it comes. I do not anticipate any strong movement for organic unity among Christian bodies in the new century. But it does appear to me probable that they will be drawn to a far deeper appreciation one of another. To that end I will contribute just one thought. It arises from the doctrine of the Holy Spirit. He is, as the text declares, "the Spirit of Truth." But the Spirit, like the wind, bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth."

Dr. Welldon proceeded to show how unfettered the Spirit is in respect to all other intellectual life—why should it be restricted in the religious life of mankind? So ask we.

REFERRING to the Bicentenary Celebrations at Mansfield, an interesting report of which is given in our columns this week, the *Mansfield and North Notts Advertiser* says:—"Epoch-marking anniversaries, like that which the Old Meeting House has been honouring, serve a good purpose in recalling great crises in our history, as the outcome of which national life has been refined and purified, and religious vigour quickened." If that is genuinely felt, even by the journalist, how much more it should be felt by the children and heirs of the men who stood up manfully in the crises of national history! But there needs more than the recalling which ends either in self-congratulation or pride of historical birth. The life of the nation never needed more than now to be refined and purified, or its religious vigour to be quickened. Let the sons be equal to their crisis as the fathers were.

THE week has been noteworthy in respect of the number of interesting archæological discoveries reported. Berlin authorities are satisfied that the audience chamber of King Nebuchadnezzar has been discovered at Babylon, with "well-preserved" wall-paintings and clay tablets said to contain psalms, along with others of a business character. A new and apparently very rich field of exploration has been successfully surveyed by Dr. Stein, acting for the Indian Government. It lies in the great Chinese Turkestan desert, where villages, some 2,000 years old, are buried in a mass of sand that has preserved a great number of valuable articles revealing a high state of culture. A huge number of wooden tablets, on which the writing is as fresh as if only a few weeks old and in a known Indian character, are among the finds. Nearer home, our friend Mr. Talfourd Ely announces the discovery of ruins of a vast Roman building, 50 yards by nearly 60, at Hayling Island, where he has spent some recent summers busy with the spade. He attributes the building to the end of the first Christian century. We congratulate him on his success. Other finds of the week are the reputed tools of the men who raised Stonehenge; a mighty "stegosaur" near Denver; and really good coal at Dover. What if the latter should alter the centre of gravity of commercial England?

UNITARIAN HOME MISSIONARY COLLEGE.

The opening address of the session was delivered in the Memorial Hall, Manchester, last Wednesday afternoon by the Rev. J. E. Manning, M.A., the subject being, "The Story of the Targums." The President, Mr. James R. Beard, J.P., occupied the chair. Mr. Manning said that the Targums are Aramaic versions and paraphrases of parts of the Old Testament, made in Palestine for the benefit of the people when the Hebrew language began to fall into desuetude. Those we possess are all later than the time of Christ; but they represent traditional interpretations of the Old Testament from the time of Ezra, B.C. 458. Some are fairly literal translations of the Hebrew text; some are fanciful interpretations, embodying legends and myths, together with matter that is the product of pure imagination. In them we have an early illustration of the threefold method of interpretation of the Bible that has prevailed from earliest times until our own day—namely, (i.) translation, (ii.) paraphrase, (iii.) commentary. In them also we see illustrated the difficulties and dangers of all these modes of exegesis. Of literal translation in the Targums there is little enough, as compared with the immense mass of paraphrase. The general term *Midrash*, study or exposition, is used of all that early Hebrew literature expository of the Scriptures, to which the Targums themselves belong. The *Midrash* is said to have originated with "the men of the Great Synagogue," a council of scribes supposed to have been initiated by Ezra for the study and exposition of the Law.

Many critics are very doubtful whether such an institution as "the Great Synagogue" ever existed, and are inclined to believe that many things of unknown origin in the period between Ezra and the Maccabees were ascribed to them as the Law is ascribed to Moses, the Psalms to David, and all wisdom to Solomon. Doubtless the increased study of the law began in Ezra's time, and owed its impulse to him and his followers, who did what they could to fix the law as an authoritative guide to the people. Tradition magnified their work. Hence, in time, whatever there was in Jewish literature of unknown authorship, dealing with the exposition of the Bible text, was ascribed vaguely to "the men of the Great Synagogue." Deutsch says that "all the names and dates hitherto commonly attached to the Targums must be rejected." Yet we can say with certainty that they represent interpretations of the Old Testament text handed down from soon after the Captivity, and though they contain much later matter in abundance, the Targums introduce us to the earliest exposition of the Scripture with which we are acquainted.

It is said by some authorities that the Jews forgot their language during the Babylonian Captivity, and adopted the language of the people among whom they dwelt—namely, the Western Aramaic, sometimes incorrectly called Chaldee. The steady progress of this language in superseding the native tongue of Israel is a remarkable fact in their history, and it had important consequences. It had become the language of trade and commerce, and made very rapid progress after the exile. In the time of Jesus it was the common language of the people. He and his disciples spoke it. It is not correct to say, however, that the Jews forgot their Hebrew while in exile. They had kept themselves distinct, and had preserved their language amongst themselves. At the same time they could not have been entirely uninfluenced by their surroundings. All, except probably the most conservative, had acquired a knowledge of Aramaic, and used it in their daily business, &c. Many must have returned home bi-linguists. Later on, every fresh arrival from the land of Captivity must have brought children who spoke Aramaic with fluency.

Meantime in Palestine great changes had taken place. Aramaic was everywhere known. Mixed marriages were frequent, and Nehemiah (432 B.C.) saw, with alarm, that the children of these marriages "could not speak in the Jews' language." It is clear that at this time Aramaic had taken a permanent hold on the people, and the "holy tongue" was becoming less understood. Hence it was found necessary in the Synagogue, where the law was read in Hebrew as a sacred duty, to have an interpreter present to translate each verse as it was uttered by the Reader; and in process of time those who thus interpreted the law came to be a recognised official class, though apparently held in little respect. In their translations they were tempted to paraphrase, and to add more than the text warranted; and hence they were sometimes interrupted by expressions of dissent from those who understood the meaning of the Hebrew as well as, or perhaps better than, they. Rules were accordingly laid down for their guidance. In time a habit of free and expanded translation, or paraphrase, became common with these extemporaneous interpreters; and later still, the introduction of legend, allegory, and fable was a favourite mode of exegesis. Hence the Targums now extant are of different dates, and of varying character, some being more literal than others. The period during which they arose extends from the second to the twelfth century A.D. At first they were not put into writing. In time it was thought necessary to prevent deviations from the text, and bring about a greater uniformity of translations. In the second century apparently, it became not unusual to write down the translation—not for use in the Synagogue, for there the oral Targum alone was sanctioned; but with the object of restraining the vagaries of imaginative or ignorant interpreters. About the beginning of the fourth century A.D., an attempt was made in Babylon to fix Targumic text, which then assumed the character of an authorised version.

Mr. Manning next spoke of the various Targums, and gave illustrations of their treatment of the Hebrew text; and he further showed how far they may be made to serve a useful purpose in textual criticism. The address was of a most interesting character, and was listened to with marked attention by quite an average attendance of subscribers and friends.

At the conclusion of the meeting Principal Gordon announced that Mr. Henry Dawtrey, B.A., had been appointed Tate Scholar, and Mr. Simon Jones, Durning-Smith Scholar.

SHORT NOTICES.

The Two First Centuries of Florentine History, by Professor Pasquale Villari. Some years ago Mr. Fisher Unwin published in two volumes an English translation of Professor Villari's "Two First Centuries of Florentine History." The work was noticed in two successive numbers of The Inquirer, and attention was called to the high importance of Professor Villari's researches. The second volume contained, at the end, the text of a thirteenth-century Florentine Chronicle. The whole of the English portion of this work is now reproduced in one volume, for which English students of Florentine history cannot be too grateful. It brings within their reach what is practically the one and only book from which they can gain a coherent conception of the development of the Florentine Republic, and the meaning of the Guelph and Gibbeline disputes. We have examined several passages of the translation, which in our former notices we criticised as incorrect or misleading, and we have found, in every case, that the new issue has the passages correctly rendered. It is evident, therefore, that care has been bestowed on the revision. It seems strange that there is no indication on the title-page that this is a re-issue of the larger work. (Fisher Unwin. 7s. 6d.)

P. H. W.

Mr. Epictetus, Jr., in his *Common Sense Philosophy for the Conduct of Life*, disarms criticism, and leaves us to make the best we can of the style of his book. The author, Mr. Benjamin Walker, we recognise as a devoted worker among the poor in Manchester, and his portrait faces the Preface, if we should be inclined to forget. To learn to bear and forbear is the great principle of this our latest philosopher, and we may learn other good things from his book. We come nearest to him, perhaps, in the following passage:—

Many years ago the angel of death took a beloved child away from my hearth, and religion failed to comfort me as it had done previously. My faith in God, and in His everlasting goodness and love, was at a very low ebb then—and it seemed as if the tide of the Spirit would never advance and rise again. However, I found reconciliation and consolation, not in the Hebrew and Christian Scriptures—not in the usual "means of Grace"—not in the words of any preacher, neither in the lives of the Saints—but in the *Enchiridion* of Epictetus: "Made English, in a Poetical Paraphrase," by Ellis Walker, M.A., about the year 1691. Whether it was the novelty of the thoughts in the book, which just suited my special needs at the moment, I do not know, but the philosophy I learned there did for my soul what conventional religion had failed to do.

What religion that is not conventional has since done for Mr. Walker readers may partly see from his book, and also in what curious fashion he expounds the wholesome teaching of his philosophy. (John Heywood, Deansgate, Manchester. 3s. 6d.).

In this week's *M.A.P.*, Mr. T. P. O'Connor, in an account of "Schools of my Childhood," repeats his impressions of Father Rudolph Suffield, afterwards Unitarian minister. The story, though not new, is pathetically told, and probably there are many readers who will be glad of this reference to Mr. O'Connor's article.

TWENTIETH-CENTURY UNITARIANISM.

BY THE REV. FRANK WALTERS.

I.

I SHALL, at once, plunge into my subject, without any apologies, introductions, or explanations. And, first of all, I believe that the Unitarianism of the twentieth century will be *Unitarian*. You say that is a truism; but, nevertheless, it needs stating. For, of late, I have met with certain arguments which seem to indicate that we have been Unitarians quite long enough, and that now it is time for us to resolve our definite theological propaganda into friendly associations of kindred churches. Such associations are most desirable and useful; and I wish them God-speed. I have the profoundest sympathy with every attempt to secure a spiritual fellowship which shall transcend all theological differences and ecclesiastical limitations. And more urgently than any other community have Unitarians striven for such a unity of the spirit in the bond of peace. But, while the promotion of broad Christian fellowship is a duty and privilege, it is also a duty and privilege to affirmand propagate what we consider to be the purest form of Christian faith. For example, it is an excellent thing to have a Triennial Conference, which includes many churches that have never avowed themselves Unitarian; and, certainly, the variety of religious sentiment expressed from its platform emphasises the fact of the inclusive spirit which animates that institution. But the Triennial Conference can never take the place and do the work of the British and Foreign Unitarian Association, which finds the reason of its existence in the propaganda of that form of religion that is called Unitarian. In the same way, it is excellent that clusters of churches should be formed into provincial assemblies, for mutual help and service, without the adoption of any theological name; for such unions affirm the solemn truth that there is a Church of the Spirit, which includes all the narrow folds into which the flock of the Good Shepherd has been divided. In this North Eastern Province, I should most heartily welcome any scheme by which our scattered churches could be more closely affiliated; and it would be an intense pleasure to welcome into our union any congregation other than Unitarian that felt drawn to us by the freedom of our faith. But I should also most strongly resist any movement which tended in any way to eliminate the definite theological principle for which this Association stands. Like the British and Foreign Association, we exist to affirm those truths of religion included under the Unitarian name. And to transform a "Unitarian Christian Association for Missionary Purposes" into a Provincial Assembly of Churches would be to emasculate its function and to abolish the very principle upon which our mission is founded.

In view, then, of certain tendencies to disparage our theological enterprise, I want to make it clear that our Unitarianism of the twentieth century must be as firm in its protest and as solemn in its affirmation as was the Unitarianism of the last hundred years. We must not allow a superficial estimate of the religious situation to make us imagine that our protest and affirmation are no longer needed. I am told that the Westminster Confession and the Thirty-nine Articles are generally regarded as curious survivals of the past. I answer, that subscription to these documents is made a condition of the Christian ministry in the Presbyterian and Anglican Churches — and, surely, we are not asked to regard such a solemn deed of subscription as merely an orthodox pose and not as a personal profession! It is commonly reported that the doctrine of the Tri-personality of God is now so greatly modified by a more subtle metaphysic as scarcely to present any difficulty to the Christian Theist. It may be so; but I know that the Athanasian Creed is still read at our national altars, and its denial is threatened with everlasting punishment. It is a matter of frequent remark that the dogma of Everlasting Punishment is dying out of Christian faith. But, I believe I am only stating a fact, when I say that any Wesleyan minister who publicly denied that dogma would be unfrocked and excommunicated. I continually hear about the wonderful breadth of thought which characterises the Congregational ministry. Well, it seems only the other day that I was reading the new Evangelical Catechism; and, certainly, if that document represents the present theological stage of English Nonconformity, the need for twentieth-century Unitarian enterprise is most urgent and imperative. Time will not permit me to give further proof that our work is not done, that, certainly during the portion of the century that may be allotted to the youngest of us, the old protest must be made against those theological creeds which confuse the spiritual worship of the One Father, which disguise the natural beauty of Christ's humanity, and distort the simplicity of the Gospel by apocalyptic dramas and scholastic schemes.

II.

And that protest, I am convinced, can be most effectually made by means of an unflinching affirmation of our Unitarian Faith. As the years of the twentieth century roll on, it will be found that our gospel is that for which the world is waiting—the very form of religion most adapted to modern needs. For, though we still employ the word in the old sense to emphasise the personal unity of God, yet there can be no question that, during the last fifty years, the connotations of Unitarianism have swept beyond its early theological limits; and now our Unitarian Churches stand for the unity of Creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organic solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future. Instead of being a mere sect, cut off from other departments of life and thought, our Church is based upon the ages of human experience; it allies itself to every new expansion of knowledge; and it accepts the normal evolution of humanity as its source of divine revelation. Our Faith is one grand affirmation from beginning to end. We believe—we believe in the absolute love of God, in His universal and unchanging Fatherhood. We believe — we believe that, with all its tragedies of suffering and sin, the history of the world is the record of the Rise of Man from animal impulses into spiritual vision. We believe—we believe that this sweep of human progress will not be arrested by death, that Immortality is the name for the soul's endless growth into divine perfection. That is what we stand for—the sublime affirmation of the absolute goodness of God and the everlasting perfectability of man.

And so, with a vaster wealth of meaning in the word, we still continue to speak of our Unitarian faith. Twentieth-century Unitarianism in a deeper sense than ever will be Unitarian.

III.

I believe that in maintaining this affirmative Unitarianism, we shall still find it an immense advantage to trace back the genesis of our faith to the finest teachings of the Bible, and especially to the Christianity of Christ himself. To us the Bible is no infallible oracle or authoritative guide; but, even regarding it as a purely human document, it is of profound interest to discover that ours is the faith which inspired ancient prophets, glowed in the souls of psalmists and seers, flashed up into clearest vision in the mind of Jesus, and animated the first missionaries of Christianity to carry their message to the world. Still we maintain that supreme truth of the unity of God which, like a golden thread, runs through all the strange, tangled course of Jewish history. Still we bow our heads and say *amen* to the watchword of Moses—"Hear, oh Israel, the Lord our God is one Lord"; still we respond to that mighty utterance —"God is a Spirit, and they that worship Him must worship Him in spirit and in truth"; still we echo the great saying of Paul—"To us there is but one God, even the Father." Whatever other criticism may be passed on Trinitarian theology, more convinced are we than ever that it can find no adequate basis in Scripture. Indeed, I am sometimes surprised that, after twenty years' experience of the Revised Version, people have so feebly realised the serious modifications in Christian theology which this new translation involves. With the Revised Version in our hands, with all the results of Higher Criticism at our disposal, in a larger comprehension of the meaning of Scripture and the teaching of Jesus, twentieth-century Unitarianism may be described as Biblical and Christian.

IV.

At the same time there are many indications that, during this century ancient Scripture and historical Christianity will undergo a more drastic criticism than any to which they have been subjected in the past. These criticisms, together with what are regarded as the aggressive tendencies of physical science, arouse in timid believers an exceeding dread of some fatal catastrophe to religion itself. And I am not surprised at the apprehension. Certainly some recent criticisms of the Bible have been of a most radical character, and are all the more remarkable, because they have apparently received the sanction of distinguished scholars who hold their posts in virtue of

* A paper read at the Annual Meeting of the Northumberland and Durham Unitarian Christian Association at Newcastle-on-Tyne, on Wednesday, Oct. 2

their subscription to orthodox creeds. For example, Canon Cheyne, as an Anglican clergyman, occupies the position of Oriel Professor of Interpretation of Holy Scripture at Oxford, and in the latest volume of his *Encyclopædia Biblica* one of the contributors goes so far as to say that there are only five passages in the whole of the Gospels which enable us "to prove to a sceptic that there is any historical value to be assigned to the Gospels"; and he goes on to assert that, from the evidence of these passages, "in the person of Jesus we have to do with a completely human being, and that the divine is to be sought in him only in the form in which it is capable of being found in man." And yet after reading that passage, members of the National Church are expected to join in a form of worship in which Jesus is worshipped as "very God of very God." I will not venture, after a statement like that, to prophesy what may be the further developments of the Higher Criticism. Neither will I attempt to forecast the influence upon religious thought of the movements of scientific discovery. But I will say, with an absolute conviction, that whatever these results may be, the citadel of spiritual faith will abide, sound, strong, secure as ever, with its foundations based upon the primary facts of human nature, with its bulwarks rising above desolating storms and darkest clouds, bathed in the serene, unsullied radiance of the eternal heaven. That, I take it, is the Everlasting Gospel which Twentieth-Century Unitarianism is specially called to proclaim with unwavering fidelity and persistent assurance. The faith that is based on the supernatural origin of a book must suffer frightful loss, when that book is resolved into a human document, characterised by errors of evidence, changes of opinion, outbursts of passion, and fallibility of thought; the religion that finds its authority in a book must share the fortunes of its scriptures, when they are rent asunder by higher criticism and invalidated by new scholarship. The faith that is based upon the divine prerogative of a church must inevitably perish, when that Church has its place assigned to it amongst the many institutions in which, for seasons, men have embodied their desires and aspirations, when it appears, henceforth, as only one of those phenomena of religious history which have their day and cease to be. But, in comparison with these biblical and ecclesiastical foundations, we may surely boast that our Unitarian Church is based upon a rock, and that the gates of hell can never prevail against it. I can imagine a time when the sanctions of the Protestant Bible and the Catholic Church shall have perished, when not one believer can be found in the inspiration of the one or in the infallibility of the other. But by no stretch of imagination am I able to conceive of a time when the words God, Duty, Immortality will be for ever emptied of their meaning, when all men will agree to regard themselves as cunning casts of clay, when consciousness will be universally regarded as a phosphorescent spark upon the dark tides of a fatalistic ocean, when Love will be defined as glorified animalism, and Duty dissolved into an organised trick and a useful habit. Science and criticism may explain many problems in nature and history—they may, perchance, seriously modify our views of physical processes and human institutions; but they can never explain away the primal facts of that Conscious Soul, by whose intellectual vision those processes are recognised, and from whose spiritual energies those institutions arise as majestic symbols of its unquenchable worship, its unconquerable hope. No interpretation of its objects can ever dissolve consciousness itself into one of the phenomena of time; no formula of its historical development can ever invalidate that religious experience whereby we realise a divine presence and an immortal destiny. All verified results of historical criticism and physical science will at once be accepted by the Unitarians of the twentieth century, even though they threaten to revolutionise preconceived notions of natural law and Christian tradition; for there is one characteristic of our faith that specially wins my admiration—it never fears to face the reality of things, it trusts truth all the way, it never tries to believe the unbelievable, it never poses as the advocate of discredited theories, it has no apprehension lest God Almighty's facts should turn out to be undesirable in the shaping of life and conduct. We fling open the hospitable doors to every truth, however unexpected the shape in which it seeks admission into the temple of knowledge; and it is impossible for us to believe that any truth can quench our faith in the reality of the Soul that thinks it, or can dash our reverence for that Eternal Mind, from whom it comes as a single beam in the endless apocalypse of uncreated light. These are the adamantine realities for which twentieth-century Unitarianism must stand; and, holding resolutely by such an invincible faith, we may, indeed, exercise the splendid audacity of spiritual zeal. They may call it a sectarian symbol, a theological ticket, if they choose; but to us Unitarianism is that Faith which stands four-square against every pessimistic prophecy; it values the Bible, but does not bind up its destinies with even the most sacred literature; it reverences Jesus, but declines to identify religion with any isolated events of history; it regards with profound pathos the long procession of the generations, as they seek to realise their worship in sacramental institutions, but it cannot recognise even the most venerable Church as a final resting place for the seeking soul. The religion that shall survive the removing of those thing that are shaken must be "lofty as the love of God, and ample as the wants of man."

To such a faith, as we enter upon this new century, do we devote and consecrate ourselves—a faith that, in its essential elements, can never be outworn, can never be surpassed; for ours is faith in the authority of conscience, the supremacy of reason, the validity of the soul; and its universal Gospel is the eternal Fatherhood of God and the indissoluble Brotherhood of Man.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Griffiths, £2 2s. (second donation); Miss E. Garrett, £1; Mrs. Bryan Johnson, 10s.; Mr. Crauford (New Zealand), 2s. As 120 more children have been sent away this year than in 1900 funds are still earnestly solicited.

THE MEDIÆVAL CHRONICLER IN ENGLAND.

BY THE REV. EDGAR I. FRIPP, B.A.*

II.

Chronicle Writing.

As I have reminded you, there was a pause in our history-writing after the desolation of Stephen's wars, from about 1154 to 1170. Then, however, came an unprecedented "outburst of historical industry" in the north and the south and on the western borders.

Northumbrian Writers.

Northumbria, as of old, took the lead. The spirit of Baeda still lived in its wasted valleys and villages. Monks reclaimed the land, and restored learning. The Cistercians, the one religious order in which an Englishman had a hand in founding, were welcomed to the North of England in 1132 by Walter Espec, who gave them a piece of forest in the valley of the Rye, called by them Rievaulx. Through the Civil War the Cistercians at Rievaulx and other places worked on quietly, living their life "according to reason," abstemious and contemplative, rising with the sun and never using a candle, and changed the wilderness about them into a fruitful field. One of them was the saintly Aelred, of Rievaulx, who has a place among our minor chroniclers. Not far from Rievaulx was a branch of the Cistercian monastery at Byland; and near Byland was the Augustinian priory of Newburgh, the home of William of Newburgh.

William of Newburgh.

William was a level-headed little Yorkshireman, who spent nearly all his life in his priory, and heard much, though did not believe all he heard, from travellers, sometimes men of importance, on their way between London and Scotland. He was born in 1136, the second year of Stephen, and died in 1198, the last year but one of Richard Cœur de Lion; and in, or shortly before, 1196, when his health was failing, he wrote, at the request of the Abbot of Rievaulx, a history of England during his life — *Historia Rerum Anglicarum*. I shall refer to an important event recorded by him later on. Here I will only draw your attention to his account of an Anti-Semite campaign early in Richard's reign, when crusading zeal found a convenient object at home in the royal money-lenders. In the neighbouring city of York the Jews, when attacked, fled, as was their custom, for the King's protection in the castle. The governor, on his return to the castle from some business in the city, found himself shut out by the terrified refugees, and in a wild moment ordered an assault. For three days the infuriated populace besieged the place, led by a hermit in a white frock, who cried "Down with the enemies of Christ," and assisted with his own hands in pushing forward the battering engines, but, approaching too near the walls, was crushed to death by a stone. In despair, the chief Jews, at the instigation of their rabbi, "a mad old man," as William called him, set fire to the building, threw their treasure into the flames, and killed

* The second of two lectures delivered in Manchester College, Oxford, Aug. 5 and 6, in connection with the Summer Meeting of University Extension Students.

first their wives and children and then themselves. The remainder, preferring "to trust themselves to Christian mercy" and Christian promises, were put to the sword.

The persecution of the Jews, as of the Albigenses within the fold, was one of the dark and terrible evils of the time, though explicable enough when Christendom was gathering itself together in passionate union against Saracen and Turk.

Roger of Howden.

On the other side of York was the village which gave its name to William of Newburgh's contemporary historian, Roger of Howden. We must think of William and Roger as writing about the same time, independently, in different parts of Yorkshire, and dying within two or three years of each other. The laborious researches of Dr. Stubbs have revealed that Howden's *Chronica* contains "the full harvest of the Northumbrian histories" between Baeda and William of Newburgh, including a revision and continuation of Simeon of Durham's *Historia Regum* and the *Chronicle of Melrose*. For the years 1192–1201 it is original and full, perhaps even more valuable than William of Newburgh's *Historia*. As a clerk in the service of Henry II., in France and Scotland as well as in England, he had had intercourse with public men and access to documents beyond the reach of William. His book affords the best evidence of the close relationship between England and the Continent in the reigns of Henry II. and Richard I. We read of papal and imperial conflicts, Court alliances, crusading adventures, town and gown riots in Paris. Foreign state-papers are numerous and valuable. The stories of the Pope Celestine kicking the crown from the head of the Emperor Henry in 1191, and of Richard's submission for his kingdom to the same Emperor in 1193, if not very trustworthy, are interesting in the light of the conception then growing up, and afterwards developed by Dante, of the dual authority in Christendom of Pope and Emperor. We are moving on now towards the era so grandly gathered up in the "Divine Comedy." Francis of Assisi and Dominic are both alive, one a boy of eleven, in 1193, the other a young man of three and twenty. They had their forerunners. In Howden's *Chronica* we read of a Frankish priest, named Fulk, whose public preaching "brought even harlots to the Lord, and led usurers, by the sight of heavenly treasure, to distribute their wealth for the use of the poor." He boldly appeared before the Cœur de Lion, and bade him as soon as possible give away in marriage his three shameless daughters lest a worse evil might befall him. "Liar," cried Richard, "I have no daughters." "Yea," replied Fulk, "three most scandalous ones, of whom the first is Pride, the second Avarice, and the third Lechery." To which the King answered scornfully, "I will give them away then—my Pride to the Knights Templars, my Avarice to the Cistercians, and my Lechery to the Prelates of the Church." A disciple of Fulk, Eustace of Flaye, came to England early in John's reign, in 1201, and "preached the word of the Lord from city to city," as far as Wakefield and York, denouncing the desecration of the Sabbath.

London Writers.

Let us now go from Northumbria to London, where we shall meet with other reformers. One of Howden's sources of information in his *Chronica* was an important contemporary record, *Gesta Regis Henrici et Ricardi*, which has been ascribed with probability to a Londoner, but doubtfully to Richard FitzNeal, Bishop of London from the first year to the last but one of the reign of Richard.

The Gesta Regis Henrici et Ricardi.

Whoever the writer was, he knew the Court and foreign politics, had private intelligence of the progress of the King's expedition in the East, and was acquainted with doings in London. From him we have an account of the ruffianism in the London streets of a gang of twelfth-century Mohocks, probably young Norman bloods, who insulted and wounded the citizens and committed daring robberies. One night attacking the stone dwelling of a well-to-do burger, they met with a warm reception. The householder, with his friends, dashed out of a dark corner upon the ringleader, one Dick Buckwint, and cut off his hand; and next day he marched him before the magistrates. To save his life, Buckwint betrayed his accomplices, among whom was a man of rank, Old John—apparently a fore-runner of Sir John Falstaff. This ancient good-for-nothing was tried by the ordeal of water and hanged. Taking advantage of Richard's absence and the quarrel between Longchamp and Prince John, the English element in London obtained municipal rights and established a *communia*, which Norman bishop and Norman baron would have to recognise, and which, as Richard of Devizes remarked, "the King or his father, Henry II., would not have granted for a thousand thousand marks of silver." What evils might come of it, he said, sarcastically, was indicated in the definition of the word *communia*, which meant "tumor plebis, timor regni, tepor sacerdotii—swelling in the common-folk, terror in the Kingdom, a warm time among the clergy."

Ralph de Diceto.

Five years later, in 1196, the "good dean" of St. Paul's, Ralph Dicey (as I will venture to Anglicise Ralph de Diceto), author of *Imagines Historiarum*, a scholarly and gentle old man, was an eye-witness of a tumult, in his own beloved cathedral, excited by William Longbeard. As his account of the matter, while not unsympathetic with the people, is rather unfair, as history nearly always is, towards the agitator, I will endeavour to gather the facts from the less prejudiced, but by no means unprejudiced, report which reached William of Newburgh a few days, if I understand him aright, after the occurrence. William FitzOsbert had been a crusader, and was now a lawyer in London, a man of "quick wit, fairly learned, and an eloquent speaker," conspicuous at meetings of the citizens for his denunciation of the Norman nobles and officials, and for his long English beard which he wore in defiance of Norman fashion. He pleaded for justice in the levy and administration of the taxes, was elected an alderman, had the right of petitioning the King on the people's behalf, and was attended by a guard of the burgers. Fifty-two thousand names—certainly an exaggeration—were appended to his requisition. He had the zeal of Fulk and Eustace. Taking a text from Isaiah xii. 3, "With joy shall ye draw water out of the wells of salvation," he said, in prophetic language, "A Saviour of the poor do I come. Ye are the poor ones, who have felt the hard hand of the rich. Drink from my wells the waters of the teaching of deliverance, and have joy, for the time draws near of your visitation. I will divide the waters from the waters. The waters are the people. I will divide the people who are lowly and faithful from the people who are proud and false: I will divide the chosen from the guilty, as the light from the darkness." The archbishop, afraid to arrest him in public, sent armed men to take him secretly. Snatching an axe from one of them he struck him dead, and escaped to Bow church with his wife and a few followers. He was burnt out, and stabbed at the church-door by the son of the man he had killed; and then, drawn asunder by horses, his body was hung on a gibbet at Tyburn, with the bodies of nine others who had refused to desert him. After his death the people called him a martyr, and scraped away the earth, on which his blood had fallen beneath the gibbet, as sacred, to "the depth of a good-sized ditch."

DR. WESTCOTT.

AN APPRECIATION.

THERE is a good deal of popular impatience of the scholar and specialist when he happens to be a theologian. We do more than tolerate him in medicine and other branches of applied science, for we can measure his usefulness in curing disease or adding to the material comforts of life. But it is harder to apply a test of this kind to the theologian. It is felt, and with truth, that we can love God and have the graces of the Christian character without the aid of his special studies; and the superficial conclusion is too often drawn that we can accordingly do without him altogether. He may, if he wishes to do so, pursue his dry studies unhindered; but it is unreasonable to expect the layman to pay any attention to him or even to regard him as a worker for the common good. Every great branch of study has its scholastic and antiquarian side which in the nature of things can have little interest or attraction for the great mass of men. Theology is not exempt. It provides many hobbies, some of them exceedingly curious, for the specialist. But the chief strength of modern theological study is not given to these things at all, but to the vital interests of religion. It must not be forgotten that religion is something more than a feeling of love and worship in the individual soul. It is a divine force in the world with a history which carries us back to the dawn of human intelligence. Christ lives not only in the heart of the believer, but also in Scripture, in the Church, and in the great societies of men which have been moulded by his ideas and owed allegiance to his spirit. It is the business of the theologian to give himself to the study of these things, to try to separate the true and the false, fact and tradition in religious history; to study Scripture with the minute verbal accuracy which forces it to yield its literal meaning to the reader; to trace the growth and development of thought and corporate activity under the guidance of the Christian spirit, and to bring them so far as possible to the test

of truth and reality; and in these ways to minister to a deeper knowledge of revelation and life. But just as there are many people who talk glibly about evolution, while they pay little respect to the long toil of special study and experiment which made that great generalisation possible; so we grow familiar with the more inspiring view of the Bible, or with the real meaning of the words of Christ for individual and social life, which is becoming rapidly the common property of all educated people, but the men who have made this wider vision of the truth, this closer grip upon the realities of Christian teaching possible, receive from us, as a rule, a very limited appreciation.

Among the great scholars of our time Dr. Westcott has been conspicuous for the combination of two qualities which are seldom found in such perfect harmony. He has consistently practised himself and taught to others the duty of industry, patience, and attention to details as the only method by which the truth can be wooed and won. But, on the other hand, the truth which he discovers is always full of great meanings for the souls of men. He pursues it so eagerly because he is sure that it contains healing for the world's sorrow and sin. His life of study is dominated by an intense religious enthusiasm. In him the service of Truth, cold, passionless, severe, is transfigured into the glorious freedom of discipleship to a living Lord. It kept him from censoriousness and pride, the besetting sins of the critical intellect when it is divorced from spiritual affections and aims, and it gave to his character an almost childlike humbleness and simplicity, one of the most winning traits of the great student and thinker who lives in converse with the Infinite.

For the events of his life a passing reference will suffice. Born in Birmingham in 1825, he passed from King Edward the Sixth's Grammar School to Trinity College, Cambridge, where he took a brilliant degree in 1848. For seventeen years he was an assistant master at Harrow, returning to Cambridge in 1870, as Regius Professor of Divinity. This was the position which his special gifts best qualified him to fill, and for twenty years he gave himself with untiring zeal to the work of theological teaching and research. During part of this time he had as colleagues Lightfoot and Hort, a trio of remarkable scholars of altogether exceptional brilliancy. In 1879 Lightfoot was raised to the See of Durham, and upon the latter's death, ten years later, Westcott was appointed to succeed him in this great position.

It is, however, in the work which he accomplished with extraordinary concentration of purpose that the chief interest of his life is to be found. His name will be always associated with that of his friend Hort in connection with the revision of the text of the Greek Testament. It was a task of immense labour. Begun in 1853, it was only in 1881, twenty-eight years later, that the volumes were issued from the press. English scholarship can show nothing comparable to it in recent times. The result has been, in spite of many points which are still in dispute, that we have a text of the New Testament writings more accurate, much clearer of later additions and corruptions than we possessed before. A revised text of this kind was the indispensable preliminary to any useful work being undertaken upon the revision of the authorised version of the New Testament in order to bring it into closer accord with the original. The Westcott-Hort text is not the same in all details as that used by the New Testament revisers, but its influence was very great; and Westcott himself was one of the leading textual authorities on the committee of revision. Of the value of the Revised Version he had a very high opinion. He believed that it had brought "the words and thoughts of the Apostles before English people with a purity and exactness never attained before." To this purity and exactness his own labour contributed in a surpassing degree. The minute care for the accuracy of the text and the precise meaning of words was to him something far more than technical scholarship. It was the only way of piercing to the exact meaning of the Christian revelation. This may be made clear by a passage from an address which he delivered in the Convocation of York in reply to an attack upon what some people had called the "trivialities" of the Revised Version. "Is it," he asks, "a matter of indifference whether we say 'the free gift of God is eternal life *in* Christ Jesus' or 'through Christ Jesus'? To me, I confess, it makes a fundamental difference in the whole conception of Christianity whether we regard life as something which Christ has won for us apart from Himself, or something which is absolutely bound up with Himself, and only realised in vital fellowship with Him. And I shall hold ten years of my life well spent if I have been enabled to help in any degree in bringing this thought home to English-speaking people in years to come." It is worth while to linger for a few moments over these questions of detail, for they show how the work of the great scholar, in some of its aspects so technical and remote from ordinary interests, is of real use to men, and has a distinct bearing upon practical questions of Christian conduct and belief.

Dr. Westcott's work on the New Testament, however, was not confined to the revision of the text. He is among the few great modern expositors. His commentaries on the Epistles of St. John, the Epistle to the Hebrews, and the Gospel according to St. John are remarkable contributions to Biblical learning. They are pervaded by his spirit of stern accuracy, his determination to wrest the exact meaning from words, but he is at the same time in close sympathy with the spiritual meaning, sensitive to the depth and richness of the religious ideas, which it is the highest work of the commentator to discover and explain. To him the New Testament in all its parts is chiefly a Word of power and a Vision of Life.

I must not attempt to speak in the present article of the practical side of Dr. Westcott's activity after he became Bishop of Durham. It was in its way almost equally great. It appeals, however, more directly to the imagination, and is more easily understood than his work as a scholar. It would hardly be true to say that he was ever a popular teacher. His influence spread like that of Frederick Denison Maurice, with whom in some aspects of his thought he has much affinity, through the few who could follow him a long the strait paths of learning and up the difficult heights of far-stretching vision. But he had great practical wisdom and mental alertness, and he was a really successful bishop. He won his way to the hearts of the Durham miners. He grappled bravely and with uncompromising hopefulness with the social and industrial problems of our time. By his sagacity and personal force of character he settled the terrible coal strike of 1892.

He was not in any sense a party man. He had too much breadth of view to wear a label of Broad, or Low, or High. He believed in a progressive and enlarging interpretation of the meaning of Christianity through experience. He saw how the Gospel had entered into possession of new territories through the economic changes in society. He welcomed the awakening of a social conscience and the preaching of a social gospel. For such a mind there could be no finality. "As long as human knowledge grows it cannot be affirmed that the last word of the Spirit has been spoken. As long as men are able to gain further insight into themselves or into the world, the age of Revelation is not closed;"—it is the prophet of Christian idealism who speaks to us in words like these. "Unattainable ideals," he has told us elsewhere, "are the guiding stars of life. They convert movement into progress. If we acknowledge them they fix our goal, and enable us to strain towards it with undistracted and unvested effort." The total sum of his work was great, and its value is permanent, and the secret of it lay in his superb moral concentration of purpose not less than in his exceptional gifts. His early aim, clearly conceived and felt to be worthy the highest human powers, was to win for men a stronger grasp of Christian Truth and a larger vision of Christian Duty, and he gave his life to this task "with undistracted and unwasted effort."

W. H. Drummond.

Twentieth Century Celebration at Newcastle.—The Northumberland and Durham Unitarian Christian Association held its annual meetings, Oct. 2, at the Church of the Divine Unity, New Bridge-street, Newcastle. Following the business meeting, at which Alderman J. Baxter Ellis, J.P., presided, a conference was held, at which the Rev. Frank Walters read the paper on "Twentieth Century Unitarianism," which is printed in another part of this issue. After tea an organ recital was given by Mr. J. E. Chapman, and subsequently a public meeting was held, when Mr. W. Blake Odgers, K.C. (President B. and F.U.A.), the Rev. J. Forrest, and other friends gave addresses. We reserve detailed report till next week.

Ministers' Superannuation Fund.—At a social meeting of the congregation at Stoke Newington-green, held on Tuesday evening last, the subject of this Fund was considered, and its desirableness strongly enforced by Mr. Howard Young, Mr. F. W. Turner, and others, and supported by the Rev. W. Wooding, who said that, although he would be unable, owing to age, to take advantage of the opportunity offered by this scheme, he felt that it would be of great value to the younger ministers. It was thereupon resolved, *nem. con.*, that a congregational subscription for this Fund be issued, and by unanimous request Mrs. Wooding agreed to undertake this work.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THAT OUTSPOKEN SERMON.

Sir,—"To my amazement, my surprise," my attention has been drawn to your criticism of two or three weeks ago, on my sermon on "Anarchism and Modern Perils," delivered in Christ Church, Devonport. Your comments seemed to me as savage as a meat-axe, and I felt "cut up" to the fineness of sausage meat.

My sermon was only half reported, and the other half might have merited your commendation, ere you sat down on me so heavily, could you have read it. Alas! that you did not. Now that I am flattened out by you—though much praised by others—let me lift up my "diminished head" and say a word. You are "Christian" and fair enough for this, I am confident.

Surely you do not mean to apologise for regicides or assassins, nor to represent Unitarians as holding that such creatures ought not to be severely dealt with, along with all rebels, outlaws and traitors. If such sentiments as mine regarding these are "un-Christian," I prefer to be a Pagan. E. B. Russell.

Torquay, Oct. 1.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Mathematical Law in the Spiritual World. By E. Miles, M.A. 1s. (G. Bell and Sons.)

Little Cherie; or, The Trainer's Daughter. By Lady Florence Dixie. 1s. (Treherne and Co.)

Liberal Religious Thought at the Beginning of the Twentieth Century. Edited by W. Copeland Bowie. 2s. 6d. (Philip Green.)

Gwyn, Dee, Pero and Company. By Mrs. Williams. 2s. (Brimley Johnson.)

In Memoriam Verses for Every Day in the Year. Arranged by Lucy Ridley. 2s. 6d. cloth, 3s. 6d. leather. (Chatto and Windus.)

Universal and Ludgate, Cornhill, Sunday Magazine, Good Words, Harper's, Monthly Review, Wide World, Nineteenth Century, Expositor.

The National Unitarian Temperance Association will be represented at the Autumnal Conference of the United Kingdom Band of Hope Union at Belfast next week by its Hon. Treasurer, Mr. F. A. Edwards, F.R.G.S., who is to address an afternoon conference of ministers, Sunday-school teachers and others in the York-street Non-Subscribing Presbyterian (Unitarian Church), and a public evening meeting in the Minor Y.M.C.A. Hall, Wellington-place, Belfast, to-day (Friday, Oct. 4). Miss Ada M. Sale, of Northampton, will also take part in these meetings, and at the conference will read a paper entitled "Hints from a Fellow-Worker."

THE CHILDREN'S COLUMN.

Perhaps you have read or heard stories of the terrible persecutions which people used to suffer long ago for their religion, or for what they thought true and right in other ways; and I am sure you have thought how cruel it was of those who persecuted them, and how glad you are to live now, when things are so much better than then. And you are quite right in thinking so; but there still are persecutions, and in some of them children are very apt to take a part.

Boys and girls laugh at their schoolfellows and companions, thoughtlessly—but sometimes cruelly. It may be very silly to mind being laughed at, and we ought all to learn to bear it cheerfully; and if we can join in the laugh ourselves, so much the better.

But is it not really cruel to laugh and tease all the more because we see that our companion is hurt or made unhappy? Yet this is what we often do. First we laugh at him, and then when his face grows red and his eyes fill with tears, we call out, "Look at him! he's going to cry!" Is there no boy or girl generous and loving enough to go up to him and say, "Never mind, old fellow, we'll go together—they shall laugh at us both"? Who does not know what a difference that would make, and how the loneliness would be all gone out of life at once?

We can make all this difference to a companion, and we do not do it? Are we, then, so hard-hearted?

No, we are only very thoughtless; we never thought of it in this way before. It was only fun, and we did not really mean seriously to make our companion's life a burden to him.

A little boy was the only child of a very poor widow; she could scarcely earn enough for them to live on; but she was determined that whatever happened her boy should go to school, and be taught all that she could possibly afford. She worked out all day long, and in the evenings she used to mend the clothes and put the room tidy, and do all that she could to make a little home for herself and her boy. His clothes got dreadfully shabby and ragged, and she could not afford any money to buy new ones; but one thing she thought she might do; she took her own Sunday dress and cut it up into a jacket and trousers for Bob. She was not a clever needlewoman, and could neither work nor fit things well; but she worked away to get the things finished that Bob might go to school on Monday, tidy and neat. And the clothes were done, and Bob had watched them being made with the greatest interest. He thought they would be lovely, only he felt very sorry for his mother's Sunday dress, especially when he saw all the nice pieces that were left, and which yet were too small to make anything for her.

When Monday morning came, it would be hard to say who was happiest or proudest, Bob or his mother, as he trudged off to school with a shining sunny little face, his hair neatly combed, and his satchell on his back. He felt as if everyone must be looking at his new clothes and envying him. It is true, the clothes were all plaid—a green and blue plaid; but Bob always thought his mother's dress lovely, and so of course when it became jacket and trousers it was lovely too.

But no sooner did he get to school than his joy was turned into sorrow. Some of the boys caught him, and turned him about, and teased and laughed at him. They found out that the clothes did not fit well; they asked who was his tailor; they called him "old chess-board," and asked him at which pawnshop he had bought his clothes; and they insulted him till the poor boy was half-wild with anger and misery. He cried and sobbed, he hit out and stamped, and tried to get away. And the more he cried and the more angry he was the more they bullied him; and his poor little heart was almost breaking as he thought of his mother's Sunday dress, and the long hours that she had sat up to make him tidy. He felt as if he were all alone in the world; yet no—he had his dear mother, whom he loved better than ever.

Then one thought came into his mind: he would never let her know what had happened. And that seemed to give him strength; he swallowed his misery and dried his eyes; he would be brave, and would never be made to think ill of the clothes she had made for him.

After a while he could bear the boys' mockery and laughter, and he even now and then made a little joke himself about the squares on his plaid clothes. But he kept his secret, and never told anyone what his jacket and trousers had been before; nor did he ever tell his mother of the persecution which they brought upon him.

If you think about it and learn what made people different from others, you will often find that there is a story behind the oddness which you laugh at, which would make the laughter seem to you much worse than foolish, if you knew the story. There was such a story, you see, behind the boy's plaid clothes.

We often do not think how much real happiness we might give to someone by a kind word, instead of laughter and teasing.

A very little boy, about four years old, was out walking in the street with his mother, and they met a *very* tiny little woman, quite a dwarf in size; and as they passed her the little boy looked at her, and said to his mother, "Oh, mother, what a *sweet* little woman!" The little woman's face brightened with a smile, and she said, "Thank you, my dear; it is a *long* time since I heard anything like that."

Remember then, dear children, never to be unkind or inconsiderate to people whom you think odd, but try and learn their story, or imagine to yourself what it may be; and think that they may have much to bear and to suffer, without unkindness, from you. You need not wait to *know* the story, before you are kind and considerate. Never put yourselves among the persecutors; and if in your turn you are persecuted, think of what fearful trials can be borne bravely by true hearts; and remember how in his own trial Bob came out strong and true, and learned cheerfully to bear ridicule for his mother's sake.

Gertrude Martineau.

To Correspondents. — Letters, &c., received from the following:—K. B.; E. H. C.; V. D.; O. D.; A. F.; H. G.; F. T. M.; A. S.; H. S. S.; A. T.; A. W.

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LONDON, OCTOBER 5, 1901.

MEN OF THE SPIRIT.

The publication of the volume of Proceedings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, which we noted last week, has served to recall vividly to mind what was a great occasion in the history of our Free Churches in this country, and once more to set clearly before us that ideal of service to which, amid the present conditions of religious life at the beginning of a new century, we are especially called.

"Liberal Religious Thought at the Beginning of the Twentieth Century," is the title chosen for this volume, which gathers in the rich harvest of the meetings of the International Council held in London in Whit-week. It is a welcome circumstance that the book comes into our hands just now, when we are girding up our strength for the winter's work. It renews for us the memory of that time of happy fellowship with brethren of like mind and a common faith gathered together from many lands. It touches for us once more those springs of inspiration from which there came to us a new strength and gladness in the conviction that we are united in a great movement, that not in this country only, but wherever there are earnest and thoughtful men seeking for truth in religion and sincerity of life, there throughout the world we find those of kindred spirit with ourselves, kindled by a deep and holy faith in the Eternal, looking up to the Supreme Goodness, trusting in the Father's love, and working for the Kingdom of God on earth, with one ideal of true manhood, which has found its most complete fulfilment in the character and the religion of Jesus.

We shall do well, as we once more set ourselves to our several tasks in this most fruitful season of the Church's year, to remember that greater fellowship in which we have a part, the inspiration of a deeper, world-wide sympathy, the aspiration of a common purpose. While it is true that the claim on our fidelity would be the same even if we stood each one alone, there is a new appeal in the thought that we are working together, that we have the encouragement of companionship in strenuous labour, and that our faithfulness goes to make the strength of a common cause, and may add a fresh impulse to our brethren's brave endeavour.

Taking up this book we may find much that is good for warning and for encouragement. We may well take to heart the challenge that is contained in Mr. Graham Wallas's paper on "Religion and Empire," and ask ourselves whether Christianity as we conceive it, and as we live by it, is indeed capable of producing the true world-ethic, with power to control the great forces of the nations and to lead men of every race into the right attitude of brotherhood, while it furnishes the best answer to every question of our life in this great universe of God; and that further challenge of Mr. Tchertkoff to our Unitarianism, whether to its loyal service of truth it will add in full measure, by faithful practical endeavour, a realisation of true brotherhood among men. And in the same line of aspiration we may listen to Mr. Wicksteed's appeal and test our lives by the spirit of Wordsworth's poetry, and in the light of his faith in man and his true patriotism, see what is the worth of our professions of faith. All this will be wholesome, if only we are determined to be true and to give ourselves unreservedly to the service of God's truth.

But if, admitting the validity of every such questioning of our religion, we seek to go back to the foundation of it all, and to ask at this point of new departure what is our greatest need, what must be the first and chiefest aim in our churches and in the whole of our religious community, here again we find the answer recorded in this book of the International Council in no uncertain tones, but in many voices with one strong insistence.

The fundamental truth of all religion is that "God is Spirit." This, the President of the International Council declared in his opening address, has been realised anew by the Liberal Faith.

> The first principle of the Liberal Faith is the right of the soul to an open way to God; no church can limit it to chartered channels; always and everywhere God's grace is freely given; always and everywhere the Father's welcome is ready for the children who seek Him in trust, humility, and love. This is the truth which we have learnt from Jesus. This is the Gospel we have to carry through the world.

Professor Pfleiderer urged that the religious consciousness must return into its own field of the Spirit, and that the present crisis "will help to eliminate the unspiritual elements of traditional Christianity, and bring into clearer view as its real essence the religion of spirit and of truth." Professor Réville declared that "the liberal Protestant must be not only a man of a chapel, he must be a man of the Spirit"; and his colleague, the Rev. E. Fontanes described the religion, which was perfected in Jesus, as "basing man's trust in a principle of Supreme Love, trust, that is in the Heavenly Father."

Mr. Stopford Brooke declared this as the truth we have to teach: "*Each soul is in God, and God is in each soul for ever.* It was the truth Christ taught. It is the root of Christianity." And, further :—

> "The life of God is illimitable Love, and the life of man is only found in union with God, in union with self-forgetful Love. Whatever is not of Love, is against God and against Man, and is a part of death." That is the master truth and law of the spiritual universe.

And Dr. Drummond, in concluding his address on "The Spiritual Factor of Life and Modern Materialism," said :—

> It is for us to revive the drooping fires of faith, and, when we have removed the obstructions that have spread themselves between the soul and God, to lead men deeper into that spiritual life which has breathed through all the Christian ages, and found a home in every Christian church. We need a new reformation—not so much a reconstruction of theology, as a rekindling of religion in its originality and power, a deepening of the Christ-life in the heart of mankind.

These testimonies might be multiplied, from Holland and Transylvania and Italy, no less than from France and Germany, and our own country, concentrating our thought on the one supreme truth of religion, that "God is Spirit," that our worship must be in immediate spiritual communion with the Eternal, who is our Father, and that we are to seek to enter more and more deeply into that spiritual life with God, perfected in the knowledge of His love.

Of the help we receive from Jesus in the attainment of this great end, and of his office in a spiritual Christianity, we must speak in another article, which will follow this. Here we wish only to point to the foundation truth, to which we must ever return, and from which every impulse of fuller life must take its origin. As our churches are all dedicated to the worship of God in the freedom of the Spirit, so now we must turn with fresh endeavour, in reverent humility, and earnest seeking for the life which is of God, to that worship which can be only in spirit and in truth. We must be "men of the Spirit" indeed, if we would bear our testimony and fulfil our mission as servants of the Truth, and be open to new light that shall shine into dark places, and kindle a new and redeeming power of religion in the world.

THE BICENTENARY OF THE OLD MEETING HOUSE, MANSFIELD.

The celebrations of this event were preceded by the annual meetings of the North Midland Presbyterian and Unitarian Association on Tuesday, Sept. 24.

Morning prayer was conducted by the Revs. T. Lloyd Thomas, Dr. Griffiths, and E. G. Evans, B.A., and a powerful sermon, which is to be published, was preached by the Rev. Joseph Wood on "The Place of the Church in Modern Life." The offertory amounted to £7 8s. 6d.

After lunch in the Town Hall, to which about eighty sat down, the business meeting was held, Mr. William Evans, in the absence of Mr. Franklin Winser, J.P., residing.

After the roll had been called, the treasurer, Mr. B. Dowson, read the financial statement, and in the course of a few explanatory remarks said that whilst there had seen a good response for the scheme of a district missionary, the subscriptions and collections were slightly below the mark. Subscriptions amounted to £114 1s. 0d. as against £117 8s. 0d. last year, and the total receipts to £421 6s. 0d. as against £480. Still there was a balance in hand of £21.

The secretary, Mr. Gow, read the reports of the churches and the annual report of the Association. The chief event of the year had been the appointment of Dr. Griffiths as district missionary, to reside and minister at Ilkeston and organise work at Burton and other neighbourhoods. Towards the expense of the scheme the High Pavement Chapel, Nottingham, had guaranteed £58 for three years, and the Great Meeting, Leicester, £50. Substantial help had also been given by Mrs. Hollins, of Mansfield, Miss Swanwick, of Chesterfield, and Mr. Moss, of Loughborough. The British and Foreign Unitarian Association had generously promised £100 for the same period.

The report was adopted, and the officers elected, Mr. J. Harrop White, of Mansfield, being appointed president. A cordial vote of thanks was sent to the late president, Mr. Winser, whose absence through ill-health was much regretted. Only illness prevented his taking the office for the third time. Votes of thanks were also passed to Mr. Wood and the ministers who had officiated that morning, and to the Old Meeting House congregation for their hospitality.

Tea was then served in the schoolroom, and the company was largely augmented by the arrival of friends for the Bicentenary proceedings.

CONVERSAZIONE.

These commenced with a conversazione in the Victoria Hall the same evening. The spacious room was handsomely decorated, and some 250 guests enjoyed the music and other good things provided. Alderman J. E. Birks welcomed the visitors in the name of the congregation, and replies were made by the Mayor, Mr. H. Smith, for the townspeople; by the Rev. J. E. Carpenter, M.A., on behalf of the National Conference; and by Mr. J. C. Warren, M.A., for the North Midland Association. Among items of interest during the evening was the accompaniment, by Miss Dorothea Hollins, to a song of her own composition, admirably rendered by Mr. Arthur Vallance. The ancient trust deed of the Old Meeting House of 1701, and the still more ancient one of the kindred High Pavement Chapel, 1691, were on show, with other historical relics. The conversation was of a most animated character and went on briskly to the end of the three hours. Some who had said they would "look in" for a few minutes stayed, it was observed, to the close, and were as reluctant as any to go home.

COMMEMORATION SERVICE AND CONFERENCE.

On Wednesday morning the chapel was filled for the commemoration service. Prayers was read by the minister, Rev. Edgar I. Fripp, B.A., and lessons by Rev. E. D. P. Evans, and Mr. A. W. Worthington, B.A., J.P., and a thanksgiving prayer was offered by the Rev. Charles A. Well-beloved. Special psalms, an anthem, "Rejoice in the Lord," and the hymn, "We love the venerable house," were sung. Mr. Drury, R.A.M., the organist, ably accompanied.

A conference followed in the schoolroom, which was crowded.

Mr. William Godfrey said it gave him great pleasure as chapel warden to take the chair, and, on behalf of the congregation, to extend the welcome given the previous evening. He hoped they would all feel, especially members of other denominations, that their presence was a source of rejoicing. Personally, he was proud to have some share in the occasion. He had enjoyed the benefits of association with the chapel and Sunday-school from his infancy. He found from an old register that he was admitted as a scholar on Aug. 14, 1859, when he was four years of age, and until he resigned the post of superintendent of the Sunday-school in January last his name had never been off the register of the school, either as scholar, teacher, or superintendent. For many years he had been permitted to take an active part in the management of the church itself, and the debt he owed to the Old Meeting House only a long lifetime of devotion could repay. He could assure them that he yielded to none in admiration nor in veneration for the dear Old Meeting House.

The Rev. J. Estlin Carpenter, M.A., then read a paper, which we hope to publish next week, on "The Religious Movement which led to the founding of the Old Meeting House." Their denomination, he said, was to be traced from the time of the old English Presbyterians. The Non-subscribing movement owed its character largely to the genius of one man, Richard Baxter. As long back as 1650 he had declared that two things had set the Church on fire, and had been its plague for 1,000 years; firstly, insisting upon creed and making more fundamentals than ever God made, and, secondly, the imposing of a creed of confessions in our own words and phrases. He stood, therefore, for the widest liberty. In 1662 Nonconformity became a permanent factor of English religious life. From the years 1688 to 1700 no less than 2,418 licences for places of worship were taken out, but whether in every case a corresponding building was erected he was not able to say.

The Rev. E. I. Fripp said that as he had already given a sketch of the history of the Old Meeting in the book of the bicentenary, he would only draw their attention to a few prominent features of their story and add some particulars. In the first place their history gave emphatic denial to the statement that their churches were not Free until their congregations were Unitarian. In this case, at any rate, they had been a free church, a church with an open trust and an open membership, a church without sectarian or doctrinal name, from the year of its foundation in 1701 to the present hour. Happily, their birthday was not in the year of grace, 1825, the middle year of the very dullest decade in the nineteenth century, when a British and Foreign Association was started with a narrow doctrinal condition of membership, excluding all Christians but those who would propagate Unitarian worship. Nor were they born in the year 1850, a glorious year if only for the appearance of two great religious poems, liberal and comprehensive in the largest sense, Tennyson's "In Memoriam," and Browning's "Christmas Eve and Easter Day," when, however, benevolent Christians, in a spirit of sectarian charity, founded a society in the Midlands for the benefit of their ministers on the condition that they should write themselves down Unitarian Christians. Their forefathers were not men of that stamp. They made no doctrinal limitations. They built the Old Meeting House on trust "for the exercise of religious worship." That was enough. They would not dictate to ministers or members the theology they should profess. They had such faith in freedom and the guidance of God that they said in effect, "Let our descendants believe and worship as they think best." Unitarians as most of them might be now, they, happily, took their origin not from Unitarians of that year of blessing 1825, nor of 1850, but from broad-minded Trinitarians of the year 1701 or earlier. Also let them be thankful that during the two hundred years of their worship in the Old Meeting House the congregation had been true as steel to the broad principles of the founders, and had never closed nor half-closed its doors to people of other beliefs. From the beginning to the present day all had been welcome, not only to their worship but to their membership. No doctrinal name on their chapel board had ever, so far as he knew, warned off strangers or informed the public that they would be expected there to accept certain conclusions. Their chapel was the Meeting House in 1701; it was the Old Meeting House in 1901; and he prayed God it might be so until they had formed and joined that Free Catholic Church for which they had worked and laboured for 200 years. That brought him to the second important characteristic of their chapel history. He knew no Meeting House which originated more distinctly in Unwilling Dissent. They were Nonconformists by compulsion, not by choice. Their congregation began as a Puritan section of that worshipping in St. Peter's Church, and their withdrawal was at first only partial, and, for a quarter of a century, regarded on their side as merely temporary. Whitlock, Reynolds, Porter, and the other nonconforming clergymen who found a refuge in Mansfield, attended the service of the vicar, the Rev. John Firth, took communion from him, and held their own worship at an hour which would not conflict with that in the parish church. They did not like to be cut off from the ancient national communion, and cherished the hope of a return on honourable and just

conditions. Not until it was obvious that the Church of England would not readmit them did they build a home of their own. And that spirit of kinship with the mother body, of connection with patriotic and venerable tradition had been more or less preserved. He thought the name that best described them was "Reformed Church of England." Not only had their liturgies been modelled in some measure on the old Book of Common Prayer, but whatever views they might individually hold as to the undesirability of state establishments, they still desired to belong to a genuinely national fellowship. He believed he was expressing an opinion general among them when he said that they loved the idea of a true and broad Church of England which should maintain historic continuity and at the same time include all people who wished to worship God and serve man in the spirit of Jesus Christ. He was not aware of any hostility to the English Church, as such, but he had met with much keen regret that the Church should keep up its old barriers and weaken its influence by insistence on doctrines which were to a large extent mere superstition in the eyes of a growing multitude of thoughtful men. Never had the Church greater opportunities, and never was it more desperately needed; but unless reformed it was incapable of grappling with the serious doubts and the deadly sins of the world. Because he loved the Church with a passionate yearning, he lamented its narrow limitations and ineffectiveness. Coming to names and figures, he would leave it to Mr. Worthington to trace the connection between themselves and Richard Baxter through the family of the Sylvesters. Matthew Sylvester, who collected the *Reliquiae Baxterianae* and assisted Baxter in ministering to the congregation whose descendants now worship in Stamford-street, London, was a relative of Robert and Charity Sylvester who gave them the strip of land running from Stockwell-gate to Meeting House-lane, then called "the Hill," on which their chapel and schools now stood. Whitlock and Reynolds, the evicted clergymen from St. Mary's, Nottingham, who found a refuge in Mansfield, linked them with their friends at the High Pavement, Nottingham. Between the Five Mile Act in 1666, and the Act of Toleration in 1668, they used to go to and from Nottingham to preach secretly to their people; and, as Whitlock told them, "When we could not with any safety go over to preach to our own people, we made sermons and sent over the notes to them." It was at Mr. Whitlock's house chiefly that their congregation at Mansfield assembled before the building of the Meeting House. He (Mr. Fripp) was interested to notice that in the one or two sermons published by Mr. Whitlock he described himself by the general title of "Minister of Christ," or "Minister of the Gospel." In Mansfield he was visited by the Puritan Lord Wharton, of whom there existed an extremely fine portrait in his youth, he believed by Van Dyke. The ministry among them of Robert Porter, who had claims in the absence of contrary evidence, to be their first regular minister, was the longest, if they had his dates correctly, in their annals; and like the three other long ministries, which had been also most successful—namely, Mr. Heywood's, Mr. Williams', and Mr. Worthington's—it was uncontroversial. Though it had made its converts, controversy had not been the food on which the Old Meeting flourished. Porter's steady and peaceful ministry of thirty-four years, and Eliezer Heywood's of thirty-three years, were the chief agencies, they might believe, in raising the congregation to the degree of "religion and politeness happily blended," humorously referred to by Harrod in 1801. The earliest ministry which seemed to have been of a controversial character was that of John Bull. It only lasted ten or eleven years, but it was long enough to gain him the title of Mansfield Bull. At the same time, another argumentative parson, David Peter Davies, of Belper, went by the name of "Rabbi David," and a rhymster in the Trinitarian camp addressed him, in 1801, thus:—

O rabbi, rabbi! you are much too bad,
For treating sacred truth with twits and scorns:
You far exceed the Mansfield Bull so mad,
Who strives to gore the scriptures with his horns.

This "Mad Bull" was the first, so far as he could gather, to call the Old Meeting House by the misleading name "Unitarian chapel." Happily he was succeeded by a man of a different stamp, the Rev. John Williams, who came from that true home of spiritual religion, Northgate-end Chapel, Halifax, and ministered for twenty-four years to a congregation which grew steadily in numbers and social influence. William Linwood was a great Radical, who gave considerable offence to the well-to-do trustees. The chapel was crowded by his admirers, who were by no means confined to lack-pennies, and included not a few of the gentler sex. So great was the desire to hear his sermons that the Congregational minister, Mr. Weaver, once took his flock to listen to a discourse on "Calvinism," and at the end of it, if not in the midst of it, rose up to rebuke him, feeling, he said, "like a vessel that must vent."

Mr. A. W. Worthington, who had a most cordial reception, was called upon to contribute "Personal Reminiscences." He might, he said, have entered into a description and personal anecdotes of the many worthy men and women whom he knew and respected, and indeed loved, during his ministry in Mansfield, but it seemed to him fitter to enter on mattert not likely to be known to the presens generation than to attempt any sketch of personalities they themselves had known and appreciated. The earliest picture that presented itself in the history of that congregation was the notable assembly of ejected clergymen in Mansfield about the year 1662, and it was indeed a happy commencement for the congregation that such a knot of earnest, self-denying men should assemble in close friendship and gather round them by their preaching a body, as it was officially reported at the time, of some forty or fifty worshippers. The next picture he could give them was of the erection of that meeting house just 200 years ago. During the ministry of Mr. Samuel Coates, Robert and Charity Sylvester, who resided, he believed, in the old Parsonage House, transferred the copyhold land on which the chapel stood to trustees. Those trustees and their successors had, from time to time, been admitted on the Duke of Portland's rolls. They held it on the most liberal terms of any trust he knew. The chapel was erected a solid square structure, with a well roof, supported by two of the splendid oak pillars which were still its pride. Having shown that the family of Sylvester was of note in those days, and that one of them was the ancestress of Mr. J. H. Wilson, once of Sherwood Farm, Mr. Worthington pointed out that it was not the only leading family connected with the congregation in that day. The Parsonage appeared to have been purchased for the chapel by five equal loans, and he thought the amount was £100. One of the loans was made by Samuel Brunts, who, in his will, left the amount to the chapel, with an additional small annual payment to be made for the benefit of the minister. The interest of Brunts in the congregation, though he believed he was not always resident in Mansfield, and was buried elsewhere, was shown by the fact that of the trustees of his charity a majority, for a long period of years, was chosen from the members of the congregation. After reference to the Heywoods, and to the Rev. Samuel Catlow, Mr. Worthington briefly touched on the school conducted in the Parsonage by the Rev. Joseph Bull after Mr. Catlow's death. Under Mr. Bull's direction the pupils planted the row of poplar trees in the approach to his house, which grew to be very fine trees, but of which scarcely one now remains. The work of education was carried on, in conjunction with the ministry, by his successor, the Rev. John Williams, and so prosperously that he built himself the house now occupied by Mr. Patterson. During this period, including the ministry of the Rev. C. W. Robberds, the congregation held a leading position in the town. Though not, he believed, numerous, it included a large proportion of the chief families. The Brodhursts for many generations were among its prominent and liberal supporters, while they did much to maintain the industry and prosperity of the town. The Paulsons were well known for several generations. Mr. Walkden was a member of the congregation, and their late friend, Mr. Handley, told him that Mr. Walkden invited him to a seat in his pew, and that he thus formed a connection with the chapel. The name of Heywood had but lately become extinct, though the family had survivors. Of the family of Hollins still connected with them, it was needless to speak. Their attachment to the chapel, and their generous and tasteful contribution to its renewal and adornment, and the recent addition of a new and commodious parsonage, were well known, and he trusted that connection and interest might still be kept up. He had enumerated those families at that stage of his chronicle, because the work of the next minister, the Rev. W. Linwood, tended to alienate the interest of most of them from the chapel. When he left the chapel was closed for twelve months, and reopened under the charge of Mr. Teggin. About that time a remarkable secession from the Baptists laid the foundation of a new era of prosperity for the congregation. Two of the young men, Mr. John Birks and Mr. George Vallance, and the minister, the Rev. John Austen, changed their opinions in favour of the Unitarians, and he need not tell them how those three families had increased the congregation. Looking at the present beautiful condition of the building, he found it almost impos-

sible to describe clearly its appearance forty years ago. It was a square building, entered by two doors from the narrow path out of the Lawn, opposite to which stood the pulpit, with a table pew below. The pews were of the old high-backed order, made of painted deal. A rather shabby gallery between the entrance doors was used for the school children, while the chapel was warmed by a furnace sunk in a sort of pit underneath the gallery. No one could have anticipated the wonderful improvement which was effected. The oak pillars, previously squared with plaister and painted, were, at great labour, cut into regular form and polished. The interior of the chapel was altered to its present condition, though its square form was for a time retained. The structure was substantially restored from floor to roof, little remaining unaltered except the old walls and the roof timbers. A subsequent effort led to the erection and adornment of the chancel and, in quite recent years, the oak panelling was added. The alterations must have led to an outlay sufficient for the erection of a new chapel; but the attachment to the old place was great, and the result need only be seen to prove its success. He well remembered, at the first re-opening, Mr. Coe preaching from the text, "To what purpose is this waste?" with a wave of the hand to the communion table, and then amply justifying such liberal expenditure of wealth upon that house of God. The funds of the congregation had greatly increased during the last forty years. At that time, in addition to the old Parsonage, there was only one moderate endowment of invested money. Then Mrs. Woodhead, of Chesterfield, left to the chapel property in Stockwell-gate, which brought in, he dared say, a goodly income. The late Mr. Hollins presented the house occupied recently by their ministers, which had, he believed, been disposed of to great advantage. And now Mrs. Hollins has added a new Parsonage. Thus, with a beautiful chapel, a fair amount of endowment, and good school buildings, there was every opportunity for the congregation to flourish and increase. Years ago it formed a band of earnest, active and united fellow-worshippers. He believed their number had actually grown, and their zeal and brotherhood should emulate that which existed among their parents and grandparents. They had an earnest and able minister, and he trusted they would secure for him as many happy years' ministry among them as their fathers and grandsires secured for twenty-one years to himself.

The Rev. C. H. Wellbeloved also gave some "Reminiscences," and spoke of the happy three years he had spent in Mansfield, with a united and prosperous congregation.

Mr. William A. Vallance presided subsequently at lunch in the Town Hall, where the Revs. J. E. Carpenter, and Joseph Wood spoke of the "Superannuation Scheme" undertaken by the National Conference. Much interest was shown in the matter, afterwards proved by the collection of about £40, and great satisfaction was felt at the assurances that the Fund should be doctrinally open, and should always be a National Conference institution.

Beautiful weather favoured a largely attended garden party in the afternoon in the united grounds of the Parsonage, Brooklands (Aldermen Birks') and Layton Burrow (Mr. J. Harrop White's). A large tent was erected for refreshments, and Mr. T. W. Renshaw's band, which had provided the music the night before, again performed. Peculiar pleasure was felt at the presence, among many others, of the vicar, the Rev. H. S. Arkwright, M.A., and Mrs. Arkwright, and the Congregational minister, the Rev. J. G. Tolley, and Mrs. Tolley. Nottingham, Leicester, Derby, Belper, Ilkeston, Sheffield and Newark sent contingents. The Rev. W. W. Robinson was present from far away Gainsborough. It was a delightful, not to say inspiring, occasion.

PUBLIC MEETING.

These two happy days, ever memorable to the Mansfield congregation, and perhaps not soon to be forgotten by visitors, came to an end with a largely attended public meeting in the Victoria Hall.

After a hymn and prayer the Chairman (Rev. E. I. Fripp) gave an address on "Liberal Christianity," which was followed by addresses from the Rev. Jos. Wood ("The Word of God; What it is and Where it is"), the Rev. R. A. Armstrong ("Vivacity in Religion"), Mr. J. Harrop White, Town Clerk of Mansfield ("The Duty of Laymen in Religion"), and the Rev. F. K. Freeston ("The Open Door." A further address by the Rev. H. Gow had to be omitted owing to the lateness of the hour.

On Friday evening the children of the Sunday-school were treated to a tea and entertainment, and on Sunday the Harvest services were held, morning, afternoon and evening, there being large congregations.

A University Settlement Wedding.—On Oct. 1 (writes a correspondent) an interesting wedding was celebrated at the Canning Town University Settlement. The bridegroom was Mr. F. W. Lawrence, M.A., a son of Mrs. Alfred Lawrence, who has lived and worked at the Settlement for several years. The bride was Miss Emmeline Pethick, daughter of Mr. and Mrs. Henry Pethick, of Weston-super-Mare. Miss Pethick has been associated with the Esperance Girls' Club and the Maison Esperance since their inauguration, and it was to be noted that her dress was made by the girls of the Co-operative Workroom. Besides the relatives of the bride and bridegroom, among the guests were Mr. and Mrs. Leonard Courtney, Mr. and Mrs. Thomas Lough, and Mr. and Mrs. Lloyd-George. There was also a large party of girls from the Esperance Club, a number of children, the old ladies from the St. Marylebone Workhouse, the Canning Town Settlement Men's Club, and the band of which Mr. Lawrence is treasurer. The service was held in the Public Hall, and was conducted by the Rev. Mark Guy Pearce, the Rev. Frank Freeston, and the Rev. Percy Alden, Warden of the Settlement. Mr. W. J. L. Higley officiated at the organ, and played the "Wedding March." During the reception which followed the girls of the Esperance Club sang several glees, and the children of the Junior Club danced a cymbal dance which had been especially arranged for them. To those who mark the signs of the times there was much significance in the happy gathering of all sorts and conditions of folks to wish good luck to those who have spent so many happy years in their midst.

PROVINCIAL LETTER.

LONDON.

The recruited energies of the workers in our London churches appear to be pushing out in all directions, judging from reports. There is evident need of all their strength, for while the lapse of time is sadly marked by the losses that occur through death, removals and other changes, it brings no diminution in the weight of the problems social and religious which press upon every intelligent and sensitive mind. There is a vast population—in one sense "fields white unto harvest"; but the wheat is so migratory that a good deal of alertness is required to get it in and keep it there. Districts change rapidly, and mostly not advantageously. Where lately there were quiet residences of fairly cultured people, there start up rows of little houses, or larger houses divided into flats, with melancholy shops at the street-corners and on leading thoroughfares, gaping for business that does not come. The new comers into such districts are usually "strugglers," very much in need of religious help and inspiration, but very little disposed to seek it. Of the other kinds of districts two distinct types come prominently into notice—the first, that where well-to-do people congregate and gather about them the signs of more or less luxury, including the church to which everybody in the district who is anybody goes; the second, that patch of mean streets where a grey squalor settles upon everything and mocks every form of religious organisation alike. Our churches have a full share of the difficulties of all these surroundings.

Up then, and to the work! That is the order of the day. On Tuesday next the Provincial Assembly for these parts will meet at Kensington, and we may be assured that nothing that the Essex Church folk and their minister can do will be spared in the effort to render the occasion profitable and stimulating. The handsome church in the Mall has just been refurbished, and already the local life has responded encouragingly to its opportunities. Mr. Freeston's monthly calendar is a model of neatness, and is written in an admirable spirit. The Conference "Guild" movement, which was inaugurated at Whitsuntide, is taking hold here in a very promising way, and the minister's work amongst the young people, leading up to a service of consecration, is amongst the most prominent and valuable of the activities carried on.

Kilburn and Kensington both begin with the same letter; otherwise it would not appear to a student of the map that they are next-door neighbours. Such, however, are London distances, that it is even so. The congregation in Quex-road is in some respects as remarkable as any in our district. It was founded chiefly by the Hampstead friends and Dr. Herford as a definite piece of missionary enterprise; a scheme was laid down for its establishment and maintenance during a stated period; and the remarkable circumstance is that the scheme looks like being carried out to the letter. Only three years more remain out of the time allowed for growing to self-support, and the advance made is seen from the fact that whereas seven years ago when Mr. Stronge became pastor the grants-in-aid amounted to £220, they will only be £60 this year.

All this means a very high degree of devotion, and while the success attained has been fully deserved it should encourage others who are not afraid of the cost of such a victory. An interesting piece of work now going on is that of the Unity Club, which has its Social Problem Section, Religious Conference Section, and Congregational Society Section, all of which are expected to prove very valuable. A "Forward Movement" will take place in November and December.

At Hampstead, the parent stock of Kilburn, the minister holds weekly religious conferences; formerly they were chiefly for the young, but now they are open to others. The conferences are carried by the members themselves with a minimum of pastoral intervention, and stirrings of deep thought and feeling are manifest. This is truly fructifying work. As is well known, Mr. Stopford Brooke will preach here fortnightly on Sunday mornings, from Oct. 13. Whoso is wise and prudent will take good note of the time of service, and intelligently anticipate the inflow of visitors.

Highgate is in happier mood than for some time past, there being a very confident hope that a successor to the late beloved minister, Mr. Spears, is at last found; but as all is not quite formally concluded any announcement just now would be injudicious. It is good to observe how well the societies and institutions connected with the congregations have been kept up during the trials of the long interregnum. If they do so well amid such difficulties, what may not be expected when they have the help of an efficient leader again!

Wood Green hoped to be opening its new church this month, but some little delays postpone the event into next month. It will be a joyous occasion when it does come, and perhaps be none the worse for coming after the first crowded rush is over. Whether Lewisham will get itself a new church by and by, or in some other way extend the borders which are already somewhat narrow for its needs, there is no doubt that under Mr. Pope's guidance his loyal and attached friends there will continue to make progress. The Literary Society there is quite a feature in the life of the district. At Plumstead, too, the congregation are busily attacking their problems, one of which is that of meeting the practical challenge laid down in the conditions of help from the great Bazaar Fund in extinguishing their debt. Mr. Jones has abundant energy and cannot fail to infect a congregation with his own zeal. Their local bazaar will take place early next year, and deserves all support. Forest Gate also is also looking up, though the present position of the church is not quite satisfactory, and plans of removal are discussed. They may or may not be carried further; but it is certain that the remarkably intelligent band of workers now gathering round Mr. Perris will give a good account of themselves this season.

The other congregations are mostly of older date than those just mentioned; but they are evidently not leaving their younger brethren to do all the work. For instance, Clarence-road, Kentish Town, has completed an investment to cover the ground rent, and so lift a heavy load from the finances; and the work generally goes on well and steadily. At Little Portland-street, also, brave workers are doing their best amid the crowded desert of the city streets. Hackney is beginning its winter classes and recreation evenings for boys and girls, and its revived Social Union is meeting with much success. Mr. Bloor says he wants a gymnasium instructor and a bagatelle board. Who will respond? Dr. Hicks, who made a very bold experiment at Islington in 1899 with a series of elementary lessons on the Philosophy of Kant, met with so much encouragement that the course was followed by another last season, and will be succeeded this season by a course on English Philosophy in the Nineteenth Century. On the other hand, a Girls' Club, recently started, does good work amongst the very poorest of the district. Happy blend of deep thinking and simple practical charities! The Literary Society here also does good work. At Brixton, to cross southward again, things appear prosperous, and one of the new works of the season will be a series of lectures on "Nursing," given by our friend Dr. Burridge. Friends from other congregations will be admitted to the course on favourable terms. Peckham is undergoing some needful repairs to the building, and is addressing itself to repair some serious losses by removals, &c. May each endeavour be fully successful. At Blackfriars the work is wholly among the poor—the scale may be judged in part from the fact that 1,300 visits are paid weekly to the homes of depositors in the Collecting Savings' Bank. Every evening in the week (except Saturday) has its special engagement, and a small army of workers are enrolled; but the cry is still for more!

So far as I hear the same kind of report might be made respecting all our missions, while at some places like Bermondsey and Walthamstow the need is pathetically urgent. But here the spectacle opened out is too wide for treatment in a sentence or two. Enough now to say that unless we can keep at least a few such places going we are poorest of the poor ourselves as a religious people.

The only other note I will add to this miscellany is that at Stoke Newington (which surely deserves better things, as names whose praise in all the churches would prove), there has been within recent times not one burglary alone, but two. Alas! what do they expect who break through and steal in places at once so reverend and so austerely simple? Would that the "open door," always preserved here, had attracted the notice of the evil-doers, so that better riches than the few pence and pair of old shoes that were stolen might have been freely and honourably theirs.

W. G. Tarrant.

MOSS SIDE UNITARIAN CHURCH, MANCHESTER.

OPENED SATURDAY, OCT. 5, 1901.



This church has resulted from an effort started in 1887, the Rev. Charles Ropef, B.A., becoming the minister-in-charge in 1888. Under his ministry the congregation has thriven, and now ranks amongst the most important in Manchester. In 1891 a church hall was opened, which served also for school and general purposes, the whole, with land and furnishing, costing £4,000. In thirteen years the membership has increased from about forty to six times that number. It being evident that larger premises were needed, the late Mr. William Roberts announced the munificent subscription of £4,000 towards the new building fund, and though he did not live to see the realisation of the scheme his great generosity stimulated the efforts of all concerned, and led the way to the present successful issue. The new church has cost £6,000, and has been paid for practically by the members alone. An additional £1,000 is required to equip it with an organ and other desirable furniture, and, as the congregation desire to start with as little debt as possible, at this juncture they invite the help of outside friends. There are at present three handsome memorial windows in the church, the chancel window (by Heaton, Butler, and Baynes) being especially noteworthy; it is devoted to the memory of Mr. Roberts. The church will seat about 500, and will ultimately be lighted by electricity, though at present the current is not available. At the service this (Saturday) afternoon the Rev. J. Estlin Carpenter will preach, and the President of the British and Foreign Unitarian Association (Mr. W. Blake Odgers, K.C.,) and other gentlemen will give addresses at a meeting to be held in the evening. On subsequent Sundays the preachers will be the Revs. R. A. Armstrong, J. Page Hopps, F. Walters, and W. Copeland Bowie, in the order given.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Harvest Services.

The week's reports include the following special harvest thanksgiving services just held :—**Chester.**—Collections for the hospital; congregations numerous (see also separate report). **Capelybryn.**—Service, Friday, Sept. 27. Good congregation. Addresses by the Rev. T. A. Thomas, Pantydefaid, and Mr. E. O. Jenkins, H.M.C. Manchester. Collection for British and Foreign Unitarian Association. **Altrincham.**—Morning preacher, the Rev. Dendy Agate; evening, the Rev. H. E. Dowson. Congregations and collections were good. **Aberdare (Highland Place).**—Sermons on Sunday by the Rev. W. James, J.P.; and on Monday by the Rev. T. A. Thomas. Large congregations, and result was satisfactory. **Cheltenham.**—Preacher, the Rev. T. Lloyd Jones (Liverpool). Barret's "Harvest Cantata" was performed in the evening. The offertories were good, considering the continued absence from home of some members. **Ainsworth.**—Afternoon preacher, Rev. E. S. Hicks (Bolton); evening, the Rev. M. R. Scott (resident minister). Large congregations; good collections. Fruit, &c., distributed to the sick and aged on Monday evening. **Gateshead.**—Preacher, the Rev. H. Rawlings (York); good congregations and music. On Monday a fruit banquet and social gathering was largely attended. The Rev. A. Harvie (pastor) presided, and gave a short address, being followed by the Rev. H. Rawlings. At **Tavistock** also a thanksgiving service was held on Sunday. No further particulars sent. **Pontypridd.**—First festival held here. Mr. G. Leonard Phelps (H.M.C.) concluded a successful three months' engagement by taking the services afternoon and evening. Large congregations. Fruit, &c., sold on Monday, and proceeds sent to Winifred House. **Kingswood (near Birmingham).**—The Rev. J. Matthews preached; very good congregations. Good collections for the Kingswood Benevolent Fund. Fruit, &c., distributed to aged sick and poor. **Stockton.**—Preacher, Mr. J. Holman, of Cowdenbeach, N.B. Large congregations. **Billingshurst.**—Held on Sunday last. The church anniversary followed on Monday, when the Rev. F. K. Freeston preached. A public meeting followed, addresses being given by the Revs. G. Lansdown (pastor), F. K. Freeston, J. J. Marten, C. A. Hoddinott, and E. S. L. Buckland. All the proceedings were encouraging. **Wisboro'.**—Service on Sunday. On Tuesday a meeting and recreation-room was opened by the Rev. G. Lansdown; local friends have made the tables, fixed seats, &c., and donors of papers, books, or subscriptions would have been pleased to see the grateful satisfaction of the rural attendants at their new room. A week evening service will be held on Thursdays as well as Sunday afternoon service. **Doncaster.**—The Rev. H. Thomas preached; the evening congregation filled the church. **Rademon.**—Services 29th and 30th. Preacher, the Rev. J. J. Magill. **London : Blackfriars.**—Large congregations. Two scholars read lessons in the afternoon service, which was chiefly for children : the Rev. F. Allen conducted the services. **Mansford-street.**—The Rev. W. G. Cadman took the afternoon service on Sunday, and the Rev. W. Copeland Bowie that in the evening. Large attendances.

Auckland.—We have just received the *New Zealand Herald*, of Aug. 19, which gives an account of the laying of the foundation stones of the First Unitarian Church in the colony. Between two and three hundred persons attended the ceremony. The Rev. W. Jellie laid one of the stones, and Captain Lamb the other, presentation trowels being given by the congregation to these gentlemen. The building is to have a frontage of 30 feet, and a depth of 80 feet, the church itself occupying 50 feet of the depth, and ante-rooms being in the rear. It is estimated that the total cost, including seats and fittings, will be £1,100.

Bolton District Sunday School Union.—A meeting of the above Union was held in the schoolroom at Hindley on Sept. 21, when a paper was read by the Rev. E. S. Hicks on "The History and Development of Sunday Schools." There was a fairly good attendance, and a vigorous discussion followed, in which the points raised in the paper were debated, and there seemed to be a general feeling that the greatest obstacle to progress in the work was the difficulty of getting good and painstaking teachers. The scholars were ready to come if they found teachers there to take an interest in them. All the speakers were full of hope for the future if this difficulty could be overcome, and the unanimous opinion appeared to be that the Sunday-school had a great mission for the future, though its work might be somewhat different from that undertaken at its inception.

Chester.—On Sunday week the evening service was of a "Memorial" character, and the sermon on "The Menace to Social Order" had especial reference to the death of President McKinley. At the close of the service a meeting was held in the schoolroom, at which the Rev. H. E. Haycock, on behalf of the choir, teachers, and congregation, presented Miss Florence Orrett, who was leaving to enter a teacher's training college at Bristol, with a dressing case, and two volumns of poems, as a mark of their appreciation of her services in school and chapel, and as a token of their regard and esteem. Arrangements are being made for restarting the various school and congregational week-night meetings, and an effort is being made to raise the necessary money for the purchase of a piano. Altogether a successful winter's work is anticipated.

Dunmurry.—Miss Mabelle Biggart, of the United States, gave two interesting addresses in the First Presbyterian Church on Sunday. The Rev. J. A. Kelly (*pastor loci*) conducted the devotional portion of the services. Miss Biggart, who referred in the morning to the sympathy expressed towards her nation in the tragic death of President McKinley, also gave a lecture on "George Eliot" on Monday evening, to a most appreciative audience, including the Rev. Dr. Landers (Episcopalian), who moved a vote of thanks to the lecturer.

Liscard.—A welcome meeting was held at the Assembly Hall on the 27th ult. in connection with the settlement of the Rev. A. Ernest Parry (late of Kirkcaldy), as pastor. Numerous Liverpool friends attended. Mr. Woffenden, who presided, very cordially welcomed Mr. and Mrs. Parry on behalf of the congregation. Their new minister had come with excellent credentials, and already the congregations had grown. He wished him a very happy, successful, and long career in Liscard. Other addresses having been given by the Revs. R. A. Armstrong, L. De Beaumont Klein, J. Morley Mills, and H. W. Hawkes. Mr. Parry responded, expressing the hope that he might justify in some degree their cordiality towards him, and that his work in the church and district might be fruitful in good results. Music was given at intervals. The whole proceedings were bright and cheering.

Liverpool Sunday School Society.—The annual service was held on Thursday evening, Sept. 26, in Hope-street Church, when the Rev. J. Crowther Hirst conducted the service, and the Rev. R. A. Armstrong preached the sermon. There were about fifty members and friends present, nearly all the schools affiliated to the Society being represented. In the course of his sermon Mr. Armstrong said it was a good thing for the teachers from the different schools to meet together, in order that they might gain some little help and inspiration at the beginning of their winter's work; and he would have them remember that it was God's work that they were helping on, and it should be done in all faithfulness and humility. They must try to subdue any feelings of self-importance in their scholars; they must care for them and let everything make way for them as in the home, but without letting the children know it; above all, they must strive to leave with the children, each Sunday, an idea and an ideal, and in order to do this they must themselves go to their work with an idea and an ideal firmly fixed in their minds.

Manchester : Willert-street.—The opening meeting of the new Guild was held Oct. 1, twenty-one members being enrolled. The Rev. John Ellis attended and assisted in organising the new society.

Newry.—The annual Sunday-school soirée and prize-giving took place on 27th ult., the Rev. S. C. Pinkerton presiding. The attendances have been very good, there being twenty-nine prize-winners.

BIRTHS.

HARRIS—On the 21st Sept., 1901, at Ingleside, 6, Glade-street, Bolton, to Rev. and Mrs. Wilfred Harris, a daughter.

MARRIAGES.

LAWRENCE—PETHICK—On the 2nd Oct, by the Rev. Mark Guy Pearse, assisted by the Rev. Frank K. Freeston and the Rev. Percy Alden, Frederick William Lawrence, of Mansfield House, Canning Town, to Emmeline, daughter of Henry Pethick, of Trewartha, Weston-super-Mare. No cards.

OUR CALENDAR.

SUNDAY, October 6.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. THOMAS J. HARDY.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "England's Great King," Rev. FREDERIC ALLEN, and 7 P.M., Mr. R. W. KITTLE, LL.B.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M and 7 P.M., Rev. FRANK K. FREESTON. Harvest Thanksgiving. Morning Communion. 3.15 P.M., Children's Service.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Eternal Life," and 7 P.M., "Many Folds : One Flock."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Harvest Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M, Mr. W. J. HAWKINS, and 6.30 P.M., Mr. HAROLD TITFORD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-st., 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

Liverpool, Ancient Chapel of Toxteth, 11 a.m. and 6.30 p.m., Rev. W. J. Jupp.
Liverpool, Hope-street Church, 11 a.m. and 6.30 p.m., Mr. J. Morton Barnes.
Liverpool, Ullet-road, Sefton Park, 11 a.m. and 6.30 p.m., Rev. Dr. Klein.
Manchester, Sale, 11 a.m. and 6.30 p.m., Rev. W. Lawrance Schroeder, M.A.
Manchester, Strangeways, 10.30 a.m. and 6.30 p.m., Rev. W. R. Shanks.
Newport, Isle of Wight, 11 a.m. and 6.30 p.m., Rev. Clement E. Pike.
Oxford, Manchester College, 11.30 a.m., Rev. C. B. Upton, B.A., B.Sc.
Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 p.m., Mr. Thomas Bond.
Portsmouth, High-street Chapel, 11 a.m and 6.45 p.m., Mr. G. Cosens Prior.
Scarborough, Westborough, 10.45 a.m. and 7 p.m., Rev. Ottwell Binns.
Sidmouth, Old Meeting, High-street, 11 a.m. and 6.30 p.m., Rev. W. Agar.
Sevenoaks, Bessell's Green, The Old Meeting House 11 a.m. Stables in the grounds.
Southend, Unitarian Church, Darnley-road 11 a.m. (Children's Service), and 6.30 p.m., Mr. Dear.
Southport, Portland-street Church 11 a.m. and 6.30 p.m., Rev. C. H. Wellbeloved.
Torquay, Unity Hall, Lower Union-street, 11 a.m. and 6.30 p.m., Rev. A. E. O'Connor.
Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 a.m. and 6.30 p.m., Rev. T. E. M. Edwards.
York, St. Saviourgate Chapel, 11 a.m. and 6.30 p.m., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon., Rev. G. H. Vance.
Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 p.m., Rev. D. Amos.
Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 a.m. and 7 p.m., Rev. G. Walters.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCES, COLLEGE CHAPEL, STEPNEY-GREEN, E. Next Sunday, Oct. 6th, at 5 p.m., "Mazzini's Ideal of Christianity." Introduced by Mr. C. E. Maurice. Free discussion.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 6th, at 11.15, Dr. WASHINGTON SULLIVAN, Some Aspects of Religion—"Religio Viatoris: The Religion of a Wayfarer."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 29th, at 11.15 a.m., JOHN M. ROBERTSON, "The Ideal Jesus."

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

Hours of Service:—Morning at 11; Evening (First Sunday of Month), 6.30.

Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

James Forrest, M.A., Minister, Janefield House, Blythswood-square, Glasgow.
W. G. Collins, Hon. Sec., 95, Douglas-street, Glasgow.

EXPERIENCED BOOK-KEEPER (disengaged) seeks engagement that would enable him to continue his studies for the Ministry.—E. M., 111, Harrowby-street, Liverpool.

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OPENING CEREMONY each day, at 2.30 p.m.

WEDNESDAY, Oct. 16. — Opener, James Kenyon, Esq., M.P. (Bury). Chairman, Thomas Holt, Esq., J.P. (Bury).

THURSDAY, Oct. 17.—Opener, Frank Taylor, Esq., J.P. (Bolton). Chairman, Wm. Healey, Esq., J.P. (Heywood).

FRIDAY, Oct. 18.—Opener, C. W. Jones, Esq., J.P. (Liverpool). Chairman, J. Kentish Wright, Esq. (Nottingham).

SATURDAY, Oct. 19.—Right Hon. Lady O'Hagan (Burnley). Chairman, G. H. Leigh, Esq. (Swinton).

ENTERTAINMENTS. — Mr. W. B. Bell's Orchestra, Mr. E. Thornley Dodge, Mr. Charles Kenyon and Miss Evelyn Cooper, the "Pinafore" Concert Party, &c.

Admission.—Family Season Ticket, 5s. Single Season Ticket, 3s. 6d. Single Admission: Wednesday, 2s. 6d. (after 6 p.m., 1s.); Thursday, 1s.; Friday, 1s. (after 6 p.m., 6d.); Saturday, 6d. Children under 14, half price.

J. W. BARLOW, G. R. KENYON, } Secretaries,
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MOSS-SIDE UNITARIAN FREE CHURCH,
Shrewsbury-Street, Brooks' Bar, Manchester.

OPENING OF THE NEW CHURCH to-day at 3 o'clock. Preacher, Rev. J. Estlin Carpenter, M.A. (Oxford).

SPECIAL SUNDAY SERVICES at 10.45 a.m. and 6.30 p.m. Preachers: Oct. 6th, Rev. R. A. Armstrong, B.A.; Oct. 13th, Rev. J. Page Hopps; Oct. 20th, Rev. W. Copeland Bowie; Oct. 27th, Rev. Frank Walters.

Collections in aid of Furnishing and Church Funds.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting upon the adoption of particular Theological Doctrines."

SESSION 1901–1902.

The Rev. L. P. Jacks, M.A., will deliver the OPENING ADDRESS in the College on MONDAY, October 14th, at 5 p.m. Subject, "The Destination of the Student for the Ministry—the Settled Ministry and an Alternative."

H. ENFIELD DOWSON, A. H. WORTHINGTON, } Secs.

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A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. Robert Turner, 94, Grosvenor-road, S.W.

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BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss Chaldecott, Stirling House, Manor-road.

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C. G. Oates, Esq.	10	0	0
Miss C. A. de Winton (the late)	5	5	0
Miss G. Selfe	5	5	0
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Readers of the *Christian*	4	11	6
General Campbell	2	0	0
W. Johnson, Esq.	1	1	0
L. A.	1	0	0
Mrs. Littledale	0	10	0
Dame Alice Owen's School, Lower 4th Form	0	10	0
Miss Chapman	0	10	0
Miss E. A. Footner	0	10	0
C.	0	10	0
Mrs. Oliver	0	10	0
Mrs. E. Hendy	0	10	0
Miss H. Green	0	7	6
Mrs. G. Thompson	0	5	0
Mrs. Sinnett	0	5	0
A. G.	0	5	0
Mrs. Christie	0	3	0
Anonymous	0	3	0
Mrs. H. Hodgson	0	2	6
Smaller amounts	0	2	6
Contributions towards literature	0	16	6

The executors of the late Miss C. A. de Winton, the lamented President of the Society, have announced to the Treasurer a Legacy from Miss de Winton to the Society of One Thousand Pounds, free of duty.

C. G. OATES, Hon. Secretary.
W. JOHNSON, Hon. Treasurer.
23, Northumberland-avenue, W.C.

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Oxford, Sept. 30th, 1901.

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A. Ernest Parry, Liscard	0	5	0
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Francis Revitt, Lincoln	0	10	0
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W. W. Robinson, Gainsborough	0	10	0
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A. H. Shelley, Dudley	0	10	0
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W. G. Tarrant, London	1	1	0
Lucking Tavener, Ipswich	0	10	0
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James Taylor, Elland	0	5	0
Fredk. Thomas, Cairncastle	0	10	0
Halliwell Thomas, Doncaster	0	10	0
T. Arthur Thomas, Llandyssul	0	10	6
Thomas Thomas, Llandyssul	2	0	0
Samuel Thompson, Rivington	0	10	0
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Frank Walters, Newcastle	0	10	6
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Wm. Weatherall, Moira	0	5	0
W. Whitaker, Leicester	1	0	0
J. Morgan Whiteman, Dewsbury	0	5	0
J. H. Wicksteed, Padiham	10	0	0
P. H. Wicksteed, Sydenham-in-Oxon	2	2	0
F. Haydn Williams, Whitby	1	0	0
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Wm. Wilson, London	0	10	0
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BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The **AUTUMNAL MEETINGS** of the **ASSOCIATION** will be held at **LEEDS**, on **MONDAY**, OCTOBER 21st, and **TUESDAY**, OCTOBER 22nd, 1901.

RELIGIOUS SERVICE in MILL-HILL CHAPEL, MONDAY, OCTOBER 21st, at 4.15. **DEVOTIONAL SERVICE** by the Rev. CHARLES HARGROVE, M.A. **SERMON** by the Rev. H. ENFIELD DOWSON, B.A. TEA at 6 P.M.

PUBLIC MEETING in the ALBERT HALL at 7.30 P.M. Chairman, Sir JAMES KITSON, Bart., M.P., supported by W. Blake Odgers, Esq., K.C. (President of the British and Foreign Unitarian Association), the Right Hon. Lady O'Hagan (President of the Sunday School Association), Sir John T. Brunner, Bart., M.P., Oswald Nettlefold, Esq. (Treasurer of the B. and F.U.A.), Rev. Dendy Agate, B.A. (Altrincham), William Colfox, Esq., J.P. (Bridport), William Long, Esq., J.P. (Warrington), Ion Pritchard, Esq. (London), Rev. Andrew Chalmers (Wakefield), Rev. E. Ceredig Jones, M.A. (Bradford), Rev. R. Balmforth (Capetown), John Harrison, Esq. (London), H. J. Morton, Esq., J.P. (Scarborough), Grosvenor Talbot, Esq., J.P., John Scott, Esq., W. D. Cliff, Esq., J.P., Henry Lupton, Esq., Rev. Charles Roper, B.A. (Manchester), Rev. J. Arthur Pearson (Oldham), and others.

SPEECHES on the following topics will be delivered:—

(1) The Work which awaits Unitarians at the present time.
(2) Unitarianism as a Religion for Young People.
(3) The Special Duties of Unitarians in the cause of Education.
(4) Indifference and Materialism: How can they be hopefully dealt with?

CONFERENCE on TUESDAY, Oct. 22nd, at 10 A.M. Rev. J. E. MANNING, M.A. (Sheffield) will open a Discussion on "The Need of Emphasizing Unitarian Theology." Rev. W. COPELAND BOWIE (London) will read a Paper on "Achievements and Opportunities." LUNCHEON at 1 P.M.

CONFERENCE, organised by the Sunday School Association, at 2.30 P.M. Paper by Miss MARIAN PRITCHARD (London) on "The Teacher's Aim: To raise the Scholar's Ideal." Discussion to follow. Rev. J. E. CARPENTER, M.A. (Oxford) will give an Address on "A Superannuation Fund for Ministers," at 4.30 P.M.

CONVERSAZIONE in the PRIESTLEY HALL in the Evening. Tea and Coffee at 7.30 P.M. Music at 8 P.M.

Tickets and all particulars respecting the Meetings may be obtained from the Local Secretary, Mr. E. BASIL LUPTON, 14, East Parade, Leeds.

PROVINCIAL ASSEMBLY

OF

Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

The THIRTEENTH ANNUAL MEETING will be held at ESSEX CHURCH, THE MALL, KENSINGTON, TUESDAY, October 8th.

RELIGIOUS SERVICE, 11.30 A.M. Preacher: Rev. EDGAR DAPLYN, of Hampstead. Service conducted by Rev. GEORGE DAWES HICKS, M.A., Ph.D., of Islington.

LUNCHEON 1 P.M., and TEA 4.15 P.M., in the Elysée Art Gallery, Queen's-road.

BUSINESS MEETING, 2.15 P.M., in School-room. Chairman: Rev. W. G. TARRANT, B.A., President.

POSTAL MISSION MEETING 5.15 P.M. Organ Recital in the Church, 5.30, by Albert Joll, Esq.

PUBLIC MEETING at 6.15 P.M. in the School-room. Chairman, Rev. FRANK K. FREESTON. Speakers, Rev. Joseph Wood, of Birmingham ("The Duty of our Churches to the Young"), Rev. Henry Gow, B.A., of Leicester ("Our Hopes and Ideals"), David Martineau, Esq. ("The Superannuation Fund"), Harold Wade, Esq. ("Are Sunday Schools a Failure?"), Rev. T. Lloyd Thomas, of Nottingham ("The Decrease in Church Attendance"), and John Harrison, Esq., &c.

Luncheon, 2s.; Tea, 9d. For tickets apply to Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, S.W., or to Mr. PHILIP GREEN, Essex Hall, Essex-street, W.C.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3094. NEW SERIES, No. 198.] LONDON, SATURDAY, OCTOBER 12, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

OUR columns this week are largely occupied by reports of important meetings, at which matters vitally affecting our whole religious community were dealt with. We would call special attention to the report of the meeting held in Birmingham on Oct. 1, which it was not possible for us to publish last week, in support of the Ministers' Superannuation Fund. The same subject was dealt with by Mr. David Martineau and Mr. H. Chatfeild Clarke at the meeting of the Provincial Assembly at Essex Church on Tuesday, and other meetings have been held and are to be held in different parts of the country, as we have already announced, that the matter may be fully brought before the notice of the churches. It is encouraging to hear from the Treasurer of the Fund that so large a proportion of the £20,000 asked for as a capital sum is already promised; but to secure the remaining £5,500 before Christmas will require strenuous efforts, of which there will be no lack on the part of the Rev. J. Estlin Carpenter, President of the National Conference, and other members of the special committee.

ANOTHER matter of very serious significance was the vote of the Provincial Assembly of London and the South-Eastern Counties on Tuesday to appoint a special committee on Public Questions. In the sermon preached at Horsham last year before the Assembly the Rev. F. K. Freeston urged the appointment of such a committee, and the suggestion was subsequently considered by the general committee of the Assembly, but left by them, as stated in their annual report, to be dealt with by the Assembly itself, if the annual meeting thought fit. On a question of such moment we confess that it would have seemed to us more satisfactory if notice of a motion had been given beforehand, that members might have come prepared, and the subject could have been more thoroughly discussed; but the annual meeting decided that the motion of the Rev. F. K. Freeston should be received, and it was passed, as will be seen from our report, by 44 votes against 33, there being 112 ministers and delegates present. The committee was then appointed, consisting of nine members, four of whom are laymen, four ministers and one a lady. This balance of powers was not due to premeditation, but arose spontaneously out of a somewhat hap-hazard process of nomination and withdrawal, to secure the requisite number without delaying the election to which the meeting was pledged, but the result seems to hold the promise of effective work.

IN view of this decision of the Assembly it may be well to recall what is the practice in this matter of the elder Provincial Assembly of Lancashire and Cheshire. In appointing a special committee on public questions, the southern Assembly has adopted what was long the custom in the north; but three years ago it was decided at the annual meeting of the Lancashire Assembly not to re-appoint the special committee, but to ask the general committee, which was at the same time enlarged, to present annually a special report on public questions. The difference of procedure is no doubt important, but the vital point is that the Assembly, representing a body of churches, should, in the words of the resolution of Tuesday, "take cognisance of public and national questions in which moral and religious issues are involved."

REFERRING to our record of the annual meetings of the Provincial Assembly of Lancashire and Cheshire, we find that last June the subjects dealt with were Education and Temperance, but a motion was passed expressing regret that the report had not touched upon the subject of the War in South Africa, and a special meeting of the Assembly was subsequently held for that special purpose. In 1900 the war occupied the first place in the report, and how it was dealt with may be seen in THE INQUIRER of June 30 of that year. Licensing Reform and Education were the two other subjects considered. In 1899 the questions were the Nonconformist Marriage Act, the Free Church Catechism, with special reference to the use of parts of it by a School Board, Temperance and the Peace Conference at the Hague, and the Crisis in the Church, on which the committee was so far divided that two conflicting views were concurrently expressed. In 1898 the special committee did not report, and the change of procedure above referred to was made. In 1897 the Queen's Jubilee was the first subject, followed by the question of the Armenian Massacres, and the treatment of native races, especially in the matter of the sale of drink. In 1896 Education and the Sale of Drink to Children, the Armenian Massacres, and the question of International Arbitration were dealt with. And it must be noted that in connection with these annual reports, resolutions on the subjects judged to be of the most immediate public concern were proposed on behalf of the committee and dealt with by the Assembly.

WITHOUT going further back, these examples are enough to show what is the mind of the Northern Assembly, and in what light the members have conceived their duty as representing a body of churches pledged to the service of Christian truth and righteousness and the furtherance of the Kingdom of God on earth. Whether the Provincial Assembly of London and the South-Eastern Counties is yet strong enough wisely and effectually to follow this example, time only can show. In the discussion on Tuesday the old difficulty of the introduction of politics was of course raised, but we are not aware that anyone has ever clearly defined where religion ends and politics begin. Mr. Smith Osler also stated the difficulty that members came as delegates of churches, and he for one could not undertake to represent his congregation by any vote on such questions. It will be for the constituent churches of the Assembly to say whether they consent to be represented in a body which touches on such questions, and attempts in its corporate capacity to bring the influence of religion to bear upon social and national questions. But if the plea is urged that the Assembly's time is already fully occupied with other business, then if this be a vital matter with us as a religious people, more time must be made, either by a rearrangement of business or the holding of more than one meeting in the course of a year.

AT the Autumnal Assembly of the Baptist Union at Edinburgh on Wednesday, the Rev. Dr. Maclaren, of Manchester, delivered his Presidential Address, taking for his subject, "Evangelical Mysticism." Mysticism, he said, was a word of somewhat doubtful reputation, but a sane and wholesome mysticism entered into every lofty view of the world and was at the heart of Christianity.

The central principle of mysticism, rightly understood, was simply the direct communion of the human with the Divine spirit, and they all admitted in theory, at least, that that truth was shrined in the very holy of holies of their faith. Those to whom Christianity was mainly the republication in loftier form and with more heart-affecting sanctions of the purest morality, and those to whom it was mainly a system of reasoned dogma, might and would turn from this with a shrug of distaste; but as long as the truth of an indwelling Spirit stood in the forefront of New Testament teaching, and as long as the insight of a pure heart led into a region far above that to which ethics and reasoning carried, so long would the mystical element enter into all living Christian experience, and be a fundamental part of Christian belief.

For our own part we should say that ethics, when fully understood, led directly to that holy of holies in which the reverent and humble soul becomes aware of the indwelling Spirit; and in such conviction we should find the true guidance through those intellectual difficulties which Dr. Maclaren seems to imply are felt by many Christians nowadays, in connection with the teaching of the "Indwelling Christ." "Christ" they say, but we, with Jesus, would say "Father," and certainly confess the presence of the Holiest, the one Eternal Spirit.

The first of Mr. Stopford Brooke's course of five lectures on the "Poetry of Matthew Arnold and some Contemporary Poets" is to be given in the Botanical Theatre of University College, on Thursday evening, the 31st inst. Free tickets for this course, of which there will be not less than 300, will be issued to applicants in order of application, to be made on or after (*and not before*) Oct. 20. A limited number of tickets for the course may be had at 10s. 6d. each. Application for these should be made *before* Oct. 20. There are also a few reserved platform tickets to be had at £1 1s. for the course. All applications are to be addressed to the Hon. Sec., Stopford Brooke Lectures, University College, London. It should be noted that the donations so far received are not sufficient to establish the Stopford Brooke Lectureship permanently, so that those who pay for tickets may feel that they are so far helping the Fund, and further donations may be sent to the Hon. Treasurer, Mrs. David Limond, 18, Kensington-square, W., or paid direct to the Lectureship account, London and Westminster Bank, Kensington High-street Branch, W. The Chairman of the Lectureship Committee is Dr. Odgers, K.C.; the Hon. Secs., Mr. C. Herbert Smith, 3, Elm-court, Temple, E.C., and Miss Kate M. Warren, 8, Balcombe-street, Dorset-square, N.W.

The *Christian Register* of Sep. 19 incorporates for the first time a "Monthly Bulletin" of the A.U.A, with the title "Unitarian Word and Work." This twelve-page supplement is issued by the Association, whose officers and not the editor of the *Register*, are responsible for its contents. This first monthly supplement contains notes of present missionary activities, and an historical account of the Association, illustrated by portraits and a picture of the old Federal-street Church in Boston. There are also articles on the S.S. Society, the Women's National Alliance, and the Young People's Union. The Rev. C. W. Wendté contributes an article on the International Council, with which goes also a separate full-page reproduction of the International group at St. Ermin's Hotel.

MISSIONS IN OUR OWN CHURCHES.

The Roman Catholic Church has long known the value of missions in connection with its various places of worship, and during the last forty years the example it has set has been imitated by orthodox Protestants. We have been slow to follow along the same track. The mission conducted at Bridport a fortnight ago by the Rev. C. Hargrove is not quite the first of its kind among us. Similar services were lately carried on at Richmond by the Rev. E. Daplyn, and some of our readers may be able to supply instances elsewhere. But, practically, we have a new departure in connection with our own body, and the question of vigorously adopting this particular method of deepening our faith, as well as of spreading our opinions, deserves careful consideration.

We have been in the habit of supposing that our mission work lies entirely outside our established, independent congregations. We support our "Home Missions," which seek to carry the gospel to the poorest inhabitants of our large cities. Apart from this, we have considered that missionary work consists in giving Unitarian lectures in places where there is no Unitarian chapel, and then, having gathered together a few adherents, helping them to build a place of worship and support a minister. Of course, this is missionary work; but we have learned, through disastrous failure in some cases, and the absence of any progress in other cases, that it is not work to be lightly undertaken. We incur serious responsibility when we go into a fresh district and unsettle men's minds, still more so when we first start regular Unitarian worship. Those who are the first to join our cause have to break with many old associations and cut themselves off from much that may have been to them real religious help. When we have made our start with those who are sufficiently brave and attach sufficient importance to veracity in religion to join us, we cannot desert them so long as there seems any prospect of life and growth. So we are rightly cautious in our attempts to break new ground; and in many districts our missionary work has come to a standstill, or consists solely in raising a very moderate amount of money for the assistance of our weaker congregations.

Now, what our stronger congregations ought to realise is the urgent need for undertaking distinct missionary work in connection with their own places of worship, where there is already the building, and the religious society that is, or ought to be, ready to offer spiritual sympathy and fellowship. Everyone of our congregations steadily loses its members, loses them by death and removal if not in ways less inevitable; and no church is a living church which has not the power to lay hold on outsiders, especially young people, and bring them into its own inner fellowship. We ought to realise, more than we do, that this renewal and building up of a church is not an automatic process which can be trusted to go on by itself, as children grow up in the Sunday-school and in the families of the members of the congregation. We ought also to realise that it will not be done efficiently by an occasional course of doctrinal lectures given on Sunday evenings by the minister of the place.

All this was realised at Bridport when the invitation was given many months ago, and when it could at last be accepted and carried out by Mr. Hargrove. The arrangements made were very simple. The place and the subject of each address was well announced by means of posters, handbills, and advertisements. But no attempt was now made to draw larger numbers by means of instrumental music or solo singing. For the first night the Town Hall was engaged, and the address was on "Unitarianism, the Universal Faith: What we agree on, and where we differ." The hall was well filled, the short devotional service was impressive, and a very beautiful, stimulating address was listened to with deep attention. The following three nights the services were continued in the chapel, and the diminished attendance afforded the usual proof that people will come to a public hall who will not come to a denominational chapel. This had been foreseen, and it had been deliberately decided that a smaller number in the chapel was preferable to the larger number made up from those who would not venture to cross an heretical threshold. So on these nights the congregations were almost entirely Unitarian, and, with very few exceptions, the regular attenders at the chapel and Sunday-school. The three addresses were on "The Conviction of Sin and its Forgiveness," "The Imitation of Jesus Christ," and "Heaven and Hell of our own making." One of the noteworthy features of all four addresses was the way in which Mr. Hargrove made his hearers feel the value of Unitarian theology, while he avoided all mere controversialism, and never let them forget that they were engaged in a religious service, not come to listen to a doctrinal disputation.

On the Sunday Mr. Hargrove preached the Sunday-school sermons, and the scholars sang their special hymns; and on the Monday there was the usual tea-party and public meeting which form part of this anniversary. These sermons and addresses would alone have made Mr. Hargrove's visit memorable. Coming when they did the effect of what had gone before was not to draw larger numbers on the concluding occasions, but it undoubtedly was to make a very deep impression on those who had come on all or most of the previous evenings. It is something to get a single Unitarian to attend a single week-night service. So rarely does he do it that he regards it as a considerable feat, whether in prospect or as an achievement. Well, to have brought out a goodly number of Unitarians to attend four week-night services in succession, and to be delighted with every one of them, must mean a good deal. Of course, it is idle yet to talk of results—real results—the only results for which it was worth making the effort. But something has been done which ought to set other congregations thinking, and our ecclesiastical organisations planning how to overcome difficulties, if it is felt that this form of missionary work is an urgent need. Assuredly, it is only the right man who can do it; but before we say that we have not the right men available, let us seek them in the right spirit.

H. S. S.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

The annual meeting of the Assembly was held at Essex Church, Kensington, on Tuesday, and was largely attended. The roll-call showed 112 ministers and delegates from the fifty-one congregations included in the Province, together with lay-preachers and personal members, while a large number of other members of congregations were present during the day.

At the morning service Essex Church was not crowded, but there was a very good congregation. The service was conducted by the Rev. G. Dawes Hicks, M.A., Ph.D., of Unity Church, Islington, and the sermon was preached by the Rev. Edgar Daplyn, of Rosslyn Hill Chapel, Hampstead.

THE SERMON: "THE POWER OF THE HOLY SPIRIT."

The text was from Romans xv. 13, "That ye may abound in hope, through the power of the Holy Spirit," and the sermon was an earnest plea for reliance in our religious life on the present enlightenment and quickening power of the Spirit. There was no other ultimate authority, the preacher said, to which they could appeal. Standing in the line of the old prophets, they must simply speak the truth as it was made clear to them, and their only strength in the last resort must be that of the Spirit. As they tried to attain to the simple Christianity of Jesus they must remember how he swept away the old authorities and limitations of the religious life of his people, so that there remained only that quite convinced Son of God, that Teacher of the deep things of the Spirit. And so with themselves, gone was the priest, gone were sacraments as miraculous channels of God's grace, gone were creeds and Church authority, and infallible scripture. To the members of the great orthodox Churches their position was incomprehensible. They appeared to be an anomalous group of sceptical atoms; but what was the truth as to their position, what was the sole ground on which they rested? Their reliance was on the Spirit of God. With all humility they must make that greatest claim, but not without remembrance of how often they had turned aside from obedience to that inward Voice. They had not been equal to their high ideal, and the weakness of their church life showed it. Often in preaching a minister would go home well pleased, feeling that he had interested the people. But then came the question, Had he been in the Spirit, had he *helped* a single soul? They could not do their work or speak their word, except by the power of the Spirit.

It was so from the beginning, from the very time of Christ and before that. In the Book of Acts they saw how in the early Church it was clearly acknowledged that they could do nothing without the Spirit. And Paul's power came not from what any disciples had told him, but from the life within himself. "God revealed his son *in me*." And so it always was. In the inward life with God was the true power. The old story of Pentecost was still true. The coming of the Spirit was elemental and perennial. In every age the Spirit had been poured on men, and had guided them into the life that knows not death or failure.

It was their great need in the present time, in the midst of materialist and worldly ideals. Through patient service, living as near as they might to the peace of the Holiest, they must seek for the power of the Spirit. Too often they were ready to pander to the world but their whole religious work for the world, must be to spiritualise earth. In the power of the Spirit they were rooted on that which is infinite, the eternal Rock of Ages, and declared what they had seen and heard, what they knew and had handled of the Word of Life.

Whoso has felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:
Yea with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I.

The collection for the Funds of the Association amounted to £17 12s. 9d., as compared with £15 17s. 6d. at Horsham last year.

THE BUSINESS MEETING.

At one o'clock lunch was served in the Elysée Art Gallery, Queen's-road, and in the afternoon the business meeting was held in the schoolroom at Essex Church, the President, the Rev. W. G. Tarrant, B.A., in the chair.

The roll was called by the Secretary, the Rev. Frederic Allen, and Mr. P. W. Ames, who is now in charge of the Stepney congregation, and Messrs. W. J. Hawkins and E. Wilkes Smith as lay-preachers were admitted as members of the Assembly.

Mr. Walter Baily, as treasurer, presented the accounts, which were substantially as last year, but with a balance on a total of £610 14s. 9d. increased from £85 9s. 11d. to £98 8s. 4d. Annual subscriptions amounted to £122 2s., collections and donations to £160 2s. 10d., and grants for the minister-at-large and aided churches from the British and Foreign Unitarian Association £182 10s. The total grants to churches amounted to £170, and £20 was spent on the effort at Sydenham.

Lady Wilson also presented the accounts of the Postal Mission, and the President announced, on behalf of the Rev. J. Harwood, that the Advisory Committee had happily nothing to report.

The Committee's report opened with a reference to the great success of the meeting at Horsham last year, and recorded the result of its consideration of the suggestions made by the Rev. F. K. Freeston in the annual sermon. As to the appointment of a Committee on Public Questions no suggestion was made, except that the annual meeting should "take action if it think fit." The result of Sunday evening services at Sydenham had not encouraged a continuance of that effort, and the "forlorn hope" of establishing congregations at Margate, Ramsgate, and Eastbourne had been abandoned. The Rev. S. G. Preston's week evening lectures in a suburb of Hastings, in spite of the difficulties of local opposition, were to be continued. At Southend, where the church had been put in trust, Mr. C. F. Dear's services were much appreciated. At Bermondsey, though the hope of a self-supporting church had been abandoned by the London District Unitarian Society, the work had been carried on during the winter by Mr. E. Howard, and it was now under the care of the minister-at-large. So was Walthamstow, where the removal of Mr. Ginever had left the work at a low ebb. At Wood Green the new church was approaching completion, and the Reading congregation was about to build a schoolroom. At Billingshurst the committee had provided the Rev. G. Lansdown with a bicycle, to facilitate his work in the neighbouring village of Wisborough. At Halstead services had been held fortnightly throughout the year. Sympathetic reference was made to the death of the Rev. C. L. Corkran and Mrs. Brooke Herford, and the retirement of Dr. Herford from active service. Of him it was said in conclusion:—"The message that Dr. Herford, in season and out of season, has striven—and with conspicuous success—to give to our churches in this land and on the other side of the Atlantic, has been that of 'Courage and cheer.' May he receive again 'into his own bosom' of the plentiful blessings he has brought all around him!"

The President moved the adoption of the reports, and Mr. Edwin Ellis, in seconding, quoted the remark that a man who does not make failures as a rule does not make anything, and said that they must not be discouraged in their efforts. He spoke very highly of the services of Mr. Edwards, who was in touch with so many of their churches, and strongly urged that the effort at Bermondsey must not be abandoned.

The Rev. F. K. Freeston asked whether a resolution as to the appointment of a Committee on Public Questions could be admitted, and after a short discussion it was decided that a resolution should be taken at the conclusion of the business on the agenda paper, and the reports were adopted.

The Rev. T. E. M. Edwards then presented his report as minister-at-large, and spoke particularly of the difficulties which had to be faced at Walthamstow and Bermondsey. At the latter place they must realise that their ordinary Sunday services would not attract the people. It was necessary to adopt new methods and new kinds of teaching. The indifference of the people of Bermondsey and of East London generally to religion was put down to various causes, but the real reason he was convinced was that the working men felt the insincerity of religious professors, who told lies and ground the poor. Until there was a higher spiritual life and a fuller manifestation of moral principle in church-goers they would not attract the people or see the Kingdom of God advanced in the east of London or anywhere else.

Mr. J. Harrison, of Brixton, was then elected President, and the other officers and Committee were appointed.

Mrs. Farrington was elected President of the Postal Mission, in succession to the late Mrs. Brooke Herford.

The Advisory Committee was reappointed, with the new President in place of the Rev. W. G. Tarrant.

On the invitation of the Rev. S. G. Preston, who, however, explained that he had not yet been able to consult with his congregation on the subject, the hope was expressed that the Assembly might meet next year at Hastings.

The Rev. G. Dawes Hicks was appointed preacher, and the Rev. J. J. Marten supporter for 1902.

The President then offered a welcome to the representatives of the B. and F.U.A., the L.D.U.S., the Central Postal Mission, the S.S.A., and the General Baptist Assembly, who were present.

Miss Tagart, as President of the C. P. Mission, in response, spoke of her recent visit to Hungary, where she had

been specially glad to go as representing their only central Women's Society, and to have opportunities of speaking on women's work. The succession of Hungarian students at Manchester College had been of great advantage to their country, and the kindness of Miss Sharpe in receiving lady students from Hungary at Channing House School had also borne good fruit.

The Rev. J. A. Brinkworth also responded, and spoke hopefully of the prospects of the G. B. Assembly.

The Rev. C. P. Lombard, of Plymouth, U.S., in response to a cordial word of welcome from the President, also spoke. "Old Plymouth," he said, they called it at home, because it was the oldest parish in New England, with many historical associations; but standing there he felt that they were very new. Yet coming from Italy, where he had spent the winter, he felt at once at home. It was a great contrast, leaving the ancient churches of Rome, to come into contact with the Waldensians of Piedmont, who had given him a cordial welcome, as an American minister, and whom, in spite of many differences, he felt to be one with themselves in spirit. Then, after visiting some of their own churches in the South of England, he felt yet closer at home. He realised the peculiar difficulties in this country, where in some places they were overshadowed by the Cathedral, or amid the whirl and bustle of mighty London. But, after the service that morning, he felt that they had the same spirit of power and abiding conviction of a grand, free, and beautiful faith as in his own country, and held to the same principles in Old England that were dearest to their hearts.

The President then delivered his address, in which he spoke of the benefits derived from their Assembly in bringing the congregations of the province together, so that they had learnt to know one another and take an interest in their common work, as never before. Holding to the ideal of catholicity in religion they were yet a people practically of one mind in theology, and when they established a new church they determined the sort of teaching that should be given. Referring to the Ministers' Superannuation scheme, he touched on what was due to those who grew old in the service, and to young men who should be encouraged to take up the work, but added a very earnest plea for those who were bearing in middle life the heat and burden of the day, and reminded his hearers that it rested with the laity to call out by encouragement and sympathy what was best in their ministers. The new Guilds' Union, of which as a convert he spoke in warm commendation, he believed had a splendid prospect before it, in taking the children, as they grew up in school and home, and making them feel that they were co-workers with their elders in the church. As to the work at Bermondsey, if they said the people of that district were hopeless, then they themselves were hopeless. They must adapt themselves to the environment. If they could not by any means make those people feel that there was something worthy to live for, and realise the blessedness of helping and being helped, then they were indeed a lost people and need not speak of Christianity any more. But they must find some way of helping, to make the people feel that God is Father, and that brotherhood may prevail. There were those who had not done much in such work, others who perhaps had tired of the old work. Others again satisfied themselves by giving a subscription. A magistrate might let them off with a fine, but they could not so let themselves off. To the true life of their churches they might apply the saying, "If a man will not work neither shall he eat." So it was that there were within their churches so many starving souls. They must arise, and in self-devoted service take hold of the better life.

The Rev. F. K. Freeston then moved:—

That a Special Committee of this Assembly, consisting of five persons, be appointed to-day, to be called the Public Questions Committee, the object of which shall be to take cognisance of public and national questions in which moral and religious issues are involved, and report thereon to the Assembly.

Mr. Freeston at an earlier stage had referred to the great interest and importance attached to the work of such a committee in connection with the Provincial Assembly of Lancashire and Cheshire, and the Rev. H. S. Perris, in seconding the motion, pleaded strongly that unless as members of churches they showed that they had practical concern with such questions they stultified their religion.

Mr. A. Bakewell opposed on the ground that political questions should not be introduced in that Assembly, and that such subjects were properly discussed in the newspapers and at public meetings called for that specific purpose.

Mr. T. Smith Osler, while recognising the importance of the questions suggested, hoped that the resolution would not be passed. They were there as delegates of congregations, and he felt that on such questions he could not speak on behalf of the congregation he represented.

After further discussion in which the Rev. F. H. Jones, Messrs. Edwin Ellis, C. F. Dear, E. Capleton and others took part, the resolution, with *nine* substituted for *five* as the number of the committee, was carried by 44 votes against 33. The following were then elected as the Public Questions Committee:—Mr. J. Harrison (President), Miss Florence Hill, the Revs. F. K. Freeston, F. H. Jones, H. S. Perris, P. H. Wicksteed, Messrs. A. Bakewell, W. J. Cowan and W. Blake Odgers.

THE POSTAL MISSION.

After tea at the Elysée Art gallery an organ recital was given in the church by Mr. Albert Joll, Miss Minnie Chamberlain also singing two solos. At the same time the annual meeting of the South-Eastern Counties Postal Mission was held in one of the vestries, the Rev. W. G. Tarrant in the chair.

On the motion of Miss Tagart the following resolution was passed:—

The members of the Postal Mission Committee of the London and S.E. Counties Provincial Assembly take this opportunity of expressing their sorrow at the loss of their late president, Mrs. Brooke Herford, whose invaluable labours for the Postal Mission, both in England and America, they hold in grateful memory.

Lady Wilson, the secretary, presented her report of the year's work, which was followed by an interesting conversation, chiefly on methods of advertising.

THE PUBLIC MEETING.

At the public meeting in the schoolroom, the chair was taken by the Rev. F. K. Freeston, minister of Essex Church, who, after an opening hymn, explained that they had hoped to secure as chairman one of their leading laymen, but had not succeeded. He had first asked Mr. Frederick Nettlefold, the first president of that Assembly, but he, while expressing unabated interest in the Assembly, regretted that he could not be present. In the course of his letter, which the Chairman read, Mr. Nettlefold said:—

The older I grow the more do I feel confirmed in the importance, nay the necessity, of such work as the Assembly endeavours to perform. In these times, when Imperialism wrongfully claims to be the only true Patriotism, and relies for its support on principles which seem to be utterly at variance with the teachings of Jesus, it is incumbent upon all who claim to be Christians that they should make their influence felt as widely as possible, and declare that righteousness, and not lust of power, exalteth a nation. It seems to me that all who acknowledge no authority either spiritual or temporal in the pastors of their churches should be especially free from those domineering opinions which are all too rife at the present day. Most heartily therefore am I in accord with such Associations as the Provincial Assembly, which seeks to found and maintain churches, claiming no authority over their members, and relies for union among them solely on the covenant of love, mercy and forgiveness as declared by a belief in the fatherhood of God, the discipleship of Jesus and the exercise of the individual conscience.

Sir J. T. Brunner, Bart., M.P., also wrote regretting his inability to be present, and said:—

I feel more and more keenly as time goes on the necessity of supporting our institutions and of standing by each other generally. It is to my mind infinitely pitiful that differences of opinion on Home Rule and the South African War should separate us on the question of a simple Christianity.

Proceeding with his address the Chairman said that the Assembly had been founded in 1889 as a direct outcome of Dr. Martineau's plea for closer organisation among their churches, in which the strong should help the weak. They claimed no shred of ecclesiastical authority.

Their concern as an Assembly was with the things that make churches, that build up congregational life; their concern was with the spiritual well-being of the congregations, with efforts on behalf of the young people, with efforts on behalf of the ministry of the churches, and with the conviction that their churches should never be ashamed to utter forth their voice at national times of moral crisis. That was the line of their work and their hope; and even in the day of small things they dared to uplift the ideal of catholicity. Their deepest prayer and their most strenuous work should be for the good estate of the universal church.

The Rev. H. Gow, of Leicester, then gave an address on "Our Hopes and Ideals" as regards religious life, and began by asking what they desired that the religious life of England should become? Other churches, such as the Roman or Anglican, might desire that the whole country should be conformed to them, but they did not want the whole of England to become "Unitarian" or "Free Christian." They had no final and fixed creed, but only germinal principles which

could not change. They felt that all churches working sincerely according to their light were tending with them to some higher truth. It was that to which they must look, as to a goal far beyond them all. They longed for a deeper sympathy among all the churches. They did not expect all to think alike, but they might expect and hope and pray for the time when the deep things on which they were agreed would be felt to be fundamental and the other things comparatively insignificant. But they must always bear in mind that it was easier for them than for their orthodox brethren to feel so, just as it was easier for Robert Elsmere to sympathise with Catherine, but frightfully difficult for the woman, however much she loved and reverenced her husband, with her orthodox beliefs, to feel any unity with him. They could only succeed with their orthodox brethren on some such lines as Elsmere's, by winning their love, making them feel the reality of their religion. They must have much more patience, for only through self-sacrifice and love could they ever bring that high ideal to pass. Asking further what was the prevailing character of the time, he said it was a kindly agnosticism, as in the time of the old Roman Empire, and they wanted some of the fresh, deep life that came in those days out of Galilee, and they must be ready to welcome it, from whatever quarter it might come. One thing they might say of the religion of the future—it must be in accord with facts. Accordance with fact would not make it religion, or give it power; they themselves had been putting facts into other people's religion, rather than putting religion into their own facts. They had a certain love of facts, delight in the scientific and historical revelations of their time, and it was necessary that religion should be in accord with these facts, which the orthodox creed was not. But in their religion there must be the power to feel that they faced the facts with joy, with a sense of the Divine in the facts of common life. There must be in it selfless devotion and spiritual energy. They must have a religion that sees God's love as well as God's thought in the present time as much as in the past.

Mr. David Martineau spoke of the Superannuation Fund explaining its purpose, to enable ministers to provide valuable securities for old age or for their families in case of death which, without such aid, might not be within their reach. It would in no way be an interference between ministers and congregations or with the independence of ministers. They had received a very generous response to their appeal, but there was still much to be made up to secure the capital sum required, and they were now appealing for a great number of small donations, all of which would be valuable, as helping to the end they aimed at.

Mr. Howard Chatfeild Clarke, as Treasurer of the Fund, stated that they still required £5,500 to secure the £20,000 which they hoped to raise by Christmas, in order to establish the Fund; and also £100 of the £300 annual subscriptions needed. The Fund, he said, was for ministers, but it was largely also for the benefit of their churches, and it was a matter in which all should help.

The Rev. Joseph Wood, of Birmingham, then gave an address on "The Duties of our Churches to the Young." The young, he said, live in a world of romance and make-believe, walking among mists and rainbows, passionate after dreams and unconcerned about what we call facts. The religion of childhood must be something different from that of manhood. The religion of a little child was one thing and a very beautiful thing, but a child's imitation of a man's religion was far from beautiful. The light should grow on the child's consciousness like the dawn, and it must not be robbed of its childhood. Religion must be accommodated to the child's powers of imagination, to the spirit of romance, which plays so large a part in its life. In the religious education of children they must beware of mere knowledge-grinding. The calling out of thought and strengthening of character was something different from the putting in of facts. Nor could religious education be exactly defined as the formation of character. It was the formation of those habits, instincts, enthusiasms, affections, predispositions, which should give character its bent and bias in the days to come. In their Sunday-schools the chief thing was not instruction but inspiration. They themselves were apt to think that duty must be the master fact in religion. But children could not understand Duty. Duties they understood, but not Duty, which was so great a power in the religion of their elders. The best way with children was to appeal to their affections, to their loyalty and romantic enthusiasm. As John Bright said, that you could not pitch the moral ideal too high for a popular audience, so it was with children. They had no difficulty in believing in God and the Sermon on the Mount as a practical rule of life. The great thing was to teach the children that God is love. In conclusion, Mr. Wood earnestly commended the habit of attendance at public worship, children and parents together, as the most effective influence on the child's religious life, and pleaded for the Guild idea, as supplying a real want in the growing life of young people.

Mr. Harold Wade, speaking on the subject, "Are Sunday-schools a Failure?" quoted from the letter in the *Daily News*, which had given rise to a long discussion, and said that such a question, if they looked at the actual results of their school work, could not, in his opinion, be seriously asked. There might be much room for improvement in the equipment and devotion of teachers, and in the attitude of the church to the school. More could be done also in keeping in touch with the children during the week. But it only needed more conscientiousness and more zeal to be put into the work to make it impossible that such a question should be asked again.

Mr. John Harrison, President Elect, was the last speaker, as the Rev. J. M. Lloyd Thomas was prevented at the last moment from coming. Mr. Harrison thanked the members of the Assembly for his election, which he accepted as a great honour, and as the son of a minister, descended from a long line of ministers, expressed his deep interest in the work of the churches and his unabated loyalty in the principles they inherited from their fathers. He also added a word of pleading for the Superannuation Fund.

A cordial vote of thanks to the Chairman, and to the Essex Church congregation for their reception of the Assembly, was moved by the Rev. F. Allen, and carried by acclamation. Mr. Freeston having acknowledged the vote, the singing of the doxology and the benediction brought a very helpful meeting to a close.

THE MEDIÆVAL CHRONICLER IN ENGLAND.

BY THE REV. EDGAR I. FRIPP, B.A.*

III.

William FitzStephen.

London at this time had its heroes and chroniclers, as well as its happy burger-life, and also great natural and architectural beauty which are described by William FitzStephen in the preface to his "Life" of his friend Thomas Beket. He had good reason to speak of "the most noble City of London," with its Norman cathedral and "thirteen larger conventual churches," including Rahere's St. Bartholomew, St. Mary Overy, and the Confessor's Westminster, its one hundred and twenty-six parish churches—all Norman or Saxon buildings—its Tower and Bridge and Walls and "seven double gateways," its palace and hall of Westminster, its gabled timber-houses and stone-dwellings in the same architecture as the castles and churches, its monastic schools and three colleges, its pure, "fish-bearing" Thames, its water-mills and gardens and wells, its festivals, miracle-plays, sports and music, and, what especially took the fancy of the writer, its "public cook-shop" and great horse-fair, where "earls, barons, knights, and many citizens come to see and buy." So pleased is FitzStephen with the metropolis that he declares it has only two "pests"—namely, "the immoderate drinking of fools," and the "frequency of fires."

Beket Literature.

Though Thomas Beket himself has no place in literature, he was the occasion of a good deal of writing. Besides FitzStephen, Benedict (who built the nave of Peterborough minster), William of Canterbury, John of Salisbury, Alan of Tewkesbury, Edward Grim, and Herbert of Bosham wrote of his life or miracles. He was then, and for a long time, an interesting and popular subject. FitzStephen believed that St. Paul's Cathedral in London would become the archiepiscopal see, unless the fame of St. Thomas the Martyr secured Canterbury in that distinction. But to a modern reader, perhaps, not the least attraction of the Beket biographies is the picture they contain of mediæval society on its way to the martyr's tomb—lords and ladies, monks and clerks, sailors, merchants and physicians, tradesmen's wives, handicraftsmen and shepherds, jesters and lepers, dumb, lame, and blind—the pilgrim company afterwards immortalised by Chaucer.

Gervase of Canterbury.

One Canterbury writer ranks above the rest, though he is for his time and opportunities peculiarly monkish and limited in his outlook. Gervase spent his life at the centre of ecclesiastical England, and the gathering-place of much secular news as well; but he was absorbed in the doings of his monastery. He was a quiet, stay-

* The second of two lectures delivered in Manchester College, Oxford, Aug. 5 and 6, in connection with the Summer Meeting of University Extension Students.

at-home, simple-minded person, who wrote a *Chronica* dealing chiefly with the fate of Beket and the long struggle between the monks and the archbishop. He also produced a history of the Archbishops of Canterbury, in which he did not hesitate to use strong language of Baldwin, and in which he speaks of a "Master Vacarius" who, in the primacy of Theobald (1139-1161) "lectured on law at Oxford." This is the earliest reference to an English university. Another work by Gervase is an account of the burning of the cathedral in 1174 and its reconstruction at the east-end to its present form. The great choir which he saw rise is what we now look upon, with its remarkable mixture of Norman and Early English taste, and strange narrowing behind the altar. He describes how the old work, as far as possible, was preserved, how the Norman pillars were lengthened and their capitals richly decorated, and the new arches—of the new pointed style—raised upon them, with addition of marble shafts, and how the contraction was made to save the old Norman towers, one of which was Anselm's. Further, he records that on the death, by a fall of scaffolding, of the architect, William of Sens, "another William, an Englishman," succeeded him, "a little man in body but skilled in all kinds of crafts, and upright."

Crusade Literature.

A scarcely less popular subject for literature than the Canterbury martyr, though widely different from him, was the hero of the crusade, King Richard of the Lion Heart. At least three contemporary narratives of his expedition found their way into our chronicles, and they are good reading.

The Itinerarium of Cœur de Lion.

The *Itinerarium Regis Ricardi*, ascribed to Richard, Canon of the Holy Trinity in London, who was in the service of the Knights Templars, is a very stirring volume, full of incident and character and brilliant colouring. It is a book of adventures and travels by land and sea, of sieges, hand-to-hand encounters and hair-breadth escapes, with glimpses of ancient cities, towers and bridges and ships, armour and dress, quaint customs and proverbs, and much evidence of the inconsistencies—the extremes of magnanimity and treachery, the important and the trivial—which belong to the medieval temper. But before all stands out the figure of the King, one of the ideal captains of chivalry. Richard may have been a bad son, a bad husband, and a bad king, but he was as fearless as a lion, a born warrior, open-handed and magnificent, without suspicion or revenge. We see him in the weeds of peace—on the prow of his ship entering a harbour, amid flags and shields and trumpets, and on his Spanish charger a blaze of gold and silver and scarlet; but we see him also fighting for life in the midst of the foe, and in a storm at sea, unmoved amid the confusion, encouraging his men by his words, and his fleet by a light at the mast-head. He was always first in the attack, whether from his barge or on horse-back. "He was not less than Roland for valour," says the writer; "in physique he was tall, and gracefully built; his hair was between red and auburn; his limbs were supple and straight—his arms rather long and matchless for wielding or striking with a sword, his legs in proportion to his whole frame."

Ralph of Coggeshall.

Unfortunately the *Itinerarium* concludes, somewhat abruptly, with the departure of the King from the Holy Land in 1192; but the journey homeward, through Germany, with its troubles, is recorded, in a manner at least worthy of the *Itinerarium*, in the *Chronicon Anglicanum* of the Cistercian Ralph of Coggeshall, who had as his informant the King's chaplain and companion, one Anselm.

Richard of Devizes.

Some useful facts in the expedition are contributed, with an abundance of sarcastic wit, by Richard of Devizes in his *De Rebus Gestis Ricardi*, from which I have already quoted a reference to the new London municipality. Richard's racy comments are the leading feature of the book. He begins with a mocking letter to a prior who had left his (the author's) monastery at Winchester for the reformed Carthusian house at Witham, congratulating him on the piety with which he never put foot over his threshold without leaving a foot behind. Then he thrusts right and left at people and things in general—at the King, for so "loving his country that in the first year of his reign, for Christ's sake, he turned his back upon it and, for aught he knew, never to return to it"; at the Dowager Queen Eleanor, for her "beauty and chastity"; at Longchamp, "a second Jacob, though he never wrestled with an angel"; at the French, by whom the King was burdened in the East "like a cat with a hammer tied to its tail;" at London, of which Richard, as a Winchester man, was jealous for its frivolities, and at Winchester for its sleepiness—Winchester "never did anything in haste, fearing nothing so much as to repent"; at Oxford for its underfed clerks, Bath, buried in a dense atmosphere, Worcester, abounding in Welsh, York in Scots, Durham and Lincoln and Norwich because in these cities none can speak French, and so on, in a similar caustic vein. He belongs more to the satirists, to Walter Map and Gerald of Wales, than to the author of the *Itinerarium* or Ralph of Coggeshall.

The Court Satirists.

In the lively company of Map and Gerald we move freely beyond monastic walls, through courts and castles and university class-rooms, and in royal or episcopal progresses; and in Gerald especially we recognise the quick pulse and the twinkling eye of the Kelt.

Walter Map.

Walter Map was a Westcountryman with more than a dash of Welsh blood in his veins. During the civil war the Welsh had supported the Empress rather than the English Stephen, and Map's family had been on her side. This fact, perhaps, made his ready wit the more welcome at the court of her son Henry II. He was born about 1140, studied at Paris, and was familiar as a young man in the household of Beket. His *Golias* poetry associates him with Oxford, where he afterwards became archdeacon. Some verses of his, removed from their context, became popular as a rollicking drinking-song—the well-known "Mihi propositum in taberna mori"—and have given the wrong impression that he was light-headed as well as lively. But underneath his wit is an unmistakable earnestness. French romances of "Arthur" and the "Holy Graal" have been ascribed to him, which are full of eucharistic symbolism and religious feeling; and though modern scholarship has questioned his authorship, it has not disproved it. He was evidently a brilliant conversationalist and man of the world, with a discretion and a reticence of which the talkative, not to say garrulous, Gerald was quite incapable. Henry II. disliked Gerald, but took pleasure in the society of Map, and made him one of his *judices ambulantes* who accompanied him on his journeys through the country. Out of such experience grew Map's book *De Nugis Curialium*, or "Court Gossip," which contains a valuable sketch of Court doings from Rufus to Henry II. It is full of good thought and good stories, from Royal dinner-table conversations to country fairy tales. Let me illustrate Map's work with a piece of ancient folk-lore, which many a sober old chronicler would have thought beneath his notice.

The Story of Herle.

The story of "Herle" is first met with in the Peterborough (English) Chronicle, where the writer apologises for speaking of it. It is referred to again by Orderic. Map gives it at length. Herle was King of the Britons before the English invasion. One day the Devil met him in the shape of a pigmy riding on a goat, with ruddy face, big head, long red beard, and a fawn skin thrown over his shaggy body. Not knowing who he was Herle accepted his promise to attend him on his wedding-day in return for a like civility. So when Herle married the Frankish King's daughter, the pigmy and his train arrived laden with gold and jewels, and surprised the guests by their pressing services. A year later the pigmy came to demand the fulfilment of the compact, and Herle followed him, with suitable gifts, to a dwelling in a cave in the forest. After three days have passed in festivity, Herle bids him farewell and returns with horses and hounds and other marks of the pigmy's favour. He also receives, as a present, a blood-red lap-dog, with the command not to get down from his horse until the dog has leapt from the man who carries it. On reaching the mouth of the cave, Herle is stupefied to learn from a peasant that his queen is dead, and his country in the hands of Saxons, and that two hundred years have gone by since his departure. Dismounting in their astonishment some of his men immediately turn to dust. On pain of death the rest are forbidden to move until the dog shall jump. But, would you believe it, to this day the dog has never jumped. And therefore, as a punishment for making a compact with the Evil One, Herle and his troop ride on still, aimlessly and unceasing—unless, indeed, it be true, as Map adds, with compliment to his royal master, that, on the first year of the gracious reign of King Henry II., they were seen to plunge and disappear in the River Wye.

The discussion on the subject of "Free-will and Personality" suggested by Professor Upton in a recent number we are obliged by pressure of other matter still to postpone.

SHORT NOTICES.

The Code Book for Sunday-school Teachers, compiled by W. Copeland Bowie, had its origin in an address given by the author at the Summer Session for S.S. Teachers, held last year at Manchester College, Oxford. Mr. Bowie spoke on that occasion of the great value of the Code and the instructions to H.M. Inspectors annually issued by the Board of Education, as embodying the fruits of long experience, and containing many excellent suggestions for teachers, and he urged that similar help might be afforded to S.S. teachers. This little book is an attempt, made at the request of the S.S.A. committee, to carry out that idea. It is avowedly tentative, and suggestions are invited for the next edition, which it is contemplated to issue next Whitsuntide. For this reason, if for no other, the book should be in the hands of every superintendent, and of every intelligent teacher throughout the country, that a wide experience of needs and ways of meeting them may be brought to bear on its perfecting; but apart from this ulterior object, there is abundant reason for commending the Code Book to the attention of teachers. The first part consists of a number of helpful notes for the guidance of teachers and superintendents, as to the spirit in which their work should be done, and as to methods, going into many useful details, in the matter of discipline in the class and of the teacher's own temper and disposition, and as to management of the school and its buildings. The second part gives a number of schemes for courses of lessons, the first being of sixty lessons on "Old Testament Heights" taken from a booklet of Mr. Gannett's, and others dealing with New Testament subjects, the elements of religion and literary and historical subjects. (S.S.A., Essex Hall. 6d. net. By post 7d.)

Travel and Life in Palestine, by J. T. Sunderland, M.A., consists of five lectures, prepared on the basis of personal experience in travel as well as of careful reading, as "A Young People's Excursion through the Lands of the Bible." The lectures are prepared in a simple and straightforward style, to be used with the series of lantern slides specially prepared for them; they describe the journey from London to Jerusalem, tell of the past and present of the sacred city, of the neighbourhood, and of the people and their customs; Sinai and Egypt are also touched on, and the last lecture tells of Palestine as seen "from the saddle," the traveller riding north to Samaria, Galilee and Damascus. (S.S.A., Essex Hall. 1s. net).

A List of Lantern Slides offered on Loan by the S.S.A. gives a complete list of the 177 slides for Mr. Sunderland's five lectures above referred to; the slides for two lectures based on Dr. Herford's "Story of Religion in England," and others for simple lectures on "Gems from the Galleries" and "Life and Her Children," &c., with particulars as to terms and conditions for the loan of slides. (S.S.A., Essex Hall. 1d.)

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OBITUARY.

MR. JOSEPH HUDSON, OF BRADFORD.

By the death of Mr. Joseph Hudson, which took place at his residence in Manningham, on Sept. 21, in the eighty-second year of his age, the Chapel-lane congregation has lost one of its oldest and most respected members. He was a native of Sheffield, where he was educated in the tenets of the Established Church, to the ministry of which he once had thoughts of devoting himself. However, in his young days he came under the influence of the Rev. B. T. Stannus, the eloquent minister of the Upper Chapel, and was led to embrace Unitarianism. On settling in Bradford fifty-six years ago, he identified himself with Chapel-lane Chapel during the ministry of the Rev. J. Howard Ryland, whose scholarly discourses attracted him. With slight interruptions, as when he lived in the country, he was from that time till the day of his death, a loyal supporter of the chapel and its institutions. For nearly the same period he was prominently connected with the Bradford Second Equitable Building Society, to which he acted as treasurer for thirty-four years, a position which he retained till within a few weeks of his death. In commercial circles he was much respected for his sound judgment and sterling rectitude. The interment took place at the Undercliffe Cemetery on Sept. 25, when many friends and some of his oldest fellow-worshippers assembled to pay their tribute of love and affection to the memory of the departed. In the course of a short address delivered in the cemetery chapel the Rev. E. Ceredig Jones, M.A., who officiated, paid a high tribute to the memory of his friend as an upright and conscientious citizen, a devoted member of his church, a man of few words, but of loyal affections, transparently sincere, unassuming, but diligent in well-doing. He did not talk much about his religion, but those who were on terms of intimate friendship with him felt that his feet were on the rock. His creed might be summed up in the words of the Prophet: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

THE GLEBE.

Broken, my God—
Broken as is the clod
Of clay and stubble by the oxen trod,
And by the harrow dragged and rent and torn,
Until the glebe is shorn
Bare and forlorn.

But sown with seed—
Where once the infesting weed
Ruled in the insolence of pride and greed,
The mellowed soul, made pure and strong by pain,
Yields on the sunlit plain
Eternal gain. H. M. L.

Our easy morality does not relax the eternal law of right and wrong; our facile indulgence makes no difference to the natural order of cause and effect by which a man reaps according as he sows.—*Charles Harqrove.*

THE CHILDREN'S COLUMN.

The Gentleman. To Boys Only.

During the hot days in August the flies and gnats became numerous and annoying. In some places they have been so troublesome and eager to sting that people have cried out that there was an invasion of mosquitoes. And, indeed, they are mosquitoes, only they needed not to invade the country—to come across the sea. They have been here all the while—gnats and mosquitoes are just the same.

If I could show you the fine sharp piercer and the four keen lancets of a gnat you would see how well it is provided to inflict pain upon us. First it plunges in the spear, then it cuts with the lancets, then it pours in the poison which makes the wound itch.

Perhaps you will be thinking that this is a curious thing to talk to you about, but I do so because I want you to find out that the least of the little people in the world have something to teach us. Even the gnats have a message to-day for us British boys and men.

It is this. That the boys and the men among the gnats never sting. They seem never to lose their temper, they are always gentle and harmless. They sing their faint wing-song, but they do not stab and poison our skin. Indeed, that is the law among the little people of the air; *the males must be gentle and hurt no one. They must all be gentlemen.*

The bees in a hive and the wild bees in their nests in the banks have the same law. So have the wasps. So have even the terrible hornets. The male you may hold in your hand—you may let it crawl over your cheek, it will not harm you.

It would seem sometimes as if among *us*, the Big People of the Earth, the rule were for the men and boys to be rough and masterful and hot-tempered, and that it is expected of us to show off our strength to the hurt of others. Is that real manliness? No, it is false manliness. True manliness is to have strength, but to use it to *save* from pain, not to *give* pain.

Mr. Gladstone once said, "The time to be merciful is when you are strong." Base men boast when they have power, that they can do what they like with other people. I saw a man one day take advantage of a thrush that had got entangled in a net in a garden. Did he go to its rescue and release it? No, he rushed at it with a stick and beat out its frail song-ful life. That was not the mercy of the strong man—that was not obeying the law even of the gentleness of the Little People of the air. But all great and true men are gentle.

Of the brave knights of old it was said that over their hands of iron they wore gloves of velvet—the stronger and braver they were, the more tender their touch and behaviour to the weak and the needy. They were chivalrous—for chivalrous means for a man to be as brave, as strong and as tender as a knight. So, to-day, our thought of a man, or a boy at his best is for him to be healthy and plucky and vigorous but gentle—not brutal—in fact a *gentleman.*

This is the law of the nobleness of man taught us alike by the gnat and the bee, by the Knight and the King.

H. M. L.

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LONDON, OCTOBER 12, 1901.

THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST.

THERE is constant inspiration in the thought that in our Free Churches we are committed to GOD alone, to His worship and the service of His truth. It is not of ourselves, but of His grace. We come together in the presence of the Holiest, that our communion may be with the living GOD, our heavenly FATHER, and that our worship may be in spirit and in truth. In reverence, humility, and trustfulness we ask to be led in His way, and rejoice in His light. Our testimony must be to the strength and gladness of a life surrendered to the FATHER'S will, in the knowledge that His unchanging love is over all.

Thus, in turning once more with new steadfastness of purpose to the service of our churches, the first thought must be of a deeper reverence, a more complete surrender, that there may be in our worship, if it is His will, a larger measure of the spirit in which we are at one with Him, a stronger testimony to His truth, a more perfect love, that shall open to us heavenly secrets and give wisdom and strength to overcome all evil with good. But when we think of that true inward life with GOD and desire that it may be perfected in us and in the fellowship of our churches, we are aware that its growing insight and power have come to us not through any isolated individual experience, but through the unfolding life of our common humanity; and that it is through the knowledge of other lives, stronger and holier and nearer to GOD than ours, and through fellowship with them, that we are roused to loftier aspiration, and, kindled to new faith, gain the strength and insight of a better manhood. And so we are brought to a true understanding of our Christian discipleship.

In speaking last week of the volume of Proceedings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, we pointed to the constant emphasis laid upon the central truth of our spiritual life with GOD, but reserved for the present article a further reference to the place which JESUS holds as the helper of our faith. In this matter we may find in the volume different degrees of insistence, but no difference as to the essential elements of our present life with GOD.

In his presidential address Mr. CARPENTER defined the attitude of the Liberal Faith to the great religious movements of the world. He referred to the growing readiness for union among various Christian churches, but then insisted that beyond even the union of Christendom there was a great spiritual ideal still wider and more comprehensive, which would indeed be found to contain the fundamental conceptions of JESUS, and yet embraced the highest religious life of Non-Christian races, who also had the witness of the Spirit, growing out of a different experience and different historical ideals. Thus the attitude of Christianity towards a devout Indian Theism, or any new development of spiritual religion in Japan, should not be that of the "absolute" religion, claiming to convert, but of one deeply grounded in its own living faith, welcoming and inviting into close sympathy every other in which there were like tokens of reverence and trust, and aspiration after fuller knowledge and more perfect communion with the Eternal. "No nation," said Mr. CARPENTER, "can transfer to another its own past. Contact and sympathy may slowly modify the old instincts, or gradually create new social ideals. But the days of religious conquest by authority have gone by."

The function of Christianity conceived internationally among the races of the world is not to conquer and subdue, but to inspire, to infuse its own ideals and impart some of its own life; and in its turn perhaps to realise with quickening sense of brotherhood the unity of mankind, in that "God hath made of one every nation of men to dwell on all the face of the earth," and so win new confidence in its central truths.

And in another passage, having defined the fundamental truths of a living faith in GOD, as ever present in the great order of Nature and moving as everlasting Righteousness through all the life of Man, he said :—

> The faith which thus reposes on God as the Author and Upholder of the world, the Creator, Sustainer, Guide, Inspirer of man, will draw unfailing guidance from the great historic religions. It will find in them the highest organised expressions, under the forms of race and time and country, of man's enduring relations to the Eternal. It will recognise with undying gratitude its debt to those prophet souls who have flashed light into dark places so that all might see, and given personal shape to the highest spiritual truths. But it will not insist that Christ shall be its centre any more than Plato. Religion can have but one object, the Everlasting God; one centre on which it rests immovable, the Infinite Spirit in which we live and move and have our being.

We confess that, when we first read this passage, we stumbled at the sentence which seemed to imply that in our religious life CHRIST could be of no more significance than PLATO. But that is not what Mr. CARPENTER says, and, after all, it is absolutely true that neither JESUS nor any other can be the centre of our religion, but GOD alone, the One Eternal and Infinite Spirit, whom, with JESUS, we have learnt to trust and love as our FATHER. To those who believe that CHRIST is himself the Eternal GOD such a confession must, of course, be utterly repugnant, but for ourselves the truth appears unquestionable, and to rest on the clearest witness of the religion of JESUS himself. What we owe to that greatest prophet soul of all mankind is given to us from the centre of our rest in GOD, in the stillness of that communion of the hidden life, in which our FATHER makes clear to us the deep things of the spirit.

JESUS helps us as he does to fuller life and profounder faith, because there is in us, in whatever humbler measure, the same spiritual capacity as came in him to such wonderful completeness, and because the Spirit bears witness with our spirit that in him there is the supreme truth of our humanity and he and we alike are indeed children of GOD. And the endeavour of our discipleship must be not in any way to impose the word or the person of JESUS as an external authority over the religion of mankind, but first to realise in ourselves the spirit of his life, to know of a truth the meaning of his life with GOD, and then in the same spirit to make its redeeming power felt in the world. Only so can spiritual truth be vindicated, and a church be truly Christian.

M. FONTANES, in his paper, said that "to neglect the living power and unique attraction of the commanding personality of JESUS of Nazareth would be to incur gratuitously a doom of barren abstraction," for in him we see "the incarnation of the purest and intensest spiritual and moral life." But for that very reason we must insist on his humanity, and make it clear that "JESUS is not the *object* of Religion, but the *subject* of that Religion that was dimly emerging out of antiquity, and which eventually came to full bloom in this son of Israel."

And Mr. STOPFORD BROOKE, starting from the fundamental position that "there is a spiritual world, in which GOD and man meet together as Father and child," urged with all his accus-

tomed fervour that "we need, to impassionate us, love for the human leader, as well as love for the Divine Spirit he discloses to us so fully," and that "the heart of man will not endure the forgetfulness of Jesus."

When we see him as he is we shall love him as our Master, love his message and the Father to whom he leads us, and the human race for which he lived and died and rose again.

The clearest guidance in this matter, among all the utterances collected in the International volume, we have found in Dr. Drummond's address on "The Spiritual Factor of Life and Modern Materialism." It is in the hidden life of the soul, Dr. Drummond urges, that we find the surest evidence of the truths of religion, for "spiritual things *must* be spiritually discerned"; and only as the soul lies open to God can we be led into any fuller knowledge of the truth.

It is the Divinity within us that draws us to Christ; and unless we believe in God, and believe in Him spiritually, as One in whom we live and move, who speaks to our hearts and answers our prayers, we could not believe in Christ. And, nevertheless, it is true that, when we believe in him, a flood of light is shed upon many a dim experience from the richness and fulness of that gracious life, and his advent marked a creative epoch in the religion of the world. He was no mere reformer, calling men back to the purity of ancient days, but fused together into a new and living organism the scattered elements of faith; and called on men to rise into that Divine sonship which alone could realise the formative thought of God, and give a final answer to the secret aspirations of the human heart. And so it is through fellowship with himself, through the infusion of the same spirit, through our entrance into the same deep, interior life, that he in his turn brings us to the Father who has led us to him, and thereby completely interprets the long Divine process which has been educating mankind, and gives us at last perfect rest and peace in the submission of our wills to the Will of God, not through the reluctant obedience of duty, but through the holy self-sacrifice and communion of love.

There is, therefore, this added appeal, which comes to us in the quiet hours of the worship of our churches, and in the prayer which must find its completest utterance in the spirit and the faithful service of our daily lives. As we seek for truer communion with God, our Father, and clearer vision of His truth, we lift up our eyes of necessity to what is noblest and most divine in our own humanity; and this leads us in grateful discipleship to Jesus, entering into the profound simplicity of his religion, and realising the measure of the stature of his manhood. We may not make of him a dogma, or a barrier to the widest spiritual fellowship, but we must bear witness to what we have found to be the divinest truth and the most potent and helpful companionship of our life.

FOR THE MAGNANIMITY OF ENGLAND.

Sir,—It may seem to you a vain thing to pray or to plead for peace any more. To hope for aught but the long slow agony of strife, continued till the slayer can no longer slay, is, perhaps, a kind of impotent piteousness such as the wise man will scorn. Yet, useless though it be, could you admit to your columns some few words which, from one who has been musing on the possible magnanimity of a great nation, plead for expression somewhere?

Difficult as it may be to many, yet let us suppose that England has been in the right all through and her stubborn foes entirely in the wrong. Now that she has broken their power, is it not a time when she might nobly prove that she is merciful as well as strong? Could she not now, consistently with her dignity and greatness, offer terms of generous and honourable peace? She has proved to those little Republics that they cannot withstand her might. Their power to permanently injure British interests by force of arms is, once and for ever, overthrown. Is it not enough? Must it seem a strange thing to hope, or at least greatly to desire, that England should now arise in her strength and nobleness to offer to these conquered ones the grace of her large charity, the kindness of her "uncovenanted mercies"? For this would be only to introduce into our national politics an element of that religion called "Christian" which, now for a long time, we have professed. It cannot be altogether ridiculous to expect of a people, whose Legislative Assembly daily opens its proceedings with prayers *in the name of Christ*, that it should now prove to a beaten foe and to all the world, that it forgets not, in the day of victory, that he taught such doctrines as the forgiveness of injuries, and even love to one's enemies. Granted—if no less than this will satisfy our sense of injured innocence—that the fault and the folly which led to this awful strife lay entirely with the Boers, have we no greatness of soul as a nation whereby, with the calm dignity of conquerors, to hold out to the conquered offers of friendly reconciliation such as they could accept without ignoble and humiliating submission?

It is said that they will accept nothing short of "full independence." Are we so sure of that? They have been told, by the highest authority, that "no shred of independence" shall ever be theirs again. Has that assertion ever been withdrawn, or explained to them as not meaning, literally, what it must *seem* to mean to them? And is it not this that is driving them to fight, as most Englishmen would fight, to the death, rather than submit to what, in their eyes, must mean abject and servile surrender? Surely England would be choosing the nobler part if now she frankly withdrew those stern words, and held out the hand of friendship, and offered terms which a brave, however misguided, foe might accept—or show himself hopelessly irreconcilable. Would not this better become a great people in the hour of victory, than forcing the few remaining survivors in the field to fight and die rather than come bending at the conqueror's feet in unconditional surrender, harbouring still undying hate within their hearts? There must be more strength of mercy than of revenge in the conscience of England, could it only find a voice. And if we may not appeal to the spirit of him whose name her professed religion bears, we might at least remember the example of the great and wise ruler of England—the Alfred of a thousand years ago—who conquered his enemies (invaders of his territory, too), first by the sword, and then by the generosity of his terms of peace.

Surely there has been enough of slaughter and of death, of misery and woe to men, women and children, in that sorrowful land! Surely the day has come when the victors need no longer wish to bring the conquered cringing to their feet, but should try to understand them, and should offer them, in magnanimity of wisdom, more than they will ever have power to demand, and so make them friends for ever, and bind the two great races which have colonised South Africa in the bonds of enduring fellowship and unassailable peace! W. J. Jupp.

MINISTERS' SUPERANNUATION FUND.

On Tuesday, Oct. 1, a meeting was held in Birmingham in one of the committee rooms of the Council House, by the kind permission of the Lord Mayor, in aid of this fund. Among the ladies and gentlemen present were Mr. and Miss Nettlefold, Miss E. Harrold, Rev. H. Enfield and Mrs. Dowson, Mr. and Mrs. E. L. Tyndall, Mr. E. H. Lee, Mr. H. New, Mr. H. Payton, the Rev. E. D. P. Evans, the Rev. A. H. Shelley, and other friends. The chair was taken by Mr. J. Archibald Kenrick, treasurer of the Midland Christian Union, who called on the Rev. J. E. Carpenter to explain the objects and methods of the fund.

Mr. Carpenter, after expressing regret at the unavoidable absence of Mr. David Martineau and of Mr. T. H. Russell (secretary of the Ministers' Benevolent Society), traced the steps by which the scheme had assumed its present shape, and pointed out that the committee appointed at Sheffield in 1897 had carefully considered the existing funds and had come to the conclusion that still further effort was needed in aid of the ministers. He had been asked last week whether in view of incomes rising to £1,200 a year such provision as was now contemplated was really required. There might be such incomes in the United States; he had never heard of them here. Even there, however, they were exceptional, and he believed that their American friends were preparing for the establishment of a new fund on lines very similar to those which he was then advocating. In this country there could be no doubt about the need. Mr. Rawson had shown at the first Conference at Liverpool nineteen years ago that on a comparison of more than 250 incomes 45 were under £100, 56 under £150; and the average of the whole (including 13 at £500 and upwards) worked out just under £200 per annum. The position to-day was still more serious if the view of the same authority was correct. Mr. Rawson had had unrivalled experience as an administrator both of the Ministers' Stipend Augmentation Fund and the Sustentation Fund, and he had expressed the deliberate opinion that since 1882

there had been "an appreciable reduction *all round*." This opinion the speaker had heard before from another high authority, but he had shrunk from accepting it. They saw signs of activity and wealth in their large towns, they went to stately churches and beautiful services, and well equipped missions; they knew with what generosity efforts such as had created Manchester College at Oxford and Willaston School had been supported. But it must be remembered that the census returns showed how the movement of population had left many of the small towns and the country congregations comparatively destitute, so that their position was often very precarious, and he feared that Mr. Rawson's conclusion must be accepted. He believed, therefore, that there was a call for further aid, and he came fearlessly to the home of the great fund which had been so wisely administered by the directors of the Ministers' Benevolent Society. Among the representatives of the other funds they had some of their warmest supporters. Many of the donors to the new fund had expressed an anxious and almost affectionate interest in the welfare of ministers, which convinced him that his brethren had never stood higher in the esteem and respect of the laity than they did to-day. He felt confident that by a united effort the whole sum that was required could be raised, and he asked the aid of his brethren in active service in placing the cause before their churches.

Mr. Howard Chatfeild Clarke, Treasurer to the Fund, said that the result of the effort made between Whitsuntide and the holidays was most satisfactory. Towards the capital sum of £18,000 needed to obtain the two final donations of £1,000 from Mr. Colfox and Mr. Nettlefold over £12,000 had been promised, mostly in answer to private application. Subscriptions had also been given to the amount of nearly £200 towards the £300 for which the Committee asked. They were now beginning a more public appeal to all the churches, and the generosity with which they had been met so far was the best assurance that their appeal would not be in vain. He had been told when he started in life that a professional man should put by half his income, but for ministers with under £200 a year such counsels were impossible.

The Chairman, in moving a resolution commending the fund to the churches of the Midland Christian Union, said that some might have wished for some further measures for increasing the incomes of mininters; but he felt that security for old age was of the utmost importance, and he should give the scheme his heartiest support.

The Rev. J. Wood, in seconding the resolution, dwelt on the importance to the churches of an adequate supply of effectively-trained ministers. The ministry often failed to offer men a reasonable living. There was the difficulty of making provision for old age, especially if a man had followed that early but not obsolete Scripture, "It is not good for man to be alone." It was said that it was good for ministers to feel the pinch of poverty; the saying might be equally good for laymen. He dwelt on the need for some security in old age, and believed that the fund would grow. Its success, he felt, was assured, as it was based on the principle of helping those who were willing to help themselves.

The Rev. H. Enfield Dowson said that it was thirty-four years since his ministry in Birmingham had ceased, but he never came with more pleasure among his old friends than he did that day to express his sympathy with his brother ministers. He knew how much of the success of his own work had been due to the freedom from strain which he owed ultimately to Birmingham. He recalled the work done by the Ministers' Benevolent Society, which had gone through the length and breadth of the land, and on which time and thought and labour had been spent so richly. In the Ministers' Stipend Augmentation Fund and in the Sustentation Fund they all knew what the laity had been doing for them; but there was room for something more. He was entirely in accord with Mr. Wood about the new element of insurance now introduced. No men suffered more in their working powers from anxiety than ministers. In mental depression they could not bend their intellectual and spiritual energies to the production of sermons. Many ministers had to struggle with the anxiety of not knowing what would be the future of their families. He made his plea earnestly to the laity, who had shown time after time that they would support with the utmost generosity the causes that commended themselves to their hearts and convictions.

The Rev. J. C. Street most cordially supported the resolution. Ministers had often a heavy drain on their scanty resources arising out of their work, and anxiety for those dependent on them pressed very heavily. Many ministers had a hungry desire for their children to be well taught. He could tell stories of ministers who, after preaching on Sundays, wrought with their hands during the week in order to secure their children's education. He believed that their Church, so far as ministers were concerned, was almost the poorest in Christendom.

The Rev. L. P. Jacks supported the resolution with full conviction, and with additional pleasure, as he happened to be the President of the Ministers' Benevolent Society for the time being. The fund was called for through the necessities of their ministers. The average of £200 a year gave no idea of the poverty to which they were exposed. He supported the fund further because the ground was not sufficiently covered by the Widows' Fund in Lancashire and Cheshire, or the Ministers' Benevolent Society. The demands for ministers in their old age were greater than could be met by existing resources.

The resolution having been carried unanimously, Mr. A. W. Worthington moved, and Rev. A. A. Charlesworth seconded, a hearty vote of thanks to the Lord Mayor for his kindness in granting the use of the room; and, after Mr. Carpenter had moved a similar vote to the Chairman, the meeting ended.

To some most true and faithful lives this divine word never comes with any rapture and ecstasy at all, but only like "daily bread"—a simple, quiet faith, arming the soul for duty, and keeping it unshaken before all danger.—*Merriam.*

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

ANNUAL MEETING AND CONFERENCE.

The annual meeting of this Association was held on Wednesday, Oct. 2, in the Church of the Divine Unity, Newcastle-on-Tyne. Representatives were present from Stockton, Middlesbrough, Barnard Castle, Darlington, Sunderland, South Shields, Choppington, Ashington, Gateshead, Byker, Carlisle, and Newcastle-on-Tyne. There were also present Mr. W. Blake Odgers, M.A., LL.D., K.C., President of the British and Foreign Unitarian Association, Mrs. Blake Odgers, Rev. Jas. Forrest, M.A., Glasgow, representing the Scottish Unitarian Association, Rev. Henry Rawlings, M.A., York, representing the Yorkshire Unitarian Union, Rev. Frank Walters, Newcastle-on-Tyne, Rev. W. H. Lambelle, Middlesbrough, Rev. Charles Travers, Carlisle, Rev. Arthur Harvie, Gateshead, Rev. Francis Wood, Sunderland, Messrs. Thomas Paxton, South Shields, Walter Glover, Choppington, and John Glendinning, Byker, &c. The chair was taken at 11.30 by Mrs. John Tweedy, in the absence through indisposition of the President, Alderman J. Baxter Ellis, J.P., and the proceedings opened with the hymn "O worship the King," followed by prayer, offered by the Rev. W. H. Lambelle.

Mrs. Tweedy expressed the great regret that they must all feel at the absence of their President and its unfortunate cause. In the name of the Newcastle members she heartily welcomed the delegates from a distance, remarking that although they were a scattered community and were divided by space, yet they were all united at heart, working in the same cause of justice, freedom, and truth. Mrs. Tweedy also alluded to the regretted absence from their gathering of the Rev. S. Fletcher Williams, who owing to his continued ill-health since his return to England from India, had been ordered by the doctors to give up all public engagements during the year. Proceeding to speak of the work of the Association, Mrs. Tweedy observed that though their organisation had accomplished much good, she considered it had not accomplished as much as it should, considering the requirements of the district. She urged greater individual enthusiasm.

The corresponding secretary, Mr. Fred. C. Slater, read the Committee's report. The financial statement was read by Mr. J. Duncan Donald, in the absence of the treasurer, Mr. John Pattison, J.P.

Mrs. Tweedy moved the adoption of both reports, which was seconded by Mr. George Gruit, and agreed to.

The report stated that an adverse balance of £57 6s. 7d. had been cleared off by the efforts of the President, and that the work of the Association had been concentrated on the strengthening of existing churches; but the hope was expressed that before long further missionary work might be undertaken. The retirement of the Treasurer, Mr. John Pattison, through pressure of other business, was noted with much regret, and interesting particulars were given as to the work of the churches of the district. The successful pilgrimage to Catterick on July 13, organised by the Teeside Committee, and fully reported at the time in these columns, was also recorded.

Councillor Robert Elliott, of Gates-

head, moved the election of president, officers, and committee, and further moved a cordial vote of thanks to the officers and committee for their services during the past year.

Mrs. George Cooper seconded.

The resolutions were accepted with acclamation.

Short addresses relating to the condition of the various churches under their charge were given by the Revs. W. H. Lambelle, C. Travers, A. Harvie, F. Wood, and Messrs. T. Paxton, W. Glover, and J. Glendinning.

The meeting then adjourned for luncheon in the schoolroom, provided by the President, and afterwards reassembled in the church, when Dr. W. Blake Odgers delivered an address dealing with the condition of the churches and the work of the Association.

This closed the formal business of the meeting, which was followed immediately by the Conference, over which Mr. E. Cox-Walker, of Darlington, presided.

The Rev. Frank Walters read the paper entitled "Twentieth-Century Unitarianism," which we published in full last week. An interesting discussion followed, and a hearty vote of thanks was accorded to Mr. Walters.

The annual tea was held in the schoolrooms adjoining at 5.30, the ladies of the Dorcas Benevolent Society again at their own cost providing the tea, to which an excellent company sat down.

THE PUBLIC MEETING.

In the evening a public meeting was held in the church, the chair being taken at 7 o'clock by the Rev. Frank Walters, who was supported by Dr. W. Blake Odgers, Revs. Jas. Forrest, Hy. Rawlings, and the Secretaries, Messrs. Fred. C. Slater and Edw. H. Coysh.

After an opening hymn, the Chairman said:—

"Much as I regret the accident which prevents our President from being with us this evening, I feel honoured to preside over such a large and interesting gathering. At a very short notice I have been asked to undertake a duty which is all the more congenial because the church of which I am minister has always been in the forefront of our mission work, and I myself take the deepest interest in the propagation of our Unitarian Faith. It has been an intense pleasure to me to-day to mark the bright, cheery, optimistic spirit which has characterised our meetings, both in the morning and afternoon, and to listen to the hopeful words spoken by our ministers and lay-preachers. There has been no grumbling, complaining, or despondency. We all feel that the time for criticism is past, and the time for strenuous work is come. Here in this Newcastle district we have a minister settled at every church, and our staff of ministers and lay-preachers form a brave little army ready to fight shoulder to shoulder for the sake of the good cause. And here, also, I am certain are generous friends ready to supply us with the sinews of war. Very often we shrink from some serious enterprise because of the financial cost; but we always find that as soon as we can show that good work is needed to be done, the money is invariably forthcoming to carry it through. We have got the workers, we are sure of the funds, and now nothing remains but to start preaching, lecturing, and spreading our literature with all the zeal that we can command. For myself I confess I am entering on this coming winter's campaign with greater courage and confidence than ever. Two appeals that I have ventured to make to our committee and to our lay-preachers' conference have met with splendid responses; and already we have arranged for courses of theological lectures in each of our churches, and also for a series of week-night services in the east end of the city. I feel that I am being backed by faithful and resolute friends in any work I may suggest; and I am anticipating a season of earnest work with the utmost hope and confidence. And this splendid gathering this evening is the earnest of the success which I am certain will crown our efforts."

A resolution of welcome was extended to Dr. W. Blake Odgers, Mrs. Odgers, and the Revs. James Forrest and Henry Rawlings, on the motion of Mrs. Tweedy and Mr. E. Cox-Walker.

Dr. Odgers, in responding, said the present meeting was the fifty-sixth held under the auspices of that Association. What, he asked, was a Unitarian Christian? He himself was a Unitarian because he believed that God is One; he was a Christian because he looked to Jesus Christ as his teacher, his guide, and his example. Why were not all the world Unitarians? How did they differ from their brethren of other Churches? Because they did not believe that God was one quite in the same way as we do; and they did not look upon Jesus Christ quite in the same way as we do. They regarded Jesus Christ as their guide, teacher, and example; but they said that while he was on earth apparently a man, he was in some mysterious way also the great God who had created heaven and earth—the God whom they worshipped. The orthodox doctrine of the atonement that God, the very examplar of love and mercy, should have inflicted upon His innocent son sufferings for a sin committed 4,000 years before was, the speaker urged, absolutely wicked, degrading, and blasphemous. Such a conception is worse than ridiculous. It gives one an utterly wrong idea of God, representing Him as an angry tyrant who will not be satisfied unless His justice has its full measure of vengeance worked out for it. Those ideas were bad, because they perverted the notions of right and wrong, and those views were to be combated and contradicted wherever they met them. What was wanted by so many of their fellowmen was a simple and intelligent form of Christianity, and this Unitarians professed to offer. Unitarians, too, had put into practical application the doctrines they professed. In the early part of the last century, for instance, Unitarians were found to be taking part in every struggle for social amelioration. He believed that the human race was steadily progressing. This doctrine ought to be taught in the coming century, and Unitarians were best qualified to teach it. In conclusion, Dr. Odgers urged continued and increased activity in the propagation of our faith.

Interesting addresses were also given by the Revs. James Forrest and Henry Rawlings, who conveyed the greetings of their respective associations.

After the usual votes of thanks, Bishop Heber's hymn "Holy, Holy, Holy! Lord God Almighty!" was sung with great heartiness, Mr. Walters pronouncing the benediction, thus closing a most successful series of meetings.

MOSS SIDE UNITARIAN FREE CHURCH.

OPENING OF THE NEW CHURCH.

In our last week's issue we printed a drawing of the new church at Moss Side, with the school adjoining, and added details as to the history and development of our cause there. The church is a handsome and commodious structure, with sitting accommodation comfortably for just over 500 persons. A very fine arch divides the chancel from the church. On one side of the chancel is the organ-chamber, and on the other side choir, minister's, and wardens' vestries. There are three beautiful memorial windows; that in the chancel, representing the Good Samaritan, having been placed by the congregation to the memory of William Roberts, who so munificently contributed towards the cost of the church; a side window has been placed by Colonel Pilcher to the memory of his brother, Albert Pilcher, who faithfully and devotedly served the church before his death, as Chairman of Committee; and another side window opposite has been placed by Mrs. Roper to the memory of her mother, Sarah Standring. The Communion-table cloth is a lovely work of art, presented by Mrs. Archibald Briggs and her daughter, Miss Briggs, the latter having wrought it with her own hands. The chancel chairs, and the pictures in the minister's vestry, are the gift of Mrs. John Livesley.

The Dedication Service, last Saturday afternoon, was conducted by the Rev. Charles Roper, and the sermon preached by the Rev. J. Estlin Carpenter. A congregation of at least 650 persons crowded the church. Mr. Carpenter based his discourse on Philippians iii. 13 and 14 and Hebrews xii. 22, in the course of which he said:—

In courage and trust, born of thankfulness and humility, you have reared your new church. By the act of dedicating this building of yours to the worship of God, you enter now into your well-earned priveleges. You set before yourselves great tasks, and you assume great responsibilities. For the path of religion is not an easy excursion, or a light-hearted jaunt. To follow it seriously calls for unceasing labour and self-sacrifice. It promises us, indeed, through them a continuous joy, but it demands something of an heroic temper, and only through toil and prayer do we reach the final peace. This has been in truth, in all ages, the secret of its success. It has called men seriously to great tasks.

There are times when we long to lay down our arms to halt upon the march, and simply rest upon the way; there are times when the contradictions of life are too baffling, when the energy of endeavour is spent, and the burden and the mystery seem heavier than we can bear. These hours would be too hard for us were there no sanctuary for us to take our hope and prayer to. There, in that sanctuary, we rise above our troubles, and return to the scene of human duties, and human needs, strengthened. Religion is not content until she has found a way through the everlasting thought and life, and knelt at the shrine of enduring right.

Not as a single event, but as a con-

tinuous process, the Church must bear unceasing witness to the love of God. It must for ever declare the upward calling and show that we are members of the city of the living God. Only in true worship can we know that we are working out our own salvation; it is God who is working in us both to will and to do His good pleasure. Look around the streets and cities, and from them up to Mount Sion. There is the fair ideal. The Church cannot stand aloof at a cold distance. It can and must prepare the hearts of men for the needful sacrifice. It can lift them above suspicion and fear when the task is too hard for them. It can convince them that what the Father calls upon us to do, He will not leave us without the power to do. It can keep before men God's great summons to take part with Him in the world's strife. It can show the power of modest effort. It can reveal the ideal life of each eternal soul, and the strength of the cup of cold water given for the immediate need. It can carry all service into the temple of the spirit and lay it on the altar as an offering of love.

At the conclusion of the service the choir sang the "Hallelujah Chorus." The offertory on behalf of the Furnishing and Church Funds amounted altogether to nearly £180. A great many things are still needed in the church, the most important of which is an organ, the one now in use being a small hired one. The building, however, as far as it goes, is opened free of debt; and it is the fixed determination of the congregation to buy nothing until it can be paid for. Even now some £800 more is required for the church's complete equipment.

THE EVENING MEETING.

Tea was provided in the adjoining school, and 500 persons stayed to partake of it. In the evening a meeting was held in the church, presided over by Mr. John Tyson. After the singing of a hymn the Chairman delivered an address, in which he briefly sketched the history of the movement from the time when two or three talked over the scheme until that day. He referred to the vastly populated district in which the church was situated, and to the work which was waiting to be done.

A letter of congratulation from Dr. Brooke Herford was read, in which the writer said:—

> I used to dream of a movement at Moss Side thirty years ago. You have realised the dream in a success I never ventured to look forward to. I cannot tell you what an encouragement it is to me, now that I have had to draw out of the work, to see the zeal and efficiency and "patient continuance in well-doing" of the younger men who have risen up and are carrying it forward.

Mr. H. M. Whitefield, on behalf of the congregation, thanked the Rev. J. Estlin Carpenter for his impressive sermon, and for his kindness in coming amongst them. He also laid emphasis upon the work which the church had to do, and the great population which surrounds it. They did not want to unsettle people who were quite satisfied with membership in orthodox churches; but they did want to attract those who were homeless, who had outgrown the old creeds, and yet had not discovered the freedom and the truth for which Unitarianism stands.

The Rev. J. E. Carpenter briefly replied, saying what pleasure it had given him to have the privilege of speaking to such a large congregation of earnest workers.

Dr. Blake Odgers, K.C., President of the B. and F.U.A., was the next speaker. He said he was very glad indeed that he had been there that day. He thoroughly enjoyed the opening service in that beautiful church with its beautiful windows. The service had been a thing to be remembered. That church stood for two great doctrines—the Fatherhood of God and the Brotherhood of Man. It was dedicated to the fearless and unfettered search after God's truth. No creed had been laid down. The trust deed simply says that the church is to be used for the worship of Almighty God; and it almost goes out of its way further to assert that no creed shall be imposed either upon minister, officer, or people. Dr. Odgers briefly traced our heritage of freedom from Puritan forefathers, and then went on to show how different things were in the Established Church. At the recent Church Congress a speaker had said "there might be expansion, amplification, unforeseen applications of old truths; but there could be no new doctrines in pure theology. A new doctrine was necessarily a false doctrine." Unitarians do not say that because a doctrine is new it must be false; but they believe that God has given men brains in order that they may search for higher truth. That new church would be dedicated to the widening knowledge of God's truth; that pulpit would be used for telling man his duty to man as well as to God, and the fact of the great common brotherhood.

The Rev. S. A. Steinthal, whom the Chairman designated the "Unitarian Bishop of the Manchester Diocese," offering congratulations both on his own behalf and on behalf of the Manchester District Association which he was appointed to represent, confessed that fifteen years ago, when the starting of that movement was discussed, he was one of those who did not think it could succeed; but he long ago saw how mistaken was his prophecy, and no one rejoiced more than he did to see what a strong and vigorous church had been built up. He was also proud to think that some of the backbone of that church came from Lower Mosley-street Sunday-school.

Mr. William Long, J.P., of Warrington, also said a few words of hearty congratulation. He had all along taken a deep interest both in the church and its minister, and it gave him unbounded satisfaction to see that day the grand result which had been achieved.

Colonel Pilcher, as a neighbour and friend, said that many years before this movement was started he urged his brother, the late Rev. Richard Pilcher, not to think of taking up a pastorate away from Manchester, but to stay at home with him and undertake with his lay help the establishment of a new church at Moss Side. He saw how the district was growing, and felt sure there was an opportunity for successful Unitarian propaganda.

The Rev. Charles Roper related the story as to how the money was raised for the church practically within the congregation itself; and Mr. John Lawson and Mr. William Dawson moved and seconded respectively a vote of thanks to the friends who had kindly come to address them that evening.

Dr. Blake Odgers briefly responded.

A concluding hymn was sung, and the pastor pronounced the benediction.

On Sunday the special preacher was the Rev. R. A. Armstrong, B.A. Notwithstanding a deluge of rain almost up to the hour of service, there was a large morning congregation; but in the evening 550 persons were present, and listened with wrapt attention to an eloquent exposition of Unitarian principles. To-morrow (Sunday) the Rev. John Page Hopps will be the preacher.

AN IMPOSTOR.

Sir,—It has come to my knowledge from several sources that a young man, who gives the name of Moore, is calling upon subscribers to the London Domestic Mission, and representing that I have sent him, is asking for money. He usually pretends in the first instance that he is an invalid and applies for a hospital letter. Will you permit me to state that the man in question is a thorough impostor! He called upon me once and gave references to persons who knew nothing whatever of him, and manufactured an unknown address for himself. And I should like to add, seeing that people have been deceived through this representation, that I should never think of sending anyone to any of the subscribers to the Mission, in the way this man purports to come.

G. Dawes Hicks,
Hon. Sec. to London Domestic Mission Society.

The nineteenth biennial National Conference of the Unitarian Churches of America was held at Saratoga, opening on Monday, Sept. 23 and closing on the following Thursday evening. We shall look with the greatest interest to coming numbers of the *Register* for a full account of the meetings, which from the programme must have been very rich in interest, and, we doubt not, full of vigorous faith and courage.

The congregation of Bank-street Chapel, Bury, have issued a handbook of their bazaar, to be held from Wednesday to Saturday, Oct. 16 to 19, which opens with a most interesting historical record, illustrated by portraits of ministers and pictures of past and present buildings. There are also portraits of those who are to open the bazaar on successive days. We will not betray any more secrets, and only say to all who are within reach—Go and see, and, of course, buy!

Mr. Vithal Ranji Shinde, B.A., of Poonah, a graduate of Bombay University, who has come to this country to study at Manchester College, Oxford, with the B. and F. U. A. Brahmo Somaj Scholarship, reached London after a very pleasant voyage, in time to be present at the meetings of the Provincial Assembly at Essex Church on Tuesday. At the morning service in the church, Mr. Shinde felt at once the close kinship of the religious life of English Unitarians with that of the Brahmo Somaj. The college session opens at Oxford on Monday, when Mr. Shinde is assured of a welcome no less cordial than that which he has already received in London.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Harvest Services.

Among last Sunday's harvest thanksgiving services were the following:—**Allostock.**—Special afternoon service, conducted by the Rev. G. A. Payne, of Knutsford. Collections £2 3s. At the **Knutsford** services on the previous Sunday the Rev. J. C. Odgers, of Bury, was the preacher, and the collections, with donations, amounted to £8 14s. 6d. **Brighton,** with special anthems, and sermons by the Rev. H. M. Livens. **Deal.**—Preacher in the morning, the Rev. T. Shakespeare: in the evening, the Rev. S. Burrows, of Dover. **Devonport.**—Preacher, the Rev. E. B. Russell. **Flowery Field, Hyde.**—Preacher, the Rev. R. Balmforth, of Cape Town. **London: Peckham.**—Services largely musical. Addresses by the Rev. G. Carter morning and evening, and in the afternoon to the Sunday-school. **Plumstead.**—Preacher, the Rev. L. Jenkins Jones. Children's address in the afternoon by Mr. Lowe. Followed on Monday by a congregational social. **South Shields** (Sept. 29.—Preacher, the Rev. W. H. Lambelle, of Middlesbrough, followed by a fruit banquet on Monday, when a presentation of a silver teapot was made to Mrs. Walker (née Armitage), on the occasion of her marriage, and in recognition of her services to church and school. **Wick and Nottage** (on Monday and Tuesday).—Preachers at Wick, the Revs. T. J. Jenkins and W. J. Phillips; at Nottage, the Rev. D. Evans, Congregational minister, gave a striking address.

Ainsworth.—On Wednesday evening, Oct. 2, the Unitarian Literary Society held the first meeting of the coming session, when a public lecture was given by Dr. Nuttall, of Little Lever, on "Cottage Houses, from a Sanitary Point of View." The Rev. M. R. Scott presided, and there was a large attendance, a warm vote of thanks being accorded to the lecturer.

Atherton (Chowbent Chapel).—The school sermons, usually held here in July, but postponed this year on account of the new organ opening in that month, when £125 were realised by the collections, were blended on Sunday last with the Harvest Festival services. Miss Marian Pritchard, of London, addressed the scholars and teachers, especially at the morning service; and the Rev. John Page Hopps preached afternoon and evening. The weather was exceedingly unfavourable, but nearly 700 assembled in the evening, even as they had gathered proportionately well in the morning and afternoon. The collections for the school amounted to £60.

Bridgwater.—The annual Sunday-school treat took place at Sunny Bank, the residence of the Misses Spiller, on Thursday afternoon, Oct 3. After tea the children were joined by the teachers and a number of the congregation, upwards of eighty partaking of Miss Spiller's hospitality.

Chorley.—The venerable chapel, the home of the oldest Nonconformist congregation in Chorley, was closed last Sunday for renovation, and the Rev. Andrew Doel preached a commemorative sermon. The present chapel, which was built in 1725, by Mr. Abraham Crampton, a banker of Derby, succeeded a little meeting-house, the home of a few earnest, godly Puritans, who were gathered by the Rev. Mr. Welch, one of the ejected ministers by the Act of Uniformity, 1662. Its history of development from the old Presbyterian days is similar to that of other of our chapels. Among its ministers was the father of the late Sir Henry Tate, Bart. A sum of £750 has been raised towards the renovation of this place of worship, but £200 more will be needed before the work is finished.

Horsham.—On Wednesday afternoon the remains of Mrs. Humphrey Nash were laid to rest in the chapel graveyard. The deceased lady had a life-long connection with the congregation, being a daughter of the Rev. Robert Ashdowne, who occupied the pulpit from 1831 to 1860. Her husband has for many years acted as honorary treasurer of the church. Although very troubled to walk of late years, she was a constant attendant at the Sunday services, and there were few week evening meetings for adults at which her face was missing. Ever ready with a word of appreciation for the efforts of other workers, and touchingly grateful for any little personal service that might be rendered to herself, her loss will be felt by both minister and people with whom she worshipped.

Liverpool.—A meeting was held on Thursday evening, Oct. 3, in the new meeting-room of the Ancient Chapel of Toxteth, for the purpose of organising a new temperance association in connection with the Unitarian Churches of Liverpool and district. The Rev. R. A. Armstrong, who presided, spoke of the failure of legislation up to the present time to deal adequately with the drink question, and he urged the duty of individual total abstinence in order to save people from the drinking habit. He said that the time had come for Unitarians to have their own separate organisation. After considerable discussion, the name "The Liverpool Unitarian Temperance Society" was decided upon, and a council was chosen, including representatives of Ullet-road, Bootle, and Hope-street Churches, the Ancient Chapel, and the Missions of Mill-street, Hamilton-road, the North-end, and Garston, under the presidency of the Rev. W. J. Jupp. An annual subscription of one penny constitutes membership, and it is hoped that all Churches and Missions of Liverpool and district will organise Bands of Hope or Temperance Societies, each of which is entitled to send representatives to the council. Mrs. Ellams, of Ullet-road Church, was appointed hon. treasurer, and Miss E. K. McConnell, of Hope-street Church, hon. secretary. After the business part of the meeting, Mr. Fred Robinson read a paper on "Temperance Work," in which he spoke of the necessity of providing counter attractions to the public-house.

London: Essex Church.—A well-attended meeting was held in the schoolroom on Wednesday evening to inaugurate a Guild in connection with the National Conference Guilds Union. The chair was taken by the Rev. Frank K. Freeston, who explained the chief aims and objects which a guild might accomplish. The Rev. Joseph Wood, President of the Guilds' Union, gave an earnest address to the meeting, and described the various branches of operation in his own Guild at Birmingham. Letters of congratulation and greeting were read from the Rev. Charles Hargrove, M.A., vice-president, and the Rev. John Ellis, secretary, wishing success to the new society. The resolution constituting the Guild was moved by Miss A. Lawrence and seconded by Mrs. W. W. Bruce, who read an interesting letter from Miss Edith Gittens, of Leicester. Miss E. M. Lawrence and Mr. Bryan Johnson also addressed the meeting, at the close of which thirty-one names of members were given in.

London: Stepney.—The third monthly Conference on Ideals of Christianity was held at College Chapel last Sunday afternoon. An address on "Mazzini" was given by Mr. C. E. Maurice, who said that Mazzini fulfilled the function of the truly great man, to be in the world and not of it, and though he always took an active part in the world's affairs he was sustained and guided by unworldly ideals. He was trained at an early age in the worship of equality by his democratic parents. He was stirred while a boy by contact with the Piedmontese refugees. He grew up with the sentiment of liberty and equality surrounding him like an atmosphere, and he consecrated his life to the realisation of his ideal. He had much to do in correcting dangerous fallacies arising from the liberal teaching of the day, the writings of Voltaire and Rousseau, and the influence of the French Revolution. The Society of Young Italy, which he founded, aimed at the welding of the various States into one whole, under a Republican form of Government. Its formula was "God and the People." For the idea of mere revolt against authority he substituted the sense of duty—duty to the country, to the family, to the highest law. "All sovereignty is in God, in the moral law, in the Providential Design, which rules the world, and is from time to time revealed to humanity by virtuous genius, in the aim we have to reach, in the mission we have to fulfil." Mazzini guarded against extremists and anarchy by insisting on *association* as the great principle of our time. In contradistinction to the methods of the Carbonari, the Society of Young Italy was to be free, definite, and open in its propaganda, and intended to knit together all classes in the common movement for the liberation of the country. Though he did not call himself a Christian, yet his ideals were Christ-like. He wrote: "The law of God has not two weights and two measures; Christ came for all; he spoke to all: he died for all. We cannot logically declare the children of God to be equal before God and unequal before men. . . . We cannot wish the brow that is raised to heaven to fall prostrate in the dust before any created being. . . . We protest, then, against all inequality, against all oppression wheresoever it is practised." He regarded the democratic movement as an attempt at the practical realisation of the only prayer taught us by Christ: Thy kingdom come, they will be done on earth as it is in heaven. The Chairman (Mr. P. W. Ames), Miss Florence Hill, Mr. Chambers, and others joined in the discussion,

Loughborough (Appointment).—The Rev. Peter Dean, for twenty-six years minister at Walsall, has accepted an invitation to the ministry of Victoria-street Church, and entered on his duties last Sunday.

Newcastle-on-Tyne.—The anniversary sermons were preached in the Church of the Divine Unity last Sunday, by the Rev. James Forrest, M.A., of Glasgow. In the morning, preaching from Phil. iii. 13 and 14, he said that Unitarians were believers in progress, because they were believers in a living God, indwelling in the world and mankind. That faith was of the very essence of their Unitarianism. Too much stress might be laid on their denial of the deity of Jesus, but it involved a very positive belief in the divinity of man, and on that positive belief all their rational views of religion rested. It supplied them with an ideal of insistent authority. In the evening the subject of Mr. Forrest's sermon was "Unitarians of the United World."

Preston.—On Sunday the members of the Percy-street congregation welcomed the Rev. N. Anderton back from his holiday and honeymoon, and on Monday evening, at a meeting of Sunday-school teachers, a more formal welcome was extended to Mr. and Mrs. Anderton. The Band of Hope reopened on Tuesday, when a special entertainment was given by the Misses Mayor and Mrs. McKeague. The attendance was good in spite of a very wet night, and a most enjoyable evening was spent. The Society was started last year as a branch of the Sunday-school work, and the results have been in every way satisfactory.

South Wales Unitarian Association.—The quarterly meetings were held at Cwmbach, Aberdare, on Wednesday and Thursday week, and were an occasion of genuine refreshing to the members present. On Wednesday there were (Welsh fashion) two sermons in the evening, and on Thursday one in the morning, one in the afternoon (in English), and two in the evening. The attendance continued to increase throughout. The next meetings are to be held at Easter at Capelgroes, to celebrate the centenary of the foundation of the congregation by Dr. Charles Lloyd in 1802.

Torquay.—The winter session of fortnightly meetings at Unity Hall commenced on Monday, Oct. 7, with a free concert, which was well attended. The programme, which was of a high class, included Beethoven's Pianoforte Concerto in C minor, beautifully played by Mrs. G. H. Handford, accompanied by an excellent orchestra of strings, drums, and organ. On Monday, Oct. 21, Dr. Karkeek has promised a lecture on "The Manners and Customs of the Fourteenth Century."

Walsall.—The Rev. Peter Dean concluded his twenty-six years' ministry at Walsall on Sunday week, and at the close of the Sunday night service it was announced that he was leaving the congregation entirely free from debt. On Monday night, the 30th ult., a town's presentation was made to him at the Temperance Hall, Mr. H. D. Clarke, J.P. (Congregationalist), occupied the chair, and made the presentation, which consisted of a cheque for £42. The Chairman of the School Board (the Vicar of St. Paul's), the Chairman of the Liberal Association, the Chairman of the Band of Hope Union, the Head-Master of the Pupil Teachers' Centre, and representatives of the Spiritualists, the Unitarian ministers of the district, and Mr. Dean's congregation, gave addresses referring to his educational, temperance, political, hospital, religious, and other work in the town, and the great regret that was felt at his departure. Mr. Dean has removed to Loughborough.

To Correspondents.—Letters, &c., received from the following:—C. D. B.; G. W. B.; F. A. E.; E. M. G.; J. P. H.; M. H. J.; R. J. J.; R. M.; H. S. S.; E. M. W. The invitation to the Provincial Assembly of London and the South-Eastern Counties to meet next year at Hastings has, we are glad to hear since Tuesday's meeting, been definitely confirmed.

The Nordrach Treatment for Consumptives in this Country. By J. A. Gibson. 3s. 6d. (Sampson Low.)

The Connoisseur. A Magazine for Collectors. Vol. I. No. 2. 1s. (Sampson Low.)

The 20th Century Citizen's Atlas. Part I. 6d. (George Newnes.)

Contemporary, Scribner's, Idler, Universal, Ludgate, Humane Review.

Our Calendar.

SUNDAY, October 13.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. Thomas J. Hardy.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. Frederic Allen, "The Past and its Legacy," and 7 P.M., Rev. Edgar Daplyn, "The Keynote of Public Worship." Anniversary Services. Collections.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston. Evening, "Saints and Shrines.—I. St. Columba and Iona."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. Frederic Allen; 10.30, Minister's Class for Children.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. Elliot.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D. Harvest Festival; after Evening Service, "The Creation," Part I., will be sung.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. Alexander Farquharson.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. Ames.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., 3 P.M., and 6.30 P.M., Mr. C. F. Dear. Harvest Thanksgiving Services.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones.

Brighton, Christ Church (Free Christian), New-rd., North-st., 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. A. Ginever.

Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "The Ascent of Man as taught by Modern Science, and the Effects of that Teaching on Modern Religion."

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. Dr. Drummond.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

Southend, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M.

Southport, Portland-street Church 11 A.M. and 6.30 P.M., Rev. Lawrence P. Jacks, M.A., of Birmingham.

Torquay, Unity Ha Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. D. Amos.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 13th, at 11.15, Dr. WASHINGTON SULLIVAN, Some Aspects of Religion—"Religio Scriptoris: The Religion of a Literary Man."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 13th, at 11.15 A.M., JOHN A. HOBSON, M.A., "Thoughts on Anarchism."

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

Hours of Service: Morning at 11; Evening (First Sunday of Month), 6.30.

Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

James Forrest, M.A., Minister, Janefield House, Blythswood-square, Glasgow.

W. G. Collins, Hon. Sec., 95, Douglas-street, Glasgow.

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DEATHS.

Dixon—On the 6th Oct., at Dudley House, Bowdon, the residence of her son-in-law, A. E. Paterson, Sarah Dixon.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the COUNCIL will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on WEDNESDAY, October 30th, 1901. The Chair will be taken by the President, W. Blake Odgers, K.C., at Four o'clock.

Any NOTICES of MOTION by Members should reach the Office on or before Saturday, October 19.

W. COPELAND BOWIE, Secretary.

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Charge to Minister: the Rev. ALEX. GORDON, M.A., Principal of the Home Missionary College.
Charge to Congregation: the Rev. A. W. FOX, M.A., of Todmorden.

In the Evening a WELCOME SOIRÉE will be held in the School, when, in addition to the above, the Rev. CHARLES ROPER, B.A., President of the Manchester District Association will address the Meeting.

TEA at 5.30. Chair to be taken at Seven.

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Addresses and Papers at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held in London, May, 1901.

EDITED BY W. COPELAND BOWIE.

CONTENTS.

I. The President's Address, Rev. J. Estlin Carpenter, M.A., Oxford; II. Welcome to Foreign Delegates, Rev. James Harwood, B.A., London; III. The Sympathy of Religions, Rev. S. M. Crothers, D.D., Cambridge, U.S.A.; IV. The Religious Crisis of our Age, Professor Otto Pfleiderer, D.D., Berlin; V. The Spiritual Factor of Life and Modern Materialism, Rev. Jas. Drummond, M.A., LL.D., D.Litt., Oxford; VI. Religious Thought in England at the close of the Nineteenth Century, Rev. R. A. Armstrong, B.A., Liverpool; VII. Church and State in America, Rev. C. W. Wendté, Boston, U.S.A.; VIII. The Contribution of France to Religious Progress, M. Ernest Fontanés, Paris; IX. The Mission of Liberal Protestants among Catholic Peoples, Professor Jean Réville, D.D., Paris; X. The Protestant Schools of Divinity in France, Professor G. Bonet-Maury, D.D., Paris; XI. The Struggle against Catholicism in Belgium, Rev. James Hocart, Brussels; XII. Three Centuries after Calvin: Liberal Protestantism in Switzerland at the Beginning of the Twentieth Century, Professor Edouard Montet, D.D., Geneva; XIII. Present-Day Religious Problems in Hungary, Professor George Boros, D.D., Kolozsvár; XIV. The Liberal Movement in Italy, Rev. Tony André, Florence; XV. Liberal Religious Thought within the Dutch Reformed Church, Professor B. D. Eerdmans, D.D., Leiden; XVI. The Dutch Mennonite Community, Rev. F. C. Fleischer, Broek-op-Langendijk; XVII. The Free Religious Congregations of Germany, Rev. C. Schieler, Ph.D., Koenigsberg, Prussia; XVIII. The Unitarian Movement in Scandinavia, Rev. Kristofer Janson, Christiania; XIX. The Present Condition of Religious Thought and Life in Australia, Rev. R. H. Lambley, M.A., Melbourne; XX. The Thoughts and Experiences of a Liberal Religious Worker in Russia, Mr. Vladimir Tchertkoff; XXI. Religion and Empire, Mr. Graham Wallas, M.A., London; XXII. Wordsworth's Ideals and the Nineteenth Century, Rev. P. H. Wicksteed, M.A.; XXIII. The Unitarian Message and Mission, Rev. S. M. Crothers, D.D., Cambridge, U.S.A.; XXIV. The Kingdom of God Within, Rev. Stopford A. Brooke, M.A., LL.D., D.Litt.; XXV. Report of the International Council, Rev. C. W. Wendté, Boston, U.S.A.; XXVI. Record of the Proceedings in London, 1901.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE attention of our readers (especially such of them as live anywhere within hail of Leeds) is directed to the autumnal meetings of the British and Foreign Unitarian Association on Monday and Tuesday next, Oct. 21 and 22. Full particulars of the proceedings are given in our advertising columns, from which it will be seen that the Sunday School Association has also arranged for an interesting conference—a new feature at these meetings. A very hearty welcome has been extended to the Association and its friends by the minister and congregation of Mill Hill Chapel, and all intending visitors, who have not already done so, should communicate without delay with Mr. E. Basil Lupton, 14, East-parade, Leeds, so that arrangements may be made for their reception.

THE new session at Manchester College, Oxford, opened on Monday, when the Rev. L. P. Jacks, M.A., the Tate Lecturer, gave the inaugural address, a full report of which will be found in our present issue. The session opens with an unusually large number of students, regular and special. It is interesting to note that Miss von Petzold, after graduating at Edinburgh, has come up as a regular student for the ministry, while Miss H. M. Johnson, well known as an ardent Temperance worker, especially on behalf of the children, and author of one of our S.S.A. manuals on "Jeremiah and his Times," is attending lectures at the College. Mr. V. R. Shinde, of Poonah, Bombay, and Mr. Z. Toyosaki, of Japan, as we have already noted, are also among the students. The Transylvanian churches, to our regret, have not this year been able to send a student.

THE friendships formed at the International Council of Unitarian and other Liberal Religious Thinkers and Workers in London last May will be renewed at the assembly of the *Protestantenbond*, which will take place at Utrecht on Oct. 29 and 30, when the Rev. R. A. Armstrong, B.A., of Liverpool, will represent the British and Foreign Unitarian Association. We rejoice that such an excellent representative from England has been found to undertake this mission to Holland. It is all the more important because the meeting of the International Council in 1903 may be held in that country.

THE Rev. Stopford A. Brooke preached at Rosslyn Hill Chapel, Hampstead, last Sunday morning, and is to continue to preach fortnightly at the morning service until the end of March. Needless to say that last Sunday the chapel was completely filled. Mr. Brooke's lectures at University College are to begin, as we announced last week, on Thursday evening, Oct. 31—though, as he told a representative of the *Echo* (Oct. 15), they are not written yet. The *Echo* secured a column and a half of pleasant talk from Mr. Brooke about Mazzini, Tennyson, Browning and Carlyle.

THE Free Trade Hall in Manchester was completely filled on Tuesday morning at the Autumnal Meeting of the Congregation Union, when Dr. Joseph Parker, the President, gave his address on "The United Congregational Church," aiming at the Federation of Congregationalism throughout the world. Dr. Parker had been forbidden by his doctors to go to Edinburgh for the recent meeting of the Baptist Union, and has cancelled all other engagements beyond his own work at the City Temple, but he was determined at all risks to deliver this Presidential address, and happily appears to have done so without serious consequences to his health. The Address is the outcome of a widespread dissatisfaction with the present condition of Congregational organisation. The United Church, Dr. Parker urged, must have more helpful oversight of ministers, and see that proper provision is made for their old age; the colleges and various societies must be brought into more vital connection with the body as a whole, and the separate churches must be drawn more closely together, on the basis of County Unions, as members of the one United Church. Incidentally Dr. Parker declared his opposition to the introduction of doctrinal clauses into Trust deeds. "It is the glory of Congregationalism," he said, "that it has no creed, yet it is the still greater glory of Congregationalism that it has a vital and imperishable faith"; as to which, he later declared that the United Church would "never drop the red banner of Calvary." The President's proposals were referred to the Churches and the County Unions for consideration.

THE Rev. John Hunter, D.D., is to enter on his ministry at the King's Weigh House Church, Duke-street, Grosvenor-square, W., to-morrow (Sunday), and is announced to preach regularly, morning and evening, until the end of November, also holding a brief devotional service on Thursday evenings at 8.15. On Oct. 27, which is Citizen Sunday, Dr. Hunter is to preach in the morning on "Church and City," and in the evening on "The Apathy of the Average Citizen; a Plea for Home Patriotism." The ministry of the Congregational Churches in London, will be greatly strengthened by Dr. Hunter's coming. Among the notes in his Church Calendar we find the following :—

> The King's Weigh House Church is Congregational, or Independent; free (that is) from all external ecclesiastical control; a self-governing society in all matters relating to its own worship and work. It invites and welcomes to its membership all disciples of Jesus Christ. It holds that beyond the simple and separate assembly or "congregation of faithful people" the only true and catholic unity consists in the recognition (without formal alliance with them) of all Christian Churches of every name as sections of the one Universal Church. The flock of Christ is one, but it is gathered into many folds.

We note with interest that last Sunday the Rev. E. I. Fripp, of Mansfield, occupied Dr. Hunter's old pulpit at Trinity Church, Glasgow, lecturing on the following evening on "The Pre-Raphaelites and their Message." Our readers will remember that not long ago the Rev. Stopford Brooke also preached at Trinity Church.

DR. OLIVER LODGE, F.R.S., Principal of Birmingham University, gave the opening address last Saturday at University College, Liverpool, in which he was until recently one of the most distinguished teachers. His address was a plea for a Liverpool University as an integral part of a great community. At the close of the address a bust of Dr. Lodge, presented to the College, was unveiled, and he himself unveiled a companion bust of Mr. William Rathbone, both the work of Mr. Allan. In doing so, Dr. Lodge said that when he came to Liverpool he found men of a higher type than he had been accustomed to—men engaged in business, yet whose every effort was for the welfare of the community, and whose wealth was a blessing to themselves and to everyone in

their neighbourhood. In asking the authorities to accept that bust, he said it was a memento of as high an example of the type he had described as could be found. *Virtute extendere vires* was the inscription on the bust, and he believed it to be the absolute truth—that the man's power and influence had been emphasised and magnified a thousandfold by his extreme goodness and active practice of virtue. At a meeting of the Court of Governors the same afternoon, Mr. J. W. Alsop, Dr. Caton, Mr. C. W. Jones and the Rev. J. Sephton were elected members of the Council, and Mr. W. B. Bowring and the Rev. L. de Beaumont Klein, D.Sc., were two of the five new governors elected.

The Crisis, a Quarterly Review, of strong democratic sympathies and earnest reforming zeal, edited by the Hon. Rollo Russell, reaches with October its fourth number. Burning questions of social reform and of national and international politics have been dealt with in successive numbers, with fearless enthusiasm for righteousness and often with trenchant force. (Watts and Co. 6d. quarterly; annual subscription, 2s. 6d. post free.) To the October number Mr. Russell contributes the following lines:—

THE FATHERLAND.

With the Sword of the Spirit.

England! thou chief of States, whose glorious name
Has drawn the world by freedom and by love
Rather than fear, enrol not every shame
Borrowed from despots and the sorry grove
Of mishewn idols in barbaric lands;
Banish thy new-found flatterers, Waste and Death,
Bring Peace and Gladness in thy bounteous hands,
And win a destiny with eyes of faith.
Truth, pale and bleeding, yet would seek thy fields;
Thou know'st her not, who wast her dearest son;
O give her countenance again, who yields
The noblest fruit to deeds in justice done;
Then shalt thou flourish and thy heart be strong,
And in that Empire none shall do thee wrong.

Referring to the address of the Rev. Frank Walters at Newcastle, on "Twentieth-century Unitarianism," which we published on Oct. 5, a Birmingham correspondent writes:—

"The Rev. Frank Walters no doubt believes that he is 'only stating a fact' when he says that 'any Wesleyan minister who publicly denied the dogma of everlasting punishment would be unfrocked and excommunicated.' Knowing something of the intellectual and religious life of this neighbourhood the statement surprised me, and I at once drew the attention of a very intelligent business friend, a Wesleyan circuit steward, to the paragraph in your issue of 5th inst. My friend was astonished that Mr. Walters should know so little of the progress of liberal Christian views among Wesleyan ministers during the last quarter of a century. He declared to me that he has not heard for many years from a Wesleyan pulpit a sermon in which that dogma was taught, and that nine out of ten of their young ministers openly disavow their belief in it. I am assured also that a very large proportion of the older ministers do not teach it dogmatically, but with the reticence so grave a subject as the 'Future punishment' of the impenitent demands."

THE PROVINCIAL ASSEMBLY OF LONDON AND SOUTH EASTERN COUNTIES.

Sir,—There are but few of your readers, I imagine, who will be able to derive much satisfaction from the perusal of the proceedings of this Assembly on Tuesday last. A more barren or disastrous report I never read. There were 112 ministers and delegates present, and so far as it appears not one of them expressed a word of regret at the tragedy that was being read out by the Secretary of the Assembly. Three efforts to plant new churches had failed during the year—they had been abandoned as "forlorn hopes," and two or three more are in such a precarious state that no one will be surprised if by this time next year they, too, have gone under. The Assembly's Committee give no substantial ground for believing that this loss will be balanced by efforts made in other directions. What collective or individual help did the churches of the Assembly give to the "forlorn" and struggling little congregations that were visibly soon to become complete failures? It would be interesting to know. If there is any distinct purpose the Assembly has in view, beyond shunting the Unitarian name, I suppose it is to give mutual encouragement and help to the congregations in union with it, and for the stronger to aid the weaker. None of these ventures could have been thought hopeless when projected; and consider the labour and the self-sacrifice the pioneers who first broke ground and kept the little assemblies together for a time must have spent in trying to establish them! All honour to such brave hearts! I fear they failed for the want of better support. There is an ugly look about all this and irresistibly reminds one of what we sometimes read in the papers of a number of callous-hearted people standing on the banks of the river and seeing their comrades drown without lending a hand to save. No speaker appears to have expressed a word of regret at this failure, but all seem to have taken it rather as so many incumbrances cleared out of the way, leaving thereby more resources for those strong enough to endure. But what disheartens one about this Assembly most is that it seems to have no high spiritual or moral object in view. Its theological faith, if it has any, is very much hidden, and is often described as "Anything arian," "Nothing in particular," or "Nondescript." Now one cannot get up any enthusiasm for nourishing negatives, or indulging in discussions of abstract theories; and why, seeing that the members of the Assembly, if they are anything, are Unitarians, they should be so eager to ignore their distinguishing faith is a puzzle to most of us, seeing that they are not averse to applying for help to the British and Foreign Unitarian Association and the London District Unitarian Society. Only one of all the speakers at the meeting ventured to breathe the obnoxious name, and he did it in a casual, cold, and half-repellant way; "he did not want," he said, "the whole of England to become Unitarian." Why not? And would it be such an awful disaster if it did? For my part I should be glad to see all England agreed on anything, save for the sake of a bigger England, to run about bellowing for War. If to hide the name is only a "trap to catch a sunbeam" in the shape of any of the orthodox "Free Churches" as they call themselves, I am not aware that the plan has resulted in the capture of a single evangelical congregation or a solitary individual. As if to reveal what lack of spiritual zeal or purpose there is in this Assembly the principal resolution passed is one "to take cognisance of public and national questions in which moral and religious issues are involved and report thereon to the Assembly." So that after being discussed by newspapers, periodicals, and on platforms we are to have a rehash of them at these annual meetings. Mercy! oh, mercy! Are there some men utterly void of the bowels of compassion?

I. M. Wade.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

A Via Media between "Universalism" and Eternal Punishment. By A. Layman. 1s. (Hodges, Figgis and Co., 104, Grafton-street, Dublin.)

Laws of Life after the Mind of Christ. By J. Hamilton Thom. 2s. 6d. (Philip Green.)

The Wouldbegoods. By E. Nesbit. 6s. (Fisher Unwin.)

Matthew Henry and His Chapel. By H. D. Roberts. 5s. (Liverpool Booksellers Co.)

Familiar Studies of Men and Books. By Robert Louis Stevenson. Cloth 2s., leather 3s. (Chatto and Windus.)

The Art of Building a Home: A Collection of Lectures and Illustrations. By Barry Parker and Raymond Unwin. 10s. 6d. (Longmans, Green and Co.)

A Scientific Philosophy: The Harbinger of a Scientific Theology. 7s. 6d. (Swan Sonnenschein and Co.)

The Bible and Its Theology. By G. Vance-Smith, B.A. 3s. 6d. (Longmans, Green and Co.)

The Atonement and Intercession of Christ. By D. C. Davies, M.A. 4s. (T. and T. Clark.)

Owen Glyndwr and the Last Struggle for Welsh Independence. By A. G. Bradley. 5s. (Putnam's Sons.)

The Vicar and His Friends. Reported by Cunningham Geikie, D.D., LL.D. 5s. (Longmans, Green and Co.)

The Evolution of Congregationalism. By Alexander Mackennal, D.D. 5s. (Nisbet and Co.)

The Quest of the Golden Herb and other Poems. By E. C. Gore. 1s. (Liverpool Booksellers Co.)

Last Words of Materialism and Kindred Subjects. By Professor Ludwig Büchner, M.D. 6s. (Watts and Co.)

Mind, The Crisis, International Journal of Ethics.

The London District Unitarian Society has received an intimation of a legacy of £2,000 from the late Miss J. Durning Smith.

LITERATURE.

MAKERS OF THE NINETEENTH CENTURY.*

We shall not begin our notice of Mr. Armstrong's book, as some critics have done, by quarrelling with its title, or with the selection of his "Makers." An American reviewer naturally looks for Lincoln, and, not finding him, is malcontent; and in this country those who are so inclined may exercise a large amount of ingenuity in deciding which thirteen "Makers" they would have chosen, if the selection had been in their hands. But for our own part we are thankful to accept and to enjoy Mr. Armstrong's lectures as they were given in the course of his ministry at Hope-street Church, Liverpool, and as they are now published in a very interesting and stimulating book.

In planning the series, Mr. Armstrong did not attempt the impossible task of determining who were the thirteen who could be accurately described as "*The* Makers of the Century," but he chose a number of representative men and women, each distinguished in his or her own sphere, some holding incontestably the highest place, at least among their own people, and all representing influential forces which certainly helped largely in making the nineteenth century what it was. Carlyle, Darwin, Gladstone, George Eliot, Ibsen, Matthew Arnold, Bradlaugh, Watts, Mazzini, Queen Victoria, J. H. Newman, Stanley, and Martineau, is the list, all English, except Ibsen and Mazzini; and it is no fault, but rather an added interest in such a series of studies, that the selection of more than one of these "Makers" should have been partly determined by the special influence they have exerted upon the lecturer's own thought and life, or by some personal contact with himself. The lecture on the Queen was given on the Sunday evening following her death, and took the place of a projected lecture on Herbert Spencer, while quite recently in his lectures on "Faith and Doubt in the Century's Poets" (James Clarke and Co. 2s. 6d.) Mr. Armstrong had dealt with Wordsworth, Tennyson, and Browning. Tennyson and Ruskin were taken by other lecturers in the "Century" course.

These thirteen, as we have said, are discourses given from the pulpit as part of a religious service; and if anyone wants a complete vindication of such Sunday-evening lectures, we would say, get and read this book. Here are studies which go to the heart of life, in its deepest aspects, rich in human interest, vivid in presentment, so that there could be no listlessness in those who hear, and making strong and direct appeal, as the true preacher always must, to conscience and the loftiest ideal.

Carlyle Mr. Armstrong has put in the first place as the greatest preacher of the century, and one to whom now more than ever there is need that we should attend, —the preacher of *earnestness* and *veracity*. Closest akin to him with his gospel of the "Everlasting Yea" are Gladstone, Mazzini and Martineau, the last as "Prophet-Philosopher," the other two as "Statesman" and "Patriot." The lecture on Gladstone is one of those enriched by personal reminiscence, as in this vivid picture:—

I recall the scene in the early autumn of 1896, when Gladstone made, at Hengler's Circus, Liverpool, the last of his great orations. See the old man with slow and dragging steps advancing from the door behind the platform to his seat before that sea of eager faces. The figure is shrunken. The eyelids droop. The cheeks are as parchment. Now that he sits, his hands lean heavily upon his staff. We think, "Ah! it is too late; the fire has flickered out; the speech will be but the dead echo of bygone glories." But lo! he rises. The colour mantles to his face. He stands erect, alert. The great eyes open full upon his countrymen. Yes, the first notes are somewhat feeble, somewhat painful; but a few minutes pass, and the noble voice falls as the solemn music of an organ on the throng. The eloquent arms seem to weave a mystic garment for his oratory. The involved sentences unfold themselves with a perfect lucidity. The whole man dilates. The soul breaks out through the marvellous lips. Age? Not so: this is eternal youth. He is pleading for mercy to an outraged people, for fidelity to a national obligation, for courage and for conscience in a tremendous crisis. And the words from the Revised Version of the Psalms seem to print themselves on the listener's heart: "Thou hast made him but little lower than God, and crownest him with glory and honour."

The lecture on Martineau, which is the last of the series, concludes also the final study of three churchmen, the account of John Henry Newman being followed by a winning picture of Dean Stanley, but not without unhesitating criticism of the Broad Church position. In Martineau, speaking from the pulpit of the church built for him in 1848, Mr. Armstrong comes to the "Maker" to whom he himself stood nearest in reverence and in intellectual and spiritual kinship:—"My tutor for the six years of my college life, the master of my thinking throughout the years of my maturer manhood." The only criticism of the lecture that we have to offer is on two points of chronology. When Martineau came to Liverpool in in 1832, Mr. Thom was not, as Mr. Armstrong says, still at the Park Chapel, but had been already since August, 1831, the minister of Renshaw-street Chapel. And in describing the progress of Martineau's thought to the spiritual philosophy of which he became the great representative, Mr. Armstrong says that he took with him to Germany in 1848 "the characteristically English doctrine that utility was the criterion of right"; but in the Preface to the "Types of Ethical Theory," Martineau describes how his fresh studies at Berlin brought him into the same plight, "in respect of the cognitive and aesthetic side of life" that had already befallen him in regard to the moral, and tells of how already in 1841 Mill noted that he had broken with the Utilitarian school. And are not the "Endeavours after the Christian Life" testimony to the same effect?

Of the other lectures we should find it difficult to choose any one as of pre-eminent interest, they all reach so high a level. The service of Natural Science to religion is fully recognised in the lecture on "Darwin," while its limitations are also clearly brought out in this passage, following a statement as to the doctrine of Evolution and its bearing on our thought of God:—

If you ask Darwin's own position with regard to these transcendent themes, he would reply, "I am but a man of science of moderate ability, with little power of abstract thought. I only contribute certain facts, and try to show how life has developed on the earth. Concerning God, I affirm not; I deny not. Take my facts and weld them as you will in the structure of your spiritual philosophy." I myself had a letter from him long ago, in which he said that he had never been able to arrive at a full conviction of the reality of a personal God. Years after, in his "Life and Letters," appeared notes and memoranda in which he made the same confession. But he intimated, and not without some sadness, that so immersed had his mind been in scientific observation, that the capacity of his early manhood, to be moved by music and by poetry, had failed him, and that sublime scenery had lost its power to make him conscious of a presence Divine breathing through wood and glade. But all these higher experiences of the soul he treated with respect; and he never uttered or wrote one word which, legitimately understood, tends to subversion of our faith in Him who weaves the ages as a work upon the loom.

The lecture on George Eliot touches our deepest sympathies in its study of the ethical teaching of the great novelist, so potent to awaken a sense of the earnestness of life and the transcendent significance of duty. Maggie Tulliver is selected as the chief instance of George Eliot's power in ethical analysis, but the searching lessons to be derived from the delineations of Lydgate and Bulstrode in "Middlemarch" and Tito in "Romola" are also forcibly presented. The lecture on Ibsen deals with the same most human problems. In this we confess to have found the study of Brand more luminous than that of Peer Gynt.

Matthew Arnold has long had a great attraction for Mr. Armstrong. Twenty years ago, in a little volume on "Latter Day Teachers," containing six lectures delivered in the High Pavement Chapel, Nottingham, Arnold was one of the subjects, and as poet Mr. Armstong dealt with him in "Faith and Doubt in the Century's Poets." It is as "critic" that he appears in this series, and particularly as critic of the Bible and of the fundamental conceptions of religion. The lecturer gives a clear account of Arnold's most helpful teaching, while pointing out no less clearly his defects. We will allow ourselves one more quotation, referring to the great critic's elucidation of the Bible.

He desired to quicken in the men of to-day a sense of the feeling breathing through it all, and an appreciation of the deep wisdom so often underlying its utterances. And so all through his writings you will find the quotations from Scripture which he weaves into his argument wonderfully fresh and alive—not like the dead inscriptions of a forgotten age, or the articles of a dictionary for the proving or refuting of a dogma, but like the words of men speaking to us now eye to eye in our own tongue out of the deep experience of life. And I would particularly commend to any of you who desire to know how real and alive and helpful even the difficult Epistles may be made by an understanding and sympathetic interpreter, the little book called "St. Paul and Protestantism," where that noble Apostle appears, not teaching the doctrines of orthodoxy at all, which his writings have been tortured to support, but pouring out lessons of life like those of Jesus himself, how self-renunciation is the secret of gladness, and how self-control and love are more than any theology the intellect of man ever constructed.

"There is nothing recondite in these

* "Makers of the Nineteenth Century." By R. A. Armstrong, B.A., author of "God and Soul," "Faith and Doubt in the Century's Poets," &c. T. Fisher Unwin. 3s. 6d. net.

studies," Mr. Armstrong says in the Preface; they are addressed not to the critic or the widely read, but to the average thoughtful man or woman, and especially the young man or woman of our time.

To such the book is to be specially commended, and we can well understand how fascinating its study might be made to a class of young men under capable direction, with its suggestions not only of vivid interest in the great personalities described, but of helpful discussion of the supreme questions of life. We should be glad to think that in many reading circles during the coming winter these lectures may be taken up, and to many solitary Postal Mission correspondents the book would surely be a most welcome visitant.

"THE BIBLE AND ITS THEOLOGY."*

This is the fifth edition of a work which has long been highly valued as a scholarly examination of Liddon's famous Bampton Lectures and other more recent works of controversial divinity relating more especially to the Atonement and Biblical Inspiration. Dr. Vance Smith's earliest production soon after leaving college was a review of Dr. Pye-Smith's popular work on "Sacrifice," and he is a high authority on that subject as well as other branches of orthodox theology. There is a widespread feeling of impatience with controversial discussions, and many Unitarians are prone to think that they have become useless and unprofitable; but, as Dr. Vance Smith justly contends, "so long as works by influential divines of the Church of England continue to be published in exposition and defence of the prevailing theology, so long will it be necessary, again and again, to recall Christian people to more rational and truthful views of the origin, character, and interpretation of those Scriptures in which the common forms of theological belief claim to find their justification." It has long been the opinion of thoughtful observers that Orthodoxy will be undermined, and is rapidly being shaken to its foundations, by the searching criticism of the history of the Biblical records rather than by direct controversial assault or the old-fashioned battle of texts. But while our author evidently admits this, he addresses himself "more especially to those who are accustomed to a special and conservative idea of the importance of the Bible as a depository and teacher of religious truth"—who, in fact, make their appeal primarily to the Scriptures; and to such students, if they will only open their minds to both sides, this volume in its new and greatly enlarged edition will be of the greatest value. If it did not succeed in changing their theological opinions it would at least serve to show how much can fairly be said for the heterodox views often so greatly misrepresented and bitterly denounced by the partisans of the popular theology.

It is not necessary for The Inquirer to review at any length the successive editions of a work like this, but it is only due to the venerable author to acknowledge gratefully his strenuous efforts on behalf of a purer Christian theology, continued even to advanced age, and to draw our readers' attention to the new matter in this valuable work. The chapter on "The Death of Christ" is brought up to date by the addition of criticisms on the new "Evangelical Free Church Catechism" issued in 1898, and an Appendix on the recent Theological Symposium on the "Atonement in Modern Religious Thought," republished from the columns of the *Christian World*, noteworthy as an indication that the old Orthodox or Evangelical doctrine "seems to disappear altogether, only the name being retained." The twenty-sixth chapter is a very valuable essay on a subject which lies at the root of the whole controversy—"The Bible: its Inspiration, and its relation to Reason and Conscience," to which there is a new Appendix on the essay on "Inspiration" in *Lux Mundi*, noting its remarkable admissions. With these additions Dr. Vance Smith's book—the crown of a long, scholarly, and most honourable career—is rendered still more valuable as a controversial store of polished weapons for a courteous theological warfare, and may well be commended to the attention of our Postal Missions.

The present writer observes with much interest and entire concurrence that the author—in common with Dr. Martineau and other prominent Liberal religious writers—still holds his old ideal to which he thinks "all religious and free-minded men in our own country will gradually and gladly draw nearer." That ideal is "the union and combination of all Christian people of this land, especially those of the Protestant name, in one comprehensive English Church on the basis of the words and the example of Christ." That idea may not be attainable for many years to come, but those of us who are "unwilling Nonconformists" for conscience sake cannot but regard it as an ideal well worth living and working for in faith and hope. T. L. M.

* "The Bible and its Theology." By G. Vance Smith, Ph. and Th.D. Fifth Edition, revised and partly re-written. Longmans. 1901. 3s. 6d. net.

ARTICLES IN THE REVIEWS.

In the October *Contemporary* a memorial article on the late President McKinley, written with intimate personal knowledge, by a Bishop of the Methodist Episcopal Church, is followed by a very clever and amusing article by Poultney Bigelow on President Roosevelt, opening with a parallel between Roosevelt and the Emperor of Germany, who are almost of the same age. The new President and the friend who so vividly describes him were students together in the law school of New York. The article concludes with an earnest plea for a congress of English-speaking, self-governing States and Colonies to establish a Court of Arbitration for the settlement of all disputes among themselves. To such a Congress the writer thinks that delegates from every section in South Africa might be invited, for "Boers and English rapidly melt into Afrikanders; and all intelligent Africanders speak English and think as liberty-loving, self-governing men of our own race. They are not people who can be flogged into obedience." The President's influence, he thinks, will be on the side of an Anglo-American Alliance. In the same number Miss Hobhouse renews her plea for the women and children in the Concentration Camps. "Three months ago," she writes, "I pleaded hard for immediate action. In that interval nearly 3,000 lives have been lost, of which hundreds might have been saved. Death is busy while slow 'inquiries' are still being made." It is a heart-breaking story. Social reformers should note Mr. Thomas Holmes's second article on "The Making of the Hooligan." The Rev. C. J. Shebbeare shows vigorous fight against the sacramentalists in his article on "The Intellectual Strength of the Low Church Position," and the Rev. J. O. F. Murray writes with very warm appreciation of the late Bishop Westcott, some of whose finest essays were first published in this Review.

In the *Nineteenth Century and After* the most timely article, which occupies hardly four pages, is that by Mr. G. J. Holyoake on "Anarchism," wisely distinguishing between the very different kinds, and showing the futility of the philosophic but quite benevolent anarchist. "I hate anarchy," Mr. Holyoake writes, "alike in military or civil life, and all that leads to it or incites revenge by death, as does the new doctrine—that 'leniency is a mistake'—that it is weakness or cowardice. Can there be any wonder that some people, for the ends of their hatred, better these perilous instructions? And so incited, the pitiless sentiment acts equally in republics and monarchies." Sir Michael Foster, M.P., asks "Should the University of London include Polytechnics?" with a plea that the instruction they provide should render them worthy of inclusion. The Hon. Mrs. Goodhart contributes some interesting "Fragments of Mr. Gladstone's Conversation," recorded during his visit to Naples in the winter of 1888-9. Dr. Henry R. Percival, writing on Canon Gore's "The Body of Christ" as an Epoch-marking (not *making*) book, rejoices over the Canon's soundness in Catholic doctrine, after the painful impression left (upon the writer) by *Lux Mundi* and Gore's Bampton Lectures. In the *Monthly Review* the most attractive article to us is that by J. G. Legge on "Children's Workshops in Sweden," with suggestion of what might be done in this country. Mr. Robert Dell, a convert to Catholicism, answers the question which Father Gerard recently asked, and professed himself unable to answer, "Is distrust of Jesuits reasonable?" Mr. Dell shows how the distrust is as widespread within the Church as outside, and considers the Society a hindrance to the spread of Catholicism.

The Society combines the qualities of a fussy, interfering woman with those of an officious detective officer. The one thing Jesuits never can do is to mind their own business and allow other people to mind theirs; they must, to use a homely phrase, have a finger in every pie. And it is not merely that they are interfering and inquisitive, but that they also love to rule and domineer; a not surprising revenge of nature on those who have forfeited so completely their personal freedom.

The illustrated article this month is on one of the rare pictures of Paolo Uccello, his Battle-piece in the National Gallery.

The *Humane Review* is a quarterly, but we will call attention here to an article in the October number by the Rev. J. Verschoyle on "Slaughter-House Reform," a forcible plea on grounds both of humanity and public health for the substitution of the public abattoir for the private slaughter-house, and also for reform in methods of slaughter.

THE MEDIÆVAL CHRONICLER IN ENGLAND.

BY THE REV. EDGAR I. FRIPP, B.A.*

IV.

Gerald of Wales.

There is even less of the monk, or for that matter, of the cleric, about Gerald of Wales, though it was his ambition until near the close of his life to be the Bishop of St. David's. Of princely rank and education he fought obstinately with Henry II. for his appointment to the see, and crossed the Alps to obtain the sympathy of the Pope. He had, no doubt, a large measure of Fluellen's sense of the importance of his country and himself, but he was too stirring and too able a man for the King to trust him with the spiritual leadership of the rebellious Welsh. His audacity shows itself in his writings as in his actions. In contempt of his critics who regarded him as a mere popular author, he poured out volume after volume of the most unconventional and startling narrative. "I have entirely thrown away," he said, "the old and dry style." He might be called the father of light literature in the twelfth and thirteenth centuries. He went to Ireland in 1185 with Prince John, and wrote two books, one a description (the earliest we have) of the country, the other an account of the war of conquest. In 1188 he accompanied Archbishop Baldwin in a journey through Wales, preaching the crusade. The result of this was an *Itinerarium per Walliam*. All these books are practically the work of a special correspondent.

The Chief Journalist of his Time.

Gerald, we might say, was the chief journalist of his time. He is always entertaining, whether his subject be Ireland, Wales, Hugh of Lincoln, or himself. And sometimes from his scrappy and colloquial information we gather matter of the first importance. For instance, what a light is thrown upon the unrecorded thought and experience of the lower clergy by the story of the priest whom Gerald, as archdeacon, rebuked for not using fresh wafers in his ministration. "What is this that you say?" cried the priest angrily, "you and your religion are equally odious. Do you suppose that this bread is made flesh or this wine becomes blood? Can you suppose that God the Creator of all things took flesh of a woman? that He consented to suffer? Do you think that a virgin can conceive? Do you think that after our bodies have been turned into dust they will rise again? This is hypocrisy. These things are the inventions of grey-beards to strike terror into men and bridle their unruly passions." This remarkable outburst is made still more remarkable by Gerald's comment, "Oh, how many are there, like this man at this time, concealed unbelievers!" One would very much like to know how many. Heresy was abroad. Roger of Howden tells us that there were Albigensies in Henry II.'s dominions, and that he was deaf to fanatical appeals to bring them, as was done in France, to the stake. "This was a thing," he says, "the King would by no means allow." Deer-stealers were more severely punished by Henry than unbelievers. Map, who had experience of the game-laws as a magistrate, bears witness to the insolence of foresters and the detestation in which they were held. One day when the King was staying with Hugh, prior of Selwood, afterwards Hugh of Lincoln, the door was besieged rudely by a party of keepers. "Who are they?" asked the prior, angrily. "Foresters," was the reply. "Then *foris stent*," he answered, "at the door let them stand." The King, hearing the pun, came out laughing; but Hugh cried, "This matter, Sire, touches you; for when poor folk, whom these fellows torment, enter Paradise, you shall stand at the door."

English Fiction.

These were the days of Robin Hood, and of the story of his forerunner, Hereward the Wake. In the *Gesta Herwardi* the famous outlaw, after escaping from Ely, takes refuge in the Brunneswald and then in the forest of Northampton, where, with his merry men, he reverses his horse's shoes, shoots in the greenwood, and captures a fat Norman abbot. If I had time I would like to say much of this fine old story, but I must be content to point out the significance of such a work of fiction being put together in the *scriptorium*, and so English and anti-Norman a tale.

Growth of the English Spirit.

The English spirit gathered strength all through the reigns of Richard and John, and began to speak out in that of Henry III.

As I have said, the struggle between Stephen and the Empress Maud was primarily personal and feudal, and only in a secondary degree political. It was a war chiefly between families, or the Crown and the nobility. The English folk, in so far as they took sides at all, helped Stephen, the Welsh Maud. The clergy, in the main, held aloof. Their principal interest was ecclesiastical. The chroniclers at this epoch make more of a miracle or an episcopal quarrel than of a political conflict. Even those who show some concern for the civil war, as Orderic, Henry of Huntingdon and William of Malmesbury, are much more occupied with ecclesiastical affairs. They stand up for their monastery against the bishops, for their bishops against the Pope, and for the Pope against the King. That, speaking generally, is the due order of allegiance in the eyes of the chronicler before Magna Charta. But as the English speech became again the language of letters, and English architecture, setting aside the Norman models, grew native and original, and the English poor under the influence of the Friars began to raise their heads, Robert Grosstete as an English churchman, and Matthew Paris as an English chronicler, resisted both Pope and King.

Roger of Wendover.

Roger of Wendover, who was chronicler at St. Albans until 1135, was loyal in the old way, supporting the Pope against the Crown, and the Crown against the nation. He is a Romanist and a loyalist.

Matthew Paris.

But Matthew Paris, his successor, is a patriot. That is to say, he supports the King against the Pope, and the people against the King. He adds to the chronicle of his predecessor, in embodying it in his own, vigorous notes which leave no doubt as to his position. He puts in a word, for instance, for William Longbeard. How refreshing it is to read it! "Thus," he says, "William of the Beard was shamefully put to death by his fellow-citizens for asserting the truth and defending the cause of the poor, and if the justice of one's cause constitutes a martyr, we may surely set him down as one." Observe that new definition of a martyr. He dies not for the Pope, not for the Church, not for the King, but for *Justice*. In virtue of this loftier point-of-view, his great industry, his large experience of the world and knowledge of men, Matthew Paris will yield to none the claim of being the greatest of English chroniclers.

I have not time to say more on this head, much as I would like to, for I want to draw your attention to certain less recognised points in the chronicles of the thirteenth century—the century which Mr. Ruskin is inclined to put at the head of all the centuries, the century of the work and full influence of St. Francis of Assisi and St. Dominic, and of the birth and training of the mighty poet in whom the ideas of the middle-ages find their completest and highest expression.

Dantesque Elements.

In our chronicles we know that we are drawing towards Dante. The sense of the hereafter, which is always strong in times of strenuous and noble life, expresses itself in visions of Hell, Purgatory, and Paradise which are full of spiritual thought. In Orderic Purgatory is represented as a bridge over a river of fire, with the gate of Paradise at the other end. William of Malmesbury reports Hariulf's story of the Frankish Karl III., who was led into Inferno by a guide with a luminous thread, and saw relatives, bishops, and others in suffering, his own father in a cask of boiling water, and another cask for himself if he should not quickly repent. In Gerald of Wales we read of Judas, "the most miserable, but not pitiable, traitor, chained to a rock in the sea, and deprived of the blessing of light"; of Rachel and Leah as the types of contemplation and activity, and of the empyrean "or heaven of heavens, the Celestial courts thronged with multitudes." In Roger of Wendover's chronicle are two visions, both of great interest. In one a monk is taken by an old man, St. Nicholas, through Purgatory to Paradise. Going toward the east along a smooth road they come to a deadly marsh, then a dark vale, and, finally, to a sulphurous plain, where evil spirits undergo various torments. Among them the monk recognises some old intimates, including a goldsmith. "If you know him, speak," says the guide. Then he learns that in his life-time the man committed fraud, and as a punishment is made to count and handle and swallow burning coins. In Paradise they walk among flowers and sweet odours, and the music of the praise of God. In the third and highest heaven the saints circle about God's throne, in motion, worshipping amidst "melody of a wondrous sweetness." We may also see the symbolism of the coming poetry and art. Pope Innocent III. sends King John four golden rings with divers jewels. Their roundness signifies eternity, which has neither beginning nor end. Their number denotes the four cardinal virtues—justice, fortitude, prudence, and

* The second of two lectures delivered in Manchester College, Oxford, Aug. 5 and 6, in connection with the Summer Meeting of University Extension Students.

temperance. Gold stands for wisdom, the emerald faith, the sapphire hope, the pomegranate charity, the topaz the light of good works. We read also of symbolical actions, like that of the woman Joinville speaks of, who was met in the street carrying in one hand a pot full of fire, and in her left a flask of water. When asked what she was about, she replied that she would burn up Paradise with the fire and drown Hell with the water; "because," she said, "I wish not that anyone should do good for the reward of Paradise, nor avoid evil for fear of Hell; but every good ought to be done from the love of God." Gerald tells of a girl afflicted with a violent temper, who, when a monk remonstrated with her, struck him in the face. He endured it quietly, and presented the other cheek, which also she struck, harder than before. Then he offered his face again; "but," he says, "the evil spirit within her said, 'your patience has conquered me,' and she was cured."

English Architecture.

Lastly, as these poetical and spiritual elements accumulate in England, as all over Europe, we read of our magnificent English architecture springing up in place of the Norman and foreign styles: Salisbury Cathedral with its spire, the angel-choir at Lincoln, the porticoes of Ely and St. Albans, and the most sacred building we have in this country, true symbol of England's recovery of her national freedom and national speech, and fitting resting place of our great English dead—Westminster Abbey.

FOR THE MAGNANIMITY OF ENGLAND.

Sir,—The serious letter which the Rev. W. J. Jupp has addressed to you upon our national duties at the present crisis, under the above heading, cannot fail to have attracted the earnest attention of many of your readers. It cannot, however much we respect the writer, be allowed to pass altogether unchallenged. There are not a few among us who, whilst they are no wit behind Mr. Jupp in their desire to bring this sad conflict to an end, cannot see with his eyes, or answer the searching questions he puts to us, in the way he would wish us to do.

Let us examine his letter more closely; it consists of certain statements and suggestions to which are added questions only capable of being answered in one way if Mr. Jupp is right in his premises. Finally, he enunciates a policy not very definite, but almost impossible to carry out. One of the most important statements in the letter is that England has proved to the two Republics that they cannot withstand her might, and that their power to permanently injure British interests by force of arms is once and for ever overthrown. Then follows the question, "Is that enough?" To this question, if the statements referred to are a true representation of the facts, the answer must be Yes. But are they? What warrant has Mr. Jupp for them, or for speaking, a little further on, in such confident terms of us as victors and of the Boers as a conquered people? Mr. Kruger and Dr. Leyds and their numerous Continental friends day by day insist that the position of the Boer forces is better than twelve months ago, and urge that if only the war can be maintained for a year or two longer England will tire of the war and be glad to withdraw on any terms. At the seat of war do we see any sign that the Boer leaders admit themselves conquered, or that they are prepared to accept terms other than those stated over and over again by Mr. Kruger—namely, absolute independence and arbitration as to other points at issue?

Mr. Jupp later proceeds to put this question to us: "Have we no greatness of soul as a nation whereby, with the calm dignity of conquerors, to hold out to the conquered offers of friendly conciliation such as they could accept?" Is not this question a trifle absurd in the face of the facts. It ignores, too, the efforts already made by the Government to come to terms with the Boer leaders in the field. On the 10th of this month Sir Michael Hicks-Beach, speaking at Oldham of this matter, used these words: "We have offered to the inhabitants of the Transvaal and the Orange River Colony greater liberties than are, I believe, enjoyed by the subjects of any European State. We have offered to them the position which has made French Canadians loyal and devoted subjects of the Crown." What more is possible after all that has passed? If Mr. Jupp seriously wishes us to go to Mr. Kruger and his Dutch advisers at The Hague and offer terms, my answer, though I say it with pain, must be an emphatic no.

If ever there was a case where the policy of "thorough" was the most merciful, this is one. Too long have we tried the policy of "meddle and muddle," and the result has been lamentable failure. Suppose the Republics were reinstalled and Mr. Kruger and Mr. Steyn allowed to return, what possible chance of permanent peace could there be in South Africa? The same troubles would arise again. Pretoria, Johannesberg and Bloomfontein would again become the happy hunting-ground of needy continentals, and Hollanders in particular, yet impossible almost for people of our own race. Pretoria would again be the rallying point for all that was inimical to this country in South Africa, and we should be unable to interfere unless actually attacked. Should such an abdication again take place, the end of British rule in South Africa would be certain. The sacrifices that have been made by our people, not only at home, but throughout our colonies, render such a policy inconceivable. Far better to have accepted the ultimatum levelled at our heads by Mr. Kruger and Mr. Steyn, which so many people now seem to have forgotten, than at the eleventh hour to patch up a peace which would assuredly be a disastrous inheritance for future generations in South Africa.

B. Dowson.

Nottingham, Oct. 13.

Sir,—Although I have already trespassed on your columns, you may possibly again find space for a few remarks in answer to Mr. Jupp's eloquent and earnest appeal for "magnanimity." His ideals are, indeed, such as now claim our admiration, and might claim our assent if facts were what he thinks they are, and if the world were what he wishes it to be. To make the world what it should be is the preacher's business, and, to succeed, he must influence and mould individual character; his appeal to the secular arm has always worked, and must always work, evil, whether that secular arm be wielded by an absolute king or by a democratic, parliamentary majority. A sense of this seems to me to underlie the steady objection there is to the interference of parsons in politics. The business of the statesman is to deal with facts and the world as they are, not as he thinks they should be. Hence the frequent wide divergence between the two. The policy of Magnanimity was tried by Mr. Gladstone; with what results, let tens of thousands of desolate homes, not only in South Africa, but also in England, Scotland, and Ireland, in Canada and Australia, reply. To prevent a renewal of such sacrifices, even after many years it may be, the vast majority of the British nation insist on the subjection of the Boers. It is a matter of self-defence. Whether the invasion of Natal and Cape Colony by Transvaalists two years ago was justified may be (although I do not think it is) matter for argument, but no one can justify the Orange Free State, with whom there had been no friction for fifty years, joining in that attack on us. To prevent both these countries re-arming and again fighting, they must be placed and held under British rule. There is not such a thing—except in words or dreams—as a half-way house between this and independence, which latter is practically the same thing as the "full independence" which Mr. J. Redmond, M.P., was told by Mr. Kruger was the only thing the Boers would accept.

But I do not believe that there is any widespread desire, such as Mr. Jupp somewhat uncharitably assumes, "to bring the Boers cringing to their feet." On the contrary, the Boers have repeatedly been informed that they would as soon as possible be granted the full *status* and equal rights of British citizens, the freest and most independent in the world.

I do not know at what date Mr. Jupp wrote, but his suppositions that "England has proved to the Republics that they cannot withstand her might," and that "their power to permanently injure British interests by force of arms is once and for ever overthrown" seem singularly inappropriate at a time when we have to keep 314,000 men in South Africa at a cost of a million sterling a week, and when, from one cause or another, we are losing nearly 1,000 men a month there; when the enemy have carried war, insurrection and rapine to within 60 miles of Cape Town, and have only just by the sacrifice of many self-devoted lives been turned back from an attempted re-invasion of Natal.

If ever there is a time when the individual should merge himself in his country's cause, when silence is noble, it surely is when that country is grappling with an enemy and its citizens' blood flowing unceasingly.

In conclusion, let me say that I have no prejudices against the Boers, whose good qualities I appreciate, nor have I ever had any financial interests in their country. My opinions have been formed by events and by such knowledge of history and human nature as I possess, but I cannot but be impressed by the unanimity of opinion in South Africa itself, including British and American ministers of religion, and the uniform opinion of the many merchants, officers and others from there, whom it has been my fortune to meet, that the war is just, and was both necessary and inevitable.

Richard Simon.

Nottingham, Oct. 13.

OBITUARY.

MISS ALICE MALLESON.

The news of the death, on Sept. 27, of Miss Alice Malleson, of Croydon, of which an old friend has sent us a notice this week, will recall grateful memories of the school at Hove House, Brighton, of which her father, the Rev. J. P. Malleson, was for so many years the head. Miss Malleson, who was sixty-eight years of age, had borne the sufferings of a painful illness for many months with great fortitude and patience, and death came to her as a welcome release. Brought up a Unitarian, Miss Malleson had been latterly a member of the Church of England, but without relinquishing her liberal sympathies. A notice contributed to the *Croydon Guardian* speaks of her in the following terms:—

"Since her earliest connection with Croydon, Miss Malleson's name has always been associated with all work that had to do with helping others, and uplifting her fellow-creatures. A Churchwoman by religious conviction, and a Liberal in her political views, her sympathies were wide, and her interests were not limited by any arbitrary distinctions of creed or politics. She was a member of the Christian Social Union, and took a practical interest in the work of such associations as the National Home Reading Union, and in the Industrial Co-operative Society. One of the last things she did in public was to deliver a lecture on the work of the Co-operative Holiday Association at the Y.M.C.A. Hall, towards the end of May. She also founded the Croydon branch of the National Union of Women Workers in 1891. But her name will always be specially connected in Croydon with the work of the Rescue and Preventive Association, of which she was also one of the original founders, and in which she was, up to the time of her last illness, one of the most indefatigable workers. It was due to her initiation that the Croydon Training Home was first started."

How deeply Miss Malleson's influence had been felt was manifest at the funeral service in the parish church. The Vicar of Croydon, assisted among others by the Rev. Philip Malleson, vicar of Great Tew (a nephew), conducted the service, and as the writer of the notice from which we have already quoted says, the glorious words of hope and confidence in the great resurrection lesson of the Burial Service, and the tender beauty of the hymns, seemed to gain a fresh significance as those present realised what a devoted life of loving service was ended here, only, indeed, to find a wider outcome in "the full-grown energies of heaven."

The inscription on Alfred's monument at Wantage, quoted from memory—and, as will be seen, from a very good memory—by Mr. Wicksteed in his article in The Inquirer of Sept. 14, we are informed is as follows:—

Alfred found learning dead,
And he restored it.
Education neglected,
And he revived it.
The laws powerless,
And he gave them force.
The Church debased,
And he raised it.
The land pillaged by a fearful enemy,
And he delivered it.

THE CHILDREN'S COLUMN.

Revile not again.

The following story is better known in Arabia than in England, but it is one that is worth everyone's hearing, and that can be understood by all:—

The prophet Mahomet and his friend Ali were out walking together when they were met by a man who, on account of some fancied injury, began abusing and insulting Ali. There seemed no end to his bad language and false accusations. The venerable Ali bore this for some time in silence, not making the least attempt at reply or showing any indignation, but at length his patience gave way and he began to answer back. When he saw that, Mahomet passed on and left the two to settle their quarrel as best they could.

Some time after the friends met again, when Ali, deeply offended, said, "Why didst thou leave me alone to bear the abuse of that insolent fellow?" Mahomet replied, "Oh, Ali! while that man was denouncing thee so outrageously and thou wert silent, I saw ten angels around thee who took thy part and replied to him. But when thou didst begin to return his insults the angels one by one left thee, and I also departed."

All of us know how hard it is to be blamed for what is not really our fault, or to be called names that we do not deserve; to be "persecuted and reviled" never seems at all pleasant, and we do not easily understand what Jesus meant when he said that they are happy who are persecuted for righteousness sake. No one finds it easy to bear insult without making some reply. Our first impulse is always to return railing for railing.

Ali must have been a brave, strong-hearted man to have kept his peace so long as he did; perhaps some of us would have lost our tempers from the very first. To be insulted and denounced when we are quite innocent of any wrong, to be abused too, and reviled in the presence of one of our chief friends, surely that is about as severe a trial of our patience as we could well imagine.

In the story Ali, beginning well, breaks down and descends to the level of his persecutor. In our real life we must aim at so strengthening ourselves and training ourselves, that even when most unjustly denounced we shall be able in patience to possess our souls.

What did Mahomet mean by those ten angels of which he spoke, the angels which were Ali's best answers and his best protectors, the angels that seemed to disappear when he began to follow his enemy's bad example? It is not difficult to guess, and to see that those same angels protect and deliver us also when we are in similar conditions—blamed, persecuted, reviled.

We need not now name them all, but here are three, and we will see how they defend all who know themselves to be in the right.

First, the angel of a Good Conscience. If we are innocent, what does it matter to us how much we are accused? No amount of denouncing will turn right into wrong, truth into falsehood; all the abuse in the world will not make you guilty if in your own heart you know your own innocence. If one of our school companions says that we cheat and copy our answers from our neighbour's book, it is a disagreeable thing to hear; but if it is not true, then we can afford not to get angry, not to abuse in our turn, but, resting in our own good conscience, can wait till our accuser learns better. We may even be sorry that he should have thought so unkindly of us, and try to make things straight by thinking more kindly of him.

Then there is the Angel of Patience. So much goes wrong, so many people misunderstand each other, because they do not keep this angel in their hearts. If you were ever to try to understand how quarrels arose, not only between yourselves, but between men and women, and between the governments or the nations of the world, you would be surprised to find how a little consideration, a little patience in the beginning would have put most things right. Ali was patient at first, he waited to see if he could not explain this man's strange behaviour, but his patience gave out. Perhaps the man was mad, or he mistook Ali for someone else. At any rate shouting and violence, impatience of any sort, did not mend matters, but, on the contrary, made them ten times worse. We all find that at times we have to exercise patience even with our friends; it is a difficult but necessary lesson to learn that we have to be much more patient with those who are against us.

The last angel is Love. So long as Ali refrained from abusing in his turn it was possible to remember that, after all, the man there calling him such hard names and thinking so unkindly of him was, in a deep, true sense, his brother. He would remember that the man had his own sorrows and difficulties, his own ailments and infirmities, and would make allowance for his faults, sure that there was good in him as well. So long as he remained free from sharing the other's fault, Ali had sympathy and some degree of love for his fierce accuser; but directly he followed his example, all affection disappeared—the angel Love left him. For us, big or little, the same thing is true. Abuse, hard words, reviling of any sort, these things if done by us to others make us forget to love those who really are our brothers and sisters. As soon as hate creeps in, there is danger all around.

Let us try our best to bear bravely whatever is imposed upon us in error or through wilfulness, never returning evil for evil, railing for railing, but contrariwise—blessing.

Arthur Harvie.

The October *Seed Sower*, which opens with a sermon by the Editor, the Rev. Joseph Wood, on "The Education of Character," contains also an article by the Rev. Harrold Johnson on "The Angelus of Millet, or Worship," which, if we are not mistaken, has also appeared in the *Christian Register*. Another of Mr. Johnson's Millet studies is in the *Register* of Sept. 19.

In the *New Kingdom* for October there is an interesting biographical note, with a portrait, of one of our recent international visitors, Professor Montet, of Geneva, and the Rev. T. P. Spedding begins an account of his "Holiday in Transylvania," to which a note is added that he is preparing a lecturer on the subject with lantern slides from original photographs.

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LONDON, OCTOBER 19, 1901.

THE PREACHER'S CALLING.

THE searching and stimulating address given by the Rev. L. P. JACKS at the opening of the session at Manchester College, Oxford, on Monday, we should have been glad, but for lack of space, to print entire; but it will be published by the College, that it may receive the full consideration which is its due.

In the extended report which we publish to-day our readers will be able to follow Mr. JACKS's argument. We are inclined to have more faith in our Free Churches, and to trust that in the future they may prove plastic to the new spiritual forces which are undoubtedly at work in the world, and may be moulded to new forms of life and roused to more effective service. And when the new stirring of life, in contact with the deepest needs of men, has emerged into fuller consciousness, it will, as we believe, find that its foundation is in the Eternal Goodness, in a trust which cannot be shaken, and intimate communion with the heavenly FATHER, and that after all it must return to the old ideal of the Kingdom of GOD on earth. Its strength must always be in a firm grasp of the realities of present-day life, penetrated as they are, through and through, by spiritual forces, and its service must be of righteousness, national and civic, no less than personal, made effective by the supreme power of love. And that, with equal truth and insistence, must be said of our churches.

Mr. JACKS's dream of a great Preaching Order will be fascinating to many minds, but it will hardly become a reality until that seething of new life has taken more articulate form and is conscious of a definite purpose in the world. Yet without waiting for the Master-mind, the heaven-born leader, who alone could create such a new Order and control and direct its forces, is there nothing we can do with the instruments already in our hands, that we of the Free Churches may become more effective servants of Truth, Liberty, and Religion, to bring home that great ideal to the hearts of men and make the world feel its power?

The College, Mr. JACKS says, cannot give to its students all the training required to make them such preachers as the world needs. The training given at Oxford is indispensable, but there is an education not to be given in the class-room, but in direct contact with the world and the needs of men. Such training through actual experience and under friendly direction students already seek in great cities and among the churches during vacation, but this is work which needs to be more thoroughly organised and developed, and it may prove that the way would thereby open at the same time for the supply of other needs.

And now we will make a suggestion, not by way of urging any immediate revolution, but to sow another seed of thought, which in time may germinate and lead to most salutary growth. To an outside observer it must appear one of those absurdities to which our extreme individualism is too prone, that our Body should continue to maintain two colleges, out of all proportion to the number of the men to be trained and the churches to be supplied with ministers; and there are, we believe, many members of our own community, among those most devoted to its welfare, who, considering the needs and opportunities of our churches and the resources available for the maintenance and development of our religious work, strongly share that feeling. Manchester College is now established and nobly equipped at Oxford, and could be yet further equipped, to furnish the best available education that a college can give. Better surely that the whole force of our learning and spiritual culture should be concentrated there, and not divided as at present.

But something more is needed, for the oversight and training of men preparing for the ministry of religion; and our suggestion is that the Home Missionary College, reverting to its old title as a Board, might perform an inestimable service to our community, by devoting itself to the care of young men before they are ready for the Theological School at Oxford, and, further, using all available funds for bringing college students during vacation into direct contact with the people, in active service as missionaries among the poor or through participation in the work of some strong church. This, as we have said, is already done to some extent, but we believe could be more systematically and effectively done by a representative body devoted to such work. And that same Board might continue its direction of students for the first years after college, independent of any settled ministry, giving them such training, up to the measure of our present capacity, as in Mr. JACKS's dream, the young preachers of the new Order would receive. And if one heaven-born leader should arise to take direction of the new forces of our Church Militant, so much the better. But meanwhile, let the thought of concentration, and the longing for more effective strength and service, grow.

THE DESTINATION OF THE STUDENT: THE SETTLED MINISTRY & AN ALTERNATIVE:

AN ADDRESS AT THE OPENING OF THE SESSION OF MANCHESTER COLLEGE, OXFORD, BY THE REV. L. P. JACKS, M.A., TATE LECTURER.*

I SHALL begin, gentlemen, by reminding you of a fact with which, as students of the history of religion, you are no doubt familiar. When we study the origin of a religious movement, like Christianity, what we see at first is the appearance in the world of a new Cause. There is at first no fixed community, no Church, no doctrine, and no law. Even the Cause, the presence of which makes so unwonted a stir, is hard to define. What the parent idea may be, and to what aim the messengers of that idea are bending their efforts—this can be answered only in large, vague, and general terms. We may, indeed, say the parent idea is the Fatherhood of God, and the ultimate aim is to establish the Kingdom of Heaven; but a moment's reflexion reveals that both these conceptions are fluid compounds, joint products of Affection, Reason, and Imagination, and, therefore, insusceptible of any close and fixed definition. Thus, although we are clearly conscious that a new Cause has appeared, and are made to feel its presence in its effects, its inward nature eludes our intellectual grasp. Students of the Gospels are, even now, unable to give a clear account of the mind of Christ; which is not to be wondered at, for I trust it may be said without irreverence that Christ, if challenged, would not have been able to give a clear account of himself. All we can be sure of at this early stage is the burst of new energy into life, the awakening of a new impulse, the liberation of the pent-up waters of the human soul, which little by little takes shape as some sort of definable cause. The settled ministry does not exist. Ministers there are, but their prime characteristic is not settlement, but a divine restlessness due to the inward burning of the prophetic fire. These men are apostles, and apostles to begin with are the sole messengers and custodians of the faith. Missionaries we will call them, if you will. Their attention is confined entirely to the Cause. They have no congregations whose interests, rightly claiming consideration, create a world of duties outside that of proclaiming the truth. They are not ecclesiastics even in the mildest sense of the term. Observe that I do not praise their condition. I do not even idealise it. It is proper only to a religious movement in its earliest phase. The time may come

* Given at the College on Monday evening, Oct. 14.

later when the apostolic character must be modified; when in place of the missionary, concerned only with the Cause, you must have the settled minister, the leader of a religious community having a fixed local habitation, the mouthpiece of their worship, the confidant of their experience, the friend of their trouble, an organiser of congregational work, a visiting pastor, a president of Sunday-schools, clubs, recreation societies and literary circles, a member of twenty or thirty committees, attendance at which requires half his time, and above all a man owning certain obligations to a wider body than his own congregation, charged with the maintenance of traditions, and surrounded on every hand with institutions to which the voice of conscience bids him be loyal. This is the change in the character of the minister which changed conditions require. I do not regard it as degeneration. I am content to call it development. But I think you will agree that the Cause must have attained a certain ripe maturity before its servants are justified in forsaking the pure apostolic character for that of the settled minister. And the question I am going to ask is whether the cause with which you and I are concerned is sufficiently mature at the present time that we should have but one idea as to the mode of serving it, and that the idea of the settled ministry.

Rapid Growth of Settled Forms.

You, gentlemen, as students of religious history, know how quickly the change of which I have spoken comes about. It is as certain as any of the laws of Nature can be that that which begins as inspiration will sooner or later take shape as doctrine. And the moment the impulse has taken fixed intellectual form, as it needs must do or perish, a like fixity begins to be created in all the surrounding conditions. Churches are built, and the very act of laying stone upon stone is but the counterpart of certain social and intellectual processes which go on simultaneously, creating systems of thought and groups of men to study and to guard them. In many forms the Cause is monumentalised, in habits which custom makes sacred, in books whose ink remains bright when the writer is forgotten, in buildings which last for thousands of years, and above all in that instinct of self-preservation which governs every constituted society of men and which is equally potent whether the terms of union be written in ink or graven on the fleshly tables of the heart. Whosoever forms a society, writes a book, builds a church or a college—that man may be said to commit posterity to much. No generation which inherits these things can be wholly free—unless, indeed, a time should come at last when the virtue of loyalty shall be dead.

The Just Claims of an Institution.

When this process of fixing has advanced a certain way it is obvious that the need for apostles disappears and the call for a settled ministry arises. That is one of the familiar lessons of Church history which needs no rehearsing here. You may make your churches as free as the most liberal can desire, but so long as a church is a church, and so long as it is tenanted by a permanent congregation, it is an *Institution* having as such certain claims to respect which cannot be set on one side. Whosoever allows himself to be elected as the leader of that congregation cannot be absolved from the duty of maintaining its permanence as a congregation—of doing what in him lies to secure for it a perpetuity of healthy, happy, growing, corporate life. Should his message prove destructive to the life of the organism which in the hope of more life has chosen him its head, how can he, consistent with loyalty, continue to preach that message there? Moreover, he must hold it his duty to engage in labours which have but an indirect reference to the Cause, on the ground that they have a direct bearing on the interests of congregational life. If the interests of the congregation cause him to spend his time in such a manner that he can no longer retain the apostolic character in its purity, then his duty is to acquiesce in the necessity. And that necessity, in more or less stringent degree, he is sure to find laid upon him. It is humanly impossible to fill the part of a modern St. Paul and be ready to answer every one of the thousand claims to which the settled minister is daily exposed. And, gentlemen, so long as we are settled ministers I repeat it is our duty to answer those claims. Loyalty to our congregation requires it of us.

In our Free Churches.

Mr. Jacks then went on to apply these thoughts to the condition of our Free Churches. Freedom, he said, could not prevent their religious wants from taking definite form; while new wants might be created, the old must not be neglected, and a settled ministry was bound to respect and serve the actual needs of the churches. If any man felt the fire of some mighty truth burning in his bones, impelled by an impulse from beyond himself to preach and declare it, but not caring whether his message corresponded to wants already felt, or which the churches could be made to feel, such a man might indeed become a minister and go up and down preaching his word, but he should think twice before he became a settled minister. For such a preacher he believed there was large scope and deep need in the present day. The world waited for preachers to make it feel what in religion was its real want. But the Church, even in its Freedom, knew what it wanted. It was a living organism, and the several parts had come together and grown together for definite purposes; there were inevitable exclusions and preferences, and only those who could sympathise with the exclusions and conform in all honesty to the preferences were justified in becoming settled ministers in that connection. The field of their churches lay within that covered by Truth, Liberty, and Religion, but could not be said to be co-extensive with it. Their churches wanted preaching of the Truth, but had notions of what the Truth is. They wanted preaching of Liberty, but were not quite ignorant of how Liberty should be used. They wanted the preaching of Religion, but in such a form as to meet an existing need. The known wants of the churches were met by settled ministers, the unknown wants of the world by apostles. The distinction was not absolute. The settled minister might be an apostle too, but a man might be an apostle, and do apostolic work, without being a settled minister. The world waited for the religious Reformer, but he should not suppose that the settled ministry of a church was his appropriate field.

The Movement of New Life.

But the cause of Truth, Liberty, and Religion was in the present day, and in large measure a movement of reform. Its direction could only be stated in general terms. The present state of the religious world was like that of the time when Christianity first appeared. A new impulse of the Spirit, of which the origin was Godwards, and the destination manwards, had been born. By that impulse the hearts of men were being moved as the trees of the forest were stirred by the wind. At present it belonged to the world of emotion rather than thought. Within it were combined elements of enthusiasm for righteousness, love and pity for mankind, and awe in presence of Eternal Right and Truth. The ideas that would give it permanence were yet in the making. It seemed to take shape, now as a new theology, now as a new social order. All the churches were profoundly affected, and, to some extent, revived; but in what church it would be most manifest they could not say. Each one, feeling that breath of heaven stirring its inmost life, began to hope the new outflowing might be for itself. But, perhaps, all would be disappointed, and the gift might be not for the churches at all, but for the world. One thing they might add: Whatever institution stood for Truth, Liberty, and Religion would open wide its windows in the hope that the wind of the Spirit might blow that way. To every manifestation of the new impulse a warm welcome would be extended, none the less hearty because the movement was as yet too young and unformed to be attached to any of the existing wants, the fixed tendencies, the known beliefs, the settled ministries of the Religious World. New Life was ever the forerunner of new Truth.

Young Men will Hear the Call.

That outpouring of new life from the Life-giver would be felt first and most deeply by their young men. And it was likely in the future that such might apply for admission to the College, not as wishing to become settled ministers of their churches, noble as that calling might be, but moved to become the organs and interpreters, the ministers to mankind at large of that new life. They would want to be apostles, not ministers in the usual sense. And what reply should be made to them? Should they point to their churches as the only possible sphere of action? Practically they had no other sphere to which to direct the young apostle. And yet they could not be content with such a conclusion. In the cause of Truth, Liberty, and Religion he saw two aspects, the ripe and the unripe. That which was ripe spoke the language of the Gospel and adopted the usages of the Christian Church; it had the bearing and the ideals of a certain type of English Nonconformity; it held fixed ideas concerning the Fatherhood of God, the Leadership of Christ, the Supremacy of Conscience, and the Immortality of Man. It was an articulate answer to an articulate want. It was nourished in their churches, and students who were inspired by those ideas were proper candidates for the settled ministry of these churches. But in the other, the unripe aspect, there

were aspirations, impulses, ideals which had outgrown the adopted garbs of thought, as yet too unformed to be described in definite language, but moving in the world, creating profound unrest in the souls of men, stirring the minds of ministers, arousing the spiritual life of young men, and bringing them as students to that College. Though unripe, that element was seething with life. Upwards from the inmost heart of man it was gradually forcing its way towards the organs of articulate speech. Too young to have forms or institutions, it was old enough to have its human organs—preachers, prophets, and apostles.

Too long they had been tied down to the idea that such men could find their only proper sphere of action in the settled ministry of their Free Churches. The time had come to widen their conceptions. It was his sorrowful conviction that the cause of Truth, Liberty and Religion failed to reach the world through the instrumentality of those churches. "The Churches languish; go forth you, and revive them," was indeed the call to a noble and blessed work. But some men, called to be apostles, were not fitted for such work, and instead of reviving, might set the seal upon the death of a Free Church. And he could not think that the noblest-minded and ablest of the young men of the present day would be drawn to that special work. Fired by the larger hopes of the time, burning to do some great work for God and Humanity, what wonder if they hesitated, and finally refused to offer themselves for a position which had such scanty success in making those hopes and faiths of theirs reach the world and tell upon the life of men. He believed there was no lack of young men ready to devote their lives to the cause of Truth, Liberty and Religion; but so long as the settled ministry of their churches was the only field offered, no large proportion of them would be found within the walls of that college.

[The rest of the address we give in full.]

A New Preaching Order.

The conviction has long been growing in my mind, and now, with full deference to the wise men I see around me, I state it publicly for the first time, that, in addition to a settled ministry, our Cause urgently needs the establishment of a Preaching Order, in many respects similar to that which history associates with St. Dominic, untrammelled by ecclesiastical ties of any sort, unhampered by the thousand restrictions which hedge the path of a settled minister, but bound by vows of obedience not less stringent, submissive to a rule of life not less exacting, and inspired by a strenuousness no less high. There is something, as I have tried to show, in the cause of Truth, Liberty, and Religion, which is not always compatible with the conditions of a settled ministry, but is peculiarly fitted to the kind of ministry I have now in mind. Having regard to the youthfulness of the Cause in many of its larger aspects, remembering that these are now at the early stage of inspiration, and far from that of fixed ideas and institutions, it seems to me that through no other means can the torch be carried outside the denominational pale and made to kindle the common life of man.

To be Adequately Trained.

The first step in this direction would be the provision of adequate training. No one believes more heartily than I do in the necessity of that theological learning which this college offers and cultivates. It is a necessity for the settled minister, as he often finds to his cost when he has neglected his opportunity; it would be equally a necessity to that wider type of Apostleship which I am now advocating. But while necessary, no one holds it to be enough. It is not enough, and within the limits of time at our disposal it cannot be made enough. The student must perforce leave his college untrained in many things of which it is highly important he should be master. We must trust to the experience which awaits him to fill up the inevitable gaps in his training. But while this insufficiency is great in regard to the settled minister, it is far greater in regard to what I have in mind. All that this college offers would be but a necessary first step in the training of a preaching order.

To Appeal to the People.

We all have our dreams, and this is one of mine; and though in the telling of our dreams we are often led to speak as fools, bear with me if I run the risk on this occasion. I have dreamt that some day there will come into being a great society, different from this college but perhaps not unconnected with it; different from any body or union which protects or supports our churches, but not superseding them; having a new name which may yet leave old names standing elsewhere; a society whose object shall be to launch into the world by preaching, as it never yet has been launched, the cause of Truth, Liberty, and Religion. At the head of it there shall be some master mind: a man who, like some great general, is capable of thinking in blocks of 10,000 square miles—a man having authority and free to exercise it—and his work shall be to organise a preaching campaign throughout the length and breadth of our land in towns and in villages and in a thousand places where the Cause has never yet been heard. He shall organise that campaign, and to carry it out there shall be under him a cohort of men like-minded with himself; no free lances these, but that nobler type of man which by a powerful effort of will submits to discipline and obeys orders. Do not mistake me. This is not a scheme for providing our vacant pulpits with temporary supplies. It is not a scheme for sending round special preachers to our churches—that would only bring us back to the point from which we start. But in public halls, in theatres, in market-places, at cross roads, trained preachers, fired by the Holy Ghost, but not unskilled in the studied art of persuasion, should be sent to proclaim the Word. I have nothing to say against the professional minister—I am one myself—and believe them to be needed for serving the wants of a settled religious community. But the stamp of the professional minister should not be on these men. They should not have to negotiate for their places, to bargain for their salaries, or to be pitted against rival candidates. They should have nothing to do with those matters of ecclesiastical polity which are involved in the existence of even the freest church. They should be wholly independent of the people to whom they preached. What pay they received—and it should be fixed and uniform for all, not enough to tempt cupidity but good enough to meet reasonable wants—should come from one central source. If among the order there were men of private means, and I believe such men would be found there in greater numbers than among our settled ministry, they would be expected—nay, they would themselves suggest it—to place those means for the time being at the disposal of the common fund.

Practicable or Practical?

I see you smile, and I suppose the words "hopeless impracticability" are rising to your lips. But, gentlemen, I am not telling you what a man would do who puts a price upon himself. I am describing what may be expected of a man whose one supreme interest is the Cause he serves. I believe that our present method of seeking to launch that Cause by the sole means of a settled ministry is inadequate. I think it is already a manifest failure, and therefore I am calling upon my imagination to devise a way of going to work which would be adequate to the magnitude and the extreme difficulty of carrying our Gospel to the great world outside our churches. My suggestions may be far from the best, but if you call me unpractical, I shall answer back. When I go to one of our empty and languishing churches, when I listen to an able, learned man, whose weekly lot is, as I heard it described the other day, "to preach to six adults, four children, and fifty-seven gaslights," I am bound to say that that state of things, characteristic as it is of whole groups of churches, does not strike me as a triumph of practicality. The time has come when it behoves us to summon our inventive faculty, if perchance we may contrive some more effective way of carrying out the religious reformation we have all at heart.

The Training of the Preachers.

Such a Preaching Order would require training, and to train it would be the first business of the society. A period of novitiate extending to one, two or three years would be necessary, and I conceive that such a period would follow naturally upon the studies of this college. From our curriculum much has perforce to be omitted which is of the highest importance in preparing you for your future work. Beset by the claims of other and necessary studies you cannot concentrate on those exercises of soul, mind and body which turns the scholar into the preacher. The utmost that can be done by successive Tate Lecturers may be valuable, but having regard to what is needed it is not much. We trust that you will learn through experience what, for very want of time, we cannot pretend to teach you here. *Solvitur ambulando.* But I think you will admit that the having so to learn it is apt to postpone the date of our efficient ministry till some time after we have left this college. That date, I contend, would not be further postponed, and there would be no loss of time, but rather a considerable gain, if, instead of plunging at once into the very formidable demands of a fully-fledged ministry, you devoted the next two or three years of your lives to the study of spiritual psychology, to acquiring skill in the noble art of Persuasion, to daily exercise of the voice and body. Nor would I shut you up in a cell to make these studies, but would arrange to have you throughout in close contact with men, especially the poor, in whom

you might see both the beauty and the tragedy of life, and so learn the significance of the whole. Best of all, if you would consent by a supreme act of will to lay your own wills aside and submit yourself to external discipline of a far more thorough-going kind than it would be proper here to attempt, practising a strenuous alacrity at the word of command, thereby acquiring those habits of dignified obedience for want of which many of us are so lamentably weak and inefficient.

Attend to the Vision.

I am aware that what has been said may suggest false comparisons, and even lend itself to caricature. To all of which I can only answer, "*corruptio optimi pessima.*" I shall be met with all sorts of difficulties—"How the money is to be found," "Who is to find it?" and so forth. But none of these difficulties will quite persuade me that my dream is foolishness. The ground on which I venture to fling out this seed is good ground, and if the seed contains even the smallest kernel of sound sense we may reasonably hope for some sort of a crop. God forbid that I should come bouncing in with the air of a man who is going to set everybody right. I am not alone in having thought of this. I ask you to weigh the matter in your calmer judgment, and if the thought of to-day points in the right direction then I have you with me in the hope that all the other things will be added unto us.

THE DUTY OF MAN TO THE LOWER ANIMALS.

We have received from Miss Frances Power Cobbe a copy of a letter addressed to the editor of the *Christian World*, and published on Oct. 3. We are glad to print the letter here also, and to commend it to the earnest attention of our readers.

Sir,—I shall be grateful if you will allow me to appeal through your columns to the clergy of all Protestant Churches to endeavour to give a solution of this problem, which is every day becoming more urgent. So far as I have been able to discover, no serious effort has yet been made by the ministers of reformed religion to deal with this branch of morals as a whole and with the care and gravity it deserves; albeit many of them have eloquently pleaded for mercy to the ill-used brutes. The result of such silence on the Protestant side, is, that the miserable teaching of the Church of Rome on the subject is left in many quarters in possession of the field. That doctrine, as taught authoritatively at Stonyhurst College, is that we owe no moral obligation whatsoever to the lower animals, and that nothing we can do to them constitutes a sin. The words of the Rev. Professor—whose book on "Moral Philosophy" (one of a series having the approval of the Pope) lies before me as I write—are as follows:—

> Brute beasts . . . cannot have any rights . . . They are of the number of *things*. We have no duties to them—not of justice, . . . not of religion. . . . We have then no duties of charity, nor duties of any kind towards the lower animals.

After arguing that we are at liberty to inflict pain on them for our objects, he adds:—

> Nor are we bound to any anxious care to make this pain as little as may be. ("Moral Philosophy," by Joseph Rickaby, S.J., p. 250. Longmans. 1892.)

Though probably very few Protestants would admit for a moment that these Romish doctrines are true in ethics, yet, having no alternatives to weigh against them, and having received them (more or less confusedly) by tradition from elder and harder generations, they practically act upon them without remorse, when it suits their feelings and convenience. The grossest cruelty to the most sensitive bird or beast—though happily punishable by the law of England for the last eighty years, unless done under licence—is still scarcely regarded by the majority of persons as a real and serious *Sin* or moral offence (on a par with, if not exceeding in guilt, such transgressions as dishonesty, perjury, drunkenness, and the like), but rather as merely an exhibition of bad taste and low breeding. The proof of this assertion is, that no man is heard in decent society setting forth the advantages to be obtained by lying and swindling as establishing the rectitude of those practices, whereas hundreds of persons at this hour are wont to blazon the (real or supposed) gains acquired by the grossest cruelty to animals with the calm assumption that the cruelty was fully justified by those gains.

The subject is, of course, one of the most difficult in the whole science of ethics, and demands the most careful consideration. On the one hand, we must maintain the right of man to take the life of any animal under certain conditions and safeguards; and, on the other, we are assuredly bound to condemn not only the reckless destruction of happy and harmless animals for sport or fashion, but, above all, the infliction on any sentient creature of such torture as shall be worse than death, and shall transform its whole existence from a blessing to a curse. The "rights" or, rather, *claims* of animals (I am not concerned to defend the former word, to which a technical sense was given by the old scholastic moralists), however low we place them, must, as their minimum, include *exemption from the worst wrong which they can be made to suffer;* and to inflict that worst upon one of them (namely, prolonged torture) must involve positive moral offence. In my hearing the best man of his age, the late Lord Shaftesbury, called it an "abominable sin." Between his opinion and that of Father Rickaby there is flat contradiction. Will the ministers of the Protestant Churches come forward and support, with clear and careful reasoning, the opinion of that righteous-minded man, or leave the lessons of the Rickabys to bear their fruit? All over the world at this hour the hearts of men and women are directed with new interest and tenderness to our humble fellow-lodgers upon earth. The doctrine of Bishop Butler that on the simple fact of a creature being *sentient of pain,* rests our obligation to *spare it pain,* is receiving an answer of adhesion and agreement unknown to our fathers. If we may presume to use such language, I should say (in view of what I know of such movement in Europe and America) that God is teaching a fresh Divine lesson of pity and tenderness in thousands of human hearts; and that Christ's Law of Love is receiving an extension no less important than when, a century ago, the inferior races of mankind were seen to be included therein. It is only needed that the ministers of religion should give utterance to this new sense of Duty to Animals, and place it in a rational and just form before their hearers, to effect a beneficent revolution in the conditions of the beautiful and kindly creatures around us; and beyond them, and through mercy and justice to them, to train men to gentleness and pity and sympathy for all the weak of our own human race.—I am, Sir, yours truly,

Frances Power Cobbe.

Hengwrt, Dolgelly, Sept. 30.

NOTES FROM CANADA.

For some weeks I have been thinking I must send a few jottings about matters over here to The Inquirer.

Our harvest is past, our summer is ended, and autumn is here—autumn with its cool, bright, exhilarating days and its brilliant foliage everywhere, in city and country. Canada has had a prosperous season. The soil has brought forth plenteously—the only serious failure being the apple crop. Business of nearly all kinds has been good.

The great Pan-American Exposition in Buffalo, just across the lake from us, has drawn large numbers of visitors from this side. The Glasgow Exposition has attracted much attention, and but for the distance would have been thronged with Canadians. We have an annual Exposition of our own in Toronto.

In common with the rest of the civilised world we here in Toronto and in Canada generally have been greatly stirred and saddened by the tragic death of President McKinley. But the shadow is at last beginning to pass away. We hope the event will teach us all some lessons.

The Millenary Anniversary of the death of King Alfred is attracting considerable attention here and in the States, but the celebrations on this side will be held late in October, which is believed to be the true date of the king's decease, and not in September, as on your side.

Of course *the great* event to all loyal Canadians just now (and upon nothing does Canada pride herself more than her oyalty) is the coming among us of the Duke and Duchess of Cornwall and York. Our illustrious visitors have already been in Quebec, Montreal and Ottawa, where they have received the most distinguished attention. Just now they have gone west to Winnipeg and the Pacific Coast. On their return we are to have them in Toronto, when the whole city promises to be ablaze with flags, brilliant illuminations at night, and noisy enough to suit the most enthusiastic.

Toronto is a great educational centre. Our two universities and dozen colleges are just now opening for another year of work, with excellent prospects before them. Dr. Goldwin Smith has just gladdened the hearts of all who love books by a gift of ten thousand dollars to our leading university library.

General religious conditions in Toronto, and in Canada so far as I know, are reasonably encouraging, though a Unitarian cannot but regret that there is less interest in progressive religious thought here than in the States or in England. The Toronto Unitarian Church has been

strong; it is not so strong now, on account of certain rather serious disasters that have fallen upon it within the last few years. This autumn it is entering upon its work with increased congregations, an enlarged Sunday-school, and considerable new hope and courage.

I must tell you how much we on this side have rejoiced over the splendid success of your New Century Meetings in May last. We have read with deep interest the very full reports which have appeared in The Inquirer and the *Christian Life*, besides the less extended accounts in the *Christian Register*, and the echoes that have gotten into other papers. We are awaiting eagerly the official report in book form. Surely you must all share with us the feeling that you made no mistake in putting forth the effort necessary to create so remarkable a series of meetings. Of their effects in England, of course, I cannot speak; but I can see clear traces of their influence on this side of the ocean, not only in increasing the courage of our churches and workers, but in changing the tone in which various secular and religious papers speak of Unitarians. One provincial weekly, which in the past has been among the most ready to give the impression that our movement was a mere passing cloud which would soon be gone, has, since the Boston meeting of a year ago last May, and the London meeting of last May, taken pains to say that probably the strength and vitality of the Unitarian Church has been underestimated, and that the signs are that it is a force which the future must reckon with. So the words for us all to pass along the line are Courage! Forward!

I have just returned from the biennial meeting of our National Unitarian Conference which was held last week at Saratoga, N.Y. Your readers may like to have a word about that. The attendance was not quite so large as in some previous years, as, of course, was expected, since the Conference was held in the same state with the great and very attractive Buffalo Exposition, with which nothing can successfully compete so long as it lasts. Still, the Saratoga meeting was a good one. I doubt if at any Conference in our past history there has been a more united or earnest spirit.

The opening sermon was preached by the Rev. Charles E. St. John, the new Secretary of the American Unitarian Association, whose spirit is a deeply religious one, and who is making himself felt as a religious power among our churches wherever he goes. We all regretted that Senator Hoar, of Massachusetts, who had been for some years President of the Conference, refused re-election. But his place was filled by the Hon. Carroll D. Wright, of Washington, a man held in equally high honour among us and in the country at large. The address of the Chairman of the Council of the Conference, Rev. Howard N. Brown, of Boston, took the form of a review of the progress of our cause during the past two years, and was distinctly hopeful and assuring. Dr. Edward Everett Hale, and Dr. Charles G. Ames, of Boston, spoke on "A Retrospect and a Prospect," with much interest and spiritual power. There were papers and addresses on "The Church at Work" and "The Church at Worship," by several of our younger ministers. Rev. W. C. Gannett spoke on "The Minister's Adjustment to New Conditions." Two sessions were devoted to the discussion of Sociological Problems and their relation to the Church and Religion, with valuable addresses by Professor Giddings and Clarke, of Columbia University, New York; Rev. Thomas R. Slicer, of New York; Dr. Edward Cummings, of Boston; Miss Jane Addams, of Chicago, and others. There were well attended and spirited afternoon meetings in the interest of the Women's Alliance, the Unitarian Temperance Society, the Sunday-school Society and the Young People's Religious Union.

Perhaps the Conference rose to its highest on Wednesday morning, when two addresses on "The Gospel for the Twentieth Century" were given by Dr. Minot J. Savage, of New York, and Dr. Ecob, of Philadelphia. Dr. Savage was at his best, which means that he gave a powerful and uplifting utterance. I am sorry he has not been heard oftener in England. The difficulty in getting him over there has arisen from the fact that for several years he has not been in good health. It is gratifying to be able to say that he reports himself as entering upon his work this fall with much increased vigour. Dr. Ecob is a new man among us, though for many years he has held a high place among the Presbyterians and Congregationalists. He came to us a year and a-half ago, and is now settled as the successor of Dr. Joseph May in the pastorate of the First Unitarian Church of Philadelphia. His speech at Saratoga was the first utterance we have had from him at one of our national gatherings, and it fully met the high expectations of those who heard it. With intellectual brilliancy there is united in him fine spiritual insight and deep religious fervour. He will be a strong leader among us, and he will lead in the right direction.

J. T. Sunderland.

Toronto, Canada, Oct. 2, 1901.

There was an error in our report last week as to the proposed renovation of the old chapel at Chorley; £750 is the sum required, and it will be seen from the advertisement this week that only £576 has so far been raised. The congregation earnestly appeal for further donations.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Appeal.

London: Rhyl-street Domestic Mission.—The Rev. W. Wilson writes:—"Might I ask through your columns if someone could present Rhyl-street Domestic Mission with a fairly good second-hand cottage piano, for use in a large room upstairs when the large hall down-stairs, already well provided with organ, grand piano, and harmonium, is being used. We have so much going on during the winter at the Mission that our difficulty is to find accommodation for every meeting. A piano for the large room upstairs would allow many a meeting to be carried on when the large hall was being used at the same time."

Harvest Services.

Last Sunday's Harvest Thanksgiving Services included the following:—**Belfast: Mountpottinger.**—Preacher, Rev. W. J. Davies. **Belfast: York-street.**—Preachers, Rev. A. Ashworth, and in the evening the Rev. J. A. Kelly. **Ciliau Aeron** (Oct. 11).—Preacher, the Rev. L. Williams; collection for the British and Foreign Unitarian Association. **Horwich.**—Preachers, morning, the Rev. R. C. Moore; evening, Rev. Wilfred Harris. In the afternoon Mrs. J. P. Thomasson gave an address. **London: Islington.**—Preacher, the Rev. G. D. Hicks. In the evening Part I. of the "Creation" was admirably rendered by an augmented choir. **Malton** (Sunday week).—Preacher, the Rev. W. Rodger Smyth. Sacred concert in the afternoon. On the following Monday lecture by the Rev. C. Hargrove on "Alfred the Great." **Merthyr Tydfil.**—Preacher, the Rev. T. J. Jenkins. In the evening the S.S.A. Festival Service was rendered. **Rhydygwin** (Oct. 3).—Preacher, the Rev. L. Williams. **Shepton Mallet.**—Preacher, the Rev. L. T. Badcock. **Whitchurch.**—Preacher, Rev. W. T. Turland, followed on Wednesday by the first of a series of special week-night services, at which the Rev. J. C. Street, of Shrewsbury, was the preacher.

Ainsworth.—The new-formed debating class met in the reading-room on Oct. 11, the Rev. M. R. Scott in the chair, when Mr. Walter Brooks, the President, gave an address on "Temperance." There was a good attendance, and discussion followed.

Ashton-under-Lyne.—The fourth annual school sermons were preached last Sunday in the Richmond-street Unitarian Chapel, by the Rev. J. C. Street, of Shrewsbury. Mr. Street is remembered here as delivering one of the pioneer lectures of the movement in 1897, and his visit was eagerly anticipated. He preached morning and evening sermons which deeply impressed and inspired the congregations. In the afternoon a special service of vocal and instrumental music was performed, with an address by the Rev. A. R. Andreae, B.A. At the afternoon services the chapel was crowded. Collections realised £20.

Belfast: Mountpottinger.—After about eighteen years of service Mr. H. Napier has resigned the superintendentship of the Sunday-school, and on Monday, Oct. 7, a soirée was held, when a beautiful drawing-room timepiece, enamelled with gold, was presented to Mr. and Mrs. Napier, with warm expressions of regard and gratitude for faithful services. The Rev. W. J. Davies presided. Mr. Davies is giving a series of discourses on the journey to Hungary in which he took part.

Birmingham: Church of the Messiah.—The anniversary of the Sunday-schools and Home Mission was celebrated last Sunday, the Rev. H. Gow, of Leicester, being the special preacher. On Monday evening the annual meeting was held, the chair being taken after tea by Councillor J. S. Nettlefold. Satisfactory reports were presented by Mr. W. B. Kenrick and Miss L. A. Smith on behalf of the schools, and by Mr. W. J. Tranter, the missionary. The Rev. L. P. Jacks, who had to be in Oxford for the opening of the College session, wrote regretting his absence, and expressing a hope that the deficiency in the teaching staff of the schools would be supplied.

Clifton.—A well-attended and successful Congregational At Home and Musical Evening was held at the Redland Park Hall Parlour, on the 11th inst., to open the session of the Literary and Social Union. In the course of a short address, Dr. Warschauer referred to the "long-felt want" of a piano of their own, and appealed for funds, with the result that the bulk of the amount required was subscribed there and then, while the total sum has been made up since. A Men's Club has recently been started in connection with the church, and promises success both in point of numbers and otherwise. The experiment of a monthly week-night service is being made. The attendance at the first service was very encouraging.

Liverpool: Hope-street.—The annual congregational soirée was held in the church hall on Wednesday evening, Oct. 9, when there was an excellent attendance. The chair was taken by Mr. William B. Bowring, who, in his opening address, congratulated Mr. Armstrong on his recovered health, and expressed pleasure in seeing Mrs. Armstrong once more at a congregational soirée, after an interval of sixteen years. He referred in kindly terms to the services of Mr. Morton Barnes, whose engagement as assistant minister was now over, and who had gone up to Manchester College, Oxford, for further training. The Rev. R. A. Armstrong said that he was deeply thankful to find himself once more in comparative health and strength. His successive assistants had rendered him most loyal service, but there was a certain compensating satisfaction in taking the whole work once more into his own hands. He was deeply grateful to the congregation for all their kindness, and now appealed to them for their patience with him in the future. Having spoken of various aspects of their congregational life, the school and other societies,

he said they had a most great and sacred cause, well worth their devotion. They must nourish the spirit of true, pure, and free religion, first of all in their own hearts, and then let it flow forth to help and bless the world. The Rev. J. E. Carpenter, who was in Liverpool on the business of the Superannuation Fund, also gave an address.

London : Stepney.—Through the generous kindness of Sir E. Durning-Lawrence, the late Miss Durning Smith, and other friends, College Chapel has been lately renovated, and with the able ministrations of Mr. Percy Ames, F.S.A., the congregation are looking hopefully to the future.

Manchester Unitarian Sunday - School Union.—The annual meeting of the above Union was held in the Memorial Hall, Saturday evening, Oct. 12. After tea, the president, the Rev. George Knight, took the chair, and in the course of his address said that the meetings of the last session had been exceedingly well attended and enthusiastic, the papers read being of high merit. He thought that Sunday-school work was growing more and more important, and the grandest work to which any persons, young or old, could set their hands or give their hearts. His own experience had extended over forty-three years. As far as he could see there was a great deal less home teaching on religious matters now than there was when he was a young man; indeed, there had been a marked decline during the last fifteen years. Was not the inference palpable? They must step in and do the best they can for those children who come into the Sunday-school. He would like to see more fathers and mothers take up positions at the head of classes. Young teachers might be earnest enough, but they necessarily lacked experience. The Secretary and Treasurer presented their reports, the latter announcing a deficit of £3 19s., and saying that a lack of funds was a drag on the work. Mr. T. F. Robinson was elected President for the ensuing year, Mr. Woodhead Treasurer, and Mr. Golland Secretary. A hearty vote of thanks was accorded to the retiring Treasurer, Mr. Mellor, who had been in office twenty-three years, and also to the retiring President. Miss Marian Pritchard, of London, was the principal speaker, her subject being, "Hints for making Sunday-school Lessons." It was an able and helpful address, in which she showed how the teacher who had just joined our ranks could be helped. "Was it not possible," she asked, "for the minister and teachers in every school to form themselves into a small body of friendly counsellors, so that when a new teacher joined the superintendent might say to him 'Here is a group of counsellors; to which would you like to go for initiation and advice?'" They should then have three months for talking over the question together, as to what should be taught, and also the results of his teaching week by week. Miss Pritchard gave a sample lesson, and showed how in five stages the subject in hand could be treated: First, select your point; second, prepare for the journey; third, lead the way; fourth, reach your point; fifth, compare and associate with familiar things; sixth, mark the spot. If teachers would only try this method for two months, she did not think they would readily give it up. A hearty vote of thanks was accorded to Miss Pritchard for her admirable address. During the evening the Blackley choir provided music, both vocal and instrumental.

Mossley.—At the jubilee of the Sunday-school connected with the Christian Church on Saturday about 350 people sat down to tea, which was followed by a public meeting. Mr. W. Lawton, who took the chair, gave an interesting sketch of the history of the church since its foundation, on the ejection of Joseph Barker from the Methodist New Connection in 1841. At first they attended their old school, but in 1850 it was necessary to separate. The school had done a great work for general education and religion, having often over 1,000 children on the books. Among those present were the Rev. T. R. Elliott, the minister, Mr. John Gledhill, who was present when the school was opened, and Mr. John Heys, an old scholar.

Portsmouth: High-street.—With the aid of a large map of Europe, Mr. H. Blessley, on Sunday last, at the scholars' monthly meeting in the chapel, traced the recent journeyings of Miss Tagart's Unitarian party across Europe to Transylvania. On Sunday week, at the annual Harvest Thanksgiving Services, addresses were given by Mr. G. Cosens Prior, and the collection in aid of the John Pounds Training Home and Institute for Girls amounted to £3 3s.

Scarborough.—A Young People's Guild was inaugurated in connection with the Westborough congregation on Wednesday, Oct. 9, when an address was given by the Rev. Ottwell Binns, on "Guilds—Their Objects and Methods." The suggestions for "Personal Service" thrown out by the minister were discussed by the members, and it is hoped that very shortly these will take practical shape. The devotional meetings are to be held every fortnight, on Wednesday nights.

Sheffield : Upper Chapel.—On Thursday week a large gathering was held in Channing Hall to welcome the Rev. J. E. Jenkins, formerly of Dowlais, as assistant minister. Mr. A. J. Hobson took the chair, and speeches of welcome to Mr. and Mrs. Jenkins were made by the Revs. J. E. Manning, J. Ellis, and W. Stephens; Messrs. Hunt, Laycock, and Moody. The Rev. Iden Payne sent a letter of greeting.

South Shields.—At a demonstration on behalf of the Amalgamated Society of Railway Servants' Orphan Fund, in the Theatre Royal on Sunday afternoon, Oct. 6, a sermon was preached by Mr. Thomas Paxton, on "Religion and Labour." It is estimated that at least 1,100 people were present.

OUR CALENDAR.

SUNDAY, October 20.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. THOMAS J. HARDY.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, Lantern Service, "Jesus's Land."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "Saints and Shrines. II. St. Aidan and Lindisfarne."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Harnack's "What is Christianity," and 7 P.M., "The Soul of a Christian," Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. P. RIGBY PRATT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M. Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-stree, 11 A.M. and 7 P.M., Rev. J. FELSTEAD, of Lewes.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. R. W. KITTLE.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Providence and Law; or, the Religious Interpretations of the Divine Government of the World."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6 30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. C. F. DEAR.

SOUTHPORT, Portland-street Church 11 A.M. and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 20th, at 11.15, Dr. WASHINGTON SULLIVAN, Some Aspects of Religion—"Religio Pictoris: The Religion of an Artist."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 20th, at 11.15 A.M., EDWIN D. MEAD, of America, "The Higher Patriotism."

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

HOURS OF SERVICE: Morning at 11; Evening (First Sunday of Month), 6.30.

Unitarian friends visiting the Glasgow International Exhibition will be heartily welcomed to the Church Services, and will have all assistance given to ensure the pleasure and comfort of their stay in the city.

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MARRIAGES.

Ogden—Chadwick—On the 9th October, at St. Peter's Church, Hong Kong, by the Rev. Mr. France, Frank Louis Ogden to Florence Mary Chadwick, second daughter of the late John Clubley, of Stockport.

Payne—Turner—On the 9th October, at All Saints' Church, Hoole, Chester, by the Rev. F. Anderson, vicar, Alfred, elder son of the late Rev. Alfred Payne, of Manchester, to Mary Isabel (Daisy), daughter of Robert C. Turner, of Chester.

DEATHS.

Dixon—On the 6th October, at Dudley House, Bowdon, the residence of her son-in-law, A. E. Paterson, Sarah Dixon, widow of the late Major Henry Dixon, 1st Royal Dragoons, aged 73 years.

Malleson—On the 27th Sept., at Fairholme, Park-lane, Croydon, Alice, daughter of the late Rev. John Philip Malleson, aged 68 years.

Ryalls—On the 14th October, at Meerscroft, Haverstock-hill, Hampstead, suddenly, Charles Wager Ryalls, LL.D. Lond., LL.B. Cantab, Barrister at-Law, member of the Middle Temple and Gray's Inn, and elder son of the late John Ryalls, Solicitor, of Sheffield, in his 63rd year.

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will be held in NOVEMBER to clear off the balance of the Debt incurred by the Extensive Restorations made in the Chapel in 1893. As this balance is now only £150 (out of an expenditure of nearly £800), the congregation have determined to clear it off during the present year.

Donations towards this object, either Articles for Sale or Contributions in Money, will be gratefully received by

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WEDNESDAY, 3 O'CLOCK,
By Sir JOHN T. BRUNNER, Bart., M.P. ;
Chairman Rev. S. A. STEINTHAL.

THURSDAY, 3 O'COCK,
By Ald. W. B. BOWRING, J.P. ;
Chairman, Lieut.-Colonel PILCHER.

FRIDAY, 3 O'CLOCK,
By WILLIAM LONG, Esq., J.P. ;
Chairman, JOHN DENDY, Esq.

SATURDAY, 3 O'CLOCK,
By Councillor H. MARSDEN ;
Chairman, DAVID A. LITTLE, Esq.

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Congregational List.	£	s.	d.	£	s.	d.
Already acknowleged ...	100	0	0			
Received since	8	3	0			
				108	3	0
General List.						
Already acknowledged ...	239	2	0			
Sir H. S. Roscoe	5	0	0			
A Friend, Old Trafford ...	2	0	0			
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Further Subscriptions are earnestly solicited.

A SPECIAL APPEAL is made to the many former members of this Church and their children now living in different parts of the country to assist in this effort to secure the maintenance of the fabric and the religious organisations of their old House of Prayer.

The APPEAL is warmly supported by Ald. H. RAWSON, J.P., and the Revs. S. A. STEINTHAL and H. E. DOWSON.

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It is desired to put the work in hand at once if the necessary support be forthcoming.

The Committee therefore earnestly ask for the help of all who are interested in the religious education of the young.

ANNIE N. BAILEY, Chairman.
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British & Foreign Unitarian Association	25	0	0
Provincial Assembly	25	0	0
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Mr. G. W. Chitty...	2	2	0
Mr. E. Bramley	5	5	0
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Rev. J. E. Carpenter	2	2	0
Mr. A. W. Worthington...	1	1	0
Mrs. Alfred Lawrence	5	0	0
Mrs. H. Butt	1	1	0
Mr. H. Thomas	5	0	0
Mr. H. J. Morton	1	1	0
Mr. H. E. Thomas	5	0	0
Mrs. Hingston	1	1	0
Mr. R. Cuddeford	2	2	0
Mr. J. Harrison	2	2	0
Mr. J. T. Preston	2	2	0
Mrs. Galt Smith	1	0	0
Mr. S. S. Taylor	2	2	0
Mr. C. F. Pearson	5	0	0
Miss Hall	0	10	0
Mrs. Bayle-Bernard	1	0	0
Rev. A. Macdougall	1	1	0
Miss Preston	2	2	0
Mr. H. Chatfeild Clarke...	1	1	0
	395	15	0

LONGSIGHT FREE CHRISTIAN CHURCH, BIRCH-LANE.

INDUCTION of the Rev. H. J. ROSSINGTON B.A., SATURDAY, October 19th, at 3.30 P.M.

The following Ministers will take part in the Service :—

Devotional : the Rev. J. E. MANNING, M.A., of Sheffield.
Right Hand of Fellowship : the Rev. S. A. STEINTHAL, of Manchester.
Charge to Minister : the Rev. ALEX. GORDON, M.A., Principal of the Home Missionary College.
Charge to Congregation : the Rev. A. W. FOX, M.A., of Todmorden.

In the Evening a WELCOME SOIRÉE will be held in the School, when, in addition to the above the Rev. CHARLES ROPER, B.A., President of the Manchester District Association, and the Rev. W COPELAND BOWIE, will address the Meeting.

TEA at 5.30. Chair to be taken at Seven.

ANNIVERSARY SERVICES. FRAMLINGHAM and BEDFIELD.

On OCTOBER 27TH the ANNIVERSARY SERVICES at FRAMLINGHAM and BEDFIELD will be conducted by the Rev. F. Summers (London), assisted by the Rev. A. AMES and Mr. CARLIER.

MISSION SERVICES will be held on the four days previously by the Rev. F. SUMMERS at BEDFIELD, MONK SOHAM, WORLINGWORTH, and FRAMLINGHAM.

A SALE of WORK on OCTOBER 26TH and 28TH will take place at FRAMLINGHAM, and on 29TH at BEDFIELD for the benefit of the Chapels.

On MONDAY, 28TH, there will be TEA and PUBLIC MEETING at FRAMLINGHAM, and on TUESDAY at BEDFIELD.

The following have promised to give their assistance :— Rev. L. Tavener (Ipswich), Mrs. A. Lawrence, Miss Tagart, the Misses Lawrence, and Mr. C. P. Dowsing, &c.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The **AUTUMNAL MEETINGS** of the **ASSOCIATION** will be held at **LEEDS**, on **MONDAY**, OCTOBER 21st, and **TUESDAY**, OCTOBER 22nd, 1901.

RELIGIOUS SERVICE in MILL-HILL CHAPEL, MONDAY, OCTOBER 21st, at 4.15. **DEVOTIONAL SERVICE** by the Rev. CHARLES HARGROVE, M.A. **SERMON** by the Rev. H. ENFIELD DOWSON, B.A. TEA at 6 P.M. 1s. each.

PUBLIC MEETING in the ALBERT HALL at 7.30 P.M. Chairman, GROSVENOR TALBOT, Esq., J.P., supported by W. Blake Odgers, Esq., K.C. (President of the British and Foreign Unitarian Association), the Right Hon. Lady O'Hagan (President of the Sunday School Association), Sir John T. Brunner, Bart., M.P., Oswald Nettlefold, Esq. (Treasurer of the B. and F.U.A.), Rev. Dendy Agate, B.A. (Altrincham), William Colfox, Esq., J.P. (Bridport), William Long, Esq., J.P. (Warrington), Ion Pritchard, Esq. (London), Rev. Andrew Chalmers (Wakefield), Rev. E. Ceredig Jones, M.A. (Bradford), Rev. R. Balmforth (Capetown), John Harrison, Esq. (London), H. J. Morton, Esq., J.P. (Scarborough), John Scott, Esq., W. D. Cliff, Esq., J.P., Henry Lupton, Esq. (Leeds), Rev. Charles Roper, B.A. (Manchester), Rev. J. Arthur Pearson (Oldham), Rev. J. E. Stronge (London), Rev. W. G. Cadman (London), J. Harrop White, Esq. (Mansfield), Rev. J. J. Wright (Chowbent), Rev. T. W. Freckelton (Hull), and others.

SPEECHES on the following topics will be delivered:—

(1) The Work which awaits Unitarians at the present time.
(2) Unitarianism as a Religion for Young People.
(3) The Special Duties of Unitarians in the cause of Education.
(4) Indifference and Materialism: How can they be hopefully dealt with?

CONFERENCE on TUESDAY, Oct. 22nd, at 10 A.M. Rev. J. E. MANNING, M.A. (Sheffield) will open a Discussion on "The Need of Emphasizing Unitarian Theology." Rev. W. COPELAND BOWIE (London) will read a Paper on "Achievements and Opportunities." LUNCHEON at 1 P.M.

CONFERENCE, organised by the Sunday School Association, at 2.30 P.M. Paper by Miss MARIAN PRITCHARD (London) on "The Teacher's Aim: To raise the Scholar's Ideal." Discussion to follow. Rev. J. E. CARPENTER, M.A. (Oxford) will give an Address on "A Superannuation Fund for Ministers," at 4.30 P.M.

CONVERSAZIONE in the PRIESTLEY HALL in the Evening. Tea and Coffee at 7.30 P.M. Music at 8 P.M.

All particulars respecting the Meetings may be obtained from Mr. E. BASIL LUPTON, 14, East Parade, Leeds.

THE SUNDAY SCHOOL ASSOCIATION.

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Funds are greatly needed to extend this important work and to reprint valuable papers.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

WE have received many more letters than it is possible to publish, prompted by last week's replies to Mr. Jupp's plea, "For the Magnanimity of England." But beyond all other questions connected with the South African tragedy in its immediate urgency appears to us that of the children in the concentration camps. We do not wonder that Mr. Arnold Lupton could not refrain, as will be seen from our report, at the meeting of the British and Foreign Unitarian Association at Leeds, and we could have wished that the feeling on this subject had been so strong among our people as to compel a united expression of opinion from the members of the Association, as part of their regular proceedings.

THE official returns show that since June 1, out of 54,326 children in the concentration camps, 5,209 have died, and that in September alone 1,964 died. In the camps healthily situated in Cape Colony there has been no mortality, and in Natal very little; it is in the Orange River and Transvaal districts that this hideous sacrifice of child-life has been made, and one would think that long ago, and at any cost, the Government, knowing what was taking place, would have seen to the removal of the mothers and their children to the coast. In a letter to *The Times* the Bishop of Hereford wrote :—

> Of all the bitter and humiliating legacies of this war there will be none so bitter, none so sorely felt hereafter, as the untimely death of all these unhappy children. Moreover, when the Boer exile returns, eager to clasp in his arms the little ones he left, only to find himself a solitary or childless man, is that likely to prove the seed of his future loyalty? It may be different if the children are kept alive to tell him how tenderly and with what loving kindness they were nursed by English men and English women. It is because those who are now working in these camps are doing their best to save, and yet in spite of all death laughs them in the face as he goes on reaping his ghastly harvest month after month, that such camps stand utterly condemned as homes for children. Therefore the hearts of English fathers and mothers on every side are crying to the Government to bestir themselves and make haste in this saving work, for the love of Christ to make haste.

Last Sunday evening the Rev. Gardner Preston, before pronouncing the Benediction, told his congregation at Hastings about the appalling death-rate in the camps, and moved the following resolution, which was unanimously passed :—

> That we, the men and women forming the congregation of the Hastings Free Christian Church, respectfully beg to call the attention of the Most Hon. the Marquis of Salisbury to the appalling number of deaths of men, women, and especially little children, in some of the concentration camps in South Africa, and humbly beseech him for pity's sake to use his vast influence and power to put an end to this most awful tragedy, which is staining so deeply the honour of the nation over whose destinies he presides.

Is not this a matter on which all Christian churches and all true patriots should at once make their voices heard?

THE Secretary of the British and Foreign Unitarian Association addressed a letter of sympathy to the Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, on the occasion of the death of President McKinley. The following reply has been received by Mr. Bowie :—"I was much indebted to you for your kind and courteous letter regarding our national grief and crisis. This has been a significant national experience, and all of us who believe in democratic principles can take great satisfaction in the strength and steadfastness of spirit which our people have displayed. In the first moments of righteous indignation there was a natural outburst of wrath against the wretched assassin, but it was closely followed by a clear and universal recognition of the fact that law is supreme and that all passion must be held severely in check. Our people are naturally sensitive and quick in expression, and the deep quietness of spirit with which we have passed through this crisis is a gratifying evidence of the new maturity and self-mastery in our national life. This event has also had immense influence in uniting the different sections of our people. A common anxiety and a common grief have filled the heart and mind of the nation, and deepened the sense of mutual interest and responsibility. We may all cherish a new confidence in the stability and reserve of democratic institutions."

IN acknowledging a copy of the volume containing the proceedings of the International Council, Dr. Eliot writes to the Rev. W. Copeland Bowie :—

"I have been reading with great interest the excellent little book which you have made out of the papers given at the International Council. It is an amazingly good lot of addresses. The spirit is so broad and catholic, the intellectual standard so high, the real brotherhood so evident, that the book is vastly encouraging. You have done a capital piece of bookmaking, and I hope that the book can have a wide circulation. I hope your organised work feels the impulse of the International Council. Our work goes forward without event, but with quiet and steady strengthening of the roots. In nothing, however, do I take more satisfaction than in the fact that I had some part in the organisation of our International Council. I am sure that that will prove a vigorous and increasingly fruitful organisation, and it has been a great personal pleasure to me to come into contact with trusted friends and fellow-workers in other lands."

THE Bicentenary of the Old Meeting House at Ipswich was marked by a thorough renovation of that historic building, at a cost of over £1,000, but there is still some necessary work to be done, and particularly for the proper heating of the chapel. To this end, and at the same time to clear off a remaining debt of £143, the congregation are anxious to raise £250, but feel that, after the generous response at the time of the Bicentenary, they cannot again appeal to their friends for donations. Their minister, therefore, the Rev. Lucking Tavener, offers lectures, either with or without illustrations, on well-known artists, on Italy, Sicily, London, and some literary subjects, and would be glad in this way to earn some guineas for the Bicentenary Fund. Particulars may be obtained from Mr. Tavener, or from the Wardens of the Old Meeting House, in Friar-street, Ipswich.

MR. W. H. SHRUBSOLE, F.G.S., whose record of the recent Unitarian Pilgrimage to Transylvania our readers will remember, has now completed an illustrated lecture on "Hungary and its People," which those who know Mr. Shrubsole as a lecturer will have confidence in recommending to churches and societies on the

look out for such an evening's entertainment. The lecturer's address will be found advertised in another column.

MINISTERS' SUPERANNUATION FUND.

MEETING IN BELFAST.

On Friday afternoon, Oct. 18, a special meeting of the Association of Irish Non-Subscribing Presbyterians and other Free Christians was held in the Central Hall, Belfast, to receive a deputation consisting of the Rev. J. Estlin Carpenter and Mr. J. Cogan Conway, who attended on behalf of the Ministers' Superannuation Scheme.

The Chair was occupied by Rev. M. S. Dunbar, M.A., ex-President, and there was a large attendance of ladies and gentlemen from the neighbouring congregations. Among the latter were:—Messrs. John Rogers, J. R. Miniss, J.P., (Dromore), J. Davidson (Windsor), J. Davidson (Knock), Bowman Malcolm, C.E., Lowrie Martin, J. Hunter (Antrim), W. J. Baxter (Dromore), J. Greenfield, C. Gordon; Revs. J. Kennedy (Hon. Secretary), J. A. Kelly (Hon. Treasurer), W. Napier, John Miskimmin, R. J. Orr, W. Fielding, A. Ashworth, W. S. Smith, Douglas Walmsley, R. M. King, S. H. Mellone, Alfred Davison, T. Dunkerley, J. H. Bibby, C. Thrift, W. Weatherall, J. Gearey, F. Thomas, A. Turner, J. Hall, T. W. Scott, R. Lyttle, W. J. Davies, G. J. Slipper, and W. H. Drummond.

The Chairman, in fitting terms, introduced the Rev. J. E. Carpenter and Mr. J. Cogan Conway to the meeting, and these gentlemen proceeded to explain and advocate the Ministers' Superannuation Scheme in a clear and telling manner. It was then moved by Mr. John Rogers, seconded by Mr. J. R. Miniss, J.P., and unanimously resolved—

That this Association begs to offer its hearty thanks to the Rev. J. Estlin Carpenter and Mr. J. Cogan Conway for their addresses, and at the same time express approval of the National Conference Scheme for Ministers' Superannuation; and its resolve to promote the financial interests of the Fund among the churches of the Association.

Messrs. J. Davidson (Knock), J. Davidson (Windsor), and Revs. R. J. Orr, D. Walmsley, T. Dunkerley, and J. Kennedy, having spoken, it was further unanimously resolved, on the motion of the Rev. W. H. Drummond, seconded by Rev. J. A. Kelly—

That it be an instruction to the General Purposes Committee to take, at an early date, the necessary steps to have the object of this resolution realised, and to deal with the matter as may seem most expedient.

NATIONAL CONFERENCE GUILDS' UNION.

The Council met at Oxford on Oct. 15. The Secretary reported: — (1) That Leaflet I. setting forth "the Guild idea" had been sent to all the churches on the roll of the Conference; (2) that Guilds had been recently formed at Scarborough, Willert-street—Manchester, Essex Church—London, and Carlisle, and that meetings were arranged at Banks-street, Blackpool, and other places with a view to organisation; (3) that requests had been numerous for copies of the "Manual of Services and Prayers for Guild Meetings," and that the Guild Manual had already been adopted at Scarborough, Middlesboro', Upperthorpe, Essex Church, Birmingham—Old Meeting, Warrington, Leeds—Mill Hill; (4) that Guilds at the following places had joined the Union—Chowbent, Warrington, Liverpool—Hope-street, Leicester—Great Meeting, Stepney, Willert-street, Kidderminster, Birmingham—Old Meeting, Upperthorpe, and several others had promised to do so.

The Council decided to issue a "Guilds' Year Book," which shall contain "An Account of the Methods and Work of the Guilds in the Union," "Hints for the Formation and Work of Guilds," "Helps for Bible Study," "Topics for Guild Meetings," and "Golden Sayings for Each Day of the Month."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE SOUTH-EASTERN PROVINCIAL ASSEMBLY.

Sir,—It is generally recognised that no one has a better right to chide our churches and societies for their sluggishness than those veteran comrades who, like Mr. I. M. Wade, have fought the good fight during many years. If our dear old friend's criticisms in your last week's issue, welcome as a sign of his continued vigour and faithful remembrance, stimulate us to more effective activity, they will be doubly welcome. I think, however, those who attended the service and meetings at Essex Church can assure him that earnest aspirations and mutual incitements to a deeper religious enthusiasm were more abundant than he has gathered from the newspaper reports.

As to the records of failure, which he particularly alludes to, in attempts to found new churches, Mr. Wade appears to suggest that the Committee over which I had the honour to preside during the last two years contributed to the failure by withholding grants-in-aid. It is a fact, however, that not only was the Committee of 1897-8 fully convinced of the hopelessness of trying to establish churches at the places referred to under existing conditions (see Annual Report, 1898, p.6), but the Executive of the British and Foreign Unitarian Association, after prolonged experience and special inquiry, came to the same conclusion. On the other hand, it is a fact that private generosity did all that mere money could in the circumstances. It would be obviously impertinent for me to criticise the prudence of such single-hearted benevolence; but what individuals may do within the ample range of personal responsibility and private judgment, those who have the charge of public funds may not do without incurring censure. Of course, no good fighter likes to see the abandonment of even the most forlorn of hopes; but if we see a position to be clearly untenable, it is our duty to the commonweal not to waste our scanty forces there.

With regard to our friend's remarks on the "nondescript" character of the "theological faith" of the Assembly, and the avoidance of references to Unitarianism (which, perhaps, was not so marked as the reports have led him to suppose), I have nothing to say except this:—Whether "non-subscription" and the missionary spirit have much in common, or not, there has never been any hiding of the "Unitarian name" or doctrine at Bermondsey, for example, during the history of the Fort-road Church; so that the weakened state of that congregation—now kept alive solely by the Assembly— is certainly not due to indefiniteness of theological propaganda. The problem of winning the people, there and elsewhere, to habits of worship and religious culture is not so easily solved; it presses heavily upon many, and so heavily that it is unjust that they should be told they "lack spiritual zeal or purpose."

May I, in conclusion, invite suggestions from interested friends towards forming plans for religious work in Bermondsey and similar areas of population? The subject of "Our Duty to London" will, I believe, be discussed at the autumnal meeting of the London District Unitarian Society next month, and it ought to prove fruitful. But, meanwhile, we are very anxious to settle something for the immediate task in hand. W. G. Tarrant.

Oct. 21.

NATIONAL CONFERENCE GUILDS' UNION.

Sir,—Your readers will notice in the Report which I was able to present to the Council of the Guilds' Union, held at Oxford last week, and which appears in another column, evidence that our advocacy of "the Guild Idea" is receiving the attention it deserves.

I have received numerous letters from all parts of the country asking for copies of the "Manual," for fuller information as to organisation, &c., and intimating that Guilds are in contemplation or in process of formation in many of our churches.

I shall feel obliged if ministers and secretaries will inform me as soon as organisation has been effected, so that the "Record of Guilds and Kindred Societies" in our churches, which will appear in the "Guilds' Year-Book," shortly to be published, may be complete.

The work of uniting the young people into a religious fellowship for work and worship is, admittedly of the highest importance, and should receive careful consideration at this season when plans are being laid for the winter activities.

Members of the Council are desirous of assist in every way possible, either by correspondence, or attending preliminary or inaugural meetings. John Ellis,

Hon. Sec., National Conference, Guilds' Union.

Pisgah House, Sheffield.

WESLEYANS AND EVERLASTING PUNISHMENT.

Sir,—The interesting statements in the communication of your Birmingham Correspondent have no bearing whatever upon the passage in my paper—"Any Wesleyan minister who publicly denied the dogma of everlasting punishment would be unfrocked and excommunicated." I shall be glad to have sufficient evidence that I am in error as to the action of Conference in such a case.

Frank Walters.

Newcastle-on-Tyne, Oct. 19.

FOR THE MAGNANIMITY OF ENGLAND.

Sir,—Many of the readers of Mr. Jupp's letter, though dissenting entirely from the general views of your Nottingham correspondents, must have felt, as they did, that there was an apparent flaw in the case as Mr. Jupp put it—the assumption, namely, that we are in the position of conquerors in South Africa.

This, however, does not settle the question of whether an exercise of magnanimity is demanded from the British people. Magnanimity is a virtue that can be exercised by either disputant at any stage of a dispute. Magnanimity may be needed to avoid an unjust quarrel, to enter with dignity into a just one, or to sustain a noble cause nobly. It may be needed to purify and cleanse from bitterness the feelings of both combatants during the contest, and of victor and vanquished alike at its close. At no point of the struggle can it be relinquished without inflicting deadly injury on the delinquent which no defeat or external humiliation could impose. And above all it needs magnanimity to acknowledge an error, to retrace a false step, or (if our cause was originally a righteous one, but has become overladen and entangled with unforeseen consequences) to admit that the original justice of our position has ceased to justify the measures into which we have been insensibly drawn in vindicating it.

Moreover, it requires magnanimity to credit (not only in our words, but in our hearts) those whose action appears to us to be pusillanimous, with a desire equal to our own to discover and to adopt the magnanimous course; to believe that some at least of those who support action which appears to us ignoble have a sense of honour and a chivalry no less sensitive than our own. So much magnanimity as this is manifestly required as a condition of a fruitful interchange of thought in your columns on the subject to which you have opened them.

It may need the sternest self-command to speak of these matters in words, and think of them in words that imply no denunciation of others; but no man who quails before the test has a right to demand magnanimity from those who differ from him. He may denounce, but he cannot attempt to convince. The very attitude of his mind towards those he would influence is his own proclamation that he can see no nobility in them to which to appeal. To urge upon them the claims of magnanimity would be to contradict himself.

How, then, may we hope that the magnanimity of those from whom we differ should be manifested in ways intelligible to us? And, specifically, how may those of us who regard the British cause in South Africa as the cause of oppression, hope that those who regard it as the cause of righteousness may convince us of the sincerity of their desire to show magnanimity; before they have achieved victory, or even when victory is doubtful?

To me light came on this question from the most unexpected quarter. A weighty, it seemed to me, in some respects, a noble, communication appeared in the *Daily Mail* one day last week. The writer regarded the destruction of the farms, the sweeping of women and children into the refuge camps, and the shooting and hanging of rebel leaders, as deplorable and miserable substitutes for an efficient army. He maintained that if we had had a proper system of recruiting, and if we had properly repaired the waste of our army, all these things would have been unnecessary, and we should have been able to carry the war through, probably (as I understood him), at greater expense, but without degrading our methods. He seemed to think that it was not yet too late to do what should have been done from the first. The truth of his main contention seems to be borne out by Sir Alfred Milner's assertion, as recently reported in the daily papers, that the concentration camps were instituted purely as a military measure, and also by Lord Roberts's declaration to Botha, that if he did not surrender we should be driven to methods which would—not crush his army, but—ruin his country.

Mr. Dowson is one who never advocates even the worst cause without manifesting (or, at any rate, allowing us to see) qualities of heart and mind which would grace the best, and to men of his temper I would make this appeal:—

The cause which justifies in your eyes the suppression of two free Republics must be a holy cause indeed. It is impossible to prevent unhallowed hands from touching the ark of God. It is impossible to exclude the ribald and the rapacious from the ranks of the crusading host. But it is possible that the enthusiasm that inspires and the heroism that sustains a great cause should imprint itself on the control and direction of the instruments with which it works. Insufficient military strength is only another name for want of self-sacrifice and devotion on the part of those who believe in the righteousness of England's cause. How does our account stand, if it is this lack of devotion which is responsible for the desolated homes and the dying children in South Africa—for the hanging and shooting of brave men who have been captured on the field of battle? With the full sense upon us of the awful responsibility that now rests on this nation, dare we say that the country that champions justice on these terms is in no danger of committing deeper treachery than if she had never drawn her sword, or had sheathed it when she found herself shrinking from the full price demanded of her?

Philip H. Wicksteed.

P.S.—I am unwilling to introduce matters of detail into the general discussion of principles, but Mr. Dowson is not the only one of us who noted Sir Michael Hicks-Beach's declaration that we had offered to the Transvaal and the Orange River Colony a position identical with that enjoyed by the French Canadians. Can Mr. Dowson or any other of your readers point out when, how, and to whom we offered these terms, and tell us whether they are still open?

Sir Michael's assertion took many of us by surprise. One would suppose from its form that it rested on publicly known facts. If so, what are they? If not, must not Sir Michael give us more precise details before he or his supporters can expect us to give its proper place (whatever it may appear to us to be) to so weighty a consideration as the offer and rejection of these terms?

Sir,—It is evident from the correspondence in your columns this week, which I for one have read with great pain, that the earnest and temperate appeal of Mr. Jupp is without avail in some sections of religious life, where one would have supposed that appeals to "magnanimity" would have found an answering chord. Quite apart from the immediate question of the War, the letters of Mr. Dowson and Mr. Simon indicate a strange mental atmosphere to a member of our free religious community.

A spiritual descendant of English Presbyterians adopts the policy and the very language of Strafford and Alva: a member of a priestless Church divides the functions of clergy and laymen, the former "to make the world what it should be," the latter "to deal with facts of the world as they are."

One imagines that "the world as it is" would be a much worse place to live in had not some laymen, at least, refused to accept such a stifling creed as that.

You will not wish me to enter at any length into the numerous controversial questions raised by these letters. What can one write when between each issue of The Inquirer over sixty little children's lives are offered up as sacrifice to the policy of "Thorough" in South Africa.

Two or three things must be said. I beg you to grant me space to say them as briefly as possible.

The "magnanimity," or the prudent statesmanship, of Mr. Gladstone (for the "magnanimity" of giving back with limitations what had been previously stolen without excuse in 1877 was not very apparent), did at least give peace to South Africa for fourteen years. The present statesmen have not been able to see ahead for fourteen months, not even fourteen weeks. We are told not to forget the Boer Ultimatum. We are not likely to do so, but we shall remember at the same time the repeated refusals of arbitration, asked for by the Boers, refused by our Government at least four times in the course of the negotiations before the War. We shall remember the refusal by Mr. Chamberlain, on Aug. 28, of the terms as regards franchise asked for in May by Lord Milner—a refusal explained as a refusal in despatches Sept. 8 and Sept. 22 before the War—declared in Parliament, Oct. 19, after war had broken out, as an acceptance of nine-tenths of the whole. We shall remember Lord Wolseley's suggestion to subjugate the Republics (remember, both Republics) in June, 1899—see Lord Lansdowne's speech in the House of Lords—declined because the Government "wished to have the country with them; they were not ready for war in June or July." We shall remember the incitements to war published daily in the London Press during those fateful three months. We shall remember the promise to "formulate our own proposals" never fulfilled, the hurrying forward of troops, the calling together of Parliament, and the reserves.

All these we shall think of as happening before the Ultimatum of President Kruger and President Steyn, and the invasion of Natal.

Mr. Dowson quotes Sir Michael Hicks-Beach, who stated that the Boers still in the field had been offered the position which French Canadians enjoy under the Empire. When? There is no record of it in the official correspondence. Surely Sir Michael and Mr. Dowson do not refer to the terms Lord Kitchener was instructed

to offer to General Botha in March of this year?

Let me briefly recapitulate them as regards the constitutional point:—"A Governor (Lord Milner) and Executive Council, consisting of a certain number of official members, to whom a nominated unofficial element will be added. It is the desire of the Government, as soon as circumstances permit, ultimately to concede to the Colonies the privilege of self-government."

Why, Sir, if such terms were proposed to either French or British Canadians they would be in rebellion to-morrow, with Sir Wilfred Laurier as their leader, and some sympathisers in Nottingham.

But why, Sir, discuss questions of pride and blame, and as to which side was most wrong, while the camps (combatant and concentration) offer up their monthly holocausts, and those who differ from our Government politically are executed without legal trial. We are looking on at the massacre of a whole people. Not, it is true, accomplished in a few days or weeks, as some of the out-standing barbarities of history have been, but in its relentless cruelty, and "thorough" inhumanity, week by week, month by month, exterminating a population for their love of self-government, and a free land.

Richard Robinson.

Sir,—I regret to find in the correspondence in your last issue another recourse to the unhappy plea that the war was inevitable. It has always seemed to me that this plea, so far as it is anything but an *ex post facto* defence of what cannot otherwise be justified, is a sad confession of failure. Granting, what I am not prepared to admit, that the Boers were so disposed towards the English that they had determined upon war at the first suitable opportunity, there follows the question—what must have been our conduct towards them in the past which had produced such a state of mind? How comes it that we have lived side by side with them for so many years with so lamentable a result? Either we must conclude that the Boers are absolutely incapable of appreciating fair treatment and good will on the part of their neighbours, which is indeed to draw an indictment against a whole people, or that there have been grave faults on our part. When we recollect such incidents as that of the Kimberley diamond mines and the Jameson raid, with the popular glorification of its criminal heroes, can we honestly fall back on the first alternative? And if the inevitability has arisen largely out of our own conduct in the past, what sort of a defence or excuse does it constitute for our action in the present?

Few, I imagine, will be found to deny that this war is a terrible evil arising out of the passions and antipathies of two so-called Christian peoples. To say that such an evil is inevitable is to pronounce the severest condemnation upon those peoples, and, at the same time, to put forward past bad conduct as an excuse for present wrong.

We shall not be able permanently to conceal from ourselves the fact that sin, national and personal, is at the root of this evil. Against such sin and evil it must surely be the duty of all—who recognise it—even though (*pace* your correspondent) they be ministers of religion, to raise their clear and definite protest.

Surely there has rarely been a clearer case of the genesis of evil out of unrepented sin, and of fresh sin and evil again from that.

Beginning with the lust for wealth, we see developed the growing influence of finance upon politics. From that sprang the Raid, and from that and its practical condonation in this country the increased suspicion and the great armament of the Boers. These led to demands in clear contravention of our treaty obligations, and these to the fatal issue of war, arousing new passions which found expression in the demand for "unconditional surrender" and the denial of "a shred of independence." That policy has led by a necessary logic to the devastation of the country and the horrors of the concentration camps. Who can say what will be the next development of this awful evil?

I am not contending that the Boers have no share in the sin of which all these horrors are the fruit. Theirs have been the vices of ignorance, of obstinacy, and suspicion deepening into hatred. It may be added that some among them have been treacherous, though most have proved themselves to be honourable and gallant foes; and that some have been corrupt; but here let us pause to ask who were the corrupters. Let the Boers answer to God for their own share of the evil, as we must assuredly answer to Him for ours.

These considerations lead me to doubt whether Mr. Jupp's plea is quite the right one to make. The way out of this frightful entanglement lies not along the lofty heights of magnanimity. To those heights a great man led us once, and we have proved ourselves incapable of living there. The way lies rather through the valley of humiliation and repentance. Only there can we get at the root of this hideous evil, and hope to check its monstrous growth.

Humiliation is upon us already in the failure of our policy to attain the ends at which it aims, and in the terrible circumstances which it has entailed. Repentance may follow when we cease to delude ourselves with talking about the inevitable, and with repentance may come light which will enable us to find a better way.

John Dendy.

THE PROTESTANTENBOND OF HOLLAND.

We announced last week that the Rev. R. A. Armstrong is to represent the British and Foreign Unitarian Association at the annual meetings of the Dutch Protestantenbond, to be held at Utrecht on the 29th and 30th of this month; and in view of the interest of those meetings, we are glad to be able to offer to our readers the following notes from the annual report to be then presented.

The Protentantenbond, like the B. and F.U.A., is an association of individuals, not of churches. Its members, who are nonsubscribing liberals in religion, are fortunate in being able to call themselves by the unambiguous name of "modern." The division into modern and orthodox runs through all the Protestant sects; therefore the fact that a man belongs to the Dutch Reformed Church, for instance, is no indication as to whether he is liberal or conservative in his theology. Hence an association of "modern" congregations would be scarcely possible, because there might be many congregations where only a minority of the members are "modern." The Protestantenbond is intended to bring into fellowship all the "moderns" of the country, whether in their own locality they be few or many. If there are a large number in one place, they are formed into a branch (Afdeeling) of the Bond, with a local committee and officers. If there are only a few, they have no local organisation, except that one of their number acts as correspondent with the Secretary of the Bond. Such a group is called a "Correspondency (Correspondentschap)." There are, besides, a few isolated members.

The report before us states that the number of branches is 157, one less than in the preceding year. There are 18 correspondencies, and 68 isolated members. The total number of members of the Bond is 18,500, almost exactly the same as in the preceding year. The total would be somewhat greater if the community at Grand Rapids, Michigan, were included. But the connection between that society and the Bond has become so slight, that the Committee of the latter have thought it best to take the name of the American Branch off their list.

It is the duty of the various branches to provide for public worship and religious instruction, on "modern" lines, so far as their means will allow, and in general to do what they can to make known the principles of free religious thought. The report shows that there is a wide range of efficiency amongst the various branches, some being strong and full of work, some being content with a modest programme, and some doing nothing at all. The report, in its first paragraph, fires off a sharp rebuke at thirty-three branches who have neglected to make any return of their membership and condition, and have thereby sorely tried the patience of a long-suffering secretary. Then is given a long list of branches where the membership has declined, the numbers being stated, followed by another list more cheerful though not so long, of branches where the membership has increased. Various details are given of the condition and work of the several branches; and we notice here the same tendency as in the paragraphs dealing with the membership of the branches—namely, to give prominence to the least satisfactory items. The effect is somewhat to depress the reader, though no doubt there are good reasons for this arrangement. Take it altogether, the report is the description of an average year's work, in which slight gains and losses about balance each other. There can be no doubt, however, that whatever may be the shortcomings of some of the branches in regard to zeal and efficiency, the general work of the Bond is carried on by a splendid body of helpers, well equipped with resource and enthusiasm, and the steady faith that makes goodness win. Some of their efforts succeed and some fail; but they do not cease to make efforts, to try new methods, to improve small beginnings, and in general to keep before their fellow-members, by example even more than by precept, the ideal of helping to bring nearer the Kingdom of Heaven. To give details of the work would be of little interest, as it relates to unfamiliar names

and places. We can, however, take up our own task with renewed energy, knowing that our brethren in Holland are working for the same ideals, and that the work is prospering in their hands.

EARLY NONCONFORMIST EDUCATION.

Professor Foster Watson has written a study of "The Education of the Early Nonconformists" for the September number of the *Gentleman's Magazine*, which is well worth consideration. Mr. Watson, as many of us know, is Professor of Education at Aberystwyth College, and is recognised both here and in the United States as one of the leading authorities upon the History of Education in England. He writes as an educationalist, and is absolutely free from any of the spirit of the partisan. The testimony of such a man to the important influence which early Nonconformist education exerted on English life is both interesting and weighty. "The history of the education of these early Nonconformists," he says, "persecuted and despised as they were by scornful and self-satisfied contemporaries, would be the finest record of education, outside of the Universities of Oxford and Cambridge, to be found in England. It is not improbable that in the eighteenth century their academies afforded an education superior to the contemporary Universities—superior if not in book learning, at any rate in the culture of the finer virtues of life." The article dwells much on "The Historical Account of my own Life," by Edmund Calamy, 1671-1731, and finds in that life many indications of the characteristics of Nonconformist education. They loved learning with a patient eager love, but they would not sacrifice their principles to gain it at the Universities where subscription to the Anglican Creeds was necessary. They were quietly true to their own thought, and established schools where secular and theological learning could go hand in hand. But there was no bitterness against the Anglican Church; rather indeed, there was an ineradicable admiration and love for it in spite of the persecution which they endured at its hand.

Speaking of Frankland, the founder of Rathmel Academy, he describes how he was driven by implacable persecution to transfer "his academy first to Natland, near Kendal; thence to Dawsonfield, in Westmoreland; thence to Halburrow, in Lancashire; thence to Calton, in Craven, Yorkshire; thence to Attercliff, near Sheffield; finally back again to Rathmel. The good man's life was a pilgrimage indeed, in external changes as well as in the inward temper of his mind; and the students as well as the tutor were disciples of the cross. Scarcely a year elapsed, from 1685 to his death, in which he did not suffer trouble for keeping an academy and training up young men for the dissenting ministry." And yet with all their strength of conviction these early Nonconformists kept the tolerant sympathetic spirit in their schools and in their lives. "In matters of difference among professing Christians I *had moderation instilled into me* from my very cradle," says Calamy. "Never did I hear my father inveigh against those that officiated in the public churches, nor did he attempt to create in me any prejudices against them or their way; but he took all occasions that offered to declare against heat and rancour on all sides, and for loving all such as were truly pious and bore the image of God upon them, whatsoever their particular sentiments might be." Calamy himself went to Oxford for a time, not having made up his mind against the Anglican Church. "I was a witness," he says, "of her learning, wealth, and splendour. I heard their sermons, and frequently attended their lectures and academical exercises. I was free in conversation as opportunity offered, and was often argued with about consorting with such an unsociable sort of people as the Nonconformists were represented."

Calamy was deeply in earnest in his search for truth; he read the Early Fathers, Chillingworth Hooker, Jeremy Taylor and others, and in the end he declared for Nonconformity and left the University. "I at the same time resolved," he says, "that I would ever study the things that made for peace and do all that in me lay to promote a catholic spirit and brotherly love, and avoid, as much as I was able, narrowness, bitterness, wrath, clamour and evil-speaking. Thus doing, I thought I could never be justly charged with that uncharitableness and disaffection which passes in Scripture under the name of schism.

The chief characteristic of Nonconformist education is felt by Professor Watson to lie in the fact that "it was not merely a liberal education of the old grammar-school type—founded upon a severe course in the reading of classical authors, &c.—but an education which, in the end, brought the man to an eager desire for theological truth, and a willingness to take untold pains in its investigation, together with a spirit of charity which could bless and wish God-speed to those who differed from him in opinion, as long as he believed that those differing from him were sincere and right-hearted."

That is, indeed, a description of a high ideal of education. It is easy enough to find schools where secular learning is well taught with or without a little formal religious instruction which usually leaves the heart and intellect of the boys untouched. It is comparatively easy to find schools where a definite strong theological bias—usually Anglican—is imparted. But the schools are not numerous of which Prof. Watson's description is even partially true, schools where secular learning is well taught and where also the love of truth is inculcated and some clear simple teaching of religion and all this "in a spirit of charity which could bless and wish god-speed to those who differ in opinion." This, says Professor Watson speaking with the authority of one who knows, was the spirit of the best early Nonconformist academies. Mr. Barker, in establishing the foundation of Willaston school at Nantwich, must have had some such ideal in mind. With those early Nonconformists it was not only an ideal but an achievement and one which has left enduring marks in English life. "This position," says Professor Watson, "of attempting to understand points of view different from one's own seems to us to mark a new era in theological education and in education generally. . . . The growth of sympathy combined with knowledge in the academies is undoubtedly connected historically with the finest spirit of the modern demand for freedom of thought in all matters of speculative inquiry." Professor Watson's article is one to be grateful for, not only as a historical study recalling to our minds ancestors of whom we may well be proud, for it bears directly on our present-day needs and difficulties. The ideals of these early Nonconformists ought in essentials to be our own, and what they succeeded in doing under stress of many persecutions, we in our more prosperous and happier circumstances need surely not shrink from attempting.

H. Gow.

UNITARIANISM EXPLAINED IN THE RUSSIAN LANGUAGE.

There has recently been issued from the press at Christchurch, Hants, a booklet, in paper covers, containing a translation into Russian of three pamphlets—"A Brief Account of Unitarianism," by Rev. Brooke Herford, D.D.; "Unitarian Christianity Explained," by the Rev. R. A. Armstrong, B.A.; "Unitarian Christianity," by W. E. Channing, D.D. Mr. Tchertkoff has contributed a Preface in Russian, which he has kindly translated, from which we quote the following passages:—"The articles which form the contents of this booklet having been translated from English, are published at the expense of the British and Foreign Unitarian Association. Unitarians intentionally avoid establishing any official definition of their religious views, being convinced that all compulsory dogmas and fixed creeds only serve as an obstacle to the further growth of religion. Therefore the views herein expounded should be regarded as an expression of the personal opinions of their individual authors. It is true that the majority of contemporary Unitarians probably agree with these views, but some of the more rationalistic representatives of the Unitarian movement take up a yet broader attitude towards these questions. Those readers who find views which may not seem to them sufficiently radical need not, because of this, regard themselves as alienated from Unitarianism which always seeks the greatest possible degree of enlightenment, and is capable of profiting by the co-operation of every sincere and serious thinker.

"On the other hand, for those who have only just begun to free themselves from current superstitious theology, the ideas here expressed, though at first they may appear too radical, will prove most useful. As we know in Russia, owing to the restrictions of the censor, we are unfortunately completely bereft of literature which deals with religious problems in a free spirit, whereas writings of the purely materialistic school enjoy a wide circulation amongst educated readers. Consequently, those who have cause to doubt the reliability of Church doctrines and are in search of a more rational religion—not finding in Russian literature any help in this direction—either blindly rush into dogmatic atheism, or else in despair, clutch the narrow church theology, on the plea that it is impossible to harmonise reason with religion.

"But there exist people, and their number is increasing, who refuse to be satisfied with the senselessness of church doctrine, or with that absence of all higher meaning in life, to which materialistic

atheism inevitably leads. These people seek and cannot attain peace, until they find that reasoned foundation of their existence which is given by religion alone —true religion, liberated from all that is arbitrary and superstitious. For such readers literature belonging to the category of the present series of publications may have an important significance in that critical period, often so agonising, of doubt and searching, when, being unable to rest on the servile subordination to external authority, they, with the aid of their own reason and conscience, are endeavouring to discover the meaning and the destination of life."

THE RETURN TO TOWN.

BY THE REV. CHARLES PEACH.*

Exodus iii.

Something of the seer remains in all of us, and there come times when we turn away from the pursuits of town life with an unsatisfied longing in our hearts. We see through the illusion of power and the delusion of mastery, and we own the loneliness of a life from which Nature is far removed. Our souls hunger for the thorn bushes aflame with the glory of God's presence, for the calm and the purity of the meadows, the freedom and the far vistas of the moors.

Sorely throb my feet, a-tramping London highways,
(Ah! the springy moss upon a northern moor!)
Through the endless streets, the gloomy squares and bye ways,
Homeless in the city, poor among the poor!

London streets are gold—ah, give me leaves a-glinting
Midst grey dykes and hedges in the autumn sun!
London water's wine, poured out for all unstinting—
God! For the little brooks that tumble as they run!

Then when we take our jangled souls and tired bodies out into the quiet of some old hamlet, the stillness all around, the grand calm, the wonder of a world grown suddenly silent and still falls upon our souls, and we can understand how the shepherd youth felt that he must draw off his shoes for the place on which he stood was holy ground.

Nor is it less holy ground to us to-day. For as the strength of the hills becomes new power in our bodies and the calm of Nature lays its benediction upon our souls we know that God has been there, walking with us still in the cool of the evening. There is new life in the soul, there is fresh vigour in the body, there has been a clearing of the mind. What does it mean? Who can explain God's wonderful alchemy which transmutes the glory of a setting sun into undying life and faith in a human soul, and makes the breeze on a wind-swept moor a minister of healing to a broken human frame? We are of one piece, we men and this wonderful world; parts of one complete whole. And there is one life breathing through all, and that is the life of God. It is the flame of the divine presence when the thorn bush bursts out into its glory of flower, and it is the flame of His presence when a human life flowers into heroic strength and unselfish love; it is His voice which speaks in the song of the stream whose music is made by its obedience to law, and it is His voice which sounds in the cries of human souls buoyed up by hope and love in the stress of life's toil. I do not wonder that the old seer drew off his shoes; the only wonder is that we are so little moved, or that conventionalism is so strong with us we fear to express the emotions which the divine in Nature quickens in the divine within us.

Now with frankly reluctant feet we turn away from the country and come back to our places in the town; leaving the country as Nature lays her golden crown on trees and bushes—her reward for faithful service—shedding in autumn's dying splendour such a wonder of colour on the hillside as if from the Elysian fields whose gates had been opened to welcome in their new spring which we call our dead summer.

We need not be ashamed to acknowledge the reluctance of our return.

God made the country: man made the town.

It is not from the toil and the exhaustion of work that we shrink. Many of us work harder during holidays than during working days. Exacting and physically exhausting tasks have a charm for healthy minds, which the touch of danger, added in mountaineering, changes into a perfect fascination. It is a haunting sense of littleness, incompleteness, almost unworthiness, in what *we* can do as we compare it with the completeness and calm of Nature which makes us reluctant to return. As we look forward and see how the feverish anxieties of the town will fasten upon us, Nature seems to smile almost cynically—seems to say: "So hot, little sir!" It all seems so little, so poor, this part of ours, so fretted with *our* littleness—deformed to the measure of our narrowness—that we would, if we could, live for ever away from it and up above it.

Ah! that is the pathetic delusion which has haunted men's souls in all ages. The delusion that they could change the conditions of life by removal to some other place—the delusion that they could rise above the littleness of self by mere physical elevation. It is that delusion which drives men and women into the seclusion of religious retreats—it is that delusion which leads them to fly from the haunts of their fellows, to live in distant and lonely places—it is that delusion which makes many of us reluctant to turn our feet citywards again. For it is a delusion. Life is in the soul first—there or nowhere. If there were no chord in our souls Nature could awaken no music in us. And we bear our life about with us and *it* makes Heaven or hell for us of our surroundings. There is no cell from which we can shut it out, no mountain which it will not climb with us.

It is the strangeness and the contrast to our ordinary life which we find in the country which silences lower desires and wakens better life in us for a season. Alas! would it not grow common in time? Would not the miracle of life pass us by and leave us unmoved? Some have found it so in the anguish of their souls. The glory has faded, their souls have grown cold, they have wondered why they remain gazing into empty skies.

The reluctance of our return is not strange or unworthy. Indeed, it is better so; a thousand times better that we should return reluctantly—leaving unwillingly a Glory which has not yet faded away and a Presence not yet dissolved into the mere light of common day. For coming thus we bring the vision still living in our souls.

And in its strength, through after days,
We travel our appointed ways.

It is the familiar which so soon becomes the commonplace that we shrink from in our return to the towns. Life's education moves slowly and the process seems to us monotonous.

It is that that we are reluctant to take up, as it is the newer and unexhausted experience of the country that we are reluctant to lay down. For, although I sometimes think it ought to be easier to live a good life in the country than in the town, while I am sure that many of us would lead a healthier, if not a happier, life there, yet I must confess that there is no sorrow or sin in the town which could not be matched in the country. Lives are wrecked and hearts break in cottages whose gables blaze with summer roses, and the problems of wealth and want, of work and wages, are felt in the hamlet as well as in the city. Indeed, I feel a more acute sense of discord when I dip beneath the surface and find the wrongs to Nature and to man which flourish unsuspected in some seemingly happy village, for it all seems so wanton, so deliberate, so wicked. Here in a big city one feels that it is all part of the cost of education—part of the price which has to be paid for all progress. We are here in the hands of vast social forces which we cannot yet control; it is to us still all artificial, not yet Nature. But in the country it is so different, or, rather, it would seem so, for we must never lay on fate the fault of character, and, whether in town or country, man is still man, and there is our grand master problem.

And we in the towns are not unrelated to the country. We may not serve at the altar of life as does the man who scatters the seed and reaps the grain, but we have to hand round the bread and the wine. The problem of distribution; of the world's want or satisfaction, is not solved in the villages. God never fails in his part; the harvest is sent; the husbandman does not fail in his part; the harvest is garnered; it is the mighty task of the towns which has so far baffled all our ingenuity—the problem of distribution—the problem of the use of the gifts which God and man co-operating pour out in the universal harvest year by year.

It is to our part in that task that we return, touched with an added sense of sacredness in it, drawn for our communion with Nature. We are in the place where God needs men and good service, and any sense of littleness or unworthiness in our task is derived from our own souls, not the task itself. Great souls lift their tasks by the nobleness of the spirit in which they undertake them, and our part in humanity's task is one which should call forth the best powers of the best men. We have so to construct and re-construct our towns—so to organise and fulfil their mission that, although Cowper's lines may still be repeated, there shall yet come a day when the touch of God on man will be so close and felt so soon that though God made the country and man made the

* From a sermon preached in the Upper Brook-street Free Church, Manchester.

towns, yet in their moral and social architecture our towns shall show that they were made by men who were God's children.

ON THE THOUSANDTH ANNIVERSARY OF THE DEATH OF KING ALFRED THE GREAT.

The chords that bind a people heart to heart
Link also age to age:
To touch of kindred pain responsive still,
Back through a thousand years they thrill,
And with the Past unite its living heritage.

The clouds of Time dispart!
Lo, through the rift
See *Winton's hallowed pile its walls uplift!
Mist-like they yield them to the fixèd sight.
And underneath their pillared shade
(Look, ere the fleeting vision fade,)
Our Saxon forefathers with holy rite
Surround the bier whereon their King is laid.

Hail, Sires, in sorrow met!
The infinite regret
That drains the manhood from your heavy eyes
Your sons have learnt full bitterly to share.
The noble tree that bare
The King ye mourn,
Drawing fresh sap from many a royal source,
Like gracious fruit for us hath also borne—
A Queen, who, unto honoured ripeness grown,
Hath likewise fallen: wherefore in sad discourse,
Heart unto heart, deep unto deep doth moan.

Alfred, Victoria, your praise is one!
Like as an evening gone
Fades the millennium that held ye twain:
The countless accidents of age and state
Fall off: together ye are great.

And hence we see again
That they who thread Ambition's weary maze
Know not at all how simple are the ways
That lead to lasting fame;
Even the same
That all the thronèd saints of Heaven have trod—
To live for others in the fear of God.

E. M. G.

With regard to the work of the Provincial Assembly of London and the South-Eastern Counties, the Rev. W. G. Tarrant, last year's President, replies this week to our old friend, Mr. I. M. Wade. We have also a letter from Mr. O. A. Shrubsole, of Reading, agreeing that as to the attempts at sea-side resorts "he is a wise general who knows when to retreat," but then pointedly remarking that at Reading the congregation is alive and is actively engaged in building a school-room, for which help is required. Towards the cost the congregation has contributed £250, and generous donations have been received, but not yet enough.

* Winchester, where King Alfred is buried. Oct. 28, 901, is the traditional date of his death.

OBITUARY.

MR. A. H. WANSEY.

By the death of Mr. Arthur H. Wansey, at the age of seventy-four, which occurred on the 18th of this month at his residence, Sambourne, Sneyd Park, near Bristol, Oakfield-road Church, Clifton, loses one of its founders and most attached members, Bristol one of its best-known and honoured citizens, and the cause of religious liberalism in the West of England a prominent pillar. Born at Warminster of an old Unitarian family, Mr. Wansey came to Bristol early in life; he was admitted as a solicitor in 1850, and was appointed Registrar of the Tolzey Court, of which he was also Deputy Judge, in 1860. By taste and temperament he refrained from taking active part in public or municipal life, and devoted himself with assiduity to the duties of his profession. He was a past president of the Bristol Incorporated Law Society, and was always highly respected by the members of the profession, as well as by all with whom he was brought into contact. Possessed of great charm of manner, of abundant kindliness and sympathy, he had for many years been closely connected with the Montague-street Domestic Mission, which mourns in him its President, and whose well-being he had deeply at heart. Of Oakfield-road Church he was, as already observed, one of the most consistent and generous supporters, and its fortunes engaged his interest to the last; indeed, nothing but the burden of growing ill-health ever kept him from attending divine worship with the congregation which he had helped to plant in Clifton. It may, perhaps, be mentioned as a particularly touching circumstance that in his will Mr. Wansey declares his thankfulness for the simple Unitarian faith in which he had been brought up, and which to the end seemed to him the faith which Christ wished his followers to possess. With him there disappears a singularly gracious personality, a figure of rare lovableness and sterling sincerity of purpose, regretted by men of every shade of religious and political opinion; one who in his day and generation had helped to make Unitarianism synonymous with civic and domestic virtue, with wise and enlightened philanthropy, with strict and honourable integrity. A Memorial Service was held at Oakfield-road Church, Clifton, on Sunday morning, Oct. 20, the Rev. Dr. Warschauer giving expression to the sense of personal loss sustained by every member in the congregation.

To Correspondents. — Letters, &c., received from the following:—J. W. B.; F. E. C.; G. V. C.; R. C.; R. M. C.; F. W. D.; C. A. G.; J. G.; A. H.; W. H. H.; R. H. K.; C. C. L.; J. M. M.; S. H. M.; H. N.; T. P.; E. M. R.; F. A. S.; G. F. S.; L. J.; F. W.; J. C. W.

And ye shall succour men;
'Tis nobleness to serve;
Help them who cannot help again;
Beware from right to swerve.

—*Emerson's Boston Hymn.*

THE CHILDREN'S COLUMN.

Her Ideal.

It was her ideal, though she never knew it. She would not have understood you if you had talked to her of such a thing as an ideal.

She was only a poor little forlorn child playing with many others equally forlorn, round the statue of a girl in the market-place of a great city. Many, many times had she played there without once looking at the statue or thinking about it. Never once had she wondered who put it there, or why. To her that market-place was the greatest place in all the world. It was there, day after day, she took all the pleasure she could get out of life; leaving her dirty squalid home, and miserable surroundings, to meet her companions and play.

One day she paused in her play, and looked up. She gave the statue girl a startled look. She fancied the stony eyes looked reproachfully at her own dirty unkempt figure. How clean and tidy the figure looked, how smooth her hair; how straight her frock sat round her; her stockings and shoes how neat! The girl held her breath, while a thrill of excitement passed through her. Why should she not be like the statue girl? Down went her hands to her stockings which hung loosely over her ragged boots. She pulled them up with a jerk, and then back went her hands to the tangled fringe that framed her face; she smoothed back her hair, and then paused just one moment to think, to feel the bliss of a new sensation, a dawning of possibilities within herself that she had never dreamed of before.

The next day she came with clean face and hair combed. Again she gazed at the statue, and saw something new to imitate. Another day saw her with frock patched and darned, shoes and stockings tidy. Her own appearance surprised her; she became more and more like the statue; she was quieter. Once she thought she could not be enjoying herself if she was not making a great noise in her play. She found it was not so; she was happier now she was transformed. Every time she passed the statue she looked lovingly, reverently at it. She thought even the stone girl had noticed the change, and approved. The eyes looked less coldly at her; she fancied sometimes they smiled at her.

She grew dissatisfied with her surroundings; she almost despaired of improving her home; but she tried, and succeeded. Her ambition caught on, her brothers and sisters began to imitate; even the poor tired mother was roused, and brought fresh energy to her work. Who can say where that child's influence ended?

It was a strange Ideal. Never would the sculptor dream that his bit of chiselled stone would affect the lives of so many people in that way.

Are you someone's Ideal? Is there a little child somewhere copying you—imitating your evil deeds as well as your good ones? You would be startled if you thought it was so; yet it may be. Think about this when you are tempted to do something that is not right. A. W.

Nottingham.

The Inquirer.

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LONDON, OCTOBER 26, 1901.

"LAWS OF LIFE AFTER THE MIND OF CHRIST."

"He who ministers here is no priest of any altar made with hands, but a prophet of Him who is a Spirit, and communes with those whose worship is in spirit and in truth. And if they are yet but a scattered host, it will not be always so. It needs but voices of the Spirit, like that which bears its witness here, to wake response from every side, and wider and wider spread the spiritual family of God."

So wrote Dr. Martineau in the Memorial Preface which he contributed to the volume of Mr. Thom's sermons, "A Spiritual Faith," published in 1895, sermons gathered after their author's death from his remaining manuscripts, to be taken, as Dr. Martineau said, as leading up to the culminating excellence of the "Laws of Life after the Mind of Christ."

That these sermons have wakened response on many sides, and often in unexpected places, no one acquainted with the deeper currents of the religious life of this country during the last twenty years will deny. The first volume was published originally in 1883, the second in 1886, and now it is with the utmost satisfaction and gratitude that we welcome a new and cheaper edition of both volumes,* which must extend to a far wider circle of readers the knowledge of a teacher who ranks with Martineau among the chief of modern seers of things spiritual and interpreters of the mind of Christ.

Mr. Thom has been called an "abstract" preacher, and his sermons "essay-like." Indeed, in the December number of *Temple Bar*, 1894, the year of his death, Miss Mary Cholmondeley, author of "Diana Tempest," published an article of very warm appreciation, with the title, "A Latter-day Prophet," speaking of Mr. Thom as "possibly one of the greatest teachers of our age," but in her study of the "Laws of Life" speaking of the two volumes simply as "books of essays." If such a description should have led any to turn to these books who under no provocation would open a volume of sermons, we could not regret it, and they, if they had any sense of the earnestness of life, would not regret it. But sermons they certainly are, and among the noblest of their kind. "As these books were written," says Miss Cholmondeley, "in stillness and in quiet, so should they be read. They demand from the reader some of that concentrated attention and reflection, some of that sincerity of purpose, of which they themselves are the outcome. For they stand as the outward and visible sign of the labour, the culture, the aspiration, of a pure and steadfast nature, whose eyes have explored every cranny of the human heart, and have treasured every glimpse vouchsafed to the pure in heart of Him in whom we live and move and have our being."

As to the character of these sermons, we will quote the following passage from some reminiscences contributed by the Rev. J. Edwin Odgers to a memorial article on Mr. Thom, which appeared in the *Liverpool Unitarian Annual* of 1895 :—

> You ask me about his preaching thirty years ago. I have never known anything like it. I think the great secret of its power was that "he preached not himself." Singularly free from any kind of personal or local allusion, from any element of consideration for the special circumstances of himself or of others, it might be thought very *abstract*—it looks so on the printed pages of his sermons. It was abstract as all true poetry is, belonging to all men and all times; and speaking for them, as well as to them. As to the manner of it, it was marvellous how the preacher threaded his way through those long and intricate sentences—written on small note paper, in his fine thin hand, lines close together, and (what is so perplexing to the reader), with perpetual hyphens, of which nobody can tell beforehand whether they introduce amplifications, or antitheses, or parentheses; but he never stumbled or lost his place. And the effect—when you heard it, you knew that there was a Word, sharply piercing as a two-edged sword, dividing the joints and marrow. We used to laugh at a story told of a certain man who gave up attending Renshaw-street Chapel, and alleged as his reason, that the morality taught by Mr. Thom was impracticably high. The basis of fact at the bottom of the story is obvious. I cannot conceive of any preaching that turns so exclusively on the highest sanctions of life and conduct as Mr. Thom's. All the things of earth are regarded *sub specie aeternitatis*. All duties spring from a spiritual *Noblesse oblige*. "To walk worthy of God" is no longer a far off consideration, but "very near us, even in our hearts"; our "high calling in Jesus Christ" is the true vocation of man.

To this we will add a passage from an article which appeared in the *Liverpool Daily Post*, of October 9, 1894, from the pen of the Rev. L. P. Jacks, who was the occupant of Mr. Thom's pulpit at the time of his death :—

> The immediate environment in which John Hamilton Thom fulfilled his task was the religious body known as Unitarian. But in a deeper sense he belongs to the whole Christian world. His published writings convey the simple utterance of a man of God. As such they will long survive their author, and long continue to touch the deepest springs of human life. If, as some say, Time has a secret for sifting out and preserving the true grain of human speech, then surely the work of this man is a permanent addition to the spiritual treasury of the race. Published sermons belong to the most ephemeral class of literature, and, as published, they are not infrequently an obvious mistake. But the sermons of Mr. Thom form a lasting storehouse of the bread of life. They are the expression of a soul manifestly impelled to utterance by the power of the Spirit. In the happier future, when the differences between Christians are rated at their proper worth, readers of these sermons will forget to ask of what complexion was their author's creed. They will think of him only as one born in the highest rank of souls, quickened by the consciousness of God, trained by communion with the spirit of Christ, and sublimely confident of the inner truth of the message given him to deliver.

The appearance of this new edition of the "Laws of Life" affords a great opportunity to our people, if only they will realise its significance, of doing a piece of missionary work of the very highest kind. These two volumes are now issued at a third of the original price, yet in the same most readable form as the first edition. They contain teaching, in beauty and spiritual power to be compared only with such masterwork as we have in Martineau's "Endeavours after the Christian Life" and "Hours of Thought on Sacred Things," and, as some readers and lovers of both teachers judge, going even more directly to the very springs of life, searching the depths of the heart, quickening the noblest aspiration. Wherever there are hungry souls, seekers after truth and a larger measure of Christ's spirit, yearning for more of the true life with God, let these sermons find their way. Here is a touch-stone that will discover what is best in each heart, and awaken that divine unrest, which can be satisfied only when all evil is purged away and life is brought into communion with the Highest. See to it, especially, that no minister is without these books, and we will venture to say, that, if they are earnestly read, a new discipline of the inward life will do its quiet work and a new power of grace and truth will make itself felt in the pulpits of the land.

* "Laws of Life after the Mind of Christ." Discourses by John Hamilton Thom. First and Second Series. Philip Green, 5, Essex-street, Strand, W.C. 2s. 6d. net, each volume.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETING.

The autumn meeting of the Association was held at Leeds on Monday and Tuesday, with which was combined for the first time a meeting of the Sunday School Association. There was a full attendance, and the cordial hospitality of the minister and congregation of Mill Hill Chapel was warmly appreciated. The chill of the autumn fog outside only served by contrast to heighten the pleasure of the gatherings within doors.

THE SERVICE.

On Monday afternoon service was held in Mill Hill Chapel, conducted by the Rev. Charles Hargrove, the sermon being preached by the Rev. H. Enfield Dowson. There was a large congregation, and a helpful service was enriched by the choir's beautiful rendering of the anthem, which opened with the choral—

Sleepers awake! a voice is calling

. . . .

Awake! His kingdom is at hand,
Go forth to meet your Lord—

followed by a duet, "Now are we ambassadors in the name of Christ, God beseeches you by us," and the exquisite chorus, "How lovely are the messengers that preach us the gospel of peace." Mr. Dowson took for his text 1 Cor. xii. 13, "In one spirit we were all baptised into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one spirit." He recalled the great gathering in London on the Thursday morning in Whit-week, when the foreign delegates were welcomed to the International Council of Unitarian and other Liberal Religious Thinkers and Workers in the hall that was once Theophilus Lindsey's chapel. On that occasion, so full of enthusiasm and the fervour of religious gladness, they felt as never before borne along in a mighty current of religious sympathy, and realised that their little band of churches were homes of a spirit that was become world-wide, and that in their apparent isolation and the day of small things, they were in spiritual union with men and women all round the globe, seekers of truth and of God, like themselves, speaking their religious language, thinking their thought, looking, as they did, for the coming of the Kingdom of God. Then they realised as never before what a splendid thing it was to join in such a gathering of kindred spirits, what new strength and courage and joy was gained by looking brethren of like thought and faith in the face.

They knew before their close kinship with their American brethren, but Dr. Crothers, with prophetic speech and the look of Channing in his face, had touched a deep chord and wakened a quick response, as he spoke of the Universal Church of God and Man. And as speaker followed speaker the feeling deepened, with no discordant note, and the meeting made for a true catholicity. There was one spirit of love to God and man, and whether under the Unitarian name or not, in Protestant or Catholic countries, the avowal of a free way of access for the soul to God, and that it was life and not doctrine which opened the gate of heaven. Very striking in illustration of their brotherhood was the speech of Tchertkoff, the friend of Tolstoy, the prophet and apostle of a life of Christian simplicity, excommunicated by his Church, but very near to the spirit of his Master. And the Hindu Theist, speaking for the Brahmo Somaj, was of the same glorious company. Under the clear skies of East Anglia he had that summer looked up night after night to the star-lit heavens, filled with a sense of the Divine Majesty and the littleness of man and his tiny globe, and yet felt the glory of living and breathing in so grand a universe under the law of Infinite Wisdom and Goodness. The thought of other souls in closer union with God in that infinity of worlds must bring them to their knees in speechless worship and make them hate all narrow aims and destroy conceit in their own wisdom; and yet that glory was added to their life, that they had part in the grandeur of the whole, as children of the great Spirit living and moving in the universe.

So he had felt in the narrower arena of their Church life in Whit-week. In the world-wide fellowship of human souls they might feel smaller than ever themselves, yet great in their work, with a cause wide as humanity, shut in by no sectarian bounds. From such an experience they must gain fresh inspiration for their work. Those meetings had killed whatever remnants of the sectarian spirit he had left. They must forget themselves in the greater cause, thankful for its triumphs by whatever hands it was achieved. Their part was in the religion of emancipated souls throughout the world, in communion with the living God, in fellowship with Jesus. They must care only to speed on the cause of God's truth.

THE EVENING MEETING.

After tea in the Priestley Hall, which was filled to overflowing, so that numbers had to wait for a second sitting-down, a public meeting was held in the Albert Hall. The chair was taken by Mr. Grosvenor Talbot, J.P., in the absence of Sir James Kitson, Bart., who was to have presided, but wrote to say he was prevented by medical orders from fulfilling any evening engagements at present, and regretting that he could not join in welcoming the Association to Leeds. The Chairman was supported by Mr. W. Blake Odgers, K.C. (President of the B. and F.U.A.), Lady O'Hagan (President of the S.S.A.), Mrs. Blake Odgers, Mrs. Collins Odgers, Miss O'Hagan, Miss M. Pritchard, Sir J. T. Brunner, Bart., M.P., the Revs. C. Hargrove, H. E. Dowson, D. Agate, F. Allen, W. G. Cadman, A. Chalmers, B. C. Constable, J. Ellis, T. W. Freckelton, E. Ceredig Jones, J. Collins Odgers, C. Roper, J. E. Stronge, C. H. Wellbeloved, J. H. Wicksteed, J. J. Wright, and W. Copeland Bowie (Secretary of the B. and F.U.A.); Messrs. Oswald Nettlefold (Treasurer), W. Colfox, W. Long, John Harrison, Ion Pritchard, Harrop White, Hartley Wicksteed, W. D. Cliff, A. C. Briggs, and E. Basil Lupton. Many other ministers and laymen from different parts of the country were also among the audience, cities as far apart as Exeter and Newcastle-on-Tyne being represented.

The Chairman, on behalf of the Mill Hill congregation, offered a very cordial welcome to the Association to Leeds, and their thanks to Mr. Dowson for his sermon. They were greatly indebted to the Association for its work, done in a spirit so broad and catholic, to which they very largely owed the unity which now prevailed among them. They had a reasonable faith, but it must lead them to a yet greater work. They did not feel the horrors of war as they ought, and they were faced by the dreadful evils of drink and gambling. If Government could not exercise more control over those evils, they must work against them through individual faithfulness, feeling their personal responsibility and remembering Christ's commands of love to God and man. If Unitarians would take the lead in those things they would do an even greater work in the new century than they had done in the past.

Mr. W. Blake Odgers, K.C., as President of the B. and F.U.A., acknowledged the welcome extended to them, and the abundant hospitality of their friends. Their Association was not a Presbytery, with power over any congregation or minister, and had no desire to interfere between minister and congregation; nor had they any desire to build up a sect that should last for ever. They were a voluntary society of individuals, pledged to promote the principles of Unitarian Christianity. It was true that at present they were in a minority, and their preacher that afternoon had spoken of them as pawns. Well, if he remembered rightly, pawns in the game were always in the front rank, and though they could not move very fast they went straight forward. Bishops, it was true, could move faster, but they went slant-wise, and if pawns kept going on far enough they became at last queens! And for themselves, was there not work enough, if only they would go straight forward? They had great advantages over other churches, as witness the fate of Dr. Mivart in the Roman Church, when he ventured fearlessly to seek the truth, and the silence with which Bishop Welldon's declaration as to the limits of authority was received by the Church Congress. At that Congress it had been declared that in pure theology there could be no new doctrine; but they as Unitarians were always seeking a widening knowledge of God's truth. They put up no walls, declaring that within their enclosure every truth necessary to salvation must be found, but were glad to receive light from every source, and looked with hope to the future.

Mr. Oswald Nettlefold, as Treasurer, made a humorous and forcible appeal on behalf of the funds of the Association. Among the great questions, religious and social, with which they were occupied, the question of £ s. d. might seem to be a little pigmy; but it had to be attended to. And lately his little pigmy had not been very well, but had been losing weight. He hoped that in that bracing Yorkshire air he might gain a stone or two. For the last few years the subscription list had been going down, from natural causes; and he must continue to harp on an old string, the trouble was that the young men did not step forward to take the places that were left vacant. They had a great work to do in supporting their churches at home, in the publication of helpful literature, and in sustaining liberal religious movements abroad. To maintain it they must have sufficient funds.

The Rev. C. Roper, President of the Manchester District Association, said that he hated sectarianism, but felt that to secure the progress of their work they

must openly avow their Unitarianism and use that name. He believed it had greatly helped their work at Moss Side, that from the first they had called their church a Unitarian Church. On the other hand, he had seen in the paper a report that Lady O'Hagan had opened the Bazaar at the Bury Presbyterian Chapel. They, of course, knew what that chapel was, but the public did not; and that did not help their work. As Unitarians they had brought light into the world of thought, and now they must go out tothe people, and discover new and more popular methods by which to gather them in. Every church that helped to establish a new church would be the stronger for the effort.

Lady O'Hagan spoke on "Unitarianism as a Religion for Young People." The young intellect, she said, required guidance, and only as their churches became educational centres in the highest sense, and ready to relinquish antiquated customs, would they really attract the young. There was too much conservatism in their churches and hankering after old forms and conventional custom. In the new century they had to face a great development of scientific knowledge, a great increase in the knowledge of the past history of mankind and of the social and religious development of the race; but, on the other hand, a revival of sentiment and sentimentality in the churches, and of the ecclesiastical conception of limiting, if not prohibiting, personal investigation in matters of spiritual life and theology. Only by keeping such facts in mind could they arrive at a practical conclusion as to the best method for teaching the young. In the Sunday-school the child must find a properly co-ordinated system of instruction; and in the teaching there must be nothing spasmodic or uncertain, nothing unprepared or ill-considered. She had recently been greatly struck in France by the perfect system of religious instruction used by the dominant church of that country, with the ablest teachers always chosen to direct the instruction. She had often wished that their young ministers, on first leaving College, with the glamour of the school still upon them, might devote one or two years to the work of the Sunday-school, helping and directing the teachers in the best way.

The Rev. C. Hargrove said that in the past century Unitarianism had proved to be a religion for strong men and women, of formed character, but not for the young of unformed mind, of whom generation by generation they had suffered loss. Any religion to be a power in the world must offer both reason and feeling, appealing both to mind and heart. Unitarianism had never been deficient in mind; but they would not attach the young by reason and the truth of doctrine alone, they must appeal also to feeling, to their hearts. And to this end he had great hope in the method of their Guilds, which associated the young together in religious union, demanding no profession of religious faith, but uniting them as servants of God and man, and members of a congregation. He earnestly commended that method to ministers and congregations.

Sir John Brunner, speaking on the subject of Education, asked, in the old-fashioned phrase, whether in that matter they were convinced of sin? Were they doing their duty for the cause? Giving a great deal of time to the subject of the improvement of education, he found everywhere Unitarians engaged in the same work. *Frustrate your intellect* was a phrase he used constantly to hear from an old preacher in his youth, but they who believed that the best of all they had must be given to the service of God and man were persuaded that they must brighten, polish, and strengthen the intellect of the country. With intellect he included reverence and imagination, and they must all be developed as fully as was possible. As they wished to do to others as they would be done by, they must give the people elementary education free and unsectarian, giving equality of opportunity to all. They must give the children instruction suited to their circumstances present and prospective. Until a few years ago the aim of their education seemed to be to make all the boys third-class commercial clerks, but now he was thankful to say there was a better spirit abroad. The children must be taught to understand the work they would have to do. Turning from elementary education, he advocated the multiplication of Universities. Where there were many Universities, they saw the countries advancing; where only a few, they stood still. If they spent twenty millions on establishing Universities, in twenty years the money would be returned to them ten times over. As a patriot he wanted the influence of England to spread as it had done in the past. So they must help in the spread of education and improve its quality, and it would be as great a benefit to the world as any they had conferred in the past.

The Rev. W. Copeland Bowie desired to call attention to the very grave educational crisis through which the country was passing. If liberal educationalists did not awake to the gravity of the situation, those who were interested in perpetuating sectarian schools, with their friends in power, would succeed in wresting from them a great part of what had been gained in the past. They must insist on equality of opportunity for every child, and what was no less vital, equality of opportunity for every teacher. Tests had been swept away from the Universities; they had still to be swept away from the training colleges for teachers. To secure just conditions effective control must be placed in the hands of the people. No question was of more importance not only for trade and commerce, but for the upbuilding of character. They must all do their duty to secure those ends.

Miss Marian Pritchard spoke on "Indifference and Materialism," as serious evils which they must set themselves seriously to conquer. Their present condition was like the interval between two pictures on a screen, where the clear lines of one were all blurred and the fresh picture not yet dictinctly focussed. In the past the picture of their religious thought had been sharply defined, and it was not very beautiful, at least it left much to be desired; but there was no room then for indifference in the presence of the fires of hell. That picture had now passed. People had outgrown that house of their soul and were building a better habitation; but many seemed to have exhausted their energy in pulling down, and without help were likely to end their days in the Slough of Despond. They were out of the guardianship of the nurse of tradition, but had yet to learn the responsibility of self-government. One great lesson to be learned was of the simple law that cause will produce effect—simple indeed, but how far-reaching, how full of warning and hope. "A young man must sow his wild oats," it was said. But if so, then he could not reap the harvest of golden grain. There again there was no place for indifferentism. Everything mattered. They must preach that they were all members of one body. Another picture was ready for the screen, but they must focus it, and all give of their best strength towards that end.

The Revs. Dendy Agate and T. W. Freckelton also made helpful speeches on the same subject, the former quoting Professor Clifford's saying as a true word for the present time, not "let us eat and drink, for to-morrow we die," but "let us take hands and help, for this day we are alive together"; and the latter urging that it was not enough to preach against indifference or even to work against it; they must live against it, and Christ-like lives, side by side.

Mr. John Harrison proposed, and Mr. Harrop White seconded, a vote of thanks to the Chairman, and the benediction, pronounced by the Rev. A. Chalmers, brought the meeting to a close.

Afterwards, Mr. Arnold Lupton, who had asked in vain for an opportunity during the meeting, on the ground that the programme was quite full, took possession of the empty platform, and proposed the following resolution:—

That this meeting considers that the Government statistics of the South African camps of refuge prove that the condition of the South African camps is revolting in the extreme, and that every sentiment of humanity and every dictate of honour demand that the British Government should at once give orders to remedy the hideous condition of the camps.

This was seconded by the Rev. J. H. Wicksteed, of Padiham, and carried with three dissentients by those remaining in the hall.

THE CONFERENCE.

On Tuesday morning a conference was held in the Priestley Hall, a short devotional service being first conducted by the Rev. E. Ceredig Jones.

The chair was taken by the President, Mr. W. Blake Odgers, K.C., and as the Rev. J. E. Manning was not able to arrive for the beginning of the meeting the Rev. W. Copeland Bowie took the first place and read his paper on

"Achievements and Opportunities."

The paper opened with a vigorous plea for practical religious work under the Unitarian name as alone practicable for our purpose. As Unitarians they desired to offer men *Religion*—the truest, noblest, purest, most effective religion that had found its way into their minds and hearts and lives, and which they would share with all who would partake of it. Many other forces were making for liberalism, but they who thought on that account that their work as Unitarians was done were living in a fool's paradise. There were storm-tossed minds and sin-stained souls needing the uplifting and purifying gospel they had to preach; there were thousands of hungry human hearts who would rejoice to know of the Gospel

of God's transcendent, all-embracing truth and love, as declared by Unitarian teachers such as Channing and Parker, Martineau and Thom. Their association was a missionary organisation which existed to give practical expression to those principles and ideals. The measure of its work was only limited by the support it received. He then proceeded to sketch the work of the Association, through its special preachers and lecturers, such as Mr. Stopford Brooke and Mr. Carpenter, its publications, such as the new and cheap edition of Thom's "Laws of Life after the Mind of Christ," and its support of churches, while its foreign work was also helpful and far-reaching.

In conclusion, Mr. Bowie spoke of our newspapers as follows:—There is one other matter upon which I wish to speak a word. It is on a topic apart from my general theme, yet touching it, too, on all sides. It is a subject upon which many have talked in private, and no possible harm can come by mentioning it in public. I believe it is of supreme importance to our cause and our work that we should possess a strong, bright, interesting weekly newspaper. And the question I desire to ask is this: Has not the time arrived when The Inquirer and the *Christian Life* could be amalgamated? It has become a waste of resources and of effort to continue issuing two weak papers, each struggling for existence, in a small community like ours. The controversies which made two newspapers necessary have now happily died out. There are no longer *two* schools of Unitarians. He would be a bold man who ventured to say how many schools of theory and of practice there are among us nowadays. If the signed and unsigned articles in both papers were placed together, it would often require a college of experts to determine which was the more conservative of the two journals. There ought not to be any difficulty in affording a place in the columns of one paper for the full and frank expression of such varieties of opinion and sentiment as exist among us. We require a paper not for ministers alone, but for everybody, for the laity, the family, and the common people. It is surely possible, by combining our forces and our finances—for the denominational paper cannot, I fear, be made self-supporting—to produce a journal which would meet the needs of our community as a whole. The subject is certainly one which deserves, and, indeed, demands, most earnest consideration.

In the interesting discussion which followed, the Revs. A. Chalmers, H. Rawlings, W. R. Shanks, H. E. Dowson, E. W. Lummis, Messrs. Arnold Lupton and J. Harrison, and the President took part. There was a general concensus of opinion as to the desirability of having only one paper to represent our whole body. Mr. Chalmers pleaded for one thoroughly good hymn-book, and Mr. Harrison urged a book with tunes. The President pointed out that there were once three papers, now reduced to two, and agreeing that there should be only one, asked also, why two colleges? Mr. Lummis pleaded for the unifying of our institutions all round.

The Rev. J. E. Manning then read his paper on

"The Need of Emphasising Unitarian Theology in our Churches."

There was, he said, great ignorance in many of our people as to the true significance of Unitarianism, and indefiniteness in the pulpit on this subject was one of the chief causes of our weakness. What was called breadth often meant only vagueness. It was needful that people should understand the foundations of their religious belief, but so also of their theological belief; such knowledge was due from the minister to the young. They ought to know of the rise and growth of the doctrine of the Trinity, of Christ's belief in the simple unity of God, the growing corruption of belief, and the brave confession of the protesters, and of the scriptural grounds of Unitarian theology. The story of great Unitarians, from Servetus to Channing, should be familiar to them. A preacher did not do his duty unless he gave his hearers clear knowledge of fundamental truth. Schleiermacher said: "It is the union of the theologian and the pastor which makes the father of the Church." The minister must be a true pastor, but he must also help his people to an intellectual grasp of religion. All great leaders in the Church had been great as theologians, and some, such as Augustine and Calvin, through their theology, had done immense harm. But the true theology of Jesus never did any harm. God is our Father, God is Love, God is One. Children could understand it, the aged could rest in it; and that was what they had to teach. Schleiermacher's saying had its perfect exemplification in Channing, and he was the best model for a Unitarian minister. They must emphasise Unitarian theology because it was truer than any other, because it was needed by those who had lost hold of the orthodox beliefs, because it was simple and intelligible, and because of its honourable history. It was a creed of simple devoutness and common sense. To young and old alike it offered all the help they needed. It had availed in the past, as they well knew; and on all those grounds it should be emphasised in their churches.

In the discussion which followed, the Revs. C. Hargrove, W. H. Eastlake, J. A. Pearson, J. J. Wright, J. E. Stronge, D. Agate, Messrs. A. Lupton, Harrop White, S. Harris, Miss Alice Lucas, Mrs. Collins Odgers, and the President took part. From different sides it was urged that we must have clear convictions and clearly teach them, and not neglect the early instruction of our children. Miss Lucas expressed surprise that the teaching of doctrine had been put in the first place, as they stood for religion pure and simple, and the Church lived for something higher than doctrine; and Mrs. Collins Odgers asked whether, when they came together, it was to listen to what the minister said, and not simply to what God said to them, not only through the preacher, but through all other agencies in the Church? In reply, Mr. Manning said that he fully agreed that religion must hold the first place; but, after twenty-five years in the ministry, he was convinced it was most necessary for a minister to be absolutely clear and to the point in matters of theology.

The President also took the opportunity of referring to the fact that Mr. Hargrove had just completed twenty-five years of ministry at Mill Hill Chapel, and added words of very high appreciation and of congratulation to minister and congregation.

After a closing hymn, the Benediction was pronounced by the Rev. S. A. Steinthal.

Sunday-School Conference.

After lunch a well-attended Sunday-school Association Conference was held in the museum lecture-theatre, the Rev. H. E. Dowson in the chair.

Mr. Ion Pritchard read a report as to the work of the Association, referring specially to new and forthcoming publications, and a useful conversation on the subject followed, after which Miss Marian Pritchard read a delightful paper on "The Teacher's Aim: To Raise the Scholar's Ideal." Under the President's guillotine brief speeches were made by the Revs. J. E. Carpenter, S. A. Steinthal, C. Hargrove, J. Ellis, T. W. Freckelton, Mr. Grosvenor Talbot, Sir James Kitson, and Mr. F. Clayton.

Sir James Kitson expressed his great pleasure in being present, and his regret that he had not been able to be at the meeting on the previous evening, and then spoke of the great service Sunday-schools rendered in bringing people of different classes together, which modern conditions of life and work separated so widely.

The Superannuation Fund.

After a brief interval for tea in an adjoining room, another meeting was held, when Mr. W. Blake Odgers, K.C., took the chair, supported by the Rev. J. Estlin Carpenter, Mr. David Martineau, and Mr. Cogan Conway. Mr. Carpenter gave an address explaining the nature of the proposed superannuation fund, which was for the benefit of ministers and congregations alike; and on the motion of Mr. A. C. Briggs, seconded by the Rev. C. Hargrove, a resolution was passed approving of the scheme, and commending it to the support of the Yorkshire churches.

In the evening a conversazione in the Priestley Hall brought the series of very pleasant and successful meetings to a close.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

It is an impossible task to record all the signs of activity in all our twenty-three churches, and yet it is not easy to make choice. Ministers and laity have settled down once again for a winter's work, and are all looking hopefully forward. Dealing with the Association first, I may say that there is no end of possible work, though a scarcity of money temporarily stands in the way. The Forward Movement subscriptions promised five or six years ago have, for the most part, terminated, and it is difficult to get them renewed owing to bad trade and increased income-tax. A special appeal is about to be made throughout the district for the funds necessary to maintain or subsidise the ministries at Bradford, Chorlton, Heaton Moor, Urmston, Middleton, and Oldham-road, where good work is being done, and where the prospects are bright and hopeful if only they can be tided over their financial difficulties for a few

years. There is no telling what generous and timely help may lead to. My own church at Moss Side—which is probably numerically the strongest church in the district—was for the first three or four years helped financially by the Association; and, if it had not been, its enthusiasm might have been damped, and its efforts most certainly crippled. There is no church in the district now without a minister. Since I last wrote, the Rev. W. Lawrence Schroeder, M.A., has been inducted at Sale, and a congregational soirée was held last week to give him and his wife a hearty welcome. There is a splendid field of labour at Sale: a beautiful church, well equipped in every way, and residential population which is fast increasing. Mr. Schroeder was an exceptionally able student of the Home Missionary College up to June last, his preaching is above the average in power and attractiveness, and his social qualities are such as to make it probable that a great development of Church life will result from his appointment. The next settlement was at Urmston, where the Rev. H. Kelsey White has undertaken ministerial duties. He also completed a very satisfactory course at the Home Missionary College last June, and as a preacher received special commendation from the Visitors at the last public examinations. He is full of earnestness, and believes in pastoral work as well as preaching; and it is confidently expected that many will be drawn into the fold, and find in his ministry the satisfaction of their religious needs. I have also to record the settlement of the Rev. A. W. Timmis at the Renshaw-street Domestic Mission. There was a good hearty spirit about the public welcome accorded to him the other night. He brings with him a ripe experience, and he will find in this populous district of Hulme any amount of work for which he may have time and strength. There are already signs that he will succeed in rallying round him the young life of the place, which so sadly needs the counsel and guidance of a sympathetic leader. The character of the mission is unsectarian. It is supported and controlled by Unitarians who glory in the fact that it is probably the only *truly* unsectarian mission (together with the one at Willert-street) in this great city of Manchester. There is still one more new appointment which I have to record. Mr. J. H. Rossington, B.A., late student of the Home Missionary College and Hibbert Scholar, has accepted an invitation to become the minister of Longsight Free Christian Church; his induction service and welcome soirée were held last Saturday afternoon and evening respectively, and were of an inspiring and encouraging character. Mr. Rossington is scholarly and earnest; he goes to a commodious and handsome church situated in the midst of a teeming population; and he will find round him a band of Unitarian veterans, whose church history is one of indomitable struggle and achievement. Longsight has hitherto been one of our puzzles. The church is practically free from debt; it stands prominently; has a voluntary choir second to none in our district; has had a succession of able ministers, and yet has made no headway in recent years. The present settlement, however, looks very promising—the minister is full of zeal, and the congregation hearty and hopeful; and surely these are the essentials of a useful and prosperous Church life.

The Congregational Union held its autumnal meetings in Manchester last week, under the presidency of the Rev. Dr. Joseph Parker. It afforded some of the members of our own churches great pleasure in extending hospitality to ministers and delegates, just as Congregational friends in other towns have always so generously entertained us on the occasion of our National Conference gatherings.

Two or three weeks ago I was preaching in our charming old chapel at Hale, and noticed that new windows had been put in, which, though quite in keeping with the character of the building, allow more light to pass through, and much improve its appearance. I am told that a scheme is on foot for the erection of a porch at the entrance,—an addition which will be highly appreciated in wet and stormy weather. The chapel was quite full and the singing hearty the evening I was there. Quite a number of houses have recently been erected at Hale, which will soon be like an extension of Bowdon, as far as residences are concerned; and this has meant, and will doubtless continue to mean, an accession to our congregation there.

Our friends at Upper Brook-street are holding a bazaar next month, for the purpose of raising £1,000 with which to renovate the fabric of the church; redecorate church and schools; improve the lighting of the church, and assist the church finances. They have shown such facility for raising money on previous occasions, that we naturally expect them to realise their ambition now. The bazaar will assume the form of an Old English village, and will be held on Nov. 6, 7, 8, and 9.

I think it was in my last letter that I mentioned the Rev. A. Cobden Smith's appointment as clerical superintendent of the Lower Mosley-street Sunday-school. I hear his work spoken of with the highest praise. He is securing the friendship and respect of the scholars all round. Somehow Cross-street Chapel had lost its hold upon them. With few exceptions they could not be induced to attend its services, although they might almost have filled its empty pews. So the Cross-street trustees resolved to devote a part of their endowment towards providing the stipend of a clerical superintendent, who should organise the work of the school, visit sick scholars, and in every possible way promote the religious life of the school. Upon experiment Mr. Smith finds that the adults will gladly come to a Sunday evening service conducted by him in the School building, and he tells me he gets a congregation of 150 respectable and intelligent people, and that there seems every likelihood of that number considerably increasing. The only criticism that one can pass on this movement is that at present there is neither subscription nor offertory, and one wonders why these folk have not hitherto attached themselves to Cross-street Chapel or some other of our churches. I hope this is not unkind comment; for, after all, it is a grand—very grand—thing to get 150 men and women to unite weekly in common worship, who previously went into no church at all. Mr. Smith is throwing himself heart and soul into the work, and he deserves to succeed.

It is difficult to say much about one's own affairs. You have been good enough to insert a drawing of our new church at Moss Side, and also a report of our opening proceedings on Oct. 5. The building fully meets our expectations. Its acoustic properties are good, and the preacher is heard well in every part. It was crowded at the dedication service, and again each Sunday evening since. Nothing could be more auspicious than this start-off of ours. The Revs. J. E. Carpenter, R. A. Armstrong, J. P. Hopps, and W. Copeland Bowie have sounded the true key-note, and left a deep and lasting impression behind them. Right glad were we to see Mr. Armstrong so vigorous once again; there seemed no trace of his recent indisposition; while as for Mr. Hopps, in spirit and power he seems to grow younger each time he comes north. The generous offertory at the opening is enabling us to proceed with some further and much-needed furnishing; but we intend ordering nothing which we cannot pay for. There is a great deal of enthusiasm throughout the congregation; we are all proud of our beautiful church; and we believe that increased usefulness lies before us: that all around the fields are white for harvest, and that we have a supreme opportunity which it would be a sin, indeed, to let slip. It all seems like a dream that in the short space of fourteen years we should hold in our possession, free from debt, a block of buildings costing £10,000, which we have solemnly dedicated to the worship of Almighty God and the service of humanity. And yet, looking back upon our progress step by step, I can say there has been no element of chance in it. It is the well-earned reward of a loyal, earnest, devoted and generous people; who have always discussed freely, and then submitted to a majority vote; whose aim has been an unselfish one, and who, having realised the worth of devout religious worship to themselves, have, therefore, been extremely anxious to bequeath such a heritage to posterity as shall inspire their children's children with religious zeal, and give them every facility for influencing for good the lives of their fellow-men and women. Such a people as my folk at Moss Side would achieve similar results almost anywhere; and so whenever I go to any half-dead church of ours, situated nevertheless in the midst of a considerable population, I am wont to conclude that no matter what the fibre of the parson is, there is something radically wrong with the laity.

Pray excuse any apparently undue reference to Moss Side. Surely we are all everywhere working not for our own hands, but for the advancement of a great and noble cause. Let us endeavour to stir up enthusiasm in each other, and see to it that the best possible is done to promote the true prosperity of our churches.

Charles Roper.

Our friend, Mr. H. W. Hawkes, of Liverpool, is publishing next week, through Mr. Hare, an addition to his Series of Plays for Young People. The title of the new play is "The Unambitious Queen," and is described as a "Mediæval Dynastic Absurdity," founded on a story published in the *Christian Register* early in 1893.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Belfast: All Souls' Church.—A very successful annual soirée of the congregation of All Souls' Church was held in the Central Hall on Saturday evening, Oct. 19. Invitations were issued by the Rev. W. H. and Mrs. Drummond and the Church Committee, and were largely responded to, several of the neighbouring ministers being also present. During the evening Mr. Drummond gave his annual address to the congregation. He dwelt especially upon the opportunities of the evening service and his desire to develop the corporate feeling and activity of the church. The Rev. J. E. Carpenter, of Oxford, followed with some earnest and timely words, which were felt by all who heard them to be full of encouragement. On the following day Mr. Carpenter preached the annual sermons in All Souls' Church. Large congregations assembled at both services.

Bridgwater.—On Sunday last the annual Sunday-school sermons were preached by the Rev. John McDowell, of Bath. Good congregations were present morning and evening, who listened with interest to two discourses on "In the Days of Thy Youth" and "Wait on your Teaching." On Monday evening Mr. McDowell delivered to a good audience a lecture, entitled "A Visit to Palestine and Egypt." He carried his hearers with him with unflagging interest as he conducted them, carried by the R.M.S. *Ophir*, to the various ports of interest on the Mediterranean from Gibraltar to Beyrout and then to Jaffa, entertaining them with incidents (by the way, historical narrative and descriptions of people and places. The points of interest of Jerusalem, Bethlehem, Bethany, &c., were lucidly presented, leaving the impression that Palestine was a real land, and its people living human beings. A flying visit was then made to Cairo, the Nile, the Pyramids, and Sphinx, concluding a lecture which was instructive, interesting, and amusing. The cordial thanks of the meeting were given to the lecturer. The Rev. T. B. Broadrick presided.

Burnley.—On Wednesday week, in commemoration of their silver wedding, Mr. and Mrs. John S. Mackie entertained a large number of their friends at the Trafalgar-street School, the company including Lady O'Hagan, Councillors Bibby, Dickinson, and Roberts, and the Rev. E. A. Voysey, minister of the church. Mr. Mackie is secretary of the congregation, and for thirty years has been an ardent worker for the cause. For upwards of twenty years he acted as one of the school superintendents, and is now one of the leaders of the Sunday afternoon adult class. The occasion of his silver-wedding party was therefore taken to make a presentation of a silver tea service to Mr. and Mrs. Mackie, marking the grateful recognition of the congregation. Mr. James Halstead presided at the presentation, which was made in cordial terms by Mr. Councillor Bibby, and Mr. Mackie, with much feeling, responded.

Bury, Lancs.—The receipts at the Bank-street bazaar last week amounted to over £2,000, and the successful result is most gratifying, not only from the financial point of view, but as an impetus to healthy congregational life.

Derby.—At Friargate Chapel the Harvest Festival was combined last Sunday with the chapel anniversary, the services, morning, afternoon, and evening, being conducted by the Rev. J. M. Lloyd Thomas, of Nottingham. On Monday the annual tea-meeting was held in the schools, and was well attended. The Rev. J. Birks, who presided, spoke of the prosperous condition of their institutions, and addresses were also given by the Revs. J. M. Lloyd Thomas, W. Lindsay, J. Kertain Smith, and Dr. Griffiths. The choir rendered anthems, and the services and meeting were very successful.

Guildford.—The Guildford Literary and Debating Society has once more convened its meetings in the Social Room of the Ward-street Free Church. The Session opened admirably on Monday, Oct. 7, with a lecture by Mr. Alfred J. Roberton, entitled "More Memories of India and its People." The Mayor of Guildford, Mr. George Tayler, J.P., the President of the Society, occupied the chair. Amongst the speakers subsequent to the lecture was the Rev. A. H. Dolphin, of Leigh, Manchester, the founder of the society, and formerly minister of the church.

Leigh: Lancs.—During the past few weeks the church and schools have been painted and decorated throughout, and on Sunday last anniversary and re-opening services were held. The Rev. A. H. Dolphin conducted a scholars' service in the morning; and afternoon and evening the Rev. S. A. Steinthal, of Manchester, preached to large and interested congregations, and the services were very highly appreciated by all who attended them.

London: Deptford.—On Thursday week, a social meeting was held in the General Baptist Church to celebrate the tenth anniversary of the Rev. A. J. Marchant's settlement as minister. A good number sat down to tea, and a public meeting following was presided over by the Rev. W. Chynoweth Pope, of Lewisham, who made a sympathetic speech; Councillor J. G. King, church secretary, in making a financial statement, also moved a resolution of congratulation to Mr. Marchant, of gratitude for the past and earnest hope for the future. The resolution was seconded by Mr. Soone, and supported by the Rev. Harvey Smith, President of the General Baptist Assembly, and the Rev. T. E. M. Edwards, minister-at-large. The latter referred feelingly to the bereavements incidental to human life, and their value as a means of sympathy between pastor and people. Messrs. Pain, Christie, and George Ward expressed congratulations to the pastor, and thanks to the chairman and visitors. Mr. Marchant replied with much feeling. Great pleasure was felt in the cheering presence of so many friends from Lewisham Church, Bermondsey also being well represented.

London: Little Portland-street.—The Rev. H. S. Perris, M.A., has begun the autumn work with two courses of sermons—one called the "Voices of the Poets," in which each Sunday he interprets, in a Christian sense, some well-known poem; the other began with the statement of Unitarian belief about the Bible, Jesus Christ, and miracles, leading up to a course on Harnack's "What is Christianity?" which will commence on Sunday morning, Nov. 3. Handbills of these courses of sermons were distributed in the neighbourhood, and each Sunday, so far, some strangers have visited the chapel. On Wednesday, Oct. 16, a very successful lantern lecture was delivered to the members of the Congregational Society by the Hon. Secretary, Miss H. Busk. The subject, "A Holiday in Sicily," was connected in a very interesting way with varied historical and archæological changes which the island has witnessed, from the time of the Phœnicians to the present day. A large number of lantern slides, many of them specially prepared for the lecture, and some interesting curios and photographs, were exhibited. The next lecture to be given to the Society, by the Rev. Dr. Hicks, of Islington, will be on Oct. 30. On Thursday, the 17th, Dr. Maughan gave a lecture to a large audience at the Social Club of the Portland Institute, the subject being "The House we Live in." A number of lantern slides of the human frame were exhibited, and the lecture was much enjoyed.

London: Stratford.—At the Harvest Thanksgiving Services on Oct. 13, the preacher was Mr. C. F. Dear, of Southend. There was special music at each of the three services, which were well attended.

Manchester: Longsight.—On Saturday last the induction of the Rev. H. J. Rossington, B.A., took place, when a most impressive service was held in the church, conducted by the Rev. J. E. Manning, M.A. Mr. John Heys expressed the congregational recognition of Mr. Rossington as the minister of the church, to which the latter suitably responded. The right hand of fellowship was extended to the new minister by the Rev. S. A. Steinthal, the charge being delivered by the Rev. Principal Gordon, M.A., and the Rev. A. W. Fox, M.A., a former minister of the church, gave the charge to the congregation. The music by the choir consisted of the quartett, "God is a Spirit," and the duet and chorus from Mendelssohn's *St. Paul* "Now are we ambassadors" and "How lovely are the messengers." In the evening a welcome soirée was held in the Gaskell Hall, when Mr. John Heys took the chair, and welcomed Mr. Rossington on behalf of the congregation, and Mr. Dan Baxter on behalf of the Sunday-school. The President of the Manchester District Association, the Rev. Charles Roper, B.A., and the Rev. W. Copeland Bowie, in addition to those who took part in the service, addressed the meeting. Several part songs were rendered by the choir. The gatherings were well attended.

Newry.—At the Harvest Thanksgiving Services at the First Presbyterian Church last Sunday, the preacher was the Rev. W. J. Davies, of Belfast, and for the first time in its history the church was decorated for the occasion.

North Cheshire Unitarian Sunday School Union.—The annual meeting of the Union was held at Flowery Field on Saturday last, and was attended by representatives of almost all the fourteen schools in the Union. After tea, of which about 130 teachers and friends partook, the chair was taken by the Rev. T. R. Elliot, of Mossley, President, supported by the Revs. H. E. Dowson, H. S. Tayler, A. K. Andreæ, and Mr. A. Slater. The reports of the Treasurer and Secretary were read and adopted, and the officers for the ensuing year elected, with Mr. E. B. Broadrick as President. It was decided that the Union should assist the Mottram congregation in raising a memorial tablet to the late Mr. John Barrow. The President, on behalf of the Union, gave a cordial welcome to the Rev. A. K. Andreæ, B.A., on his settlement as assistant minister at Gee Cross, after which Mr. George Cocks, of Gorton, read a most interesting paper on "Boys' Brigades: Are They Useful to Sunday Schools?" A contingent of fifty members of the Brookfield Boys' Own Brigade was present from Gorton, and gave an object-lesson on the drill, &c., used. The contingent marched from Flowery Field back to Gorton at the close of the parade. An excellent discussion followed, and after various votes of thanks the evening hymn and Benediction closed a very interesting and profitable gathering.

Preston.—For some time past a movement, instigated by Mr. R. Newell, of Preston, has been on foot for the formation of a union of churches and Sunday-schools in North Lancashire, to include Preston, Blackpool (north and south), Chorley, and Lancaster. On Sunday evening a meeting of the Preston congregation was held to appoint delegates to a conference to be held in Preston to make arrangements for the formation of the Union, when Messrs. Rawsthorn, Parkinson, and Barker were appointed delegates. The representatives of the Sunday-school at the conference will be the Rev. N. Anderton, Messrs. R. Newell and H. Preston, and Miss B. Preston. On Sunday, the 13th inst., the Preston congregation celebrated the ingathering of the harvest, in special services at which collections were taken on behalf of the chapel funds.

Shrewsbury.—On Sunday evening a memorial tablet, erected in the High-street Church, in memory of the late Mr. John Oliver, was unveiled at the conclusion of the service, in the presence of a large congregation. The ceremony was performed by Mr. W. Vickery and Mr. R. Mansell (secretary), while the Rev. J. C. Street spoke in eulogistic terms of Mr. Oliver's character. The tablet bears the following inscription:—"Near this spot sat and worshipped John Oliver, J.P., a working-man of simple life and pure character; a member of the Town Council, who for his rare intelligence and well-balanced judgment was called to the magisterial bench, which he adorned by his urbanity and keen sense of justice. He joined this church because of his conscientious acceptance of the great religious principles which it represents and teaches, and he was a faithful member of it to the end of his life. He died on Jan. 18, 1900, and was buried in the General Cemetery amid signs of mourning throughout the community. This tablet is raised to perpetuate his memory by the gifts of many friends."

Torquay.—A lecture was delivered in Unity Hall on Monday last (21st) by Mr. P. Q. Karkeek, M.R.C.S., on "Manners and Customs in England in the Fourteenth Century," and was illustrated by numerous lantern slides of old English life. Examples of old English vocal music were also given by a glee party. The Rev. A. E. O'Connor presided over a large attendance, and the lecture was thoroughly appreciated by those present.

Whitchurch.—The second of a series of special week-night services was held in the Church of the Saviour on Wednesday week, the preacher being the Rev. A. H. Shelley, of Dudley.

BIRTHS.

Sargent—On the 17th October, at The Lodge, Canonbury Park North, London, N., the wife of F. Leyden Sargent, a daughter

MARRIAGES.

Bush—Mackey—On the 21st October, at the Unitarian Church, King's Lynn, by the Rev. A. Hall, M.A., of Norwich, Francis Alfred Bush to Harriet Mary, eldest daughter of Francis Mackey, King's Lynn.

Ogden—Chadwick—On the 9th October, at St. Peter's Church, Hong Kong, by the Rev. John France, Frank Louis Ogden, of Nam-Dinh, Tonquin, to Florence Mary Chadwick, second daughter of the late John Clubley, of Stockport.

Silver Wedding.

Comport—Kellam—On the 19th October, 1876, at Victoria-road Church, Leicester, by the Rev. F. B. Meyers, Alfred, son of William Comport, of Northiam, Sussex, to Annie Maria, eldest daughter of Thomas Kellam, of Leicester.

Our Calendar.

SUNDAY, October 27.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. Thomas J. Hardy.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. Citizen Sunday. Evening, "How shall the People Live." Monday, 8.15 P.M., Social Institute: "An Evening with Browning, Rev. Edgar Daplyn.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston. Morning, "Citizen Sunday." Evening, "Saints and Shrines. III. St. Hilda and Whitby Abbey."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. Edgar Daplyn.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. Elliot.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. Alexander Farquharson.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. Ames.

Stoke Newington, The Green, School Anniversary Services, 11.15 A.M., Rev. V. D. Davis, B.A., and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. Skelt, and 6.30 P.M., Mr. E. D. Cecil.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M. Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones.

Brighton, Christ Church (Free Christian), New-rd., North-stree, 11 A.M. and 7 P.M.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. Remington Wilson.

Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "The Attitude of Unitarians towards Creeds, and what follows from it."

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. Cosens Prior.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. nd 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

Southend, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. Dear.

Southport, Portland-street Church 11 A.M. and 6.30 P.M.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. Amos.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 27th, at 11.15, Dr. WASHINGTON SULLIVAN, Some Aspects of Religion—"Religio Poetæ: The Religion of a Poet."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 27th, at 11.15 A.M., Mr. GRAHAM WALLAS, M.A., "The Decline of Liberalism."

GLASGOW UNITARIAN CHURCH, ST. VINCENT-STREET.

Hours of Service: Morning at 11; Evening (First Sunday of Month), 6.30.

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The OPENING LECTURE of the LITERARY SOCIETY for this season will be given in the Schoolroom on THURSDAY EVENING NEXT, OCTOBER 31, by Dr. G. Dawes Hicks, on *A New Interpretation of Shakespeare's Hamlet.*

Chair to be taken at 8 o'clock.

The attendance of friends is invited.

WOOD GREEN UNITARIAN SOCIETY.

The NEW CHURCH will be OPENED on SATURDAY, NOVEMBER 2, 1901.

DIVINE SERVICE at 4 o'clock P.M., conducted by the Rev. W. G. Tarrant, B.A., of Wandsworth.

PUBLIC MEETING at 7 o'clock, W. Blake Odgers, K.C., LL.D., in the Chair.

The meeting will be addressed by the Rev. G. Dawes Hicks, M.A., Ph.D., Rev. W. Wooding, B.A., Hahnemann Epps, Esq., John Harrison, Esq., Chas. Smith, Esq., Mr. Councillor Cowan, Mr. Councillor Holding, and other friends.

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Addresses and Papers at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held in London, May, 1901.

EDITED BY W. COPELAND BOWIE.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

[Established in 1842.] [Registered as a Newspaper.

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ENGLAND'S SHAME.

In the month of September, 1,964 *children perished in the South African Concentration Camps.*

This is the fruit of England's policy,
This awful hecatomb of children's bones.
Listen; across the ocean come faint moans
Mingled with mothers' weeping; yet do we
Harden our hearts and press on stubbornly.
What worth is in our dreams of sovereign sway
And Empire's greatness, if we needs must pay
Such price as this to win our victory?
O, let them haunt us, these wan murdered ones,
Their huddled ghosts crowd round our winter fires,
Obscure the glory of our summer suns,
A cloud of witnesses, that never tires
Of its sad wail of suffering, till the shame
Do rouse once more some care for England's fame!

Zeta.

NOTES OF THE WEEK.

Writing to the *Times* on the subject of the children in the Concentration Camps, Canon Gore makes the following plea:—

Immediate steps, however costly—whether by the speedy introduction of suitable nourishment into the camps in sufficient abundance or by the removal of the camps to the sea—must be taken to obviate this unexampled and horrible death-rate among the children for whose protection we have, by a policy which may have been mistaken but is, at any rate, not now reversible, made ourselves responsible. Otherwise, I believe, the honour of our country will contract a stain which we shall not be able to obliterate, and the whole Christian conscience of the country will be outraged and alienated.

It will be seen from our report of the Council Meeting of the B. and F.U.A. that the Rev. Lawrence Scott made a fruitless attempt at the end of the meeting to bring this question forward. We have heard of resolutions on the subject passed during the week by the congregations of Brighton, Bessells Green and the Ancient Chapel of Toxteth, Liverpool. The Rev. F. T. Reed, of Colyton, writes to ask "whether anything is being done on behalf of the wives and children of the *loyalists* out there?" and is of opinion that "something should certainly be done for them, unless indeed they are not in need of help." Certainly they are not suffering and dying as are the children in the Concentration Camps.

In this week's *Guardian* appears a letter from Mr. A. M. S. Methuen, stating the facts as to the mortality in the Concentration Camps, and emphasising the statement of Lord Milner that the formation of the camps was adopted "purely on military grounds as a means for hastening the end of the war." Strongly urging the removal of the Transvaal and Orange River camps, he adds:—

I hope your readers will not think that I am accusing our Generals and soldiers of deliberate inhumanity. I do not believe that any Englishman in his senses would make such a charge, but I do most strongly feel that if we allow these camps to remain in their present sites—if, knowing the facts, but closing our eyes to their horrible significance, we do not urge our Government to move these camps—we must be held guilty of the death of these children.

I do not write as a partisan; I am simply anxious to bring these facts before the attention of the clergy, and to ask them whether it is consistent with our civilisation and our religion that we should look on in helpless apathy at the rapid destruction of the little prisoners whom we have dragged from their homes. Will any of your readers who feel inclined to condemn me for want of patriotism endeavour to project their minds to a date distant from now, it may be a year or it may be two years? What will be their feelings if by that time the world will have the right to say that England permitted a half, or three-quarters, or the whole of the infant population of the two republics to perish because their fathers and brothers refused to accept her rule?

The mortality returns from the Concentration Camps are arousing deep feeling in Manchester and district. There have been many protests in the papers and various proposals. On Wednesday a public meeting was held on the initiative of the Revs. C. Peach, J. K. Maconochie, and Dr. Arnold. The meeting was crowded out by a most influential gathering of prominent men and women in all walks of Manchester public and commercial life. The chair was taken by the President of the Chamber of Commerce, and a resolution expressing the deep concern of the meeting and calling on the Government to take instant action in the interest alike of the Boer people and of British honour was unanimously passed on the motion of the Rev. C. Peach, seconded by the Rev. Dr. Goodrich, and supported by Archdeacon Wilson and many others. It was further resolved to memorialise the Lord Mayor, praying him to convene a town's meeting on the subject.

The Twenty-first anniversary of Dr. Horton's ministry at Hampstead, and of the Lyndhurst-road Congregational Church was celebrated on Tuesday, when Dr. Fairbairn preached at a morning service, and the speakers at an enthusiastic evening meeting included Mr. H. H. Asquith, K.C., M.P., Mr. W. L. Courtney, editor of the *Fortnightly Review*, the Rev. R. J. Campbell of Brighton, and Dr. Horton himself. Mr. Asquith, in his address, said that the most striking difference between the Evangelical churches of the old days and these was that then they were introspective and self-centred, now they were altruistic and philanthropic. The message of the older preachers, "Save yourself!" had become in the mouth of their successors, "Save others!" The Hampstead Church, which was founded Oct. 27, 1880, and met first in a little iron building, has now 1,200 members, and is said to be the largest Congregational church in the Empire.

The Archbishop of Canterbury, by an agreement with the London County Council, terminable by three months' notice on either side, has given up nearly ten acres of the grounds attached to Lambeth Palace to be used as a people's park. Public meetings are not to be held in the park, in which one enclosure is reserved for women and children. The fields have been used for play under restrictions before, but the present arrangement, which the Archbishop wishes to continue during his lifetime, gives for the first time a full and free enjoyment of the grounds to the people.

The Humanitarian League has organised a winter course of lectures on "Pioneers of Humanitarianism," which will be held in the Council Room, Essex Hall, Essex-street, Strand, W.C., on the

following Tuesday evenings, at 6 P.M.:—Nov. 5, "Shelley," by Henry S. Salt (Dr. Furnivall in the chair); Dec. 3, "Tolstoy," by Aylmer Maude; Jan. 14, "Ruskin," by W. J. Jupp; Feb. 4, "Wagner," by Mrs. Leighton Cleather.

REFERRING to Mr. Jacks's recent address at Manchester College, Oxford, with its dream of a new Preaching Order, the *Christian World* quotes his doleful picture of the minister preaching in an old chapel to "six adults, four children, and fifty-seven gas-lights," and agreeing with the lecturer that such a state of things does not seem a triumph of practicality, adds:—

One would think a man under such circumstances would long since have left the pulpit and delivered his message from the doorstep outside. The reproach made against English traders, that they fail to adapt their goods to the wants of possible customers, is surely nowhere so just as when applied to churches such as Mr. Jacks describes. When the audience consists mainly of gas-lights, it is time for a new plant and a new management. We shall be curious to note what response is made to this appeal amongst the speaker's co-religionists. Apostolates require apostles. Are they forthcoming from the Unitarianism of to-day? The Luthers and the Wesleys do not spring up simply because college lecturers call for them. Their genesis is of another order. If Mr. Jacks's constituency contains the needed prophet within its borders we shall be glad to welcome him.

AUCKLAND UNITARIAN CHURCH.

AT the Council Meeting of the B. and F.U.A. on Wednesday reference was made to the vigorous life and hopeful prospects of the Auckland Unitarian Church, under the care of the Rev. W. Jellie, B.A., and it is very pleasant in that connection to see a copy of the *New Zealand Graphic* of Aug. 24, which a friend sent us recently, containing an illustration of the stone-laying of the new church which is being built in Ponsonby-road, "the first Unitarian church in New Zealand." A brief devotional service was conducted on that occasion by Mr. Jellie, and two stones were laid, by himself and Captain Lamb, of Mahuranji Heads. By grace of the photographer and the *Graphic* we see Mr. Jellie standing there amid a group of friends all bent upon the one act, as a stone is laid. The church itself, as it is to be, of which we have also seen a slight sketch, is modest in proportions and not ungraceful in form, with a slender spire springing from the centre of the roof, and a friendly verandah at the entrance.

Mr. JELLIE's address at the stone-lay ing was as follows:—

"I greet you in the name and spirit of Him whose name we bear. I congratulate you on this beginning of the fruition of many hopes and labours. We raise this church in no spirit of antagonism to other churches, in no spirit of narrow sectarianism. The City of God has its families, its friends, and neighbours, whose independence, as well as interdependence, make it a true city. We aspire to be one family in the City of God. The significance of this event lies in its unexampled freedom. I think we may claim to be the freest church in this city. It is our care to keep the present and the future alike unfettered in creed, ritual, or even name. The spirit of God is like the wind that bloweth where it listeth; and we build no barriers that may not be taken down at a moment's notice to allow ourselves and those who come after us perfect liberty to follow every leading of the spirit of reverence and truth. Never was such a free foundation more needed. You are aware of the prodigious changes of our time. A truer philosophy of human nature is lifting it out of the wreck of its abasement, and declaring that salvation means deliverance not from future wrath, but present sin. Larger views of history are teaching the rise, and not the fall, of man, with an assurance of human progress bearing us on towards an unseen goal. The conceptions of science are everywhere revolutionising our religious ideas. The democratic movement of the time is inspiring the Churches with nobler ideals and fresh enthusiasm. Everywhere it is springtime in the world of thought. Everywhere there are fresh adaptations of truth to the service of humanity. Our work is to serve man. We are definitely on the side of the new ideas in religion, partly because we cannot help ourselves, partly because we know that the new ideas are more helpful than the old. This is to be a place of Divine service, but we remember that the service to which the Master calls is the service of man. That service will take the form of prayer and preaching to cherish and quicken within us the springs of a higher life. But it will not be confined to that. It will also take whatever form of brotherly helpfulness the needs of those we touch may demand and we can supply. There will be no artificial restraints on our knowledge, our judgment, or our affections. If our free Church has not the largest sympathies, it ought to have. If it is not most deeply devout, it ought to be. For we value our freedom only as a means to this end—that it may make us riper, richer, and more enriching. 'For God and humanity' is our motto. To this service we dedicate our building. To this service we dedicate ourselves. May the spirit of the Master hallow all our work!"

AUSTRALIAN RELIGION.

SIR,—Kindly allow me a little space to correct some errors into which the Rev. Mr. Lambley has fallen in his article on "The Condition of Religious Life in Australia," which appears in your issue of Aug. 17.

Mr. Lambley says there are three Unitarian Churches in Australia, none of them fifty years old and none flourishing. I have no personal knowledge of either the Melbourne or Sydney Church, but as regards that of Adelaide, Mr. Lambley is wrong in his remarks. In the first place, our church is very nearly fifty years old, though why Mr. Lambley attaches importance to that fact is hard to understand. Secondly, we have a fine little church in one of the best streets in the city and a school-room nearly as large; these stand on a large block of freehold land, part of which was purchased in the "fifties" when the church was founded, part presented to us by one of our members, since dead. Recently a leading member of our congregation, at his own cost, added a beautiful chancel to the church, and the remainder of the members made an effort and subscribed for and purchased a fine new pipe organ. Mr. Lambley will please note that, with all this, we are entirely clear of debt. Our church will seat 250, and is fairly filled every Sunday morning and well filled every Sunday evening; and within the last year or two our members have been steadily reinforced by persons drawn to us by the eloquence of Mr. Wilson, the cultured Irish gentleman whom we are so fortunate to have as minister. We have a large and good volunteer choir; we have a Sunday-school with an average attendance of sixty. And especially we have a considerable number of young people attending the church regularly whose fathers, in some cases whose grandfathers, were prominent in the original founding of the church.

Turning to another point, Mr. Lambley quotes, at length, Dr. Strong's impression of religious life in Victoria. Dr. Strong is known and respected by all interested in the cause of religious freedom in Australia, and his opinion is most interesting, but he is careful to say that he speaks of matters in the State of Victoria only. Mr. Lambley, however, steps into the breach at once; he says "Dr. Strong's description is depressing . . . it is probably equally true of all the other States, although some modification would be necessary in the case of New Zealand and Tasmania." Is it impertinent to ask Mr. Lambley how long he spent in, let us say, the huge States of South and West Australia, studying the state of religious feeling, before arriving at the above momentous conclusion. And why, oh! why, is Tasmania set on a pedestal above her sister States in Federated Australia? (I say nothing of New Zealand knowing nothing of that colony.)

R. H. KAY.

Adelaide, South Australia, Sept. 18.

SIR,—I received the other day a copy of a letter Mr. Kay, of Adelaide, had sent on to you. Mr. Kay says in his letter to me that I have done an "injustice" to Adelaide. May I say in reply that nothing was farther from my intention than anything of that kind. I endeavoured to give a faithful presentation of the condition of religious life in Australia, and I do not see anything in Mr. Kay's letter to show that Adelaide ought to have been specially mentioned.

I do not know on whose behalf Mr. Kay speaks, but I can hardly think he speaks for the congregation. Were it necessary or desirable I could produce evidence that would show that my statement, as a general statement, was quite correct; but I imagine it is neither necessary nor desirable.

On one thing our Adelaide friends are to be congratulated—their Sunday-school, which, as Sunday-schools go out here, is in an excellent condition, and they are fortunate in having a band of young ladies who are enthusiastic in its behalf. May they never grow old!

R. H. LAMBLEY.

Melbourne, Sept. 25.

AT a meeting of the General Committee of the North and East Lancashire Unitarian Mission, held at Bolton, October 24, 1901, the following resolution was unanimously passed:—"That in the opinion of this Committee, representing twenty-eight churches, it is highly desirable that, if possible, THE INQUIRER and the *Christian Life* should be amalgamated into one representative weekly journal."

MINISTERS' SUPERANNUATION FUND.

AN OPEN LETTER TO THE CHURCHES AND MINISTERS.

DEAR FRIENDS,—

The Ministers' Superannuation, or "Pensions and Insurance," Fund, started at the Essex Hall meeting last Whitsuntide, has now, through the abundant generosity of our laity, reached the sum of £15,280 8s. 2d. Broadly speaking, £3,000 more is required to complete the figure of £18,000, and thus secure the two final donations of £1,000 each from Mr. Colfox and Mr. Nettlefold. It is highly desirable that this amount should be promised by the end of the year and collected next January, so that the money may be invested in the names of trustees appointed by the donors as soon as possible in 1902, and earn a year's income to aid insuring ministers in January, 1903.

How is this remaining sum to be raised?

There are, no doubt, many wealthy and generous contributors whose help has not yet been asked. These, it may be hoped, will respond with the goodwill to which the subscription lists already testify. Meetings have been held in different parts of the country with most satisfactory results, and further meetings for this end are still in prospect. But it is impossible for members of the Committee to visit every church; it is even difficult to visit every district, and organise meetings in every local Association. The Committee earnestly hope, therefore, that the churches will follow the example already set by several congregations, and gather up contributions themselves. This was done in a few cases in the North with excellent results, when the splendid sum of £50,000 was raised for the erection of Manchester College at Oxford.

In the present instance the members of the Ancient Chapel of Toxteth, Liverpool, were, we believe, the first to move in this direction. With the help of the minister and an energetic secretary, donations in modest sums amounting to about £40 were secured last summer; and a chapel collection on Oct. 13 added nearly £10 more. In other congregations (as at Newington Green and Hackney, London, at Leicester, at Nottingham, at Sheffield, Rotherham, and Chesterfield, and elsewhere) friends are following the same plan. Let none of our smaller churches be deterred from joining in this effort because they cannot give large amounts. Even half-crowns and shillings will reach large amounts as our Methodist friends well know, if we only get enough of them.

At the recent meeting in Belfast this suggestion was adopted with great readiness. But the spontaneous action of the congregation at Ballee opens up another way of help. Not only were they preparing (so their minister informed the Committee's deputation) to make a congregational collection, they had also already *voted an annual subscription* of £3. If such subscriptions, in varying amounts, became the general rule among our churches (there must always, of course, be exceptions), they would prove a most valuable addition to the income of the Fund, and might ultimately be almost equivalent to a modification of the scheme once suggested by a contributor, that each church should insure its own minister. A subscription of £5, which would not be felt at all by at least 100 of our congregations, would be more than half of the premium needed to insure a minister at 25 for the payment of £250 with profits at death, and an annuity of £52 from the age of 65 till death. A number of such congregational subscriptions would give a precious element of stability to the annual income from this source, and would enable the Committee to offer greater aid to the elder men now among us who will otherwise be debarred from availing themselves of the Fund. At the outset of any new enterprise there are sure to be special cases of hardship, and these it would be a great satisfaction to the Committee to meet generously. But they cannot do so, unless the churches furnish them with the means.

This is, we believe, the first occasion on which it has been sought to enlist all the churches in a common effort. It is not confined to one part of the United Kingdom—it has already drawn support from all. The reason is twofold. In the first place, the cause of the ministry is the cause of all the churches; and whatever lifts off from the preacher and pastor some of the burden of his inevitable care for the future, will render his work in the pulpit and among his people more efficient. In the second place, this Fund has been established by the resolution of our highest representative body. The churches which constitute the Conference are summoned to this enterprise by the votes of their ministers and delegates. We are confident that they will carry it through to a successful issue.

J. ESTLIN CARPENTER, Chairman.
J. COGAN CONWAY, Hon. Sec.
HOWARD CHATFEILD CLARKE,
Acting Hon. Treasurer.

HUNGARIAN LETTER.

AN English lady who now resides in Rome told me some time ago that the Jesuits are rather excited about the Unitarian movements on the Continent. This rumour came to her notice some time after the London meetings of the International Council. The first ordinary meeting of that Council surpassed all the expectations we dared to form of it last year in Boston when it was established. And now that the remarkable collection of papers and addresses is set before the world all further doubt ceases that the right chord of the soul of European thinkers was touched. What a harmony of ideas! It will be good news to all those interested in this cause that Bishop Ferencz has decided to have the book translated and published in the Hungarian language. It will be just at the best time, because thinkers are thirsty for something new and wholesome. They are eagerly waiting for some new revelation in the world of religion, for the present chaotic state of things cannot last.

I may mention a very important incident. Last month at the annual meeting of the Hungarian Protestant Literary Society one of the lay presidents of the Lutheran Evangelical Churches in Hungary, Baron Pronay, a most influential man in the country, in an address at the annual meeting, expressed his desire that the Unitarians also should be invited to partake in their work. The liberal words of this gentleman were received with approval by the Lutherans all over the country; but the Calvinist Orthodox ministers, though not in the meeting, but in their papers, speak against it, and say that the Unitarians have no place in their society, any more than the Roman Catholics. The good fortune of this country is that the number of these intolerant men is continually diminishing. However, it is a great pity that just now, when the Roman Catholic reaction is at its height, Protestants, who are comparatively few, about two millions, should be in discord, and instead of holding together should quarrel on old questions, now entirely out of place. These short-sighted men might learn a good lesson from their foreign friends in Germany, France, Switzerland, and elsewhere. It is indeed surprising that those who speak most often of the Gospel forget the teaching of the Master.

I am glad to speak also of better news in this matter. The Reformed Calvinist Bishop of Transylvania was present at the opening festival of the New College at Kolozsvár and, in a speech at the dinner, offered his right hand of friendship in a most satisfactory manner. He said that he knew of no difference which should keep the two Churches apart from each other. Nay, we should work together in a most cordial sympathy. This speech was made four days after the one I referred to above, therefore not only laymen but also thinking ministers are prepared to find their way to co-operation with Unitarians.

Now, I must say a few words about Miss Tagart's company of English pilgrims and their effect here. I was very happy to learn from their remarks, private and public, that they were satisfied and pleased with their excursion. They have told you of their experience, let me tell ours. This was the largest company of English visitors that ever came here. The Minister of Commerce, as chief director of the State railways, showed great courtesy to the English guests, by securing two railway carriages for the whole journey beyond Budapest. This is to show that their visit was not looked upon here as simply a private pleasure excursion, but also as a kind of intercourse between the two nations. Thus our people showed their deep respect to the English nation for that noble service tendered to our refugees in 1850 and afterwards. Your literature, your poets and preachers are our masters on the stage and in the pulpit, and Hungarians, being of a small nation, are happy to take hold of such chances to express their sympathy and feeling of indebtedness. I think that England could hardly find a more sincere friend and sympathiser on the Continent than Hungary; and considering the constant progress of this country, and the increasing influence she is beginning to exercise in the affairs of the Austro-Hungarian Empire, England and other States will soon come to see that the peace and progress of Europe depends a great deal on the position which Hungary occupies in the East.

From a religious point of view the good effect of the English visitors was immeasurable. I speak first of all as a Unitarian, and I say with a strong conviction that the presence of such a large number of Unitarian men and women from all over England was the most conspicuous proof of a living bond of union of Unitarians all over the world. Nobody is entitled any longer to say that the intercourse

between the Unitarians of the two nations was simply of an ecclesiastico-political character. We knew it was anything but this. Now, every one could see and be convinced of the fact.

I had far more to say in this connection, since I had the pleasure of being present with them in all places. But I must be content to point out two good results. The first and most lasting one is the lesson they taught our people of what congregationalism in church life means. Our people needed an encouragement and an example to see and learn that each member of a congregation is and has to be a working force in the church as well as out of it. The English Unitarian service, the very first Hungary ever saw, though much simpler than is usual with us, carried with it the heart and soul of all those several hundreds of Unitarians and non-Unitarians chiefly by the deeply-religious tone of the voice of the ministers who partook in the service, the beautiful harmony, and special character of the singing. It was, indeed, very touching for strangers to see men and women, old and young, rise together and take part in the singing. Our town people wanted this lesson very much, since within the last fifty years they have given up congregational singing almost entirely. Only some men and the students are now accustomed to join. I hope this will be altered in a short time.

I mention as another very touching event —a soirée which was arranged by our English friends. The chief part was Mr. Shrubsole's lecture, of which I shall say a few words in another letter. Miss Lawrence and the Rev. W. J. Davies sang English songs, Mr. Davies having shown his musical talent by learning the Hungarian national hymn on the railway from Budapest to Arad. He sang it at several places, and here at the evening all the Hungarians joining. Mr. Ginever and the Rev. E. C. Jones recited poems to the delight of all. A Hungarian young lady, Miss Györy, of Budapest, recited a poem of her own. A most touching part of the evening was a presentation of a token of the esteem and thanks of the party to Miss Tagart, to whom our thanks and gratitude are great, and will last for a very long time.

Kolzsvár. George Boros.

THE SOUTH AFRICAN WAR.

Sir, — My friend Mr. Wicksteed's doubt that full colonial rights had been offered to the inhabitants of the Transvaal and the Orange River Colony would take me as much by surprise as Sir Michael Hicks-Beach's declaration seems to have taken him, if I did not see that the absence of a definition of terms is at the bottom of our difference. He writes, as all those who take his view write, as if the Transvaal had been inhabited solely by the pastoral *Boers*. In fact, the numerical majority of the population, and that upon which the Government depended for its support as a powerful State, was urban and *non*-Boer. The position was—the illustration is not my own—as if the accidents of history had placed Liverpool and its wealth under the absolute control of a State composed of ignorant Welsh farmers. Assuming time to be given for the return of the Transvaal to its normal condition, and assuming the loyal acceptance of the new order of things, the language, the hearty and sincere language, of our statesmen has always been that full colonial rights would follow. Is it conceivable that Mr. Wicksteed thinks it possible or desirable to approach the wandering juntas of Mr. Schalk Bürger and Mr. Steyn with a diplomatic offer of the reinstatement, *now* and in the present condition of things, of them, their diminished forces and our prisoners of war, as the dominating power in Central South Africa? The advocates of the Boers appear to me to forget that we are at war for the equality of the white races throughout South Africa. I am not ashamed to contend that empire has among its peculiar duties, just as all sovereign powers have, the duty of maintaining its own place, and that to allow a great population of British subjects to be kept in the position which they held in the Transvaal would have been a breach of that duty. To give up this attitude, and to treat with the present Boer leaders as the legitimate representatives of the inhabitants of the Transvaal, for that is what appears to be contended, would therefore, to my mind, be a grave dereliction of duty.

I do not believe for a moment that Lord Salisbury's denial of "a shred of independence" was meant to contravene in principle the repeated declarations of his colleagues. Most unfortunately he cannot help saying rasping things, and he is probably the reverse of sanguine respecting the *time* required for a real settlement of the country. But all the independence he meant to deny was independence *outside of the Colonial Empire;* and it is *that* independence, and more, and, most of all, an unquestioned right to treat the blacks as they please, for which I, with most of my countrymen, believe that the fight is being made by the Boers. The demand of the "unconditional surrender" of the remnant of the Boers who still wage a sporadic war in South Africa is merely in effect a demand for the cessation of anarchy, and for a free hand to ourselves to do even justice among all the races which inhabit it. Could any nation in our position which has made the sacrifices which we are making, which has defeated the regular armies of their antagonists, taken their capitals, and dispersed their Governments, be expected by any reasonable man to demand less? In my humble opinion it is one of our Imperial responsibilities and our duty to demand it, and to enforce our demand.

T. Smith Osler.

THE HUMAN SELF AND ITS FREEDOM.

Sir,—In this discussion it is necessary that we should clearly understand what we mean by moral responsibility. Will some one of your correspondents give us a satisfactory definition of the phrase?

F. T. Mott.

Sir,—I send you a short contribution in response to your invitation to discuss the question of Free-will. I use the word "motive" to signify the impulses or springs of action which tend to produce human activity. These motives may be arranged along three different scales.

(1) The scale of natural, intrinsic strength. It may be admitted that where here is no further interference the strongest motive will prevail, and secure the form of activity required for its gratification. Indeed, we have no other criterion for the places in this scale than strength as shown in the power of thus prevailing.

(2) The scale of prudence, according to which motives are arranged in the order in which experience proves that they afford most pleasure in the long run. The order of these two scales is by no means the same, and we describe a character as impulsive or prudent according as the conduct is habitually regulated by pre-eminence in the first or the second scale. But when there is a contest between conflicting motives, and the most prudent, not the one which is naturally strongest, prevails, how does this take place? Obviously, the two contending forces are not of the same kind like weights in the two scales of a balance. The issue is not an automatic resultant of opposing forces. The will-power has intervened, not acting without reason, but in some way transforming the counsels of prudence by means of a mental nisus or effort so that they acquire power to prevail. If we look more closely at the nature of this mental nisus, we discover its purest type in an effort of attention. We can, if we will, so attend to the lessons of experience as to cause our conduct to be prudent, not impulsive. Here, in regard to this question whether we will thus attend or not, we have free choice, and this essential freedom is better regarded as a freedom of choice than of will.

(3) The scale of moral worth, according to which motives are higher and lower, and duty consists in giving effect to the higher motive. Here, again, there is no possibility of merely weighing moral worth against natural strength. The motive that is morally higher will have its own natural strength at any given moment, and it will not prevail against a lower motive which just then has greater natura strength unless there is interference from the will-power exercising its mental nisus by an act of attention, and freely choosing to do this. No doubt the struggle in such cases is often complicated by the entrance of a new force—namely, the influence of the Holy Spirit upon our spirits. This is a somewhat different subject into which I do not now enter, and only mention to show that I do not ignore it.

It seems to me very doubtful whether we can further explain the problem of Free-will. The ultimate fact is absolutely unique. We can only describe it in the best terms we can find for the purpose. We cannot bring it under any higher law or larger generalisation, or do anything more which comes under the head of scientific explanation. Nor is there the smallest need for our attempting the impossible task. What we do understand is sufficient for practical conduct as well as for intellectual satisfaction. Assuredly, all the important questions of moral education and of the influence of ennobling or degrading environment can be duly considered within the terms of the theory here set forth, and, at the same time, a proper place is kept for the most solemn feelings of remorse and moral responsibility.

H. Shaen Solly.

Bridport, Oct. 9.

Sir,—In any symposium on a philosophical theme we should begin by making clear what the theme is, and in what

category we are to treat it. I submit that the problem, "Is the human will free to choose between right and wrong?" is a problem in psychology, and not in ethics. We may, if it seems necessary, go back into metaphysic for our premisses, but we have no right to spy forward towards the ethical consequences of our reasoning. That is to appeal to hope or fear, when the only valid appeal is to reason. It is no reply to any argument to warn the propounder that it has a momentous bearing on the philosophy of religion, or to call him a "soft determinist," or to assure him that its power over religious thought is almost entirely a thing of the past. What if so? The question remains, is it sound? is its conclusion true?

Mr. Upton upholds two theses: (1) There is a pure self, of which the pure self has immediate knowledge; (2) this pure self "can" choose between competing motives.

The former of these theses is formally divisible into two propositions—that there is a pure self, and that it has self-knowledge; but in effect everything depends upon the second proposition. If that be denied, the first becomes merely otiose, or at best a statement of one of the elements of the problem (namely, personal identity), and not a solution. But unless we give to the word "knowledge" some special meaning, peculiar to this case, "self-knowledge" is a contradiction in terms. Knowledge is a relation between x and y, the knower and the known; it cannot be without two terms. A relation between x and x is an absurdity in metaphysic, as great as is a straight line between A and A in geometry. In determinations so delicate, however, the least hint of vagueness vitiates our work: and in this proposition we have to choose between vagueness and absurdity. One might go further, and hold that since the "knowledge" here predicated is peculiar to this case it cannot be defined except by reference to this case; so that the proffered solution takes this form:—What is the pure self? That which has self-knowledge. And what is self-knowledge? That which is possessed by the pure self. Thus Mr. Upton's first thesis seems to be either a juxtaposition of incompatibles, that is, an absurdity, or else a fanciful restatement of the problem it pretends to solve.

Is his second thesis more helpful—that the pure self "can" choose between competing motives? It is not necessary to its purpose that the word "pure" should be retained. Let us say, can "I" choose between competing motives? As a fact of experience "I" undoubtedly can and do so choose. That is the matter to be explained; and we go on to ask, why do "I" so choose? What is the cause of "my" choosing this instead of that? Now unless we can discover and expound this cause, we cannot give a scientific explanation of the choice itself. *Vere scire est per causas scire.* All true science is the discovery of causes. The various determinist theories recognise this, and suggest, in terms varying with their psychology, that the actual choice which "I" made, and no other, was inevitably necessitated by the state of "my self" at the moment of choice. We feel that this leaves out of account an important element, "my" consciousness, at that moment, of debate, struggle and decision. This consciousness is so strong in "me" that even those deterministes who hold, as an intellectual truth, that it is illusory, are themselves unable to dissipate the illusion. Therefore we turn to the Libertarians, and ask for their answer to our question, What is the cause of "my" choice? And they reply, There is no cause! Whether they call the choice "free," or "indeterminate," or (like Mr. Upton) "a matter of chance," their answer still amounts to a denial of causation. This one thing in the cosmos is not cosmic: it is unrelated, unproduced, without a cause. As Dr. Mellone said, this answer is not "an adequate account of . . . our volitional activity." It is not science, but the abandonment of science. The admission of such a postulate rends up logic by the roots.

It is, indeed, an impermissible position. We may say, "here is something whose cause I cannot find," but never, "it has no cause."

So that while the determinist answer is unsatisfactory, because it leaves an important element in the problem unexplained, the libertarian answer is inadmissible.

Nevertheless, I believe that both contain some truth. The determinist has a very strong case; we can, *if we will*, lead lives in which will seems to be but a servant of the victor motive; but *we will not*—and there the libertarian seems to score.

I offer my own solution with fear and trembling. It is that causality, like space and time, is but a provisional and human way of interpreting phenomena, not an absolute and divine way, not a necessary part of God's thinking. When geometers tell us that there is, in their science, a theoretical straight line from A to A, but it is infinite, we comment, "it is beyond our understanding; our faculties of time and space are not designed for the infinite; we have reached their limit, and they fail us." So I say here, causality has reached its limit, and it fails us.

E. W. LUMMIS.

WESLEYANS AND EVERLASTING PUNISHMENT.

SIR,—Having read the Rev. Frank Walter's address on "Twentieth-century Unitarianism," and also your Birmingham correspondent's objection to Mr. Walter's statement on Wesleyanism and Eternal Punishment in that address, it has been intensely interesting to me, owing to my having recently withdrawn from Irish Methodism on my disavowal of that doctrine. In Irish Methodism every year the question is put to each minister: Do you believe and teach our doctrines? I answered that I did not believe, and, therefore, did not teach the doctrine of eternal punishment, and that if the district held that doctrine one of the doctrines of Methodism, then I did not believe and teach our doctrines. The entire district upheld it as one of the standard doctrines of Methodism, and I stood condemned. As a Methodist minister's son, and a Methodist minister's grandson on my father's and mother's side, I fully believe that the district was right so long as the "Wesleyan Standards" are held to be authoritative, for the "Wesleyan Standards" distinctly teach that the final state of the wicked will be immutable and eternal. If those Standard Sermons are not held authoritative for the Methodist minister any longer, and the doctrine of eternal punishment is surrendered, it then appears to me that the consistency of the Methodist teaching as Wesley held and taught it is gone for ever. Is there not behind the whole of Wesley's teaching a vital connection between the doctrines of Original Sin, Vicarious Atonement, and Eternal Punishment? Give up any one of these and the logical consistency of his system seems gone. Sin being infinite and eternal requires in consequence the necessity of redemption by One who is Infinite and Eternal, hence Wesley argued from the infinite nature of sin the Deity of Christ and his vicarious atonement, and taught his people to sing—

I tremble lest the wrath divine,
  Which bruises now my sinful soul,
Should bruise this wretched soul of mine
  Long as eternal ages roll.
I deprecate that death alone
  That endless banishment from Thee,
O save, and give me to Thy Son
  Who trembled, wept, and bled for me.

Any one reading his masterpiece against Taylor on "Original Sin," which was the basis of all his teaching, disbelieving the *eternal* punishment of sin, feels that the ground has gone on which the author rested, Wesley always feeling

  Assured if I my trust betray
  I shall for ever die!

Individual Methodists may disbelieve it, Methodist ministers may disavow it, but how they can disavow it, and yet say I believe and teach our doctrines as taught in those 52 sermons, can only be answered by themselves: certain it is Wesley enclosed inside his "Standards" which world-wide Methodism honours, and which still remain "Standards," the doctrine of eternal punishment. G. V. CROOK.

SIR,—If Mr. Walters is incorrect in his statement in regard to this matter, and the Wesleyan Circuit Steward is correct in saying that "nine out of ten of their young ministers openly disavow their belief in it," then the case is infinitely worse than most people imagine. When did these nine out of ten young ministers openly disavow their belief in the doctrine of Eternal Punishment? Was it before their ordination? Then how did they get into the Wesleyan ministry? Or, was it after they had publicly and solemnly subscribed the teaching of the Wesleyan Church, of which this doctrine is a part?

If these young ministers so recently declared their belief in this dogma, and, without notifying Conference of their change of belief, now proclaim the very opposite teaching, in my opinion they have put themselves outside the pale of moral and religious teachers.

Are not non-church-goers justified in saying, "Heal thyself, physician"?

Oct 28. W. CHYNOWETH POPE.

ON A STUDY TABLE.

THE recent publication of the new edition of Mr. Frazer's famous treatise, "The Golden Bough," calls Mr. Andrew Lang again into the field, with a volume of essays on "Magic and Religion" (1). The contents are various; the most important are those in which Mr. Lang (1) re-states and defends his views concerning the high gods of low races, and

(1) London: Longmans, Green and Co. 1901. 10s. 6d.

(2) after criticising Mr. Frazer's theory that an Age of Magic preceded an Age of Religion, discusses the sky-piled series of conjectures by which Mr. Frazer accounts for the death of Jesus and the rise of the belief in his Deity. As to the controversy between Mr. Lang and Dr. Tylor, judgment must be suspended till the long-expected volume of Gifford Lectures, by the great Oxford anthropologist, shall be produced. Whatever psychological and other difficulties may lie in the way, Mr. Lang is doubtless justified in insisting that neglected facts shall be duly considered.

Readers of this journal will be more interested in the brilliant analysis by which this versatile and witty writer undermines Mr. Frazer's astonishing explanation of the origin of the doctrine which has gathered round the person of Christ. This explanation appears only as an episode in the vast web of research in which Mr. Frazer has made all students his debtors by the immense range of his learning, and his skill in framing hypotheses. It is difficult to state the theory briefly without making it appear absurd; for when the huge collections of collateral facts are stripped away, and the swathing of guesses and assumptions by which they are kept in their places is removed, the underlying historical reality seems to vanish altogether. Jesus is crucified at Jerusalem at a Passover-celebration; and prior to his execution he is treated as a mock-king. This part of his passion Mr. Frazer derives from a custom which he supposes the Jews to have practised at the feast of Purim, when he thinks that they may have crowned, and stripped, and scourged, and hung a condemned criminal as a mock-king. This was a kind of "Passion play," in which Haman was executed, and Mordecai (another prisoner) was released. To be sure, Purim and Passover are not the same; but they are placed within a month of each other, and the usage of the first may have been transferred to the second. What was the source of this strange Purim custom? It is derived by Mr. Frazer from a Babylonian origin, and is attached first to the Persian Sacaea, which in its turn represents an older Babylonian festival known as Zakmuk. At Zakmuk, it is conjectured, a condemned criminal was first robed and enthroned as king, and afterwards executed. Why? As proxy for the king of Babylon, who at an earlier age had been put to death each spring as a man-god, to provide a succession of vigorous human personalities for the incarnation of the god of vegetation. Jesus, then, dies as the condemned Haman, while Barabbas ("Son of the Father"), who plays Mordecai, is released. Finally a confusion of the two characters is suggested, by which Jesus—dying in historical evolution (though not in contemporary belief) as son and substitute for a royal sire—comes to be regarded as "the Barabbas or Son of that divine Father who generously gave His own son to die for the world." Through this immense tissue of conjectures Mr. Lang slowly makes his way with untiring zest. His wit never flags, whether he is humorously exposing the difficulty of keeping up an annual succession of kings on the throne of Babylon out of the royal family, or seriously convicting Mr. Frazer of a grave inconsistency in setting aside in vol. III. the date adopted for Sacaea in vol. II. Where it is necessary in the first passage to support the view that the mock-king at the Sacaea was slain in the character of a god of the harvest field, the testimony of Berosus which placed it in July is gladly adopted. Where it is desired in the second passage to identify Sacaea with the New Year's festival of Zakmuk, it is suddenly carried round to March.

Mr. Lang's analytical method hardly gives him scope for the display of an erudition like Mr. Frazer's. He has simply to examine a colossal fabric of guesses, take it to pieces bit by bit, and ask if any adequate evidence is offered in their support. In discussing the Sacaea, however, he is on his own field, and adduces valuable anthropological analogies for periods of licence. Students of the "cup and ring" marks will read the thirteenth essay with interest and the fresh evidence about the fire-walk in xv. should be noted.*

The valuable series known as the "Annales du Musée Guimet" continues its beneficent way and presents us with a substantial volume of 440 pages on comparative eschatology, under the title of "La Vie Future d'après le Mazdéisme," by Pastor Söderblom, of the Swedish Church in Paris.(2) The author's range is wide; his mastery of the literature of the subject is generally clear and firm; his judgment is calm and sober; and his method as exact as the nature of the materials allows. His main subject is a very careful inquiry into the doctrine of the future life in the Persian Scriptures of the Zend Avesta, and the rich Pehlevi literature which followed them. The task is not simple; for the books now composing the sacred canon are only fragments of a much larger literature; while it often happens that details no longer to be found in the extant Zend texts are reproduced in the succeeding Pehlevi. Nay, these books often contain mythological and other data belonging to the oldest stratum of Iranian thought, while their literary form is relatively late. Among these pitfalls Pastor Söderblom threads his way with admirable caution, sifting the elements, and tracing their subsequent relations and combinations with the insight of a student long familiar with his subject-matter. In the fixing of dates he exercises a wise reserve; the Gāthās, in which, like all modern scholars (save the late M. Darmsteter), he recognises the oldest literary product, being set not later than the seventh century B.C. Here and there one may desiderate a little more fulness of treatment, as in the question—too briefly touched (p. 9)—of the different terms for soul, person, &c.; or a little more precision of statement (if such greater definiteness is possible) concerning the fate of the Gentile peoples outside the range of the holy community (p. 261). When it is said, for instance, that "the good Creator, granting forgiveness and full of goodness, would not abandon any creature to the fiend" (Dâdistân, lxxv. 3), does this apply to mankind at large? Some persons are, it would seem, "abandoned to the fiend," *e.g.*, those who "perform the rites of apostasy"; these become darting snakes, and apparently perish with the demon of the Lie when hell is burned up and the great renovation of the world takes place. Very interesting is the process by which Pastor Söderblom shows that this was originally a nature myth, wrought by the powerful ethical influence which is traditionally ascribed to the prophet Zarathustra into the grand scheme of resurrection and renewal.

Among the parallels which are collected for comparison in chap. iii. there is no mention of the conception worked out in India, by which the world's life ends by fire or by water, and a regular eschatologic doctrine is evolved to match. As Pastor Söderblom makes use of other material from the Mahābhārata, this omission is somewhat surprising. Father Dahlmann's views on Nirvāna perhaps hardly deserve the prominence assigned to them. At any rate the meaning of this much-disputed word within the sphere of Buddhism has long been clear, ever since the admirable conjecture of Professor Rhys Davids (now all but five-and-twenty years ago) was verified by the text which defines it as the "going-out" or "extinction" of the threefold fire of lust, ill-will, and delusion. The Indian comparisons hardly show Pastor Söderblom at his best.

On the much-disputed influence of Iranian thought on Hebrew eschatology, the author writes with excellent judgment and restraint. Like his Scandinavian fellow-scholar Stave, he conceives that the Jewish doctrine of the resurrection can be adequately explained without calling in a foreign cause. But he is ready to admit some amount of stimulus from contact with Persian ideas. Had he displayed some of the items of later Rabbinic teaching or popular folk-lore, such as the bands of ministering or destroying angels sent forth to meet the departed soul, or the personal judgment and the weighing of the soul's actions (apparently by Michael), a larger share might have been assigned directly or indirectly to Persian thought in developing the imaginative conceptions of Judaism.

Very significant is the last chapter of this fine book on "Eternal Life obtained by Union with God." Here are delineated the two figures—half abstract, half concrete—of Health or wholeness (almost, as we might say, perfection), and Immortality, which are the agencies of the soul's life in the future. Yet in the last resort even these fall into the background when the true goal is reached: "May we see thee, and may we, approaching, come round about thee, and attain to entire companionship with thee." In this passage ("Yasna," lx. 11) Mazdean religion utters the deathless aspiration after that fellowship of righteousness which truly constitutes "eternal life."

Mr. W. H. D. Rouse issues the fourth volume of the English translation of the "Jātaka (3)," or stories of the Buddha's former births. Here are more of those fascinating glimpses into ancient Indian life, which make this great collection so precious to the student. Here gods descend to earth, and pious kings are carried in divine chariots up to heaven. Here are the spirits of the trees whose lives are bound up with the trees which they

* By the way, Mr. Lang need not withdraw the statement that there were apprehensions of the end of the world in 1000 A.D. (p. 112, note 1, and *Corrigenda*). So common a book as Robertson's "History of the Christian Church," vol. II. (ed. 3), pp. 447, 558, contains ample evidence. His corrector has miscorrected him.

(2) Paris, Ernest Leroux, 1901. The work was translated into French by M. Jacques de Coussanges,

(3) Cambridge, at the University Press. 1901.

inhabit. Here is the prince who could not be made to laugh, till a juggler brought a faint smile to his lips by the "half-body dance," while the Court fell into convulsions of amusement. Here is the young viceroy to whom his father's new consort makes advances in the style of Potiphar's wife, but as he is hurled over the Robbers' Cliff, the deity of the mountain catches and saves him, till the hour of vindication arrives. Here are the delightful animals, the elephant who cherishes his mother, the bear that teaches his fellows to outwit the tiger, the two parrots (brothers) one of which is brought up among robbers and one among sages, the golden deer, the goose which discoursed of the truth, the serpent king and the holy peacock. Here is one of the famous stories of the Buddha's self-sacrifice in a former birth—Prince Sivi who gives away his eyes to the great deity Sakka (Indra) who assumes the form of a blind old brahman to test him. Many an anecdote also is related of Gotama himself; of his forgiveness of the devices of Devadatta to injure him, and of the doom which overtook the Buddhist Judas as the earth opened and he was carried down to hell; of temptation and victory among the disciples; of sinful thoughts and the abandonment of the effort, and the way in which the Teacher revived the fading aspiration and requickened resolve. It is a strange world, where holy men pass to and fro through the air, and an outraged ascetic can prevent the sun from rising; but it is only by the sympathetic study of this class of literature that we can get to the heart of that view of Nature and life which still lives even at this day among millions of our fellow-subjects in India. Mr. Rouse is to be congratulated on the spirited character of his renderings of these ancient tales.

J. ESTLIN CARPENTER.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

Dictionary af National Biography. Supplement. Vol. III. Edited by Sydney Lee. 15s. net. (Smith, Elder and Co.)

Alcoholism: A Study in Heredity. By G. Archdall Reid, M.B., C.M., F.R.S.E. 6s. (Fisher Unwin.)

Voices of Nature and Lessons from Science. By C. A. Martineau. 1s. (Sunday School Association.)

Hymn Lessons: The Teacher's Note Book. By Aunt Amy. 1s. (Sunday School Association.)

The Ethical Philosophy of Sidgwick. By T. H. Hayward, M.A. 4s. 6d. (Swan Sonnenschein.)

Brief Glimpses: An Illustrated Hand- of "The Stories of the Nations." (Fisher Unwin.)

The Citizen's Atlas. Parts 2 and 3. 6d. each. (George Newnes.)

Intuitive Suggestion. By J. W. Thomas, F.I.C. 3s. 6d. (Longmans, Green and Co.)

Scientific Research. By Stephen Smith. 2s. (Elliot Stock.)

Review of Reviews, Woman at Home, Agnostic Annual, Good Words, Sunday Magazine, Cornhill, English Illustrated, Universal, Captain, Connoisseur, Monthly Review, Wide World, Nineteenth Century, Sunday Strand, Strand, Contemporary.

THE CHILDREN'S COLUMN.

"Where is the Piccolo?"

WHEN Queen Victoria paid her last visit to Ireland, a great gathering of school-children was arranged to take place at which the Queen was to be present, so that the boys and girls of Dublin and the country round might for once see their Queen, and ever afterwards remember the sight. They came to the place of meeting from far and near, in many hundreds, with their school-banners flying—their faces all aglow with happiness, eagerly looking for the first sight of the dear Queen, who, it was said, loved the little ones so much; and at a signal their voices broke into joyful cheers to greet her right loyally.

Of all the functions planned and carried out in her honour it was said the Queen liked the school-children's assembly the best; and, indeed, it was a spectacle which she would not easily forget. Nevertheless, some grave thoughts moved the Queen. She bore in mind, as she looked at the sunny faces of the multitude before her, that an unknown future lay before those boys and girls, who would grow up to become the workers and thinkers—the makers of the nation in time to come.

Children, you do not know how the world needs brave, true-hearted men and women, who fear God and can stand firm to the right when need comes; and it is you, boys and girls of to-day, who are to make those faithful helpers in the future. Remember this. Yet see, too, the dear Father in Heaven has given us each, whether old or young, a place in life, and every child among us has a work to do for Him which no one else can do.

Think of the characters which you boys and girls have to make for yourselves. You are learning *now*, in your young days, to be true to conscience, and tender-hearted and brave, and patient, and industrious. You have *now*, each of you, little duties to do at home, lessons to learn at school, and every day you may find chances to make some other person happy.

This is the work which God gives you to do. It is a preparation for greater work hereafter when you are men and women, and He is watching how you do it and is grieved if it is left undone. Listen to the story of the piccolo.

One evening a great concert-hall that had stood all day empty and silent began to show signs of life. The doors were unlocked and opened, here and there lights shone out in the darkness, and hurrying footsteps passed up the creaking stairs to the stage-doors through which numbers of men and boys entered, and took their places in a great semi-circle.

Then followed a tuning of instruments. This did not last long, however; for, in a few minutes the famous conductor, Sir Michael Costa, stood in front of the stage ready to conduct the rehearsal which was to take place that night, and at a sign from him the first notes of the grand symphony about to be performed were heard. Do you know how wonderful it is to watch the different players in a band, each one in that great company playing the part assigned to him, intently watching every wave of the conductor's wand?

On this occasion, the stage seemed all alive with the quick movements of the performers, and a flood of music filled the hall; when, suddenly, Sir Michael gave the signal for silence, and, immediately, the well-trained musicians obeyed. The bows of the stringed instruments were suspended in mid-air, the drums were hushed, the harps and wind instruments were dumb, and, in the perfect stillness, his voice was heard to say, "Where is the piccolo?" The ear of the great musician had missed the smallest instrument in the band.

Boys and girls, do you see the meaning which this story has for you?

FRANCES E. COOKE.

ST. HUBERT.

Brute beasts . . . cannot have any rights . . . They are of the number of *things*. We have no duties to them—not of justice, . . . not of religion. . . . We have then no duties of charity, nor duties of any kind towards the lower animals.—*Moral Philosophy.*

THE day has waned, the chase is stern and long,
Hush'd the pack's music, hush'd the hunter's song,
But one staunch hound still struggles on the scent,
A horseman follows, dusty, hot, and spent—
One effort more, for see! the game is near.
Urge the spent steed with whip and spur and cheer.
How grandly rear those antlers to his sight!
But what is that? A strange ethereal light
Beams from a cross between those antlers broad,
And awe-struck Hubert kneels before his Lord.

A legend is it? Yes, its meaning read—
The cross should hallow more than human need,
Nor only human anguish sacred be—
The dumb brute's sob, a solemn litany
Appeals to kindly heaven, and not in vain.
The whole creation travaileth in pain,
Waiting redemption in the throes of birth,
Waiting to bring the happier era forth,
Waiting expectant for the brighter day
When Power to Love shall yield unquestioned sway:
When He by many a name adored confess'd
Redeemer, Better Nature, Heavenly Guest
Shall rule in all, and God be manifest.

CLEMENT E. PIKE.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Lady Durning Lawrence, £3 3s.; the Rev. S. Solly, 5s.; Mr. A. G. Pritchard, £1 1s.

NOT solely on the Sabbath days
We render service fair;
For duties done go up like praise,
And kindly thought is prayer.

—*Frederick Langbridge.*

The Inquirer.

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LONDON, NOVEMBER 2, 1901.

RELIGION IN INDIA.

THREE years ago the Rev. S. FLETCHER WILLIAMS went out to India as representative of the British and Foreign Unitarian Association, following in the footsteps of other friendly messengers, to carry the sympathy of our people to the liberal religious workers of that great country, and particularly to the members of the Brahmo Somaj, with whom our ties of spiritual kinship have been of recent years so closely drawn. In the spring of this year Mr. WILLIAMS returned, unhappily in broken health, but with a record of devoted work and distinguished service rendered, through a longer period and with ampler results than had hitherto been achieved, and bearing with him tokens of high regard and warm friendship received from brethren in various parts of India.

A report of his experiences and work we had hoped that Mr. WILLIAMS would personally present to the Council Meeting held last Wednesday, and that we might then have accorded to him at a social meeting a warm welcome home, and some united expression of our gratitude for his accomplished work. And it is with the deepest regret that we have been obliged to recognise that the state of Mr. WILLIAMS's health made it impossible to hold such a meeting, and that the report must be presented in his absence. A resolution of thanks and sympathy was passed by the Council, as will be seen from our record of the meeting, and Mr. WILLIAMS's most interesting and valuable report is here printed in full. It is not a mere chronicle of the successive stages of his work, but what is of far more permanent value, a record of the conclusions to which a thoughtful and sympathetic mind has been brought by a wide and varied experience in regard to the present conditions and prospects of religion in India.

It was in October, 1898, that Mr. WILLIAMS landed in Bombay, when, owing to the prevalence of the plague, he proceeded straight to Madras. There his first months of service were spent, until in January, 1899, he came for the first time to Calcutta. In April he was in Assam and visited the Unitarian communities in the Khasi hills, returning in June to Calcutta. Through that hot summer he remained at his post, in November paying a visit to East Bengal. December saw him again at Madras, and then on the west coast at Calicut. Early in 1900, prostrated by the great heat, he was obliged to return to Madras for rest, and thence to Calcutta, and in April he went up to the hills and spent three months at Darjeeling, at work, while seeking new vigour and refreshment in that high station. Returning to Calcutta in July the Albert Hall services were commenced, of which the report gives so interesting an account. In October Agra, Lucknow, and other cities of the North-Western Provinces were visited, and then the steady winter's work in Calcutta was resumed, until in March of the present year failing strength compelled Mr. WILLIAMS to relinquish the Albert Hall services, and on April 30 he sailed for home. This bare outline is sufficient to show how wide was the field of Mr. WILLIAMS's labours, and the record which we were able to publish from time to time during those two years and a-half of his active service has borne witness to the admirable efficiency and happy readiness with which Mr. WILLIAMS adapted himself to the needs of his hearers, as a minister of religion, the exponent of a pure, spiritual faith, a lecturer on theological and literary subjects, and as a friend, devoted with singleness of heart to the welfare of the people among whom he had come.

We do not attempt here any summary of Mr. WILLIAMS's report, but ask rather that the whole may be carefully read. India, as he says, is a fascinating and mysterious country. It is a country towards which, with its immense population, our nation has assumed the gravest responsibilities, and amid its overwhelming problems no question can be more vital than that of the progress of religion. The appeal for justice in British rule, and pity in time of famine, cannot indeed be too strongly urged, but we ask especially for an earnest consideration of what Mr. WILLIAMS says in his report as to the mingled good and evil of the impact of Western thought upon the Eastern mind, with its temporary impoverishment of spiritual life, and the call which thus comes to us to strengthen by every means in our power the hands and hearts of our Indian brethren who are labouring both for the social and spiritual advancement of their people.

Mr. WILLIAMS has rendered in this cause eminent service, and, as we now sorrowfully find, has made a great sacrifice, which commands our admiration and heartfelt sympathy. In his serious illness he must be sustained by the deep and thankful sense of work well done, of faith confirmed and ties of friendship strengthened, which must be fruitful of the highest good.

EXPERIENCES AND WORK IN INDIA, AS THE REPRESENTATIVE OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.*

BY THE REV. S. FLETCHER WILLIAMS.

I AM deeply indebted to the Association for a visit to, perhaps, the most fascinating and the most mysterious country on the face of the globe. India is fascinating in its chequered history, in the remains of its ancient splendour, in the variety of its races and peoples, in its social manners and customs. It is impossible to define the endless spell which it exercises upon you. India is mysterious in the supreme difficulty of penetrating to its innermost life. The Hindu does not wear his heart upon his sleeve. He cherishes it as a sacred treasure to be preserved from prying eyes. He ascends to mystic heights and descends to mystic depths. His religion is to be alone with God. His most precious and enraptured moments are those in which all externalisms turn into the vain shows of things, and he becomes absorbed in the Infinite Spirit. His soul is a book in which there are chapters unreadable by the practical European—a kingdom of peace and quietude untravelled and unexplored by the busy and restless Englishman. It is only he who scampers through the country in a few weeks who imagines that he has probed the mind and heart of India. A long residence destroys this superficial illusion, and creates and deepens the conviction that the recesses of the Hindu's soul are hidden from view—that he has meat to eat which his Western brother knows not of.

I do not claim to speak with anything even approaching to perfect knowledge. I limit these observations strictly to my own personal experiences and impressions, and as such they are necessarily inadequate and fragmentary. But I do claim, honestly and earnestly, to give them to you entirely free from English prejudices and prepossessions. I went to India with the determination to see those phases of thought and life with which I should come in contact, not from the European but from the Indian point of view; and to estimate them, not on the basis of what they might seem to be to a European Christian, but on the basis of what they are to an Asiatic Theist. As I wish Christianity to be judged by its best and not by its worst, by its purity and not by its adulterations, so I wished to judge of aspects of religion in India by their highest not their lowest side, by their strength not their weakness, by their essence not their excrescences. These notes, then, spring out

* Report presented to a meeting of the Council of the Association at Essex Hall, on Wednesday Oct. 30.

of that way of looking at some of the features of religion in India; and whether you agree with them or not, I say that they are the expression of a free and unbiassed mind.

Work—Educational and Religious.

My work was mainly of a religious kind in co-operation with our Brahmo friends. Besides sermons and theological lectures it consisted of contributions on theological and religious subjects to the Brahmo papers, to the *Hindu* of Madras, to the *Indian Mirror* of Calcutta, and to the *Theistic Light* of Calicut. In addition, I wrote literary articles in the Brahmo papers, and in the *Calcutta University Magazine*. I also gave lectures of a literary character. In Madras and Calcutta, in Dacca, Shillong, and Darjeeling, in the North-West Provinces, and in Behar, these lectures brought large audiences of students and members of the educated native communities, with a few Europeans. Several of them furnished opportunities for presenting the principles of Liberal Religion, as you will at once see when I mention the subjects — Wordsworth, Carlyle, Emerson, Matthew Arnold, Tennyson, Dickens, Charles Kingsley. I was told again and again that they provided a better medium for sowing the seeds of Liberal Religious ideas, and for approaching and impressing the minds of thoughtful and enquiring young men than directly doctrinal discourses.

The Need and Opportunity for Liberal Religion in India.

But, after all, the principal interest of your Representative was in his attempts to further the cause of Liberal Religion, which in India is known as Brahmoism, in England as Unitarianism. For this purpose India offers to theologians of large mind, and all-embracing sympathies, and heart kindled with the prophet's fire, an open door. It is a commonplace observation, heard everywhere, that India, like England, is religiously in a state of transition. Western education has brought with it rich benefits, but it has not been an unqualified good. If it has enriched the mind of India, it has impoverished its soul. If it has opened the eyes of India to a wider world, it has dimmed the vision and the faculty divine which have been India's spiritual strength and glory. It has conferred gains and inflicted losses. One result has been that it has broken up and destroyed the village and district classes which were under the personal direction and tuition of the old and now dying race of Pundits whose influence was moral and spiritual as well as intellectual, whose aim was to form character as well as impart knowledge. These centres of training, where the Pundits were as fathers to their pupils, have disappeared under the extension of the collegiate system. The aspiring and ambitious youths of India, instead of coming in their own localities under the power of immediate personal intercourse with those who were both religious guides and intellectual preceptors, now flock to the colleges in the principal towns. With the exception of those colleges which are in the hands of the Christian Missionary Societies, the teaching in these institutions is purely secular. It is given by professors who have no personal relations with the students, and whose dominating aim is to prepare their pupils to pass the University examinations, success here being the gate to Government employment and to the learned professions. The Indian Government is necessarily pledged to a position of neutrality with regard to religion. Accordingly, the Government colleges are non-religious. The curriculum makes no provision for the inculcation of those principles which lie at the basis of human character, and without which life is halt, and lame, and blind. I am not aware that the Home supplies what the Government colleges omit; and I am certain that the vast majority of Indian youths are untouched, and will remain untouched, by the dogmatic Christian churches.

A Temporary Lack of Faith.

What is the present result of this state of things? It is that young India has departed from the ancient faith. It has been loosened from its old moorings, and is away out at sea, without rudder, compass, or anchor. It is drifting—whither? Away from harbourage, at any rate. It is, to change the figure, wandering in the desolate land of Nowhere. In this condition it is apt to conclude that it has outgrown religion. To it enlightenment and faith cannot co-exist. Faith belongs to an age of ignorance. Culture leaves religion behind as a phase of mental infancy. This is to-day's attitude of young India towards religion. It adheres to old forms, rites, and ceremonies; but it has lost the soul, the vitalising power of religion. It takes great care of the shell—of observances—but the kernel has becomed unpalatable to a cultured taste.

Orthodox Christianity will not Avail.

It is totally against human experience in the history not only of India but of the human race that this attitude should be permanent. It will prove in the East as in the West that men "may rise on stepping stones of their dead selves to higher things." But in the meantime what is being done to meet the immediate need? Christianity does not meet it. Christianity in India means orthodox or Trinitarian Christianity. In this sense Christianity is not likely to become the religion of India. After generations of missionary effort on the part of Baptists, Wesleyans, the Church of England, the Presbyterians, the American Episcopal Methodists, the converts are a mere handful among the three hundred millions of people who inhabit the land. A large number, perhaps the largest number, of these have been gathered within the folds of the Christian churches by the help given to them in times of distress. They are described throughout India as "famine Christians." It would be unjust to deny that there are instances of genuine conversion; but they are few and far between. Even the young men who pass through Christian colleges and graduate from these remain outside the Christian churches. There is a great wall of separation between studentship in a Christian college, and affiliation with a Christian church. I suppose that "the Christian College" of Madras—the most famous and the most successful of all the Christian colleges in India—has seen thousands of students in its classes during the thirty-five years of its existence, and has on its roll the largest total of the graduates of the Madras University; but the number of those who have become Christians is the merest fraction of the whole. Once every year former students assemble in the College from all parts of the Madras Presidency, with the present students, to do honour to its justly revered Founder and Principal—the venerable the Rev. Dr. Miller. They have all received instruction in Christianity, but they are still Hindus and not Christians. Several of the Madras Brahmos are Christian College trained men. The orthodox interpretation of Christianity fails to find lodgment in the minds of cultivated natives.

Beneficent Work of Orthodox Christians.

But the representatives of orthodox Christianity have done, and are doing, beneficent service in India. The most orthodox Hindu will gladly and appreciatingly acknowledge the blessings they are conferring on his country. In education, in philanthropy, in deeds of mercy, they exemplify and enact, in unstinted and ever-increasing measure, the gospel of humanity. To them India owes her first introduction to the treasures of Western literature. To them she owes companies of men and women who, for the love of God and His Christ, spend themselves on the sick and suffering, on the poor and needy. To them she owes bands of Christ-like souls who respond to the cry of the lonely and destitute, and whose hands are swift to aid without distinction of race, creed, or colour. It was from among their ranks that several missionaries and nurses, like their Lord and Master, yielded up their lives through their self-forgetting and self-consuming devotion to the famine-stricken in the Central Provinces last year. God be thanked for the richness and the helpfulness of the hearts and hands of such men and women! It is in such ways as these that Christianity commends itself in India. In its theological forms it awakens no answering chord in the soul of the Hindu: as a spirit of service and of love it enters his heart, and proves its affinity with what is best and highest in his own religion.

Revival of Vedantism.

There is the revival of Vedantism. But the renewed investigation into Vedantism does not apparently extend beyond the limits of a few enthusiastic students. The most eloquent present-day expounder of Vedantism is Vivikananda; but Vivikananda's warmest admirers would hardly maintain that he has stamped on India either his doctrines or his personality. Yet if Vedantism won general acceptance it would not be a force making against Liberal Religion. As I read it—it is capable of a variety of interpretations—Vedantism is by no means incompatible with Brahmoism. On the contrary, they may dwell together in peace and concord. But I see no sufficient evidence that any one conception and interpretation of Vedantism is destined to become the sovereign religion of India.

Mrs. Besant's Movement.

There is the movement originated, headed, and propagated throughout India by Mrs. Annie Besant with untiring vigour and charm of manner—a movement which counts, for the time being, as an important factor in religion in the East. If this were a frank effort to free Hinduism from its accumulated mass of corruptions and superstitions, and to

restore it to its original purity, it might be a radical and life-giving reformation. It might then be a power of regeneration, remaking Hinduism after its original fashion, and clothing it with the light with which heaven first kindled it, as with a garment. It is, however, a compromise with Hinduism as it is, a tolerance of its proved evils and adulterations, in the hope that by insistence on its everlasting verities the fittest will ultimately survive. I have no doubt that Mrs. Besant earnestly desires to breathe the breath of life into the best but decadent elements of Hinduism, and to make her movement a powerful contribution to the spiritual life of India; but I honestly believe that, in the policy which has hitherto marked it, it has been a set-back and not a stimulus to the highest life of India. Whatever power attends it is due to the undeniable potency of Mrs. Besant's personality. When that ceases to operate its vitality will be gone.

Brahmoism.

These are among the forces at work in the realm of religion in India, from orthodox Christianity on the one side to Mrs. Besant's movement on the other. Between these stands Brahmoism, distinct from each and all, having a mission of its own, seeking to differentiate between what is permanent and what transient, what universal and what local in all religions, and out of the eternal constituents aiming to establish the universal religion.

A Universal Theistic Faith.

What is Brahmoism? It is essentially a theistic religion. It is not exclusive, self-sufficient, and denominational. It finds its sources and inspiration of truth in every system of faith. It claims a common share with all mankind in those incontrovertible tests by which the dispensations of Providence in the material as well as in the spiritual world have been proved and accepted by all who sought for salvation. Thankfully accepting many most sacred truths from other systems of belief it would be essentially contradictory to the catholic character of its creed if it neglected the tests and credentials which those systems furnish for the truths so supplied. It would be a denial of God as the Father of Truth, who hears the cry of every truth-seeker, whatever his creed or country, if in welcoming the revelations of His Spirit through different sources, it welcomed not also the internal and external testimony which those revelations bring with them. Its great object is therefore to establish that communion of faith, partial at present, far from complete, which shall pervade the religious consciousness of all men. Standing on the simplest foundation, simple but eternal, simple and undoubted as God's great fatherhood and the law of love among men, Brahmoism knocks at the door of every religious system, learns and admires the grand discoveries of truth made in it, and stores up all for the universal church of the future. Doctrinally it affirms the unity and primary attributes of God as manifested in all creation, and in all conscious contemplation of His nature: it affirms the divine origin and eternal responsibilities of man: it lays between God and man that law of progress which extends through all eternity: it affirms that the Soul may come direct to God and see Him face to face without mediator or intercessor: it affirms that salvation consists in purity of heart and righteousness of life: it affirms that repentance and amendment and not reliance on the merits of others are the conditions of God's forgiveness of the sinner: it affirms that the worship of God is the soul's health: and it affirms that after the process called death the Soul will for ever dwell with the Supreme Soul in a continuously ascending life.

Making for Social Reform.

Brahmoism also involves social reform. Its adherents have been taught by Rajah Rammohun Roy, by Maharshi Devendernath Tagore, by Keshub Chunder Sen, to think that their salvation cannot be separated from the salvation of those with whom their destinies are cast together. Hence they have devised and adopted measures for the improvement of the community in the matter of child-marriage, the remarriage of widows, the education of woman, the free social intercourse of men and women. But above and beyond all else the Brahmo believes that amidst warring ideas and antagonistic creeds there is in every true and humble religious heart an essential harmony of thought and principle, a heavenly confraternity of the highest relations, which has been the revelation of God at all times. Thus there is one current of spirituality encircling the world of souls, and the Brahmo's views of God and man tend to deepen that current.

Brahmoism India's Deepest Need.

I shall no doubt be considered partial alike by orthodox Christians and orthodox Hindus, but it is my earnest conviction that the faith of Brahmoism is India's deepest need. Is it operative? None can read the history connected with the great Reformers whose names I have mentioned, and doubt that it has proved a savour of life unto life. Its influence is not to be measured by the number of its actual adherents, or by a count of its organised societies. These may seem insignificant in the midst of India's vast population. But it would be a mistake to assume that its power is limited within its own prayer-halls, or churches, or institutions. It has permeated, and is permeating, masses of the community who do not come within its walls, and who would not accept its name. I am stating only the simple truth when I say that, as with Unitarianism in England, so with Brahmoism in India, there are more Brahmos outside of Brahmo organisations than within them. Its truths have told far and wide. I have met with Hindus upon Hindus who have unhesitatingly confessed they were Brahmos in faith, but that they remained within the Hindu community for the sake of two or three ceremonies which they could not abandon. Brahmoism is gradually pervading India like leaven. I believe with heart and soul that it is destined to inherit the land. Will it propagate itself as a great organisation? I do not know. I am not so deeply concerned for its future as a society. But of its future as a faith I have no more doubt than I have of the dawn of day to-morrow morning. Wherever I went I learned, even more than Brahmos themselves could learn, that it is slowly winning its way from mind to mind, circulating from soul to soul. Its seed is spreading and germinating, and into whatever granary the harvest will be gathered, the harvest will be there.

Obstacles to its Growth.

What retards the growth of Brahmoism as an institution? One cause is external to itself. It is the increasing elasticity of Hinduism. Theologically, Hinduism has become comprehensive, and embraces almost every variety of opinion from orthodox Hinduism to Agnosticism. It is asserted by native writers of authority that Hinduism has become a term for social observances rather than for a religion, and that one may hold any religious or theological faith and still be a good Hindu if only he practice two or three social rites and ceremonies. Brahmoism finds that this growing expansiveness of Hinduism to all sorts of opinions tells against the augmentation of its numbers, while surrender to certain forms avoids the domestic and social penalties of joining a Brahmo Church.

Internal Divisions.

Other causes are internal. The chief, perhaps, are the divisions among the Brahmos themselves. It is painful to me to think of these severances and alienations, and it would cut me to the quick to dwell upon them; but that they weaken the power of Brahmoism and bring upon it scoff and reproach who can doubt? I can only hope and pray that as the Unitarians of England and America have learned to co-operate in organisations for the common cause, in spite of differences of opinion as marked and as wide as those which set up the Brahmos of India into apparently irreconcilable sections, so their brethren of the East may learn to join heart and hand and present a united front against every form of evil.

Too Speculative.

Another cause is the tendency to over-speculation—a tendency which is apt to mistake the philosophy of religion for religion itself. One of the first things one notices among our Brahmo friends is a great fondness for discussing abstract questions—questions which have puzzled all the ages, and the consideration of which does not produce any marked results on the soul or on the activities of life. I do not by any means discard the necessity of a philosophy of religion, and of a theology, but in the pursuit of the religious life we much more require that which satisfies the soul. Our Brahmo friends know better than we Westerners do what it is to retire within the folds of their own being, and to behold everything there by the light which heaven kindles in the bosom of every earnest worshipper. If any word of mine has weight with them I would venture to counsel them to emphasise more and more this aspect of Theism—the immortal blessedness of God's near Presence in daily life; to accentuate the spirituality of religion, and concentrate themselves more and more on the spiritual growth of man. With the light kindled in the inner nature, with the spiritual nature receiving its proper support and nourishment, the functions of the mind are never at a loss to find their object and exercise.

Methods of Help from England.

Holding these views of Brahmoism and its future I believe that the British and Foreign Unitarian Association is doing a

most useful and beneficent work in aiding the Brahmo movement. I should strongly deprecate any attempt to establish distinctively Unitarian congregations in India. I would continue to give liberal help to the Unitarian Mission in the Khasi Hills. That was a spontaneous movement. It was not thrust upon the Khasi people from outside. It sprang up on the soil. It was started by two Khasi men who, able to read and speak English, were inspired by reading some American Unitarian literature circulated by the Rev. A. H. Dall, of Calcutta. But beyond giving generous support to this Khasi Unitarian Mission I would not go. Brahmoism is indigenous, and it has some features peculiar to itself which Unitarianism does not possess, while it has affinities with Unitarianism which should bring the representatives of the two faiths into the closest relations of amity with each other. At present there are three forms of aid gladly given by this Association—the Brahmo scholarship at Manchester College, the sending out of an English minister to work with the Brahmo Samaj, and the free distribution of Unitarian and other liberal religious literature. Of these three forms the first-named is, perhaps, the most important. Helpful as the visits of English ministers may be, they are not so helpful as a body of men who spend two years in increasing their theological equipment at Manchester College, and then return to speak out of their fuller and richer resources to the people in the tongue wherein they were born. Given a number of such men, with cultured minds and sanctified souls, with the solemn strains of truth sung from Heaven in their ears, and they, using native speech, would deliver their message with far more effect than a foreigner employing an alien language. I should be basely ungrateful if I left in your minds any shadow of doubt as to the kindliness and the geniality with which I was everywhere received. It was pleasant to be assured by Brahmo friends that the voice of an Englishman, discoursing on religion, reached classes of people who would not be found within a Brahmo Mandir. But still I have no doubt that a native enriched with mental wealth as well as gifted with the spirit, speaking in a vernacular from the depths of a soul hallowed with sacred fire, would penetrate to the holy of holies, where a European would but enter the outer courts of the heart's temple. The Brahmo scholarship, wisely used, is a contribution towards preparing such men for their ministry. Such men are wanted everywhere, and nowhere more than in the Madras Presidency, where there is not a single Brahmo missionary, where services are carried on in Madras, Calicut, Mangalore, Coimbatore, Masulipatam, Rajamundry, Bezwada, Coranada, and elsewhere, by zealous laymen who keep their hands to the plough amidst at thousand discouragements.

Hopeful Prospects of the Liberal Faith.

I have said or implied that India offers a splendid field for the propagation of liberal religion. I do not mean that India is prepared for what our orthodox Christian friends would call "instantaneous conversion" to liberal religion. I mean that a large proportion of her educated sons are prepared to listen to a broad, unsectarian, catholic presentation of religion.

A Record of Personal Experience.

I have formed this opinion out of my own experiences. I am open to the charge of egotism in referring to those experiences, but I must refer to them in this connection. At Madras, where I began, the Sunday evening congregations, which filled the Mandir and its verandah during my three months' stay, consisted of Brahmos, Hindus, Mahommedans, and native Christians. Literature was in great demand every Sunday evening, and the tracts and pamphlets sent out by this Association to the Madras Samaj were eagerly taken away. At a religious address the Victoria Hall was crowded with an audience of 1,500, which included every type of religious thought. On a second visit to the south a course of eight or nine religious lectures was given at Calicut, on the Malabar coast. The Jubilee Town Hall, which seats about 600, was occupied to the full every night, the audience being composed of natives of all classes, with a number of Europeans. The German Basel Mission authorities kindly and voluntarily placed the large hall of their school at our disposal for the Sunday evening service—a friendly act which would not have been offered or granted in Calcutta or Madras. It was remarked by the *West Coast Spectator* that the meetings had aroused in Calicut a religious interest unknown in the town within living memory. At Shillong the Brahmo Samaj Prayer Hall witnessed large gatherings of natives belonging to several religions, with a number of European ladies and gentlemen. It was the same at Bhowanipur, a suburb of Calcutta, where two courses of ten or twelve Sunday evening lectures filled the South Suburban School with men of various religions. It was the same in some measure at Barisal, in a large measure at Dacca. It was so at Agra, Lucknow, and Allahabad, and eminently so at Bankipur, in Behar, where Brahmos, Hindus, Mahommedans, native Christians assembled, to the number of four and five hundred, in the Government College and in the Mahommedan College; and, in addition, a number of European ladies and gentlemen, the official element being well represented.

Religious Services in Calcutta.

But perhaps the most interesting experience, because it extended over a longer period, was at Calcutta. During a second visit, a Brahmo Committee, at the initiative of Dr. P. K. Ray, arranged for a religious service on the Sunday morning in the Albert Hall, to be conducted by your Representative. It was an experiment, and it justified the hopes of its promoters. For several months there was every Sunday morning a congregation in which Brahmos of all sections joined, and along with them Brahmins, Mahommedans, native Christians, and men who in England are called "free lances." These all united as one body. Its intellectual character was sufficiently attested by the fact that there were barristers, vakils, doctors, scientists, college professors, and students, with a few ladies, most of them graduates of Calcutta University. It averaged about two hundred. It was described in Calcutta newspapers as "a unique congregation," and it was characterised by earnestness and devotion. It proved that men of different and divergent theologies could find a common bond of worship. Whether it could and would have been established into a permanent congregation I hesitate to say. Unhappily, with my sudden collapse in health, it was disbanded. But as far as it went—a promiscuous gathering every Sunday morning of men of various races and creeds—it gave evidence that among the educated constituency of India there are those who are ready to form the beginnings of what might eventuate in a National Church—not the Church of a sect or a party, but, in one of St. Paul's favourite phrases, a Church of the Living God. This is the ideal of Brahmoism; and if it were true to this ideal, if all its administration were moulded in harmony with this largeness of aim, if its spirit were always on this high elevation, it would fulfil its inherent possibility of being the builder and maker of such a kingdom of God. But, like all ideals, it suffers from an admixture of human infirmities, and proves less broad than its high theoretical purposes. Still, I look for its high purposes to become again supreme, as they once were, when Brahmoism went on its conquering way; and it is in co-operating with it to this end that your Representative can do his best work. The Calcutta Albert Hall congregation showed what might be done, and gave the promise of the Church of Humanity.

Opportunities for Further Help.

This Association has opened up relations with the Brahmos of India which are worthy of the largest support. As richer funds come into the exchequer, these relations may be manifested in more than the three directions to which they are now confined. But the forms of aid are not so important as the spirit out of which they are born. That spirit has existed between the Liberal Thinkers of the West and those of the East from the time of the Rajah Rammohun Roy. It grew during the visit of Keshub Chunder Sen. It has increased during a more recent period. It has not advanced to full proportion. It is capable of deepening and enrichment. It is a spirit of fraternity, a spirit of sympathetic imagination, with a due regard to the special characteristics of Unitarianism and Brahmoism. It is not exclusive but inclusive. It aims at promoting unity with diversity. It is to the development of this spirit that the visits of English ministers will prove to be valuable contributions. They will form links of communion between East and West. They will bind heart to heart and soul to soul over leagues of land and sea as nothing else can. Sermons and lectures will be listened to and appreciated, but it is the personal association, animated by brotherliness, saturated by feelings of goodwill, which will be most effective in enabling East and West to realise that beneath all external diversities, underlying all modes of thought and fashions of worship, there beats one human heart—that men of every name and clime and colour are of one divine kith and kin, one family of the one God and Father of us all.

To CORRESPONDENTS. — Letters, &c., received from the following: — A. A.; L. A.; H. D.; J. D.; H. E. H.; H. W. H. W. J. J.; H. M. L.; B. M.; S. H. M.; T. M.; T. L. M.; J. R. O.; P. H. W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held on Wednesday afternoon, Oct. 30, at Essex Hall, Mr. W. BLAKE ODGERS, K.C., president, in the chair, when there were also present the Rev. F. Allen, Mrs. L. M. Aspland, Mr. H. Blessley, Mr. G. W. Brown, Miss Burkitt, Mr. G. Callow, the Rev. J. E. Carpenter, M.A., the Rev. G. Carter, Mr. G. W. Chitty, Mr. H. Chatfeild Clarke, Mr. P. W. Clayden, the Rev. V. D. Davis, B.A., Mr. H. Epps, the Rev. F. K. Freeston, Mr. J. Harrison, the Rev. James Harwood, B.A., the Rev. P. M. Higginson, M.A., Miss F. Hill, the Rev. F. H. Jones, B.A., the Rev. Dr. Klein, Mr. H. B. Lawford, Mrs. Alfred Lawrence, Miss Lawrence, Mr. T. Grosvenor Lee, Mr. I. S. Lister, Mr. H. Lupton, Miss M. Martineau, Mr. David Martineau, J.P., Mrs. E. L. Morton, Mr. J. G. Pinnock, Mr. F. Pinnock, the Rev. W. Chynoweth Pope, Miss Preston, Mr. Ion Pritchard, Miss M. Pritchard, the Rev. Lawrence Scott, Miss E. Sharpe, Mr. W. Spiller, the Rev. F. W. Stanley, the Rev. J. E. Stronge, Mr. J. Sudbery, Miss Tagart, the Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler, Miss Teschemacher, Mr. E. C. Thurgood, Sir Roland K. Wilson, Bart., Mr. T. Pallister Young, and the Rev. W. Copeland Bowie, the secretary.

The Minutes of the Council meeting on April 16 having been read and confirmed, the PRESIDENT acknowledged the honour of his election and expressed his strong conviction of the need of their work, and especially of strong affirmative teaching of Unitarianism.

The SECRETARY then read the report of the Executive Committee, with a full record of the progress of the Association's work since the last meeting of the Council. As we publish this week the special report of the Rev. S. Fletcher Williams on his work in India, we are obliged to hold over the Committee's Report, which will appear in full in our next week's issue.

The report having been read several questions arising out of it were asked, and Miss M. PRITCHARD mentioned the pleasant experience of the Misses Turner in their recent visit to New Zealand, where they found the congregation at Aukland full of enthusiasm for the work, and more than satisfied in having secured the services of the Rev. W. Jellie.

Miss E. SHARPE repeated her question, whether something could not be done in West and South London as in the North to display Unitarian literature in a shop-window.

The PRESIDENT read a letter from the Rev. R. A. Armstrong, who was absent in Holland, attending the meetings of the Protestantenbond at Utrecht, expressing his great regret that he could not be present to urge the greatness of their opportunities and responsibilities in reference to Unitarianism and Liberal Religion in the Scandinavian countries generally. Of this Mr. Armstrong wrote :—

> A great awakening is there in active process, and it is, I am persuaded, such a view of religion as we can present that alone has the hope of laying hold of the spiritual life of these peoples and saving it from a purely critical Agnosticism. My own immediate knowledge and interest concerns Denmark, where it is absolutely necessary to help our friends to put all possible strength and effectiveness into *Lys over Landet*, their weekly organ. It ought to be made a power throughout Scandinavia, and might be so if we challenged it to put forth its strength by such regular and substantial pecuniary support as the Association over which you preside is well able to provide. But Norway and Sweden also, I am persuaded, are ripe for our action. These peoples constitute one of the noblest stocks on the face of the earth, and to imbue them with Liberal Christianity would be a long and splendid step towards the conquest of the world. Cannot we have a special Scandinavian Committee, with instructions to acquire all possible information, both by correspondence and by visitation, and to take whatever measures may prove most practical for the spread of our Gospel among these populations ?

The SECRETARY pointed out that a grant of £10 had been made for the support of *Lys over Landet*, and the Committee would watch for every opportunity of service in those countries.

On the motion of the Rev. J. HARWOOD, seconded by Mr. P. W. CLAYDEN, a resolution was passed, warmly acknowledging the services of Mr. Harry Rawson, J.P., of Manchester, as local treasurer for over forty years, and referring with sympathy and good wishes to his retirement from that office.

The Rev. J. HARWOOD also reported as to the International Council meetings in Whit-week, particularly dwelling on the evidences he had since found in different parts of the country of the stimulus derived from those delightful meetings.

The SECRETARY reported as to the effort made to secure through the District Associations a record of chapel endowments, Miss Tagart once more emphasising the importance of knowing who were the trustees of various endowments. There were trusts hanging on a single life, which ought to be attended to. Endowments had been lost or diverted from their proper use simply through lapse of trustees and inattention to this matter.

The PRESIDENT then expressed their great regret that the Rev. S. Fletcher Williams was not well enough to be present as they had hoped, to present a report as to his work in India, and to be welcomed home at the special meeting they had planned; but he had prepared a full and valuable report which would be presented by the Rev. V. D. Davis, chairman of the Indian Sub-committee.

The President being obliged to leave, the chair was taken by Mr. T. GROSVENOR LEE, and Mr. DAVIS presented the report, which is printed in full in our present issue, giving an abstract of it, and joining on behalf of the Indian Committee in the President's expression of sympathy with Mr. Williams in his illness and regret at his absence.

It was then moved from the Chair :—

> That the Council offers its sincere congratulations to the Rev. S. Fletcher Williams on the successful work which he accomplished during his residence in India as the representative of the Association, and in welcoming him home again to England, places on record its great indebtedness to him for his unwearied labours on behalf of Liberal religion, and conveys to him its deep sympathy in his prolonged and serious illness.

The Rev. J. HARWOOD seconded the resolution, and from his own experience in India agreed entirely with the conclusions to which Mr. Williams had been brought by his fuller knowledge. They had been most fortunate in their representative, and he had learned from correspondents in different parts of India how very warmly Mr. Williams's sympathy had been appreciated, and how effective the personal influence he had exerted.

The Rev. J. ESTLIN CARPENTER supported the resolution, with cordial appreciation of the work done by Mr. Williams, and especially of the value of the personal friendship by which he had drawn together workers in different parts of India. As to the presence of students at Manchester College, Oxford, he thought that should still be regarded as an experiment, for they had not yet enough experience to be sure that the result of two years under conditions, so entirely different from those from which they came, and in which their life-work must be done, would be as a general rule beneficial to the students.

The resolution was unanimously passed.

The SECRETARY presented a report from the Rev. T. Dunkerley on the recent visit to Hungary, in which he had taken part as representative of the Association, and Miss Tagart gave a report on the same subject.

Miss TAGART explained how the opening of the New College buildings at Kolozsvar had been postponed, and, therefore, to their regret the English visitors were unable to be present; but they inspected the buildings which overtopped the surrounding houses and could be seen from most parts of the town. There was accommodation for the residence of students, as well as class rooms, and in the centre was a hall of meeting, adorned with medallions of the succession of Unitarian bishops. When her father went to Hungary, it was to save the old college for the Unitarians; now the need was to provide for more students and divinity professors. There was a great movement in that country towards Liberal Protestantism, and there were whole communities needing ministers. They had been greatly impressed by the personality of Bishop Ferencz, and it was gratifying to see the place taken by the Hungarians who had studied at Manchester College. There were great claims on the Unitarian ministers in Hungary, which they met with exemplary devotion. The *Los von Rom* movement throughout Austria was most striking, and the Unitarians had a great opportunity. They should be earnestly sustained in their work.

A resolution of thanks to Mr. Dunkerley and Miss Tagart for their reports, moved from the CHAIR, and seconded by Miss M. PRITCHARD, was unanimously passed.

The Rev. LAWRENCE SCOTT asked leave, as a matter of urgency, to bring forward the subject of the dreadful mortality of the children in the Concentration Camps of South Africa, to England's shame, a subject which at no meeting of Christian people ought to be overlooked; but the Chairman, while expressing his full agreement with Mr. Scott's feeling in the matter, ruled that as no notice had been given, and so many members had already left the meeting, he could not submit the question of urgency, and the meeting therefore terminated.

AN ITALIAN BOOK.

SIR,—Will you kindly tell your readers from me that in the excellent paper of our friend, the Rev. Tony André, read in the late International Council of Unitarian and other Liberal Religious Thinkers and Workers, much more merit than I deserve is given to me, as publisher of a truly valuable hand-book of Religious History for the use of schools and families?

The hand-book in question was published at the expenses of my venerated and beloved old friend, the Rev. Henry Paira, D.D., pastor of the Swiss Protestant Church in Milan. It was the labour of love of his worthy daughter Fanny—alas! called too soon from this lower world to the blessed company of other saints and angels! My share in that publication was mainly confined to the literary revision of the Italian.

With loving remembrances to yourself and all who have ever been so kind to me in London,

FERDINANDO BRACCIFORTI.

Milan, Oct. 23.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Atherton (Chowbent Chapel).—At the last meeting of the Guild the subject of conversation among the young people themselves was "The Leadership of Jesus," and the ideas expressed or quoted were both spiritual, sensible, and practical. At the previous meeting the subject was "What can we Young People do for our Chapel?" In the course of the conversation the following points were enunciated and illustrated:—(1) We can become members of the chapel; (2) we can regularly attend its services; (3) we can join heartily in the services; (4) we can help to make strangers feel at home when they come into our chapel; (5) we can, by punctual and regular attendance at the Sunday-school, and by a willingness to work for it and our other institutions, considerably help the chapel; and (6) we can by our daily life among others aim to be worthy of the religion for which our chapel stands. The Rev. J. J. Wright has handed to the British and Foreign Unitarian Association a legacy of £100, left by the late Mr. Richard Aldred, spindle maker, and a member of the above chapel. Mr. Aldred died in 1892, and ordered his subscription of 10s. a year to be continued to the British and Foreign Unitarian Association until his executors, Mr. James Cowsill and the late Mr. William Unsworth, had completed certain arrangements provided in connection with Mr. Aldred's little property. A plain homely man, whose every penny was the result of hard work and thrift, Mr. Aldred was devoted to his chapel and to the Unitarian cause.

Brighton.—Services in commemoration of Alfred the Great were held on Sunday, 27th ult. The Rev. H. M. Livens preached in the morning, and Mr. G. J. Holyoake gave an interesting address in the evening, not omitting to point the moral to recent events. At the close of the service a resolution was carried unanimously, imploring the pity of Lord Salisbury for the men, women, and children in the Concentration Camps in South Africa. The congregations were good, and the amount of £9 12s. 5d. was collected for the medical charities of the town.

Croydon.—"Citizen Sunday" was marked by three services in the Free Christian Church, conducted by the Rev. J. Page Hopps. In the morning the discourses for the day were introduced by the question, "Am I my Brother's Keeper?" In the evening the subject was, "Why should we be good Citizens?" But in the afternoon the great event of the day occurred. The Croydon Trades Council had sent a deputation to Mr. Page Hopps, asking him to help them keep "Citizen Sunday," by opening the church for a special service, to be attended by the working-class societies of the town. This was agreed to, and the various bodies organised a procession, with music and banners, and made a brave show, the day being beautifully fine. The church was insufficient for the throng of most interesting, sturdy-looking men in their "Sunday best"; but a band of willing helpers made the most of the church and its capacious vestibule, and all went off well. From the opening hymn to the closing benediction everything seemed to be touchingly and excitedly acceptable to the audience, and it must have occurred to many that we are within sight of an answer to the question: "Why do not the masses go to worship?" The subject of discourse was, "The Housing of the People." Mr. Page Hopps said he saw nothing for it but the intervention of the community, and the inclusion of house providing, with water providing, and tramway providing by public bodies, in order to emancipate the increasing population of strugglers from disgusting or deleterious conditions of daily life, from extortioners, and from the increasing crush. Public bodies could do the work on the necessary scale and as part of a compromise scheme: the ideal being to house large numbers of people some miles from the centres, and to provide frequent, quick, and cheap means of communication, all of which could be made to pay by public bodies, which could borrow money from the State at 3 per cent. and for long terms of years. The large audience, chiefly composed of picked workers who want better conditions of life, paid eager attention to the address, which had to be delivered amid little volleys of sympathetic cheers.

East London Unitarian Sunday School Union.—The first meeting of the session was held at Forest Gate on Saturday, Oct. 26, when a paper was given by Mr. Ames on "Topics for Teachers." This was followed by remarks by the Revs. W. G. Cadman, H. Woods Perris, and others. There were about thirty present.

Framlingham and Bedfield.—The anniversary services were held on Oct. 27, and were preceded by special mission services, conducted by the Rev. F. Summers, of London, in the villages round Bedfield. Much interest was aroused by these additional services. At Monk Soham the barn kitchen, which had been lent for the occasion, was crowded with forty-three people; and at Worlingworth, where the room was smaller, there were forty present. One invalid was carried in from a neighbouring cottage to take part in the service. The Rev. F. Summers was listened to with rapt attention. The order of service on each evening was as follows:—The hymns were given out by Mr. Cooke, of Bedfield, who frequently takes the Sunday service in the chapel when the Rev. A. Amey is at Framlingham; the lessons were read by the Rev. A. Amey; prayer was offered by Mr. Carlier, of London, and solos were sung by Miss E. Lawrence. The result of the mission services was shown by an increased interest on the Sunday. At Bedfield in the afternoon the chapel was well filled, and in the evening, when the Rev. A. Amey gave a lantern service, the building was so packed that it was calculated over 200 were present, and several people were turned away. At Framlingham at the same time the Rev. F. Summers gave an able exposition of Unitarianism and a special invitation to join the chapel to all those who were not connected with any place of worship. The congregation was the largest for many years, some fifty people being present. The annual tea and public meeting were held at Framlingham on Monday, Oct. 29, when Miss Tagart took the chair. Among those present were the Rev. L. Tavener, Mrs. Talbot, Miss Ridge, and Mrs. and the Misses Lawrenee. A varied programme of songs, recitations, addresses, and children's musical drill was much enjoyed by an audience of over 100. On Tuesday at Bedfield there was again a large gathering, including many lads and men. Addresses were given by the Rev. L. Tavener, the Rev. A. Amey, Mr. Dowsing, and Mr. Goldstein, and the programme was varied by songs and recitations. Miss Lawrence presided, and gave some account of her recent visit to Hungary. A Sale of Work, held both at Framlingham and Bedfield, realised £10 for the benefit of the chapels.

Huddersfield.—On Sunday week anniversary services were conducted in the Fitzwilliam-street Church by the Rev. Ramsden Balmforth, of Cape Town, a former minister. There was a large attendance at both services, in the evening the church being crowded. On the following Wednesday evening a congregational tea-meeting was held to celebrate the anniversary and welcome Mr. Balmforth. The Rev. W. Mellor presided, supported by the Revs. R. Balmforth, J. M. Whiteman, J. H. Green, Councillor Balmforth, and others. The Chairman spoke hopefully of the prospects of the church, and Mr. Balmforth gave a valuable address on the present painful situation in South Africa. There is a full report in the *Huddersfield Daily Examiner* of Oct. 24.

Ilkeston.—On Sunday week the Rev. Dr. Griffiths preached in the High-street Chapel a special sermon on "Our Duties as Citizens," to a good report of which the local *Advertiser* devoted more than half a column.

Ilminster.—At the Old Meeting a beautiful stained-glass window has been inserted to the memory of the late Mr. William Blake, of Bridge. It was made by the firm of John Hall and Sons, Bristol, and is admirable alike for the simplicity of its design and its rich colouring.

Loughborough.—The Rev. Peter Dean was welcomed as minister of Victoria-street Church on Wednesday evening, Oct. 23. Nearly a hundred sat down to tea in the schoolroom, after which the chair was taken by Mr. William Moss, J.P., ex-Mayor, and among those present were the Revs. H. Gow, W. Lindsay, W. G. Price, and Mr. Councillor Wilfrid Moss. Speeches were delivered by the ministers welcoming Mr. Dean on behalf of the congregations in the North Midland district, and Mr. Freeman and the Chairman welcomed him on behalf of the congregation. To these Mr. Dean replied. During a pleasant evening vocal contributions were given by Mrs. Wilfrid Moss, R.A.M., and Mr. Richardson.

Macclesfield (Appointment).—The Rev. W. G. Cadman, after nearly nine years' arduous work at the Mansford-street Church and Mission, has accepted the hearty and unanimous invitation of the congregation at Macclesfield to become their minister. He will enter upon his new duties at the end of March, 1902.

Mossley.—On Sunday the chapel anniversary services were conducted, morning and evening, by the Rev. H. E. Dowson, B.A., and in the afternoon by the Rev. W. C. Hall, M.A. The collections amounted to £34 10s.

Northampton.—A bazaar was held in the Town Hall on Wednesday week by the Kettering-road congregation, to raise £200, the amount required in addition to about £360 already raised, to place a new organ in the church, and to clear off a debt of £35. Mr. Councillor J. Jackson presided, and Mr. W. Blake Odgers, K.C., President of the British and Foreign Unitarian Association, declared the bazaar open. Grateful reference was made to the late Sir Philip and Lady Manfield, to whom the congregation owed their new church.

Scarborough: Welcome Meeting.—On Wednesday, Oct. 23, a formal recognition and welcome was extended to the Rev. Ottwell Binns, as minister at Westborough Church. The proceedings commenced with a service at 5 P.M., when addresses were given by the Revs. Dendy Agate and Charles Hargrove, on "The Relation of the Congregation and the Minister," and "The Message of our Churches." After tea in the schoolroom, a public meeting was held, Mr. W. D. Cliff (Leeds) being in the chair. The secretary of the Scarborough congregation (Mr. Thomas Kettle) read letters of apology for absence from Lady O'Hagan, the Rev. F. Haydn Williams, and a number of local ministers and others, including the Rev. E. L. H. Thomas, former minister of the church. The Rev. W. C. Wardle, Primitive Methodist, was at the service, but could not stay for the evening. The Chairman paid a tribute to Mr. Binns for having made the severance with the old faith when he could no longer honestly believe in it. Unitarianism produced a self-reliance which had been called coldness by others, but Mr. Binns would find a warmth of feeling and heart equal to any he had been used to. Mr. H. J. Morton, J.P., offered the welcome of the congregation, and spoke with hopeful confidence of their future. Mr. Thomas Kettle said their welcome was all the more genuine because Mr. Binns had been with them for nearly six months, during which time the congregation had gained in numbers and activity. Mr. Gilchrist also associated himself with the congregational welcome. As coming from another denomination himself, he had every sympathy with Mr. Binns in looking for light, and showing it to others. The Rev. Dendy Agate spoke as an old minister of the congregation. Mr. Binns's willingness to face the consequences of his conscientious change of opinion, and resultant loss of many friends, should secure for him new friends on whom to rely. He wished Mr. Binns and congregation God-speed through all the years. The welcome of the Yorkshire Unitarian Union was offered by the Rev. Charles Hargrove, who congratulated them on having the prettiest Unitarian Chapel in the North of England, in perhaps the finest town. The Rev. W. Copeland Bowie, Secretary of the B. and F.U.A., and Mr. Ion Pritchard, of the S.S.A., and the Rev. C. Harvey Cook, of Leeds, also joined in the welcome. In returning thanks, Mr. Binns said that in spite of all he had heard about Unitarian coldness, he had never had such a warm welcome before. He then proceeded to give some interesting details of the way in which he came to be there. He was baptised in the Church of England, and attended a Church Sunday-school. He then went to a Wesleyan Sunday-school, afterwards acting as teacher, and then local preacher, with a view to the

ministry. At this point the question of eternal punishment caused serious doubts in his mind, and he was glad when a doctor's certificate released him from continuing his studies for the Wesleyan Church. He was offered assistance to the Church of England, Baptist, or Congregational ministries, and chose the latter, as it seemed to offer most freedom, but he soon found that if he was to preach what he felt to be the truth, it would not be in the Congregational Church, and that was how he came where he was that night. After a vote of thanks to the Chairman, the rest of the evening was spent in a social manner.

Southport.—On Sunday, Oct. 18, anniversary services were held in the Unitarian Church, Portland-street, the preacher being the Rev. L. P. Jacks, of Birmingham. On the following evening the annual tea and congregational meeting were held in the schoolroom, marked like the Sunday services by a "record" attendance. After tea the chair was taken by the Rev. C. H. Wellbeloved, and the speeches of the evening were interspersed with pleasant music. In the interval an organ recital had been given in the church by Mrs. Campbell, the organist of the congregation. The Chairman said a good many of their congregations seemed to have been celebrating their bi-centenary anniversaries of late. He wondered whether it was an advantage or a disadvantage to have a long history behind one. It gave any congregation a respectable standing to have been established and doing work for 200 years. Still there were dangers attending a too long history—the danger of living upon the past, as if a tradition of a hundred years and more was a sufficient justification for not doing very much in the present. The Southport congregation had no such danger. It had a very short history, thirty-nine years from the opening of the services in the Town Hall. "He liveth long who liveth well." That applied to churches as well as to individuals. Therefore they might spread out that thirty-nine years and say they had a very good history at the back of them. The test of a congregation living well was doing successfully or faithfully the particular work it had to do. Every church had its own special work, special mission, special problem, and special difficulties to solve. The work in Southport was very different from what it was, say, in Oldham. The problem was how to bring into their fold and fellowship those who were not satisfied with the teachings of the other churches—to provide a religious service that would appeal to the intellect and the inquiring mind—a service that would be in accord with the latest thought and knowledge of our day, and at the same time satisfy the religious sentiment and imagination of the young. If they sought only to provide a cold intellectual service they would inevitably lose the young people. Among the difficulties they had to face he reckoned the preaching of the "New Orthodoxy," and the character of a population newly settled, without associations with the church. But that would be overcome as the young people grew up, and they held loyalty to their church. A welcome was then offered to three visiting ministers by Mr. C. E. Hudson, seconded by Mr. Jagger, and helpful addresses were given by the Revs. E. W. Lummis, H. D. Roberts, and J. Morley Mills.

Sidmouth.—On Friday evening, Oct. 25, a lecture on "King Alfred the Great and Good," by the Rev. T. L. Marshall, was read to the members of the Literary and Scientific Society, Mr. D. B. Squire in the chair. The lecture was read in an admirably clear and interesting way by Miss M. E. Marshall, Mr. Marshall being under strict medical orders not to speak in public. There was a large attendance, and the lecture, which excited much interest, is reported at considerable length in two local papers.

Trebanos, S. Wales.—The half-yearly meetings were held on Sunday and Monday, when the Revs. W. Tudor Jones (Swansea), D. Rees (Pentre), and T. J. Jenkins (the minister), officiated. The chapel was crowded, and the collections towards the debt were very satisfactory. The Rev. W. James, B.A., J.P., Llandyssul, had to cancel his engagement owing to indisposition.

Tavistock.—On Tuesday the fields forming the endowment of the old Dissenting meeting-house, Hatherleigh, were sold by auction for £217 10s., at the George Hotel, Hatherleigh, with the consent of the Charity Commissioners. The congregation at Hatherleigh lapsed at the close of the eighteenth century. The last minister was George Castle, the grandfather of Lady Bowring. For over a century the income has been paid to the Abbey Chapel, Tavistock. As a result of the publication of the notices, preliminary to the appointment of new trustees (members of the Abbey Chapel), and of the sale, objections were received by the Commissioners of Hatherleigh Parish Council and Hatherleigh Baptist and Bible Christian Ministers.

Whitchurch.—The Rev. A. A. Charlesworth was the preacher on Oct. 23, at the third of the special services, which are to be continued throughout the winter by the Rev. F. W. Turland.

OUR CALENDAR.

SUNDAY, November 3.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, Boy's Own Brigade Service: "Saints of God." Evening, "Nothing but Leaves." Monday, 8.15 P.M., Social Institute: "Popular Delusions," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Morning, "Less than the Least," 12, Communion. Evening, "Saints and Shrines. IV. St. Cuthbert and the Farnes."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Mind and Spirit in Prayer;" 7 P.M., "All Souls." Communion Service, 12.30; Children's Class, 10.30 A.M.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.

Stoke Newington, The Green, School Anniversary Services, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. E. HOWARD.

Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M. Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.

BRIGHTON, Christ Church (Free Christian), New-rd., North-stree, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. JAMES CROSSLEY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Mr. GEORGE G. ARMSTRONG, of Bolton.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M., Rev. W. COPELAND BOWIE, and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. D. AMOS.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 3rd, at 11.15, Dr. WASHINGTON SULLIVAN, Some Aspects of Religion—"Religio Laici: The Religion of a Layman."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 3rd, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Philosophic Temper."

WANTED, an ORGANIST for the Unitarian Chapel, Bridport.—Apply to the Wardens, Woodland Cottage, Bradpole-road, Bridport.

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MARRIAGES.

GUNTHER—ASPLAND—On the 24th October, at Hampstead, Rudolph Günther, late of Boston, U.S.A., to Marion, daughter of the late A. Sydney Aspland, of the Middle Temple. After middle of November, 8, Rue de la Grande Chaumière, Paris.

DEATHS.

BOULT—On the 29th October, at Moseley Hill, Katherine Josephine, youngest daughter of the late Peter S. Boult, of Liverpool.

BURGESS—On the 26th October, Charles Paul Burgess, at Brighton, late of Battle, aged 70.

DAWBER—At Linwood, Christchurch, New Zealand, Rebecca Dawber (*née* Spyvee), relict of Robt. Dawber, of Lincoln, and formerly connected with High Pavement Chapel, Nottingham, aged 66.

FORDHAM—On the 28th October, at Odsey House, Ashwell, Herts, Geoffrey Foster Fordham, aged 11, only son of Ernest and Mary Fordham.

HICKLEY—On the 24th October, 1901, at Chelmsford, Frances Caroline, wife of A. R. P. Hickley, and sister of Alfred Madocks, aged 54.

TAIT—On the 31st October, at 24, Rotton Park-road, Birmingham, Thomas Newton, second son of the late William Tait, of Glasgow, aged 41.

TYRRELL—On Monday, Oct. 28, at her residence, Copse Corner, Hornchurch, Essex, Kate, last surviving daughter of the late John Tyrrell (First Judge of the East Devon County Court) and of Mary Ann Macintosh, of Exeter, his wife, aged 70.

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By Sir JOHN T. BRUNNER, Bart., M.P.;
Chairman, JOHN DENDY, Esq.

THURSDAY, 3 O'CLOCK,
By Ald. W. B. BOWRING, J.P.;
Chairman, Lieut.-Colonel PILCHER.

FRIDAY, 3 O'CLOCK,
By WILLIAM LONG, Esq., J.P.;
Chairman Rev. S. A. STEINTHAL.

SATURDAY, 3 O'CLOCK,
By Councillor H. MARSDEN;
Chairman, DAVID A. LITTLE, Esq.

The Treasurer, Mr. FRANK HARLAND, begs to acknowledge, with thanks, the following subscriptions, already paid or promised—namely :—

	£	s.	d.	£	s.	d.
Congregational List.						
Already acknowleged ...	108	3	0			
Received since	30	5	0			
				138	8	0
General List.						
Already acknowledged ...	248	3	0			
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LONDON DISTRICT UNITARIAN SOCIETY.

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The President and Mrs. Martineau invite the Members of the Society and all who are interested in its work to the ANNUAL AUTUMN MEETING and RECEPTION, to be held at ESSEX HALL, STRAND, on WEDNESDAY, Nov. 13th, 1901.

The RECEPTION at 7 P.M. will be followed by a Meeting of the Subscribers and Friends, at which the question of "Our Duty to London To-Day" will be discussed.

The President will take the Chair at 8 o'clock, supported by W. Blake Odgers, Esq., LL.D., K.C. (President of the British and Foreign Unitarian Association); John Harrison, Esq. (President of London and S.E. Counties Provincial Assembly), Rev. W. Copeland Bowie, Rev. W. G. Tarrant, B.A., and Rev. J. E. Stronge.

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It is urgently requested that the forms for information for the above, which have been sent out, may be returned **AT ONCE** to the Editor of the "Essex Hall Year Book," Essex-street, Strand, London, W.C.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3098. NEW SERIES, No. 202.] LONDON, SATURDAY, NOVEMBER 9, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

THE Duke and Duchess of Cornwall and York were welcomed home last week with great cordiality, reaching London on Saturday after their Colonial journey of nearly eight months. The chief object of the journey was that the Duke might open the first Parliament of the Australian Commonwealth, on behalf of the King, and in fulfilment of the wish of our late Queen. This duty was happily accomplished, after which New Zealand was visited, and then Natal and Cape Town, where the shadows of the South African tragedy cannot fail to have fallen on the Duke's generous heart. In Canada the Royal visitors traversed the whole continent to the Pacific coast, and in returning touched at Newfoundland, the oldest British colony. Everywhere they were met by expressions of the heartiest loyalty and of affection for the Mother Country.

RESOLUTIONS praying the Government to take immediate steps to mitigate the suffering and the terrible mortality in some of the South African Concentration Camps were passed last Sunday, among others by the congregations at Chester and Deal, and a memorial to the same effect, addressed to Lord Salisbury, was largely signed at Dunham-road Chapel, Altrincham. Miss E. L. Lister writes on the subject of the mortality in concentration camps :—Resolutions and petitions forwarded to the Prime Minister on this subject are little likely to affect the death-rate for a long time to come, if at all. What are probably most wanted are foods suitable for young children and invalids, soap, disinfectants, and clothing. The three first are sent out by the "Distress Fund," of which Lady Farrer, 3, Whitehall-court, S.W., is treasurer, and clothing by the "Boer Women and Children Clothing Fund," of which Miss E. D. Bradley, of 19, Linden-gardens, Bayswater, W., is hon. secretary.

THE *Monthly Record* of the St. Vincent-street Unitarian Church, Glasgow, publishes an appeal for more support for the Scottish Unitarian Association, and also gives the programme of the University towns' lectures, to be delivered by the Rev. J. Estlin Carpenter during the present month. On Tuesday, Mr. Carpenter opened his course of four lectures on "The Gospels in the Nineteenth Century" at Aberdeen, on Wednesday at Edinburgh, and on Thursday at Glasgow. Last Sunday he preached at Dundee, and on the following three Sundays is to preach at Aberdeen, Edinburgh and Glasgow. At St. Vincent-street Church, Glasgow, on Nov. 24, he will preach the annual sermons for the Scottish Unitarian Association, the annual meeting of the Association being held on the following day.

THE first of Mr. Stopford Brooke's University College lectures for the present season was given in the Botanical Theatre on Thursday week, the subject being the "Poetry of Matthew Arnold." Every seat was occupied, and if no one was turned away, some of the audience had to stand through the whole lecture, and counted it well worth while. Arnold was best, Mr. Brooke said, in Elegy, and nothing better of the kind had been written in England for two centuries than the "Scholar Gipsy" and "Thyrsis." He had the poetic nature and its artistic qualities, and if he had been born in a happier time might have done far greater work. He and Clough were the Hamlets among poets, but he had more moral power than Hamlet, because he clasped Stoicism to his breast, and that brought moral passion into his poetry and often gave it strength and dignity. Yet his work was spoilt by self-consciousness and isolation and a certain contempt for ordinary humanity. He was the poet of a class, not of the whole. Self-centred, he became too self-involved and the fires of poetry died out in him. Then he took to prose.

ON Tuesday evening the first of a series of lectures arranged by the Humanitarian League was given in the Council Room at Essex Hall, and, in spite of the inclement, foggy evening, there was an audience of about sixty. The course is on "Pioneers of Humanitarianism," the first lecture being on "Shelley," by Mr. Henry S. Salt. Dr. Furnivall, who was in the chair, in introducing the lecturer as a clear thinker and good critic, as well as an earnest reformer, recalled some interesting memories of Shelley and his wife, whom his father, as a young surgeon living at Egham, had known in the days when "Queen Mab" had just been published. The lecturer at the outset described two kinds of Shelley criticism, which formerly held the field—first the abusive, and, afterwards, the apologetic—the one describing him as an effectual demon, the other as an ineffectual angel. It was difficult, he thought, to say which was the more foolish, and proceeded to describe Shelley as a teacher with very definite ideals, based on the fundamental principle of the innate benevolence in human nature—a teacher still potent as the inspirer of many modern reformers. The second lecture, by Aylmer Maude, on "Tolstoy," is announced for Dec. 3; the third, by the Rev. W. J. Jupp, on "Ruskin," for Jan. 14. The lectures are at eight o'clock.

ON Thursday, Oct. 31, there died at Richmond, Surrey, Mrs. Elizabeth Hanbury, at the age of 108. Mrs. Hanbury was the youngest child of John Sanderson, a member of the Society of Friends, and was born in the city of London, June 9, 1793. In November, 1826, she married Cornelius Hanbury, and her eldest son, Cornelius, born in the following year, is now head of the firm of Allen and Hanbury. She was a devoted member of the Society of Friends, being a recognised minister. She shared in the work of Elizabeth Fry among the prisoners of Newgate, and in the anti-slavery work of the Gurneys and Clarkson. From early life she was by preference a total abstainer, and enjoyed remarkably good health, being able to read and write at a hundred. Only after she was 106 did she find the exertion of getting up and dressing each day too much for her. Her only daughter, Charlotte, died a little more than a year ago. There is nothing mythical about Mrs. Hanbury. Her great age is clearly authenticated.

THE *Christian Freeman* contains this month two articles of special interest, an account of the opening of the new College buildings at Kolozsvar on Sept. 22, by Miss Fangh, who was there, and took part in the proceedings, making a short speech on behalf of the Committee of Hungarian ladies, when an embroidered silk banner was presented to the College; and a vivid account of a visit to Toroczko, by Miss Lawrence, who was one of Miss Tagart's English party on the recent visit to Hungary.

FREEDOM AND THE HUMAN SELF.

SIR,—The long breaks in the correspondence on this subject make a summary of the discussion at once desirable and difficult. It grew out of an interchange of views between Dr. Mellone and Professor Upton on the relation of "absolute idealism" to free-will and moral responsibility. Mr. Upton maintained that the moral responsibility of which we are conscious as a fact—and not simply as a desideratum as Mr. Lummis appears to have understood him—requires a possibility of alternative action for which there is no room in the theory of absolute idealism.

Mr. Mott intervened by challenging the generally accepted idea of moral responsibility. And at this point, writing from the same philosophical standpoint as Mr. Upton, I brought forward a question, which arises after it is admitted that we ourselves determine by our own choice among the motives that impel or solicit us, and that our action is not necessarily determined by the strongest motive. That position which I defended, and which is also supported by Mr. Solly and Miss Manning, appears to me impregnable, and affords large scope for free-will and moral responsibility. But the question remains, Why, after all, did we ourselves choose or act as we did?

That question has elicited three valuable and interesting answers. Mr. Solly and Mr. Lummis, in different ways, say that the question goes beyond the scope of our intelligence; that we have reached an ultimate fact, or one to which the law of causality itself may not apply. And certainly the question is superfluous, as Mr. Solly urges, in dealing with the practical moral and religious life. But it has its importance in connection with universal salvation and complete divine fore-knowledge, both of which would be subject to doubt if there is an absolutely incalculable element in human choice.

That doubt appears to be involved in Professor Upton's reply to my letter, in which he accepts the alternative that our choice in the last resort may be called "chance." Neither does it appear to me to have any bearing upon our moral responsibility that we might have happened to act differently. And further, I cannot apply that idea of freedom to God—namely, that His choice of the good may be called chance; that He might have happened to choose the evil, and if He retains that freedom, might possibly happen to do so now.

The All-good surely can only do good; not from lack of *power* to do evil if He chose, but because He chooses not to. The good is His own preference and choice because He loves the good and hates the evil.

So in thinking of human freedom my mind gravitates to the alternative, that in the last resort our choice depends upon the ultimate make of our being, along with the operation of the Holy Spirit remoulding our being from within. That allows of the retort, that we could not then have chosen differently unless we ourselves had been different, and in that sense are *not* responsible for the choice we made. But we are responsible so far that it was *our own* choice, and shows what we are, and that we are not passively controlled by impelling forces, and can, if we choose, determine differently in future, by exerting our power of will, or opening our being to the inflowing of divine grace.

To that position—which in great measure reconciles human freedom and divine fore-knowledge, those twin foci of the curve of thought on this question—my mind gravitates. But at the same time I only hold it tentatively, as the best I can think, while recognising that the ultimate truth may be an inscrutable mystery beyond the reach of human thought. As Langland says in "Piers Ploughman":—

> This I trow to be truth. Whoso can teach thee better,
> Look thou suffer him to say, and then teach it further.

C. D. BADLAND.

THE LONDON & SOUTH-EASTERN PROVINCIAL ASSEMBLY.

SIR,—At the time when Dr. Martineau's scheme for organisation was being discussed, some of the older members of our denomination shook their heads, and were of opinion that the inevitable result of "organisation" would be a loss of that perfect freedom which each congregation had theretofore enjoyed, and that occasions would arise when a majority vote would squash a strong opposition and thus create the elements for cleavage in our ranks.

How true these prophets were may be seen from the brief history of the London and South-Eastern Provincial Assembly. Soon after its inception, in the face of strong and influential opposition, so numerically large that prudent managers would have hesitated before giving practical expression to a resolution passed by so comparatively small a majority, it was resolved to form an "Advisory Committee."

Shortly afterwards a weak chairman permitted a resolution not on the agenda paper to be put and passed, but with violent and noisy opposition, showing that the matter in question was utterly unsuited to the time and place; and an academic recommendation to the Government was stultified by the declaration of war against us by a State with whom we had no quarrel almost before this resolution could be put into print.

The result of another "organisation" posing as Unitarian, and convened for a strictly party political purpose, has also been most disastrous, so far as our experience at Wandsworth is concerned. We have through it—aided by THE INQUIRER's articles—lost valued friends and supporters who have seceded from our ranks, together with income that we can ill afford to lose.

The most recent move of the "London and South-Eastern Provincial" in carrying a resolution and putting it into operation, by 44 votes against an opposition of 33, on a delicate subject of the utmost importance, that had not even previously been submitted to the various churches for the purpose of allowing them to instruct their delegates, will surely give pause to those churches represented by the 33 minority delegates, as to whether the time has not come to reconsider their position as members of this organisation.

In our own church, at least, we have men and women of almost every shade of political opinion, who meet there on common ground; and the committal of our congregation, as a unit of a larger organisation, to the discussion of "public," which will inevitably drift into party political, questions, is a danger that I am of opinion every one of our churches should hesitate to face.

We are numerically—even the whole of our churches put together—such a drop in the ocean compared to the total of the so-called orthodox churches, that one would think our would-be leaders might be content with the pressing forward those fundamental truths that we hold in common, and leave it to outside politicians to deal with those doubtlessly interesting, but bifurcating subjects, that can only prove disastrous to so small a community as ours, by inevitably causing serious dissensions, when opposition is in the proportion of three to four.

HUGH JAMES.

Bryn Eos, Wandsworth Common,
Oct. 30.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

The Unambitious Queen. Adapted and Dramatised by H. W. Hawkes. 3d. (Sunday School Association.)

Muhammad and His Power. By P. De Lacy Johnstone, M.A. 3s. (T. and T. Clark.)

Origen and Greek Patristic Theology. By Rev. W. Fairweather, M.A. 3s. (T. and T. Clark.)

Round the Zodiac: A Year of Sonnets. By E. Derry. 1s. (Arliss Andrews, 31, Museum-street, W.C.

Dante and Giovanni Del Virgilio. By P. H. Wicksteed, M.A., and A. and E. G. Gardner, M.A. 12s. (Constable and Co.)

The Bible in School: A Question of Ethics. By J. Allanson Picton. 1s. (Watts and Co.)

Essays, Theological and Literary. By C. C. Everett, D.D. 7s. (Houghton, Mifflin and Co.)

Momenta of Life. By J. Lindsay, D.D. 5s. (Elliot Stock.)

Devotional Services for Public Worship. Prepared by the Rev. J. Hunter, D.D. (Maclehose and Sons.)

Christ no Product of Evolution. By the Rev. G. Henslow, M.A. 1s. (Williams and Norgate.)

The Argument of Adaptation. By the Rev. G. Henslow, M.A. 1s. (Williams and Norgate.)

Contemporary, Expositor, Harper's, Scribner's.

THE two lectures by Dr. Adolf Harnack, Professor of Church History in the University, Berlin, entitled "Monasticism, Its Ideals and History," and the "Confessions of St. Augustine" will be published together in one volume on the 15th inst., by Messrs. Williams and Norgate. The translation has been made by E. E. Kellett, M.A., and F. H. Marseille, Ph.D., M.A., and will be published at 4s.

TO CORRESPONDENTS. — Letters, &c., received from the following: — D. B.; R. B. D.; F. E. C.; J. C. C.; A. H.; E. H. L.; H. M. L.; G. F. M.; G. A. P.; T. H. R.; G. S.; B. W.; H. J. W.; W. W.

LITERATURE.

THE DICTIONARY OF NATIONAL BIOGRAPHY.*

ONE of the great achievements of the nineteenth century in the world of letters was completed by the publication at midsummer, 1900, of the sixty-third and final volume of the "Dictionary of National Biography," a work projected by the late George Smith, head of the firm of Smith, Elder and Co., in 1882, and from the beginning of 1885 issued in quarterly volumes, with unfailing regularity, under the editorship, first of Mr. Leslie Stephen, and from 1890, of Mr. Sidney Lee. Before so great an undertaking could be completed, it was inevitable that many distinguished men and women, who would naturally find a place in such a dictionary, should have passed away; and, indeed, 56 of the 653 contributors to the Dictionary had themselves died. It was, therefore, arranged that three supplemental volumes should be published, to make good a certain number of omissions which had been noted in the original work, but particularly to complete the record up to the close of the century. Then, in the early days of the new century, Queen Victoria died, and it was felt that she, of whose reign the Dictionary was so largely a monument, must be included, so that the date of her death became the limit, and in the third and final volume of the Supplement, now published, of the 522 pages rather more than a fifth is devoted to her life, written by the editor. One other addition was made to the Supplement as originally planned, for before it could be issued Mr. George Smith himself, to whose enthusiasm and generosity we owe this great work, had also passed away, and a biographical sketch of the distinguished publisher, with a reproduction of Watts's portrait, was fitly prefixed to the first volume.

The present notice is concerned specially with the third and concluding volume of the Supplement; but our readers will be interested to know that to the first volume Mr. Alexander Gordon contributes the article on Charles Beard, while in the same volume will be found notices by various writers of G. J. Allman, George Busk, and Herbert Carpenter, and in the second volume of G. A. Fripp and Thomas Hincks.

Mr. Gordon has been one of the chief contributors to the Dictionary. His articles in the original work numbered altogether 691, making in amount as much as a volume and three-quarters. His subjects included Unitarians, ranging in time from Paul Cardale to John Hamilton Thom, while among the chief of his articles were Calamy, Doddridge, George Fox, Jeremy Taylor, the Wesleys and Whitefield. In the last volume of the Supplement his principal article is on James Martineau, but he has written also on Robert Knox, Archbishop of Armagh, F. W. Newman, and Robert Spears.

The article on Martineau is a full and concise account of our great teacher, filling nine and a half columns, with a brief notice of Russell Martineau added.

In speaking of the development of Martineau's philosophic thought, Mr. Gordon seems to us to have misread a passage in the preface to the "Types of Ethical Theory," for unless we are mistaken Martineau does not say there that the "new intellectual birth" which he experienced during his winter's study at Berlin under Trendelenburg, involved the complete "surrender of determinism." The doctrine of determinism he had already completely abandoned at the demand of his own moral nature before he went to Berlin, and there by the revelation brought by his new insight into Greek philosophy he came, as he says, "into the same plight, in respect of the cognitive and æsthetic side of life, that had already befallen me in regard to the moral." And when of Martineau's presentment of free-will Mr. Gordon says that because all the lines of action, between which choice lies, lead to the same goal, "the result seems indistinguishable from fatalism," that seems to us hardly to do justice to the doctrine; for while we may be confident that the Eternal Goodness must finally prevail to bring every living soul into accord with the perfect life, there may yet be ample scope for a genuine process of moral discipline, with a free choice between good and evil, which we cannot associate with any form of fatalism. On another side of Martineau's work we regret that Mr. Gordon should have introduced criticism by means of anonymous quotations, as where he refers to the "Seat of Authority," and in regard to Martineau's New Testament criticism adds, "it has been remarked as 'strange, that whenever our Lord's language is at issue with Dr. Martineau's philosophy, the evangelists have been bad reporters.'" Martineau's historical criticism (not his philosophy) may have been sometimes at fault, but the "Seat of Authority" deserved, in our view, some more discerning criticism as well as more generous appreciation than the above quotation indicates. These, however, are the only points at which we have felt at all inclined to demur in our reading of this article, which is a masterly piece of condensation. Of Martineau's personality Mr. Gordon writes:—

> His strenuous character and æsthetic sense marked every detail of his work; he was an excellent man of business, and his most ordinary correspondence had distinction and a high finish. Old age gave grandeur to his countenance, and a refined gentleness to his demeanour. In his conversation as in his letters there was a rare combination of dignified modesty and courtly grace.

The ultimate value of his contributions to philosophy Mr. Gordon does not attempt to determine, but adds: "As an intellectual and moral force, he impressed himself on his generation both by his writings and by his personality."

The article on Francis Newman occupies five columns, a column and a-half going to a list of the professor's very various publications; but it is not noted that Newman regarded his "Hebrew Theism" (1874), as a second and revised edition of "Theism, Doctrinal and Practical" (1858); and there was another curious little book of his, "Secret Hymns" (Nottingham, 1892), in which Newman edited and partly re-wrote fifty-three of his favourite hymns, adapting them to his own religious views.

Mr. Gordon's article on Robert Spears, occupying nearly two columns, is a tribute of warm friendship, which will be appreciated by many of our readers. Spears is well described as a Unitarian preacher and journalist, and while his own theology was "biblical" his deep interest in the Brahmo Somaj of India is noted. On his initiative, Mr. Gordon says, the "Christian Conference" was founded in 1881, bringing together representatives of all denominations, from Cardinal Manning to Dr. Martineau.

Personally he was a man of singularly winning characteristics; his massive head was full of strong good sense and marvellous knowledge of men and things; his robust energy was equalled only by his generous warmth of heart.

Speaking of Spears's propagandist work, and of churches he founded, Mr. Gordon having spoken of Highgate, names "other *new causes* due directly to his suggestion." Are we to take this as a final surrender to that dreadful form of denominational slang? We confess it sets our teeth on edge.

In this final volume of the Supplement there are a number of other articles of great interest. The most elaborate after that on Queen Victoria is John Ruskin, by Mr. E. T. Cook. Huxley, Jowett, Millais, William Morris, Max Müller, Mundella, Sidgwick, Stansfeld, Anna Swanwick, and Henry Tate, we have also noted with special interest. The article on Mary Kingsley is contributed by Miss Toulmin Smith. That on Richard Holt Hutton, which fills nearly six columns, is based on a sketch by Mr. D. C. Lathbury, who evidently does not know THE INQUIRER, which Hutton with J. L. Sanford edited for a short time early in the fifties, for he describes it as a "Unitarian Magazine." Of the *National Review* Martineau should have been also named as joint editor with Hutton and Bagehot. It is rightly stated that Hutton entered Manchester College in 1847, and studied there "under James Martineau and John James Tayler"; but he only remained for one session, and in the winter of 1848 he was reading Plato with Martineau at Berlin.

In welcoming this final volume of the Supplement we are glad to learn that a full Index of the Dictionary, including the Supplement, is in preparation. It will serve not only as a practical aid of great value for reference, but as one more demonstration of the splendid comprehensiveness of a noble and truly national work.

* "Dictionary of National Biography." Edited by Sidney Lee. Supplement. Vol. III.—How-Woodward. Smith, Elder and Co. 15s. net.

BRITISH "GOTHENBURG" EXPERIMENTS.*

THIS is a valuable and timely little book. From various causes, of which a principal one is Messrs. Rowntree and Sherwell's earlier volume, interest in the Temperance question has much deepened of late; and amongst the signs of an earnest desire to grapple with it are the experiments described and examined in this new work. All the experiments are examples of the substitution of public for private control of the liquor traffic, and it is important that we should have a fair and searching estimate of them as contributions to the solution of the great problem. This we now have.

So many attempts at reform by legislation have been defeated either by "the

* "British 'Gothenburg' Experiments and Public House Trusts." By J. Rowntree and A. Sherwell, joint authors of "The Temperance Problem and Social Reform." Hodder and Stoughton. 2s. 6d.

trade," or by those who would suppress the trade by means of confiscation, or by a strange undesigned union of these mutually abhorrent forces, that many persons have asked—"Can we not do something more than we are doing even during 'the law's delay'?" There have been other causes impelling in the same direction, such as a deeper consideration of the problem, a clearer view of its many-sidedness, the growth of a conviction that temperance is best promoted by influencing human nature as a whole, a new sense of the value of positive methods and of the futility of preaching a mere "do not." Considerations of these kinds induced me some years ago to join the Bishop of Chester's Society for the promotion of Public House Reform. It has, therefore, been a matter of no small interest to me, as it will be to others, to read what Messrs. Rowntree and Sherwell have to say about the operations of this and kindred bodies (including municipalities as licensees). A brief indication of their principal conclusions is all that can be attempted here.

As a whole, the efforts now being made to substitute public for private control have their hearty sympathy—they value them as experiments and as illustrations of a good principle. But they strongly insist that without further legislation such efforts must be confined within very narrow limits, and will do very little to reduce the evils which exist. In the present state of things it is possible and expedient to secure for public bodies licences which would otherwise be granted to private traders; but it is difficult and dangerous to buy licences already granted. A case will illustrate both points. Earl Grey, desiring to anticipate the private trader, applied for a licence for Broomhill, in Northumberland, and obtained it. "I immediately discovered," he says, "that the State, in conferring upon me a monopoly licence, had also granted me a commercial asset of enormous value. I was informed that if I would consent to sell my licence, I could, without spending a single sixpence, obtain nearly £10,000" (p. 93). The only reasonable opinion upon so extraordinary a fact is that which Earl Grey goes on to express and which he has put into effect. "Now, it appears to me that large monopoly value arising out of the possession of a public licence conferred upon a private individual by the State ought to belong, not to any private individual, but to the community" (p. 94). True. But if a brewer or publican had prevailed upon the magistrates to grant the licence to him, would Earl Grey or any society or company have offered £10,000 for it so promptly? Plainly the reduction of private licences by purchase is a very serious financial undertaking.

Messrs. Rowntree and Sherwell also urge that if the pecuniary interests of Temperance Reformers became to any considerable extent bound up with the trade, their zeal for reform would be likely to slacken. Even in the case of new licences there is the difficulty that the reformed houses must be made attractive in order to compete with the others; and reformed attractions are not attractive to the unreformed man. Valuable, then, as these experiments are, they only enforce the lesson that the existing monopoly should be made public instead of private, and that for this purpose new legislation is urgently required.

Some of the experiments come under criticism for not more strictly devoting surplus profits to counter-attractions to the public-house, and on this and other points of detail the reader will find interesting applications of the principle laid down by the authors in their larger work.

Two chapters may be specially commended to the notice of the Town Councillors and others who are responsible for local government. They describe the working of public-houses established by the Corporations of Birmingham and Harrogate for their employés engaged in the construction of waterworks.

H. RAWLINGS.

SHORT NOTICES.

The Unambitious Queen, a Mediæval Dynastic Absurdity, adapted and dramatised by Henry W. Hawkes, is a children's play strongly to be recommended to those on the look-out for a thoroughly wholesome and amusing piece of acting for their young people. The play is founded on a story in the *Christian Register* of March 16, 1893, and is written for the most part in easy verse; it is a harmless satire on the great ones of the world and their courtiers, and gives scope for a good deal of capital fun in the acting. (B. C. Hare, 4, Essex-street, Strand, W.C. 3d. net.)

WE have received the first three parts of the new *Twentieth Century Citizens' Atlas of the World*, edited by J. G. Bartholomew, F.R.G.S. The atlas is to be issued in twenty-six fortnightly parts, and promises to be a very beautiful and valuable work. There will be 156 pages of maps, some of them on single pages, but mostly on the double open page. Of the maps we have seen the most striking is that of central Europe and the Mediterranean, in which the great masses of the mountain country and the plains are brought out with great skill; all are very clearly printed. (George Newnes, Ltd. 6d. each part, net.)

The Atonement and Intercession of Christ, by D. C. Davies, M.A.—The author of this book, the late Principal of Trevecca College, was evidently a man of considerable learning who was held in great respect by all denominations in Wales. He represents the old school of orthodox theology which is founded upon the literal interpretation of the Bible as an infallible book, and distrusts the "higher criticism." Accepting Principal Davies' primary assumption, it is easy to make out a strong case, especially from the Pauline Epistles for at least semi-orthodoxy on such doctrines as the Atonement, Propitiation, Mediatorship and Intercession. The whole controversy is very arid, and the recent symposium in the *Christian World* shows how the highest authorities differ widely from the old traditional orthodoxy as well as from one another. It would be interesting to know where Principal Davies finds that "Unitarians deny that Christ died for all." As the hero or the martyr dies for his country or his Church, so it may truly be said that Christ lived and died not for one nation or Church, but for the whole world, but not "vicariously" for any one. Here we make the fundamental distinction which goes to the root both of ethics and theology, and no amount of textual argument founded upon the old Hebrew usages and sacrifices can really affect the faith of the Liberal Christian. The book is noteworthy as an indication that the old orthodoxy lingers chiefly among the perfervid preachers of Wales. (Edinburgh: T. and T. Clark. 4s.)

Madame Marie, Singer, by Ester Dale.—There is reason to believe that some readers of THE INQUIRER occasionally indulge in a novel! We have, therefore, much pleasure in introducing "Madame Marie, Singer," written by one of themselves, who was born and bred in the communion of our churches. The writer has chosen to conceal her identity under a *nom de plume* which we shall not betray; but the circumstance just mentioned will add special interest to the book for many readers. Not indeed that it requires any extraneous recommendations, since it is admirably qualified to win its way on its own merits. The heroine is blessed (or, as she must sometimes have felt, cursed!) with the divine gift of song, and it is her unhappy fate to be brought up amid utterly ungenial surroundings. The struggle that takes place between the inner necessities of her nature and the feeling of duty to others is described with a fidelity and tenderness that in some ways remind one of Maggie Tulliver's story. A lighter element is supplied in the delightfully amusing descriptions of life and character in the small provincial Slowton. These descriptions are marked by the kind of playful satire, of which Mrs. Gaskell's "Cranford" is the classic example. The book is thoroughly wholesome, without being in the least "preachy," and the writer, who is quite familiar with her ground, both in Slowton and on the Continent, has, in what we believe to be her first work, achieved a success in both matter and style, which is full of highest promise for the future. (London: The Leadenhall Press, Limited. 3s. 6d.)

J. H.

ARTICLES IN THE REVIEWS.

THE article in this month's Reviews which will probably attract the most attention is that by the new President of the United States, which holds the place of honour in the *Fortnightly*; and we may be thankful that the eminence of the writer should bring prominently before the public such a subject as "Reform through Social Work," and in an article so thoroughly practical and sound in principle. The article was, no doubt, written before the tragedy which called President Roosevelt to take the chief place among his people, but it is matter for the sincerest congratulation that it is such a man, and not another, who has been so called. The sub-title of the article is "Some Forces that tell for Decency in New York City," and writing from close personal knowledge—for he himself has been in the fray—the President tells of the work that has been done by men in various positions to resist the corruptions of Tammany, and to mitigate the social evils which spring up in the worst quarters of New York, as in every other great city. The general conclusion, from a variety of instances, is that any man with practical sense and genuine humanity, who will go and live among the people, without patronage, and with a true desire to help as a friend, will find means of doing immeasurable good.

"Tammany" is dealt with also in the *Monthly Review*, in an article by Mr. Sydney Brooks, its long history dating back to May, 1789. Tammany seems to have been an Indian chief of ideal character—a fitting patron saint for the revolutionary lodges of those days. "Tammany" began as a political club. Its subsequent development, and the rise of the "Boss," Mr. Brooks describes for our enlightenment and warning. Readers of Bolton King and Thomas Okey's "Italy To-day" should read the article on "Wealth, Poverty, and Socialism in Italy," by L. Villari, with its criticism of the Socialists and its hope for democratic Italy. The illustrated article in the *Monthly* was for some time devoted to Italian Art. This month it has turned to race-horses.

The *Contemporary* opens with an article on "The New President of the United States," by Mr. Albert Shaw, who clearly writes with intimate knowledge, and furnishes a valuable supplement to Mr. Bigelow's article last month in the same Review. Of Mr. Roosevelt's high character and devotion to the public good Mr. Shaw gives many instances, and concludes as follows:—

Among the many books of which Mr. Roosevelt is the author, are two collections of essays, one entitled "American Ideals," the other "The Strenuous Life." The papers included in these collections deal with many phases of American social, political, economic and ethical problems. Their tone is one of earnest yet optimistic appeal for the highest and best things in politics and society. Mr. Roosevelt's life as a public man has been the faithful reflex of the doctrines and opinions he has presented in the essays comprised in these two books—he has practised what he has preached. He will continue to work constantly for purer and better domestic government, and for the increase of American repute among the nations. He is a strong advocate of the Monroe doctrine, but his defence of it involves no feeling of hostility towards European Powers on the one hand, and no desire on the other hand to aggrandise the United States at the expense of the other American Republics. His international attitude, in short, will be as pacific as that of Mr. McKinley, whose policies will be continue without perceptible change of direction.

Mr. J. F. Hogan, M.P., writes on "First Steps of the New Commonwealth," describing the first government of United Australia, and touching on the problems, national and international, which will have to be faced. Mr. Richard Heath's article on "Protestantism in France," drawing out the striking contrast between the diminishing numbers of the Protestant Churches and the steady growth of Protestant influence in society and the state, contains a high tribute to the late Felix Pécaut, formerly a Protestant pastor and an educational reformer of great eminence. Pécaut was appointed Inspector-General of Public Instruction, but it was in the Normal High School for Girls at Fontenoy, of which he was appointed by M. Jules Ferry director, that the best example of his influence was seen, embodying "the spirit of Protestantism in its purest form." "Pécaut," said the late Dean Sabatier, in reply to a critic, "did introduce into Fontenoy something of the Jansenist spirit—independence in matters of conscience, inward religion, sweet and serious morality, enlightened and solid reason." And Mr. Heath adds:—

But to this spirit he added a new element, and one which transfigured all the others, a spirit of philosophic and religious tolerance. Nevertheless, he went to the root of all moral life, to that point where all noble souls agree, be their creed and ritual what they may. His first principle—"intellectual sincerity leads to inward sincerity"—he carried out so thoroughly in all he was, and did, and said, that he acquired a kind of religious ascendency over those who came under his influence. Lay education, he asserted, only put positive religion in peril when that religion, instead of being truly religious, was petrified in ecclesiastical formulas, rites, practices, and supernatural history. He hoped that France, under the auspices of Free Thought, would find again the sense and savour of the ancient Christian doctrine forgotten so long, and to-day more than ever forgotten. In an article on his life and work, M. Sabatier said: "Born at Salies, in Béarn, in 1828, of an old Huguenot family, Felix Pécaut had in his origin inherited a morally heroic temperament and a fervour intensely religious." "In educational matters his name is more than that of a master, it has become a programme and an ideal."

Mr. Heath, who contributed an article to the *Contemporary* recently, on "The Waning of Evangelicalism," gives an interesting account of the fortunes of Protestantism in France during the past century. He believes that only a revival of what he regards as genuine evangelical doctrine will avail to save the Protestant Church from extinction, and sees signs of hope because the Evangelical Protestants are beginning to realise the necessity for a *social* Christianity.

To the *Nineteenth Century and After* Mrs. Creighton contributes a useful article on "The Employment of Educated Women," describing the aims of the Central Employment Bureau (9, Southampton-street, Holborn, W.C.); and Mr. Wilfranc Hubbard gives a most timely account of the "French Associations Law," showing its scope, and how it effects the Religious Orders as opposed to the regular clergy of the Catholic Church. The Pope has refused to sanction submission to the law on the part of the Orders, and on this Mr. Hubbard remarks:—

In plain words, the enemy, to whom the Holy See will not allow them to surrender and they themselves are so unwilling to submit, is not the French Government, but the French Church. It is not the inquisition of the civil authorities which they dread, but the supervision of ecclesiastical authority in France; and they are fleeing, not from the tyranny of the Government, but from future subordination to the bishops.

In the *Westminster* the Rev. Walter Lloyd has an article on "What is Christianity?" in review of Harnack's well-known lectures, with which he is not altogether satisfied, and arguing that Jesus himself, in Galilee, was influenced by Greek culture, thus accounting for the affinity which Christianity afterwards showed for Hellenism. Mr. Lloyd says at the conclusion of his article, referring to the declaration that the Sabbath was made for man and not man for the Sabbath, that "This superb indifference to Judaism, springing up in its very midst, could only have been due to some influence from outside, and all the conditions lead to the conclusion that the influence must have come from Greece!" If nothing can be allowed in the realm of spiritual religion to the power of original creative genius, or the direct inspiration of a supreme religious teacher, we might be ready to admit Mr. Lloyd's plea; otherwise we do not feel the force of his argument from "all the conditions."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

REPORT OF THE EXECUTIVE COMMITTEE TO THE COUNCIL, PRESENTED ON WEDNESDAY, OCTOBER 30.

SINCE the date of the annual meeting of the Association, the Executive Committee have held three meetings, and there have been fourteen meetings of Sub-Committees. The Committee at their first meeting appointed various Sub-Committees for dealing with the work of the Association, and each of these has elected its Chairman for the year as follows:—Finance: Mr. Howard Chatfeild Clarke; Scottish: Mr. Percy Preston; Mission: Rev. W. G. Tarrant, B.A.; Publications: Mr. George H. Leigh; Indian: Rev. V. D. Davis, B.A.,; Civil Rights: Mr. T. Grosvenor Lee; General Purposes: Rev. James Harwood, B.A.

Finance.—For the nine months of the current year, ending Sept. 30, the Treasurer has received £1,385 in subscriptions, £121 in donations, £136 in collections, £746 in dividends, and £911 for sale of publications. The expenditure during the same period includes £1,706 in grants, £502 for printing, binding and purchasing books and pamphlets, £193 for maintenance and other expenses, and £533 in salaries of office and book-room staff. The balance in hand is more than pledged for the remainder of the year—indeed, unless increased resources are forthcoming it will be necessary to intrench on the invested stock belonging to the Association.

Publications.—Since the last meeting of the Council the following books and pamphlets have been published:—"Liberal Religious Thought at the Beginning of the Twentieth Century," the papers and addresses at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, edited by the Secretary; "The Christology of the New Testament," five expository discourses by the Rev. R. B. Drummond; "A Confession of Heresy and a Plea for Frankness," by Mr. T. J. Hardy, B.A., formerly a Church of England clergyman; the two volumes of "Laws of Life after the Mind of Christ," by the Rev. J. Hamilton Thom, published at a cheap price through the generosity of Mr. William Rathbone. The Committee have also published six lectures by the Rev. R. Travers Herford, on "Unitarian Affirmations"; two of the lectures contained in this book have been issued as separate pamphlets—namely, "Jesus Christ" and "The Future Life." Arrangements are in progress for publishing the "Year Book for 1902," and the "Pocket Almanack" is already in type. The Rev. A. M. Jensen, a recent convert to Unitarianism in Denmark, has translated the Rev. R. A. Armstrong's "Back to Jesus" into the Danish language; Bishop Ferencz, assisted by several others at Kolozsvar, is at work translating the volume of addresses and papers at the International Council into Hungarian. The following pamphlets and leaflets have been reprinted:—Unitarian leaflets.—"The Atonement," by the Rev. F. Walters; "Search the Scriptures," by the Rev. W. Copeland Bowie; "The God, or Human Christ," by the Rev. R. A. Armstrong; "The Religion the Age Wants," by the Rev. S. Fletcher Williams. Tracts for the Times.—"Principles and Ideals of Unitarians," by the Rev. R. A. Armstrong; "Our Unitarian Gospel," by the Rev. M. J. Savage; also two of the papers in the International Volume—the Rev. R. A. Armstrong's "Religious Thought in England at the close of the Nineteenth Century," and the sermon, "the Kingdom of God Within," by the Rev. Stopford A.

Brooke. The Ulster Unitarian Christian Association have had 500 copies of this sermon for circulation in Ireland. The following pamphlets have been translated into Russian and published by Mr. V. Tchertkoff, of Christchurch, Hants; "Brief Account of Unitarianism," by Dr. Brooke Herford; "Unitarianism Explained," by the Rev. R. A. Armstrong; "Unitarian Christianity," by Dr. Channing; and the "Transient and Permanent in Christianity," by Theodore Parker.

At the last meeting of the Council it was reported that the Committee were at work preparing a new edition of the Essex Hall Hymnal. The Sub-Committee charged with the preparation of the new Hymnal have made good progress with their work, and the book is expected to be ready early in the New Year. The compilers, however, have been anxious rather to secure as far as possible a really satisfactory result, than to finish speedily a task involving extensive search for available material, and careful consideration of its suitability for congregational use. They have been greatly helped by the assistance of ministers and other experienced friends in different parts of the country; and it is hoped that through their valuable co-operation the new collection, which will be of an inclusive character, and not confined to any one type of thought amongst us, will meet with wide acceptance.

From Jan. 1 to Sept. 30, 1901, 1,098 books, 80,461 pamphlets, valued at £227, have been granted for the use of churches, postal missions, ministers and private inquirers. The letters that are received almost daily at Essex Hall show that there are large numbers of people in all parts of the world who are most grateful for the guidance and help afforded by the books and pamphlets which are issued by the Association.

Mission Work.—The following grants have been voted since the last meeting of the Council:—Carlisle, £5, Special Services; Colwyn Bay, £10, Special Summer Services; Colyton, £10; Eastern Union Postal Mission, £2; Gateshead, £45; High Peak Chapels (Bradwell, Flagg, and Great Hucklow), £10; Ipswich, £5, Special Lectures; King's Lynn, £10, for supplies; Postal Mission (Moorfields), £5; Newton Abbot, £10 for supplies, and £10 for furnishing new chapel; Plymouth, £15; North Midland Missionary, £100; Pudsey, £25, for new class rooms; Reading, £25, for new school buildings. The question of appointing a missionary and reopening the chapel at Bridgend is occupying the attention of the Committee, in co-operation with the South East Wales Unitarian Society. The annual grants to congregations for 1902 will be considered shortly. The Secretary and various members of the Committee have visited several of the grant-aided churches during recent months.

McQuaker Trust.—After many disappointments the congregation at Aberdeen have now secured a site in a most central part of the city, and it is hoped that the work of building the new church will soon be commenced in earnest. Lectures on week-nights, expository of Unitarianism, have been given during October by the Rev. Alex. Webster at Culter, Inverurie, and Woodside, and an average of sixty people have attended each evening.

The Chairman of the Scottish Committee, Mr. Percy Preston, accompanied by the Secretary, visited in the early part of September the grant-aided churches at Aberdeen, Kirkcaldy, Glasgow (South St. Mungo-street), and Kilmarnock, and also held a conference with the Committee of the Scottish Association at Glasgow. The Chairman presented a full report to the Committee, giving an account of the visits, and it was agreed that, if possible, either the Chairman or some other member of the Committee should each year visit the grant-aided churches, as it was important for the Committee to be kept in close touch with all that was going on in Scotland. The Kilmarnock Church property has been conveyed to the Scottish Unitarian Association, and it is hoped that if a suitable minister could be secured, the Unitarian cause might be resuscitated. At Kirkcaldy the small but earnest congregation have kept well together, in spite of their being without a minister for six months.

The Rev. J. Estlin Carpenter, M.A., of Oxford, will begin a course of four lectures on the "Gospels in the Nineteenth Century" in the University towns of Aberdeen, Edinburgh, and Glasgow next week. He will also preach on the Sundays in November at Dundee, Aberdeen, Edinburgh, and Glasgow. The Committee are greatly indebted to Mr. Carpenter for so readily undertaking this important educational work in Scotland.

Foreign Mission Work.—At Auckland, New Zealand, the Rev. William Jellie, B.A., is making good headway, the little church there is progressing, and there is every prospect that in a reasonable time it will become self-supporting, though the Committee of the Association are at present making a large grant. The foundation-stones of the new church building were laid last August. The Committee have made a grant of £50 towards the £1,000 required, and they have authorised the Secretary to make an appeal on behalf of Auckland. Up to the present time the sum of £175 has been subscribed, and the Committee would earnestly urge that others should render assistance, so that a handsome donation may be forwarded from the Mother-country.* The Council will remember that reports have been submitted respecting the Unitarian movement at Copenhagen, Denmark. In the summer of this year, the Rev. R. A. Armstrong visited Copenhagen, addressed the members of the church, and in view of his report, the Committee have made a further grant of £10 in aid of the publication of the little paper published by the Rev. U. Birkedal and Mr. Theo. Berg. Mr. Armstrong is strongly of opinion that Scandinavia offers a great opportunity for the propagation of Unitarian Christianity.

The Committee believe that one of the best ways of helping liberal religious thought in foreign lands is to offer scholarships to suitable students, prepared to come to England and study at Manchester College, Oxford. The students return to their native lands and devote themselves to the spread of liberal religion among their own people. The Council will be gratified to learn that the first Japanese student—Mr. Zennosuke Toyosaki—has arrived, and is now at Oxford. Next year there will be an Icelandic student, towards the cost of whose college course a grant of money has already been promised by the Committee.

Work in India.—The latest Indian student, Mr. Vithal Ranji Shinde, B.A., of Poona, is prosecuting his studies at Manchester College, Oxford. He was highly recommended by the Committee charged with the selection of a student, and it is hoped that he will profit greatly from his stay in England. From Jan. to Sept. 30, 536 books and 3,053 pamphlets, to the value of £69, have been sent to applicants in different parts of India. At the Khasi Hills the Mission work, under the general superintendence of Mr. H. Kissor Singh, is progressing. There are a number of small stations with mission workers to each. The Committee have been urged again and again to send out an English Missionary to organise and superintend the work in Assam, but they are unable for several reasons to accede to this request. The great services rendered to the Association by the Rev. S. Fletcher Williams, while in India, will be dealt with specially later in the afternoon.

Deputations.—At the annual meetings of the following societies, the Association was represented:—South-East Wales Society, at Swansea, by the Secretary; Western Union, at Bridgwater, by the Secretary; Eastern Union, at Ipswich, by Miss Lawrence; the Southern Association, at Newport, Isle of Wight, by the Rev. F. W. Stanley; London and South-Eastern Counties Provincial Assembly, at London, by the Secretary; the Northumberland and Durham Unitarian Association, at Newcastle-on-Tyne, by the President. The President also attended the opening of the New Church at Moss Side, Manchester, the opening of the bazaar at Northampton, and several other special meetings up and down the country. The Rev. V. D. Davis attended the pilgrimage to Catterick; the Rev. James Harwood visited Carlisle and other places, and will shortly visit Ireland; Mr. T. Grosvenor Lee attended the Welcome Meeting to Mr. Higham, at Wolverhampton; the Secretary the Welcome Meeting to Mr. Rossington at Longsight, Manchester, and that to Mr. Binns at Scarborough.

Autumnal Meetings.—The reports in THE INQUIRER and the *Christian Life* last week will have informed members of the Council of the interesting and successful autumn meetings of the Association, held at Leeds on Oct. 21 and 22. The Committee are greatly indebted to the minister and congregation at Mill Hill Chapel for the generous hospitality shown to the deputation and other friends of the Association. To all who took part in the proceedings they would express their deep gratitude, nor would the Committee forget the visitors from far and near, who by their presence and sympathy made the various meetings so bright and helpful. These opportunities of mutual intercourse and friendship are of great service in strengthening and encouraging Unitarians in their work in different parts of the country.

Association Sunday.—The Committee desire to thank the 192 congregations who last year made collections on behalf of the funds of the Association, and they trust they may rely on the co-operation of these and other congregations to render all the help they can on Association Sunday, which is fixed for Nov. 17. The annual collection affords ministers an opportunity of calling attention to the work of the Association, and many people who are unable to give a large subscription are pleased to contribute something on these occasions. There never was greater need or larger opportunity for the work of the Association than at the present time, and an earnest appeal for assistance is made to all who prize their Unitarian principles and faith.

Deceased Members.—Since the last meeting of the Council, the Committee have to mourn the death of one of their number, Mr. G. L. Bristow, a man noted and beloved for his quiet modesty, his keen intelligence, simple piety, great earnestness of purpose, and large benevolence. He was deeply attached to Unitarianism, which he had adopted as the faith of his mature manhood. Miss J. Durning Smith, through long years of physical suffering, bore about with her a cheerful, patient, and trustful spirit, and her generous gifts in aid of charitable and educational work made her name widely known among philanthropists. She was proud of her Unitarian faith, and there are few of the household who have done more for its intelligent appreciation and propagation throughout the world. Mr. John Troup was one of the Unitarian veterans of London. Many years ago he was a member of the Executive Committee, and until the end of his long and honoured life he never faltered in his allegiance to the Association, nor ceased to give generously of his means towards the support of its work. The Council will desire to place on record its high appreciation of the life and labours of these deceased members, and to express its sympathy with the relatives and friends in

* The Secretary announced that Sir J. T. Brunner, Bart., M.P., had that day forwarded a donation of £20 for Auckland.

the great loss which has befallen them. A faith which has inspired and ennobled such lives as these may well make its appeal to those younger men and women who at present stand aloof, and who might take an active part in supporting the principles and work which the Association exists to uphold and spread.

OBITUARY.

MISS TYRRELL.

WE recorded last week the death, on Oct. 28, of Miss Tyrrell, daughter of the late John Tyrrell (first judge of the East Devon County Court), who had latterly lived at Hornchurch, in Essex. There will be many to whom Miss Tyrrell's name will recall the time when during Dr. Martineau's ministry at Little Portland-street Chapel, and his superintendence of the Portland Sunday-school, she was secretary of the Sunday-school, and herself for years one of the teachers in it, unfailing alike in her punctual presence and her beautiful finish of arrangement, which conduced so materially to the smooth working of the whole institution. With frail health, and hindrances known only to a few, she steadily maintained the high ideal of the work which she always said she had learnt from Dr. Martineau, and for years after he retired from active share in the school life, she continued in the same course of faithful labour. When obliged to give up the school, Miss Tyrrell went to live in the country, first at Addlestone, then at Ightham, and lastly at Hornchurch; and in the latter place she bore with a patience and cheerfulness, which all must honour, the privations and helplessness which were brought on her by an attack of paralysis. Her mind remained perfectly clear to the last, for which she expressed the greatest thankfulness. For those who knew her personally there is no need to speak of what she was. One of these friends wrote a few days ago, "I shall always think of her with reverence," and this expresses the feeling of, perhaps, all who knew her well. There passes away with her life one more link with a past which is very dear to her friends and contemporaries, as it was to herself.

MRS. JULIA CAROLINE SCOTT.

IN the early hours of Monday morning, the 28th ult., there passed away, at her residence in Dunmurry, co. Antrim, Mrs. Julia Caroline Scott, widow of the Rev. Thos. Hugh Marshall Scott, M.A., who was ordained in March, 1866, minister of Dunmurry Remonstrant Congregation, in succession to the Rev. Dr. Montgomery, who had died about three months previously. Mr. Scott spent the remainder of his days in Dunmurry. He died in harness in May, 1895, and thus had entered on his thirtieth year of service in that congregation. In the shadow and sunshine of those years the deceased lady acted the part of a faithful and devoted wife, and during the thirty-five years of her connection with the congregation she evinced such deep interest in its welfare as will cause her death to be keenly felt by the members thereof.

The interment took place on Wednesday, the 30th ult., in the family burying-ground at Dunmurry Meeting House, the service on the occasion being conducted by the Rev. J. A. Kelly, assisted by the Rev. Thos. Dunkerley.

It may be mentioned that Mrs. Scott was the daughter of the late Mr. Alex. Walton (a leading member of Wolverhampton congregation), and a niece of Sir Rowland Hill, of Post Office fame. To mourn her loss she leaves behind two sons and two daughters, the elder of the latter being the wife of Mr. Walter H. Wood, a trustee of the Dudley congregation. Those who had the privilege of being acquainted with Mrs. Scott will not soon forget her, for, to use the words of a friend who wrote on hearing of her death, "She was indeed a good woman, whose worth was proved by many trials, and the memory of her goodness will be a possession for her children."

SERVICES AT HARLESDEN.

SIR,—I am arranging on behalf of the Provincial Assembly a series of Sunday evening services in the Old Court House, Harlesden, commencing on Nov. 17, at seven o'clock. If my information is correct there are several Unitarians living in the neighbourhood. May I ask their co-operation in this movement. Those who can help in the musical part of the service will be much needed, as well as those who can act as wardens, distributing hymn-books and pamphlets, and attending to the comfort of the worshippers. A lady or gentleman who could undertake to play the American organ would render invaluable assistance. The presence of friends will be helpful. Do not let this effort fail from want of practical sympathy. Kindly communicate with me as early as possible, and you may be assured that whatever help you can render will be heartily welcomed.

T. E. M. EDWARDS,
Minister-in-Charge.

22, Knollys-road, Streatham, S.W.
Nov. 5.

P.S.—The Old Court House is in High-street in the centre of Harlesden, and about eight minutes' walk from Willesden Junction.

A MEMORIAL fund is being raised by the Croydon Rescue and Preventive Association as a testimony to the work of their secretary, the late Miss Alice Malleson. It is felt that the most appropriate form of memorial, and the one most in sympathy with her own desires, would be that which would insure the welfare and security of the "homes" for which she had so long and devotedly laboured during the eighteen years of their existence. Friends who would wish to have some part in this memorial should apply for further particulars to Miss Emily Jefferis, hon. sec. of the R. and P. Association, 49, Park Hill-road, Croydon.

ERRATA.—In the Open Letter on the Ministers' Superannuation Fund in our last issue, the subscription voted by the congregation at Ballee appeared as £3 instead of £2. The Tuesday evening lectures arranged by the Humanitarian League to be given at Essex Hall, which we announced last week, are at eight o'clock, not at six.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

The Clipping of the Church.

Do you know what that means—"the *clipping* of the church"? My friend, who told me about it, did not; but he was there to see, and then he found out what was meant.

It was a beautiful summer afternoon, in a Gloucestershire village among the Cotswold Hills. Painswick the village is called. The quiet sunshine rested on the old church, and on the meadows and the trees round about. From the hillside you could have seen how all the land was glad in the beautiful light. And in the church there was the sound of singing, for many people were there, and had come from all the country round about to see the "clipping," and to join in the festival. When service was over everyone came outside, and all the children of the village took hands and made a ring right round the little church; and as they circled it the choir walked reverently round in procession, singing festival-hymns. That was the "clipping," and it meant the calling of the church by its name—clepping it. That is an old English word; *yclept* means *called*. If you say "Alfred, yclept the Great," that means "Alfred, called the Great." And clepping the church means calling it by its name, or keeping the anniversary of the day when its name was given, and it was dedicated to the service of God. St. Mary's, that little village church is called—after St. Mary it was yclept; and the festival of "clipping" the church is held on St. Mary's day.

It is a very old custom among the villagers, and is said to have been kept for hundreds of years, but had lately been dropped, until this year it was taken up again. We may hope that the children enjoyed their festival. To the onlooker it seemed a picturesque and beautiful observance, carrying back one's thoughts to the primitive village life of long ago.

And we may see in it a parable that all children may take to heart. Those village children took hands round their church, learning, as we may hope, to feel its beauty, to reverence its services, and to love them and it and the heavenly Father to whom they were taught to pray. And that simple act of taking hands round the church might remind them that they all had a duty towards it, to care for it, and do what they could to help. That is a good lesson to learn. Last Saturday, at the opening of a new church at Wood Green, we were told that the children there had joined together to give a beautiful stained-glass window, with a picture of the Good Shepherd in it, the first window of the kind placed in the church. They had not joined hands for the "clipping" of their church, but they had helped to dedicate it. They had for a long time been saving up their pennies, and making sacrifices, joining hands to help, and show their love for the church.

And there are many other ways in which the children can help, as you well know—not only in the church, but in their schools and at home. That picture of the "clipping" of the little village church may help you to think of it. Remember it always means joining hands with gladness, and with love.

The Inquirer.

ESTABLISHED 1842.

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LONDON, NOVEMBER 9, 1901.

VOICES FROM AMERICA.

THERE is a full feast in recent numbers of the *Christian Register*, in the many admirable papers and addresses at the National Conference of the American "Unitarian and other Christian Churches," held at Saratoga, N.Y., Sept. 23-26. The spirit of hope and courage and of the broadest charity pervaded the meetings, and found manifold expression in the utterances of wise and strong men; most notable was the sense of the necessity for present-day religion to be in touch with social life, to grapple with its problems, and to prove itself a power for betterment, for the hastening of an actual Kingdom of GOD on earth.

In the Unitarian Churches of America we find our nearest kindred in the religious world. We here are often troubled about the Unitarian name as applied to Churches; it seems an awkward name as applied to Free Churches—free in the sense of refusing all dogmatic limitation; and if, as many think, the name as a label cannot be got rid of and is best left alone, the only way seems to be to empty it of all dogmatic meaning. That, if we are to judge from the reports of the National Conference, is what has happened in America.

Thus the President, the Hon. GEORGE F. HOAR, in his opening address, made this declaration: "Unitarianism is not a creed. It is a faith and a hope. It is not a faith and a hope merely. It is a quality of character. It is found in all its essentials, in every denomination of Christians. FÉNELON was full of its spirit. It pervades the page of JEREMY TAYLOR and the poetry of VAUGHAN and GEORGE HERBERT. ROBINSON preached it at Delft-Haven. WILLIAM BRADFORD brought it across the water. You can find it sometimes in the early Puritan Church covenants, written and signed by men who builded better than they knew. It is a quality of character. The older I grow, what we call Unitarianism, when I think of it, brings to my mind no statement of doctrine, no negation, no affirmation even, but the thought of men and women whom I have known or whose lives I have read. It is a spirit coming from the mingled breath of many Christian souls of all ages, of many nations, and of many climes—a benignant, tolerant, charitable, cheerful, hopeful, loving, gracious spirit."

What the President there described may be called Unitarianism, if that is taken to mean simply what Unitarians now hold to and cherish. We might as truly call it the essence of spiritual religion, living in the air of freedom; and it certainly is what we desire to cherish in our Free Churches.

And if we ask more definitely what Unitarians teach, we may find the answer in the Rev. CHARLES G. AMES's Retrospect of Unitarianism in the Nineteenth Century. There we read:—

> The heavens and earth of the old spiritual order pass away; but the Christ-message of God's Fatherhood and Man's Sonship climbs and shines like the morning sun. Any conception of God which does not contain these elements, supplied by Jesus, is becoming as impossible to philosophy as to faith. Incarnation or immanence is accepted as the rule, and not as the exception. So, being dead, our prophets still speak.
>
> "All minds are of one family," says Channing.
>
> "Man learns to conceive the worship of God only through human relations," says Andrew Peabody.
>
> "Conscience represents, not the divine frown, but the divine love," says Starr King.
>
> "God, having made the soul for goodness, is educating it for goodness," says Freeman Clarke.
>
> "There is a religious faculty in man, and God is its object," says Parker.
>
> "There is one word greater than Religion, that is Humanity," says Hedge.
>
> And Bellows—with a voice as of many waters—glories in "the unsectarian sect," which represents "the unitary sweep of all things human into relation with all things divine."
>
> Not all Unitarian preaching has been equally clear, vital, and coherent, and ringing; but great voices like these have been sounding through the century. And how many have set the high faith and hope to music! The air vibrates to the symphony-notes of Bryant, Longfellow, Emerson, Whittier, Holmes, Lowell, and a whole forest of singing birds.
>
> But all these were pioneers. No one has claimed that his message was final, God having still provided for better things to come.

In the same spirit the Report of the Council having noted the progress of liberalism, "the drift towards Unitarianism" in all the churches, and the inclination of the more zealous to cry, "We did it!" deprecates that foolish claim, and adds:—

> The true glory of the people called Unitarian is that they were among the first to feel and respond to the breath of a new spirit that had entered the world. They may also make their boast that, in the face of much bitter prejudice, they have done something to help forward the spiritual emancipation of the Church. But the cause of those effects which become more and more startling in our day is, without doubt, that universal spirit whose comings and goings are much beyond human control. . . . It is a great world-movement in which we, like all others, are borne along: only we were among the first to be wrenched from our moorings, and we have now grown somewhat accustomed to spiritual latitudes which still seem strange to most Christian souls.

One of the most welcome papers is that on "The Minister's Adjustment to the New Conditions," by the Rev. WILLIAM C. GANNETT, welcome as every word of his, who gave us "Blessed be Drudgery" and "The Year of Miracle," and other beautiful things out of a poet's heart. In facing the new conditions, Mr. GANNETT says, we must remember that it is still the same man as of old who as minister has still to do the old work. "It is his to interpret Nature and Life in their spiritual aspects, and his to inspire men to live the life of the spirit."

> The mysteries of the universe are still mysteries; the problems of life and of death are unsolved; evil is still here to baffle and stimulate us; human nature, with its weakness, its glory, and its needs, is still human nature; temptation is as old as it is new; sin is still sin—the fall of the man, when he might, had he willed it, have risen; the Moral Law is still sovereign, and salvation and joy on the one hand, retribution on the other, still testify to it; self-surrender is still self-possession, and self-sacrifice still self-development; the Sermon on the Mount holds good; faith, hope, and love still are "these three" and "abide," and the greatest of these still is love; the Christ-life and Paul-life are still types of the highest life; no name for God better than "Father" has been found, unless we intensify "Father" to "Mother"; and the faith fundamental in God is still faith in goodness. These are the central things—all of them old. These are the minister's field of interpretation, and the source of his power to inspire; and these last through from one era or type of civilisation to another.

Of what Mr. GANNETT has to say of our new era, and of how men should be trained to minister to it, we may find another occasion to tell; here we will only add some words of his as to what the minister ought to preach: he says he would go back to EMERSON's great Divinity School Address of 1838: "Preach first *soul*, and second *soul*, and evermore *soul*"; and he adds:—

> I like Dr. Dewey's words, and the saintly face rises in mind as I quote them. "Tell me," said Robert Collyer to Dr. Dewey, eighty-seven years old, "how you would preach other than you have done if you could begin again." He pondered a

moment—his voice was broken, but his eyes shone—he lifted his weak hand above his head, and said, "*I should try to fill my sermons more and more with faith in the eternal love, the eternal presence and the eternal providence within the eternal laws.*"

And, further, Gannett says: "Preach the truth far more than the error of orthodox dogmas. Preach the togetherness of churches. Preach the principles rather than the doctrines of the liberal faith—the principles common to liberals of whatever Church name. Do not denominationalise; leave that to the men of the yesterdays. Do not belong to the church supercilious, the church of the raised eyebrows, whether the brows are Episcopalian or Unitarian. And preach hope, preach cheer indomitably."

And certainly he must preach on the social issues of the day, for if he does not, how can he adjust himself to the new conditions of the age? "The great problems of our new day are ethical problems, not theologic, social problems, not philosophic"; and they must be discussed, only in love, in fairness, in humility. "For what else did the God of ethics send him to the pulpit in 1901 but to speak in His name on the aching questions of 1901?" And this he must do, without fear of consequences, and may be assured that people "love the loving prophet, and honour hard honesty." So let him not shrink from his God-given commission, but give heed that he speak the truth in love, and live it out loyally.

DELEGATED TO THE PROTESTANTENBOND.

Sir,—You have expressed the desire to receive from me some account of my visit last week to our Dutch brethren in the faith. And as I went to Holland delegated on behalf of the bodies they represent both by the Committee of the British and Foreign Unitarian Association and by the Council of our National Conference, probably I can best reach through your columns those whom I may for the occasion have the honour of counting my constituents.

Unfortunately, it is many years since I had any practice in the Dutch language, and I found that what slight acquaintance with it I once could boast had almost entirely slipped from me. Thus it was only very meagrely that I was able to follow the general proceedings. But almost every cultivated man or woman I met talked excellent English, and the rest spoke German. And on three occasions addresses in which I was referred to were given in English out of courteous regard for my limitations.

The Protestantenbond is a voluntary union of persons of liberal, progressive, or "modern" religious thought and sentiment from the various Protestant communions. It is probably in the main made up of Remonstrants, but it has a considerable constituency from other quarters, including such absolutely free and unecclesiastical communities as the Rev. P. H. Hugenholtz's great Free Congregation at Amsterdam. Every locality has its own branch; and the meetings at Utrecht were the annual gatherings of the delegates from the branches all over Holland.

The actual meetings held were six in number: on the Tuesday the principal business meeting of the Society, a religious service in the old Church of the Huguenots, and a reception to the delegates generally by the Utrecht branch; on the Wednesday a meeting principally for the reading and discussion of papers, a dinner with innumerable toasts, and a general public meeting with further papers and some excellent music.

As for the general aspect of these assemblages, what struck me most was the extraordinary preponderance of men. At the opening meeting, for example, there were about a hundred and forty men, and only, I think, fifteen women. Perhaps this phenomenon—both the ready attendance of the gentlemen and the absence of the ladies—may be partly accounted for by the fact that smoking generally seemed to be quite in order. It was only at the religious service and at the final public meeting that there was no aroma of the weed; and on those occasions there was no marked preponderance of either sex. The meetings seemed to me fine, vigorous gatherings of men thoroughly in earnest, and with a very clear programme—namely, to strengthen everything that is liberal, but above all to see to it that the liberal movement shall have religion as its inspiration and its guide. Speaker after speaker insisted upon this. There is a necessary alliance in many things between our friends and the Social Democrats against the Roman and Calvinistic coalition which has recently come to power in the State. But the Protestantenbond insists, by the mouths of a multitude of speakers, that "the people want religion"; and it is determined that the liberal movement shall be a religious movement too.

As to the actual complexion of the faith of those who constitute the Bond, it appears to me to be absolutely and universally Unitarian. The word, indeed, is no part of their nomenclature. But belief in the simple Fatherhood of God, the pure Humanity of Christ, and the ever-fresh and continuous action of the Divine Spirit on human thought, seemed to me to be the universal presupposition.

Of those utterances which I was able in some part to follow, the opening Presidential Address of my most kind host, Professor de Louter, and the sermon of Dr. P. Heering, a man of stately and venerable mould, and of wide fame as a preacher, impressed me most. The President declared the Bond to be primarily a religious union; secondly, a Christian union; thirdly, a purely Protestant union. "Catholicism is not without historic services, but the Bond seeks no piety apart from freedom. Freedom from authority of priest or letter is the fore-word of all it does. A clear grasp, not of dogmatic opinions, but of the free Christian faith, is the Bond's requirement. The trinity of Christian faith and love and hope is the strength of the free religious life."

The formal reception of the English delegate (who found awaiting him at Utrecht also a commission from Bishop Ferencz to represent the Hungarian Churches) took place at the final meeting. Addressing me in English, the President after some kindly personal words, said: "As a representative of the kindred British and Foreign Unitarian Association, you are cordially welcome to our Protestant Union, notwithstanding the gulf that at this moment separates the two nations. . . . In the depth of bitterness there are gleams of promising light. You, dear sir, and your Association represent the daring minority that are not blinded by the alluring flame of gold and dominion, and bravely defend the true principles of ethics and politics. So we not only tender to you our thrilling hands and throbbing hearts, but we also offer you the tribute of our sympathy and admiration. . . . When you go back, bear to your kinsfolk the sincere esteem we bear to those sons of the brother-nation who dare to face the amazing confusion of moral and religious feeling prevailing nowadays. Tell them we partake of their sorrow and indignation, but we also feel convinced that their now down-trodden principles will once more awake and prove unconquerable."

I have felt bound, Sir, in my ambassadorial capacity to deliver this message straight from the President of the Protestantenbond to the Unitarians of England. In my reply I explained that I had no commission from the bodies I represented to express the sentiments which he attributed to them; and that, whatever my own sentiments might be (which I had other opportunities of expounding), the members of those bodies were widely divided in all that concerns the South African War. But I should not be fulfilling my charge if I did not make it clear to your readers, that there is probably not a single member of the Protestantenbond who can for a moment conceive a liberal and religious Englishman approving of the attitude and conduct of England. I was publicly told that if I personally had been one who approved the war, the Protestantenbond would not have accorded me its hospitality. It was clear that there could be no ethical or spiritual communion between these men—professors, clergymen, lawyers, men of business—and those who have advocated and defended the course in which England is engaged.

Indeed, the universality of the topic of the war in public meeting, in religious service, in private conversation was in the highest degree impressive—impressive and profoundly painful. Men representing the highest types of intellectual and religious culture spoke with deep emotion of the love and reverence they had always felt for England as the friend of small nationalities, the champion of human freedom—a sentiment now utterly broken and destroyed. I report simply what I saw and heard; I offer no explanation; I express here no opinion as to the justice of this tremendous and most sad revulsion.

Of private hospitality and friendly intercourse I enjoyed an abundant share. I visited Mr. Hugenholtz at Amsterdam, and Miss Knappert, Professor Eerdmans, and Professor Tiele at Leyden; and Professor Eerdmans and the young Norwegian, Professor Kristensen, Tiele's successor, and nephew to Björnson, took me a delightful trip to The Hague and Scheveningen. May I visit these kind friends again in happier times!

Richard A. Armstrong.

Liverpool, Nov. 5.

FOR THE MAGNANIMITY OF ENGLAND.

SIR,—The somewhat despairing cry which you allowed me to utter in your columns three weeks ago—a cry for mercy towards two little States which, according to official and newspaper reports, England has not only conquered but annexed—has been well silenced by your correspondents. Writers of most widely differing opinions, as to the main issue, practically agree in dismissing my appeal. Nor have I any reason to be surprised, perhaps, or any right to complain. You see, I was speaking, in my foolish simplicity, entirely from the religious point of view. I was thinking of that religion, charged with the ethics of Christianity, which so many in this country profess to hold. And this being my concern, let me confess that it *was* a little surprising to find oneself accused of that great transgression—"the interference of parsons with politics"—against which, as one of your correspondents assures us, there is "a steady objection." (May I be allowed to assure him that there is no such "steady objection" against the interference of laymen with religion!)

I could not help asking you to let me utter my plaintive cry. Hardly could one dare to hope that any such appeal would affect the course of events now. Only there is the future to think of, and the terrible results to an ethical religion which the present state of things may produce in after time; and one may be pardoned for thinking that every heart-broken prayer for some recognition of the spirit of meekness and gentleness in human things might do something to mitigate the remembered horrors of a strife so cruel and relentless. But it looks as if it were better to break one's heart in silence, and weep in lonely sorrow the tears of patriotic remorse.

After reading all the letters of your correspondents, and then looking again at my own, I must admit that a sort of unpremeditated irony seemed to pervade it. But, in truth, I simply wished to take for granted, what most English people seem to believe—viz., that our cause is just and that our victory is sure—and to ask if this were not an occasion to show also that our heart is generous. It is asserted that both Right and Might are on our side. Be it so. Then now is the opportunity for magnanimous treatment of the conquered erring ones. We have a religion whose distinctive ethical elements are sympathy and compassion, a willingness to forgive injuries, a desire on the part of the strong, not to suppress the erring and the weak, but to love them and minister to them. Pride, hatred, revenge, masterful control of others for personal or national gain—these things are absolutely alien to the spirit of that religion. If, then, believing that Right and Might are with us, we would allow this Christian temper to prevail over passion, or fear, or greed, or whatever on either side keeps up the woeful strife, should we not go to these fighting enemies of ours and, out of noble pity for them and our own harassed and suffering soldiers and fellow-countrymen there, demand a cessation of hostilities and enter into friendly conference with their leaders, and try to understand them and to make them understand us, and so devise some terms of peace which should secure the future and save the present from more and worse disaster? This is absurd and impossible, it will be said, in the present state of feeling in England, and with such men as we have at the head of its affairs. It may be so. I only contend that this is what the ethics of our religion would prompt us to, if we could hear its voice and feel the breath of its spirit on our hearts.

In face of all that your correspondents have urged, I still believe that now is just the time when a great nation might extend to its foes, if not "magnanimity" in any of those subtle meanings which Mr. Wicksteed has defined, yet a generous, compassionate, determined resolve to find terms of peace whereby the horrors of strife should be brought to a speedy and merciful end. So confused are the issues which have led to this war that it may be impossible to "do justly," because we cannot see what justice is; but it may not be impossible to "love mercy," and so once more to learn to "walk humbly with our God"—if, indeed the Deity we serve is not the Hebrew "God of battles," but the gentler Divinity of Jesus, "whose nature and whose name is Love."

W. J. JUPP.

[We have received several other letters on the South African War, controverting the position taken up by Mr. Smith Osler last week, and pointing out the fallacy in the "Wales, Liverpool," analogy. If space permits, we may publish one of these next week.—ED. INQ.]

UNITY CHURCH, WOOD GREEN.

OPENING SERVICE AND MEETING.

THE announcement of the opening of the new church at Wood Green, which was issued as a supplement to THE INQUIRER of Oct. 19, contained a drawing of the block of buildings raised by the Unitarians of that northern suburb of the metropolis during the past eleven years. Wood Green lies to the north of Finsbury Park, in the near neighbourhood of the Alexandra Palace, and has a large and increasing population. Early in 1890 some lectures were given in the Wood Green Assembly Rooms, in which the late Walter Mawer took part; and in June of that year the Rev. T. W. Freckelton, having just left Unity Church, Islington, undertook to conduct services regularly for three months. These were thenceforward continued, and, after a move to the Wood Green Institute, which proved unsuitable, the congregation, now properly organised, with Mr. J. Sudbery as their energetic secretary, determined to acquire land and erect a building of their own. In November, 1891, Unity Hall was opened, and the Rev. J. S. Mummery, Ph.D., who had previously been at Peckham, entered on his ministry, now crowned by the erection of the new church and the loyal devotion of a united congregation. Unity Hall cost £900, and the whole plot of land £462, which was to have been paid off in twenty years; but with the help of a bazaar, which left £100 surplus after paying for the Hall, the land was cleared in three years, and two years later a further building was added, with accommodation for smaller meetings, at a cost of £516. Then came the great London Bazaar and the establishment of the Permanent Chapel Building Fund, which opened the way for the completion of the scheme and the building of Unity Church. The whole cost has been something over £3,000. Of this the Building Fund supplies £1,000, on loan to be repaid in twenty-two years, the grace of two years being allowed before repayment begins. A donation of £500 was also made from the Bazaar Fund, and the congregation has raised over £600, while other friends (with £100 from the B. and F. U.A.) have already given or promised more than another £600, and the collection at the opening service realised £30. Roughly speaking, therefore, it may be said that there remains a deficit of £300 still to be provided for; and friends of the cause, seeing what the congregation has accomplished, and what they have to prepare for to pay off their loan, may well consider whether they will not at once take a share in the good work by making an end of that.

The picture of the buildings above referred to shows the progress of the work. Unity Hall is a modest little building, but with its annexe admirably adapted for lectures and various kinds of social work. The new church, with its promise of a larger future, overshadows the earlier buildings with its ampler proportions and more stately form, and can fitly hold its own with the White Hart-lane Board-schools, which stand opposite. It is to be hoped that the town will grow in the direction of the Unity settlement, for it stands off the main road, and is at present flanked on one side by open ground.

The church, which is planned to seat 330 people, and of which Mr. J. C. S. Mummery, a son of the minister, is the architect, is built of red brick, in a style not wanting in dignity and reminiscent of mediæval German churches, surmounted by a cupola and with a fine open roof. The lighting, and we should say also the ventilation, has been skilfully managed. At one end of the church there is a large traceried window, and at the other end, facing the congregation, is the organ on a raised platform, with room for speakers in front, and on one side, the pulpit. From the level of the platform on either side further cross benches are arranged for the choir and others. On the wall at each side of the organ, also facing the congregation, are large portraits in oils of the late Dr. Martineau and Dr. Mummery. As to these, it is a matter of feeling, but we should strongly urge that the more fitting place for such portraits would be in the lecture-hall, the constant living-room of the congregation, where its habitual social activities will be carried on, and its home-gatherings will take place, rather than in the church, immediately facing the congregation in the hour of worship.

THE DEDICATION SERVICE.

Unity Church was opened on Saturday afternoon, Nov. 2, the service of dedication, commencing at four o'clock, being conducted by the Rev. W. G. Tarrant, of Wandsworth. The church was completely filled by a congregation, which included representatives of our community from all parts of London. The service, which was enriched by anthems rendered by the choir, opened with Bryant's well-known hymn for the dedication of a church, and closed with Rinckart's "Now thank we all our God." The sermon was from Micah vi. 8, "What doth the Lord require of thee but to do justly, to love

mercy and to walk humbly with thy God." It dealt with the revelation of goodness, of which we must be assured in every aspect of our life, and especially in its highest, where justice, mercy, and reverence must prevail, both in individuals and society. Through the solemn claim of duty God requires goodness of us, for "we needs must love the highest when we see it." And in another sense that must be said to be the requirement of man, for these things—justice, mercy, reverence—he requires, if he is to be a man. So in the name of Justice, Mercy, Reverence, they were met to hallow that place; but it was already hallowed by the devotion of those who had persevered in their faithful efforts until that crowning day, who, not seeing, had believed, and were willing to spend and be spent in the service. And there would be more and more of the sense of hallowing as day after day, and generation after generation, holy and humble men of heart gathered there, and the tried and troubled found a new peace, mourners received new courage to believe in the eternal mercies of the Lord, the Giver of life and death, and sunny-faced children grew up to be strong men and women and lead others upward in their turn. The sermon concluded with a prayer that the blessing of the Giver of all light might rest upon the congregation, that they might humbly walk in His strength, loving the thing that is right, and glorifying the Father, who is in heaven.

THE EVENING MEETING.

After the service friends were hospitably entertained by the congregation, tea being served in the hall, and an organ recital being afterwards given in the church before the public meeting. At seven o'clock the chair was taken in the church by Mr. W. BLAKE ODGERS, K.C., who had also presided at the opening of Unity Hall in 1891. After an opening hymn, the Secretary announced a number of letters, regretting absence, and read some passages from them—from Mr. Joseph Howard, M.P., member for the division, Sir J. T. Brunner, Bart., M.P., Messrs. Frederick Nettlefold, S. S. Tayler, and H. Epps, and the Revs. T. W. Freckelton (who had been the first to conduct regular services for the congregation), W. Copeland Bowie, G. D. Hicks, and H. W. Perris.

At this point it was announced that a window which had been given by the children and teachers of the Sunday-school would be unveiled by Mrs. Blake Odgers. The window, which is by the chief entrance, contains a representation of the Good Shepherd, bearing a lamb upon his shoulders, and an inscription stating by whom it was given. After the unveiling, brilliant magnesium light was burnt outside, so that the window could be well seen by those in the church.

Mrs. BLAKE ODGERS, before unveiling the window, said that it was the gift of the children and their teachers. For many months the children had brought their pennies, their own pennies, not their parents', to save them up for that gift. Some had made real sacrifices for it, and she hoped that would be for them a beginning of making sacrifices for their church. It was a sign that the Sunday-school felt its responsibility for the church, and desired to be associated with that work from the first. It was a happy augury for the future of church and school.

The CHAIRMAN, after the unveiling ceremony, gave an address, in which he dwelt upon the great principles to which that church was dedicated, the unfettered search for God's truth, with liberty, unhindered by limits of prescribed doctrine, for each one to read the Bible for himself and to study the ways of God in the world and in history. With individual conviction there must also be liberty to proclaim the truth, to teach it to their children and to the people round about them, to teach it fearlessly and reverently, and with consideration for the convictions of others. While they had no final creed they had very definite convictions, but with faith in the progress of God's truth, and openness to all new light. The trust of that church was open, being simply for the worship of Almighty God. In their pursuit of truth they did not neglect the teachings of the past. They were united as Unitarian Christians, and learnt of Jesus and the prophets, apostles and martyrs of former times, and living teachers in many churches in their own time. Their church would be devoted also to the use and service of mankind, it would work for others and seek to be a power for good in the world. They held to the faith which Browning expressed in the line, "God's in His heaven, All's right with the world," and they would add "God's in His earth," as could be seen in the progress of mankind. They must lay stress on the great lessons of the life and death of Jesus, in his true humanity, and dedicate their church to the worship of God, our Father. They were very sure of God, they would therefore never despair of man.

Mr. J. SUDBERY, the Secretary of the church, then made a statement as to the progress of the movement, and their present financial position (particulars of which are given at the beginning of this report), and pointed out how greatly they benefited by the help of the Permanent Chapel Building Fund, and that the example of their church, in its progressive growth, might be followed in other suburbs of London.

The Rev. Dr. MUMMERY expressed his delight that their building scheme had been carried out. It had been possible because the members of their church had proved themselves, like the man whom Horace described, as *tenax propositi*. They were a self-willed people, but they had consecrated that will to the highest service. Their church was dedicated to the love of God, a lofty Christ-ideal of life, the service of man and the everlasting progress of man. Their faith, as he knew from his own experience, was that which alone could give substantial rest to the heart tossed on the sea of doubt. That new building would be an ornament to the neighbourhood, but it must not be only an ornament. It must be a centre of living work, that should regenerate at least that part of the world in which it was placed.

On the motion of Councillor COWAN, Chairman of the Church Committee, seconded by Mr. JAMES KING, Treasurer, a cordial vote of thanks was passed to Mr. Sudbery, for his untiring services as Secretary of the church from the beginning, crowned by the event of that day. Mr. SUDBERY acknowledged the vote, and paid a tribute to the united energy and zeal of the whole Committee.

Mr. JOHN HARRISON, President of the Provincial Assembly of London and South Eastern Counties, proposed, and Councillor HOLDING seconded, and Mr. CHARLES SMITH supported, a vote of thanks to Mr. Tarrant for his services that day.

The Rev. W. WOODING offered the congratulations of the Newington Green congregation and the other North London churches, and proposed a vote of thanks to the architect, of whose work very warm appreciation was expressed. This was seconded by Mr. T. H. TERRY, Treasurer of the London District Unitarian Society, and supported by the Rev. F. W. STANLEY. Mr. MUMMERY, in his reply, expressed their obligations to the thorough workmanship of Mr. James Pocock, the builder. The thanksgiving hymn from the afternoon service having been once more sung, the meeting was brought to a close.

SOUTHERN UNITARIAN ASSOCIATION.

THE quarterly meeting of this Association was held at Poole on Tuesday, Oct. 29, among those present being Mr. J. Cogan Conway, President; the Revs. J. E. Carpenter, C. C. Coe, C. E. Pike, E. C. Bennett, T. Bond, C. A. Hoddinott, and E. S. Anthony; Messrs. H. Blessley, G. C. Prior, F. Pinnock, R. Belben, E. J. Wilkins, and W. Carter.

A meeting of the Executive was held in the afternoon, the PRESIDENT in the chair, when, after several matters of detail had been settled, a discussion took place on a resolution proposed by Rev. E. S. ANTHONY, and seconded by Rev. C. C. COE, designed to make the Association representative of the churches of the district rather than individual subscribers as at present. The resolution was finally adopted as a recommendation to the next annual meeting.

After tea in the school-room, a public meeting was held in the chapel, under the presidency of Mr. WILLIAM CARTER. Mr. V. Tchertkoff, of Christchurch, was among those present, in addition to the above-named.

The CHAIRMAN, having read a telegram from Mr. H. Chatfeild Clarke, regretting his inability to be present, and hoping that the Superannuation Fund would be materially aided, proceeded to speak of the work of their Association.

It was, he said, a hundred years old, and had done a great deal of useful work in its time. They were always trying to increase its sphere of usefulness, and with this object in view they had decided to hold public meetings in connection with their quarterly gatherings, so that they might be able to associate more with one another and promote their principles.

The Rev. J. ESTLIN CARPENTER then gave an address on the Ministers' Superannuation Fund, the origination of which, he said, was due to Mr. Cogan Conway. To complete the capital sum of £20,000 which they required to make a beginning with the Fund, they had now only £3,000 more to raise, and he urged the churches to subscribe as generously as they could. He knew that the Southern Association had been engaged in raising a twentieth-century fund, amounting to a thousand pounds, for the promotion of the cause in the district covered by the Association. That was a great achievement, but he hoped it would not stop the flow of generosity in relation to their scheme, which he very earnestly advocated.

The CHAIRMAN submitted a resolution to the effect that the meeting, believing that the establishment of a Ministers' Superannuation Fund would prove of the utmost importance to the welfare both of ministers and congregations, earnestly commended to the churches of the Southern Unitarian Association the scheme adopted by the National Conference at Leicester in 1900.

Mr. COGAN CONWAY seconded the resolution, expressing the great interest he had always taken in the movement. Nothing in the history of their cause had been so astonishing as the hearty way in which this scheme of Superannuation had been carried through, and he attributed it to the activity thrown into it by Mr. Carpenter. He expressed the opinion that the whole of the money required would be raised by the end of the year.

The resolution was put and carried unanimously, the CHAIRMAN remarking that having adopted the scheme, he hoped they would show their practical interest in it.

Mr. CARPENTER said that Mr. Carter had shown his interest in a practical form, having that day given him a cheque for £100.

Mr. TCHERTKOFF was the next speaker, and expressed the great thankfulness he had experienced since living in England at finding amongst the body of Christians, who called themselves Unitarians, people with whom he could associate spiritually. He acknowledged the brotherly feeling that had been manifested towards him, although he had not professed any belief in common with them.

The Rev. E. C. BENNETT spoke of the Evangelical Mission about to be held at Southampton, and the great need of work of an Evangelical character being done by their denomination.

The Rev. C. E. PIKE also briefly addressed the meeting on missionary work which had been done by the Association, and what he hoped it would do.

The proceedings were brought to a close by the Benediction, pronounced by the Rev. E. S. Anthony.

Subsequently there was a religious service, when a sermon was preached by the Rev. J. Estlin Carpenter, M.A.

PROVINCIAL LETTER.

LONDON AND SOUTH-EASTERN COUNTIES.

I AM often asked by friends: "Well, how is the work prospering among the churches of the Assembly?" This is not an easy question to answer, because one can never fully estimate spiritual results. Financial and statistical reports are not a true standard by which churches can be judged. We would not speak lightly of tangible and material results, but we do protest against spiritual work being measured by figures and money. While our churches may not be numerically strong, they may be exercising an influence far-reaching, and exceeding that of larger communities, in enlarging men's conceptions of truth, and in broadening human sympathies. That our churches do not make a deeper visible and tangible impression on the neighbourhoods in which they are located is not very surprising when we remember that they have to contend not only with strong prejudices and gross misrepresentations, but with a stolid indifference to all religious beliefs and observances. The former they will have quietly to "live down," but the religious indifferentism which is so prevalent is a more serious foe to meet. Unorganised and inert, it forms a mass of resistance heavy to be moved. Open unbelief may frown forbiddingly, like some embattled fortress, requiring only a frontal attack to capture. But these dull earthworks of indifference—no brilliant charge will take them, and no sudden onslaught, however vigorous and united. Shot and shell rain down upon them without apparent effect. Patiently, and with barrow-loads, we must be willing to cart them away. It is slow work, and requires a large amount of persevering faith. This quiet, plodding work has in it, however, the promise of final success.

In all our progressive movements we can scarcely expect to advance without having sometimes to retreat; we may occupy positions for a time which it is wise to quit. We may seek to establish congregations in neighbourhoods that look promising, but it would be foolish to remain if, after a fair trial, there is no adequate response from the people. It does not follow that we have failed because no organised church has been established. We have delivered our message and have sowed the good seed of the Kingdom, and must be content to leave results to the working of those spiritual laws which divine wisdom has ordained. The Assembly has always been ready to aid the efforts of individuals and churches in spreading the knowledge of the great principles of our religious faith, but its constituency would rightly condemn the action of the executive if it were continually bolstering up efforts which honest judgment must pronounce against. To attempt to keep them in a struggling condition of existence would be detrimental to the progress of our common cause and the interests of true religion. The little congregations gathered at Ramsgate, Margate and Eastbourne, by the personal missionary zeal of the late Rev. R. Spears and Miss Burkitt, have had a chequered history, and as there was no prospect of development the public services have been discontinued.

With reference to the other churches of the Province there is nothing but steady and faithful work to record. Some have suffered severe losses of staunch supporters whom the hand of Death has smitten down, and from the removal of friends to other districts. These are among the discouragements which make the work at times very trying; but through sunshine and shade the witness-bearing goes on for a larger Christianity than Orthodoxy can offer.

The church at Bessell's Green is now vacant through the resignation of the Rev. R. C. Dendy, who has accepted the pastorate at Plymouth. The congregation is small, but an energetic minister who would throw himself heart and soul into mission work would find plenty of scope in Sevenoaks, which is about a mile distant. Chelmsford has reverted to the plan of supplying its own pulpit, with the assistance of lay preachers from the Assembly. Mr. Harry resigned the pastorate in June. Liberal religion does not find here a very congenial soil. The Rev. J. Felstead accepted the temporary pastorate of the church at Lewes at the beginning of the year, and is continuing his services, which are much appreciated by the congregation. The Rev. G. Lansdowne, of Billingshurst, has been carrying on for some time mission work in a neighbouring village with very gratifying results. The movement is full of promise, and shows that Unitarianism is adapted to all classes of the community. Similar efforts were attempted in a suburb of Hastings by the Rev. Gardner Preston, which aroused the opposition of the local clergymen of the Established Church, and eventually prevented all the lectures being delivered in the Sandown Board School. Arrangements are being made for a further course of lectures in the Clive Vale district. If all our churches would undertake this kind of work, they would not be so self-centred, which accounts in no small degree for the lack of spiritual prosperity. At Southend, under the ministry of Mr. C. F. Dear, the congregation has steadily increased, and the prospects are most hopeful. Halstead, which was transferred from the Eastern Union to the Provincial Assembly, is now doing well. The attendance at the service is seldom below forty, and has on special occasions reached 120. The church at Reading is still without a pastor; its various organisations are vigorously maintained. The Sunday services are frequently conducted by one of their local friends. Plans have been adopted for the building of a much needed school-room, and the work has already been commenced. The congregation has raised about £250 towards the required amount of £720. Appeals have been issued for financial help. Several friends have generously responded, but the treasurer, Mr. O. A. Shrubsole, would be glad to receive further donations, so that the building may be opened free of debt at the beginning of the New Year.

A letter has already appeared in your columns dealing with the London churches, but I should like to say a few words in relation to two or three. For ten years the Rev. A. J. Marchant has been labouring at Deptford amid surroundings of the most depressing character. The chapel stands where poverty and squalor and drunkenness find a home. Those who attend the services are mostly very poor, but they are very attached to the minister and the place, and render what little help is possible for them. The failure of certain trust funds, on which the minister's stipend largely depends, is a serious matter for the pastor, who has had of late increased claims arising from prolonged domestic affliction. The needs of the neighbourhood are great, and Mr. Marchant is deserving of the warmest practical sympathy. Special temporary arrangements have been made for the church at Walthamstow, founded by the late Rev. R. Spears. Through the removal from the district of nearly all the principal workers in connection with the church, the Sunday-school and all other institutions have suffered severely, so that it was found necessary to obtain ministerial help other than I could render with several churches under my care, and, through the generosity of two friends, this help has been obtained.

During October Mr. J. Ewart, M.A., of Manchester College, took charge of the work, and rendered very efficient service. The Rev. W. H. Rose, late of Great Hucklow, is now in charge until the end

of February. He has already by his earnestness and genial manner excited a good deal of enthusiasm among the people, and the condition of the church is now more hopeful than at any previous period of its history. At Bermondsey the Assembly, by timely intervention, prevented the closing of the church. The London District Unitarian Society had decided to discontinue their grant, and the trustees felt their inability to assume the responsibility. There was no other alternative but to close the church, and this would have taken place had not the Assembly resolved to carry on the services until some plan could be devised for the future. It did not seem right that a congregation of twenty-five adults, a Sunday-school of 100 children, and a Band of Hope of fifty children should be left without a spiritual home. A youths' club has been recommenced, and fifty youths above the age of thirteen have been enrolled; and each week fresh applicants have to be refused from want of accommodation. It is hoped that some plan will be adopted for the development of the work at Bermondsey on the broadest possible lines for the spiritual and social life of the neighbourhood.

Arrangements are being made for a series of Sunday evening services at Harlesden, in the old Court House, commencing on 17th inst. The district is an extension of Willesden, where several Unitarians have taken up their abode. Their co-operation is earnestly invited, so that by their presence and help they may contribute to the success of the effort. If a little more enthusiasm could be kindled in the hearts of Unitarians in relation to propagandist work, existing churches would be strengthened and new centres established. To many Unitarianism is a kind of luxury to be selfishly enjoyed, and no thought is cherished as to the privilege and duty of helping others into the same freedom which they prize so highly themselves. The pressing need of our churches is not money, but earnest, vigorous, expansive spiritual life which will find expression in consecration of time and service to the advancement of the Kingdom of God in our large towns and country districts.

T. E. M. EDWARDS.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Accrington.—The forty-second anniversary was celebrated on Sunday, when the Rev. E. A. Voysey, of Burnley, preached special sermons afternoon and evening, which were thoroughly appreciated. In the morning Mr. Voysey gave an address to parents and scholars in the church.

Birkenhead.—The Band of Hope, founded thirty years ago, still retains amongst its officers four of its original promoters. The entertainment on Tuesday last comprised a temperance address by the Chairman, Mr. John Embury, vocal and instrumental music, and recitations, concluding with a dialogue, entitled "Alcohol and the Doctor."

Blackley.—On Saturday last, Nov. 2, the first entertainment (opening of the winter series) was held in the new school. Mr. John Harwood delighted the large audience with one of his miscellaneous programmes, grave, gay, and humourous sketches being blended, so as to make a thoroughly enjoyable evening.

Bristol: Lewin's Mead.—The annual congregational soirée was held at the Hannah More Hall, Park-street, on Friday evening, Nov. 1, and was largely attended and much enjoyed. In introducing the evening's programme of music, to which was added a bioscope exhibition, the Rev. A. N. Blatchford gave a brief address. He welcomed them, he said, heartily, though briefly—welcomed them in their numbers, in their youth, in that trust and faith and in those principles which for generation upon generation had been associated with their venerable house of prayer in Lewin's Mead. One of the prominent features of that gathering was the youthfulness of the audience he was addressing, and with that thought he expressed his gratitude to the Sunday-school teachers. After referring to the developments of Lewin's Mead, he said that gathering was an interlude in their serious work. Their religion was a power in their lives, uplifting them day by day. He expressed the hope that that happy gathering would be the omen of a winter's successful work.

Chelmsford.—The congregation has sustained heavy loss by the death of Mrs. F. C. Hickley, the sister of Mr. A. Madocks, the indefatigable secretary. Coming to the town at an early age as housekeeper to her widowed brother, she was connected with the church from its foundation in 1879. She was foremost in every effort to promote its efficiency, and her benevolence and generosity were well known and appreciated among its members. As far as in her lay, she lived a quiet, peaceful, non-contentious life; it was a practical commentary on the old Bible text: "Study to be quiet and to mind your own business, and to work with your own hands." After a painful illness, during which she was to the last more solicitous for the comfort of others than her own, she passed peacefully away on Oct. 24, and was interred in the Borough Cemetery, in the presence of a large company of relatives and friends on Oct. 29, the Rev. T. E. M. Edwards officiating. Memorial services were held, and special sermons preached in Legg-street Church by Mr. C. F. Dear, of Southend, on Sunday, 3rd inst.

Derby.—On Sunday week a special service was held in Friargate Chapel, conducted by the Rev. J. K. Smith, of Belper, when a stained-glass window placed in the chapel by the congregation in memory of the late Mrs. Birks, wife of their minister, the Rev. John Birks, was dedicated. Mrs. Birks had greatly endeared herself to the congregation, and had been specially devoted to the work of the Sunday-school. The window, which in the centre represents Jesus blessing the children, bears the following inscription:—"To the Glory of God, and in loving memory of Matilda, the beloved wife of the Rev. John Birks, F.G.S., minister of this chapel, in recognition of 17 years devoted service in the life and work of the congregation."

London: Forest Gate.—The services on Sunday last were conducted by Mr. Wilkes Smith, of Richmond, Mr. Perris having visited Hull to lecture to the Hull Literary Club. On the previous Wednesday Mr. Perris lectured before the West Ham and District Educational Conference on "Theory and Practice in the School."

London: Mansford-street, Bethnal Green, E.—The thirty-fourth annual meeting of past and present scholars of Spicer-street and Mansford-street was held on Wednesday last. In spite of the unfavourable weather there was a large attendance. The Rev. W. G. Cadman, on behalf of the present teachers, gave a welcome to the visitors. Mr. J. G. Foster, Secretary of the Church and Mission, also spoke, referring, among other things, to the tablet to the memory of the Rev. C. L. Corkran, about to be placed in the chapel, and asking for the usual contributions of old scholars to the poors' purse of the mission. A programme was contributed by various friends, and a most enjoyable evening was spent. The preceding Wednesday a large congregation assembled in the church to hear a performance of *The Messiah*, kindly rendered by members of the Kyrle Society. Dr. Turpin presided at the organ.

Newton Abbot.—The Rev. W. Copeland Bowie preached on Sunday evening last on "The Old Faith and the New," when there was a large and very appreciative congregation. A first collection on behalf of the B. and F. U. A. was made. On Monday the Devonshire ministers held their autumnal meeting in the chapel at four o'clock, and this was followed by tea in the Public Rooms, the old meeting place of the congregation, when upwards of a hundred friends partook. After tea a public meeting in the chapel was presided over by the Rev. T. B. Broadrick, minister-in-charge, when the Rev. W. Copeland Bowie spoke on "A Unitarian View of the Bible," and addresses were also given by the Revs. J. Worthington, R. C. Dendy, A. Lancaster, T. Reed, and A. E. O'Connor. All who recollect Mr. Bowie's previous visit two years ago, and contrast the attendance at the meeting then and now, will feel convinced that this latest outpost of Unitarianism in Devonshire is determined to hold its own.

North Lancashire.—The project for the formation of a North Lancashire Unitarian Congregation and Sunday School Union has been advanced a stage. Since the Preston congregations met and appointed its delegates, the congregations at Lancaster, Blackpool (north and south), Kendal, and Chorley have taken a similar step. The date of the conference has been fixed for Nov. 16, in the Preston Chapel, when a paper on the subject will be read by Mr. Newell, of Preston.

Reading.—The memorial-stone of the new schoolroom of the Unitarian Free Church was laid by Mrs. O. A. Shrubsole on Wednesday. The want of such a room has long been seriously felt. The congregation have, therefore, made a determined effort with sufficient success to justify the commencement of the work, but funds are still urgently needed. The ceremony was of a simple character, it being thought better to have a more public opening of the school when it is finished. The stone having been duly laid, Mr. O. A. Shrubsole said that the new school would be the natural completion of the work taken in hand twenty-five years ago. The Church had various needs, and they were building that room, not merely that the Sunday-school might have a suitable home, but that other activities might take root, and the common life of the church be strengthened. The school would be on the same open trust as the church—consecrated to truth, to freedom, to progress. Mr. G. R. Smith added words of congratulation and of appreciation of the services of Mr. and Mrs. Shrubsole in connection with the church. After a few words from Mr. W. Haynes, a short devotional meeting was held in the church, and the proceedings terminated with the singing of the hymn, "Part in peace." The school is of red brick, and will adjoin the church. It is from the designs of Mr. W. Jane. The principal room will seat about 150.

Rotherham.—On Wednesday evening, Oct. 30, the opening lecture of the Church of Our Father Literary and Social Union was given in the old schoolroom, Down's-row, by the Rev. E. I. Fripp, of Mansfield, the subject being "English Pictures," illustrated by a large number of reproductions of famous pictures, shown by lantern. The lecture was very warmly appreciated, and a hearty vote of thanks was accorded to Mr. Fripp. The Mayor was to have presided, as he did over the first lecture of last year's course, but owing to pressure of municipal business his place had to be taken by Councillor Cox, who is a Wesleyan local preacher, to whom a vote of thanks was passed, on the motion of the Rev. W. Stephens.

Taunton.—On Thursday, Oct. 31, the recognition of the Rev. G. V. Crook, a son of a former President of the Wesleyan Conference, as minister of Mary-street Chapel, took place. Service was held in the afternoon, and there was a large congregation, which included the Mayor, and the Rev. J. Jenkin, Chairman of the Taunton Wesleyan Circuit. The first part of the service was conducted by the Rev. J. Wain, after which the Rev. A. N. Blatchford delivered the charge to the minister, and Mr. G. Philpott offered him a welcome on behalf of the congregation. The Rev. G. V. Crook responding, said that hereditary causes often had much to do with human lives and the steps which people took in life. The fact that he was descended from a Protestant French Huguenot who was driven from his native land for conscience sake had probably something to do with his being there that afternoon. Coming as he did from a long line of Nonconformists, those who would allow no State or Church to dictate their form of worship, had also probably something to do with his being there. The Wesleyan Church, from which he had seceded, held a decidedly Arminian creed, but a higher type of life had been revealed to him by his Heavenly Father through the revelation of Jesus Christ. He believed in character rather than in doctrine, and he had long felt and stated that he could not teach the doctrine of eternal punishment. A great deal of correspondence passed between Dr. Martineau and himself, and at last he seceded from the Wesleyans because the growing light seemed to conflict with the belief which he then held. He had now accepted what he considered to be the true conception of the Christian life—liberty to follow where the truth should lead. Standing on the platform of the Fatherhood of God and the brotherhood of the universal race, they might feel that God was indeed their Eternal Father. His great endeavour would be to go on until he might come at length to the perfect man in the measure of the stature of the fulness of Christ. The Rev. J. Collins Odgers then delivered a charge to the congregation, and the service was brought to a close. After tea a public meeting was held in the schoolroom, the Rev. J. Collins Odgers in the chair. Among the letters of regret for absence was one from the Rev. Jeffrey Worthington, late minister of the congregation, now of Cullompton, and the Rev. J. B. Shute, Wesleyan minister, of Taunton, who sent his best wishes for Mr. Crook's success. The Chairman, in the course of his address, related how his own

grandparents, who resided at Flushing, Cornwall, were driven from the Wesleyan denomination in 1824 because of their religious belief, and said he felt a new thrill of sympathy with their minister and his wife because of the old link between himself and Wesleyanism. Mr. Charles Goodland, J.P., proposed, and Mr. Edward Goodland seconded, a hearty vote of thanks to the ministers for their services that day, and addresses were given by the Revs. J. Wain, T. B. Broadrick, A. N. Blatchford, and others.

West Bromwich (Resignation).—At the end of December the Rev. F. A. Homer terminates his engagement with this congregation, after a little over three years' of useful labour. In the spring he will leave for Canada for the benefit of his health. By the initiative of Mr. Homer the church is being redecorated, and a new heating apparatus laid down, at a cost of about £120. A large portion of this amount has already been secured by Mr. Homer's own efforts, for which the congregation are much indebted.

Wolverhampton.—On Tuesday, Oct. 29, the autumnal conference of the Midland Christian Union was held in this town. At the afternoon meeting in the schoolroom, the Rev. R. H. U. Bloor, B.A., of Hackney, read a paper entitled "The Obligations of the Pulpit to the Pew," which was much appreciated, and the following gentlemen took part in the discussion :—The Revs. A. A. Charlesworth, J. B. Higham, L. P. Jacks, J. C. Street, and F. W. Turland ; and Messrs. H. New (Chairman), and H. E. Perry. Tea, provided by the congregation, was partaken of in the Co-operative Hall, after which, in the same hall, a public service was held, the preacher being the Rev. L. de Beaumont Klein, of Liverpool. The Rev. J. B. Higham and his congregation are vigorously carrying on their work at Wolverhampton. Several members of the Committee have themselves constructed a new platform in the iron schoolroom, and re-erected the rostrum from the old Snow Hill Church. Negotiations are now proceeding towards the erection of a temporary church on the new site.

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OUR CALENDAR.

SUNDAY, November 10.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. E. HOWARD.
Blackfriars Mission and Stamford-street Chapel, Sunday School Anniversary Services, 11 A.M., Rev. FREDERIC ALLEN ; 3 P.M., Children's Service, Rev. T. E. M. EDWARDS, and 7 P.M., Rev. V. D. DAVIS, B.A. Collections for School Funds. Social Institute, Monday, Nov. 11th, 8.15 P.M., Lantern Pictures, "A Talk about Birds," Miss MACE.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON ; 3.45 P.M., Religious Class at Essex House.
Forest-gate, corner of Dunbar-road, Upton-lane, Anniversary Sermons, 11 A.M., Rev. H. W. PERRIS, and 6.30 P.M., Rev. W. G. TARRANT, B.A., "Freethinking."
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. EDGAR DAPLYN. Children's Class, 10.30 A.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. P. W. AMES.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS. Anniversary Services.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS, and 6.30 P.M., Rev. J. CROSSLEY, of Birkenhead.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M. Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES.
BRIGHTON, Christ Church (Free Christian), New-rd., North-street, 11 A.M. and 7 P.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. A. W. FOX, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "A University for Liverpool : how far the Citizens of Liverpool have an interest in the Scheme."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS,
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND,
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. F. H. JONES.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 10th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 10th, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Life of the Bee."

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DEATHS.

KNIGHT—On the 31st October, Caroline Anne, wife of the Rev. George Knight, aged 56.
NEW—On the 6th Nov., at Evesham, Dorcas, widow of the late Herbert New, in her 68th year.

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AUTUMN MEETING.

The President and Mrs. Martineau invite the Members of the Society and all who are interested in its work to the ANNUAL AUTUMN MEETING and RECEPTION, to be held at ESSEX HALL, STRAND, on WEDNESDAY, Nov. 13th, 1901.

The RECEPTION at 7 P.M. will be followed by a Meeting of the Subscribers and Friends, at which the question of "Our Duty to London To-Day" will be discussed.

The President will take the Chair at 8 o'clock, supported by W. Blake Odgers, Esq., LL.D., K.C. (President of the British and Foreign Unitarian Association) ; John Harrison, Esq. (President of London and S.E. Counties Provincial Assembly), Rev. W. Copeland Bowie, Rev. W. G. Tarrant, B.A., and Rev. J. E. Stronge.

Tea and Coffee, 7 to 8.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL SOCIAL GATHERING of TEACHERS and ELDER SCHOLARS will be held at ESSEX HALL on SATURDAY, Nov. 23. HOWARD YOUNG, Esq., LL.B., will preside.

Tea at 6 P.M., followed by a programme of Music and Recitations, &c.

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Mr. Cedric R. Boult, Liverpool	100	0	0
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Mr. G. W. Brown, London	100	0	0
Rev. Dr. Drummond, Oxford	100	0	0
Mr. Charles Eckersley, Tyldesley, Manchester	100	0	0
Mr. Henry Lupton, Leeds	100	0	0
Mr. George H. Leigh, Manchester	100	0	0
Mr. Percy H. Leigh, Manchester	100	0	0
Miss Lydia Leigh, Manchester	100	0	0
Mr. David Martineau, London	100	0	0
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Mr. Geo. Carslake Thompson, Penarth	100	0	0
Mr. P. J. Worsley, Bristol	100	0	0
Mr. Richard Worsley, London	100	0	0
Mr. A. W. Worthington, Stourbridge	100	0	0
Mrs. James Worthington, Sale	100	0	0
Ancient Chapel of Toxteth, Liverpool	50	0	8
Mr. A. Currer Briggs, Leeds	50	0	0
Mr. Ernest E. Briggs, London	50	0	0
Miss E. Harrold, Birmingham	50	0	0
Mr. J. P. Haslam, Bolton	50	0	0
Mr. John H. Leigh	50	0	0
Mr. G. L. Bristow, London	50	0	0
Mrs. S. Woolcott Browne, London	50	0	0
Mr. J. Brooks, Wilmslow	50	0	0
Mr. J. H. Broome, Llandudno	50	0	0
Mr. T. A. Colfox, Bridport	50	0	0
Rev. and Mrs. H. Enfield Dowson, Gee Cross	50	0	0
Mr. Thomas Harwood, Bolton	50	0	0
Mr. W. Haslam, Bolton	50	0	0
Mr. Lewis Haslam, London	50	0	0
Mr. Fredk. J. Kitson, Leeds	50	0	0
Mr. John Lawson, Bolton	50	0	0
Mrs. Alfred Lawrence, London	50	0	0
Miss Caroline A. Lawrence, London	50	0	0
Miss Ellen M. Lawrence, London	50	0	0
Mr. H. J. Morton, Scarborough	50	0	0
Miss Nettlefold, Birmingham	50	0	0
Mr. J. W. Scott, Bolton	50	0	0
Mr. and Mrs. E. B. Squire, London	50	0	0
Mr. Grosvenor Talbot, Leeds	50	0	0
Mr. Frank Taylor, Bolton	50	0	0
Mr. Herbert Thomas, Bristol	50	0	0
Mr. T. P. Warren, London	50	0	0
Mrs. Crook, Bolton	30	0	0
Mrs. Joseph Lupton, Leeds	30	0	0
Mr. S. B. Worthington, Bowdon	30	0	0
Mrs. John Lupton, Leeds	30	0	0
A Friend, Upperthorpe	25	0	0
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Miss S. Harrold, Birmingham	25	0	0
W. T. H., Belfast	25	0	0
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"A Friend,"	25	0	0
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J. E. T., London	21	0	0
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Mrs. Blake, South Petherton	20	0	0
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Mr. Lindsay Cropper, Bolton	20	0	0
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Mr. Godfrey Worthington, Manchester	10	0	0
Mrs. E. G. Bayle Bernard, London	10	0	0
Miss Boult, Liverpool	10	0	0
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Mr. Joshua Crook, Bolton	10	0	0
Mr. T. A. Carpenter, Ilkley	10	0	0
Mr. E. F. Cooper, Leicester	10	0	0
Mr. B. Dowson, Nottingham	10	0	0
Mr. Frank Evers, Stourbridge	10	0	0
Miss S. H. Holland, Bath	10	0	0
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Mr. T. Isted, Southampton	5	5	0
The Misses Todd, Bowdon	5	5	0
Mr. J. W. Crompton, Lancashire	5	0	0
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Mrs. Bruce, Bury	5	0	0
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The Misses Guilford, Nottingham	5	0	0
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The Misses Greg, Manchester	5	0	0
Mrs. Handley, Mansfield	5	0	0
Mr. William Holt, Bury	5	0	0
Mr. William Healey, Lancashire	5	0	0
Mr. David Healey, Lancashire	5	0	0
Mr. W. S. Holland, Worsley	5	0	0
Miss Hume, Dublin	5	0	0
Dr. Hyndman, Belfast	5	0	0
Mr. A. G. Lupton, Leeds	5	0	0
Miss Ryland, Birmingham	5	0	0
Mr. J. Harrop White, Mansfield	5	0	0
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Mrs. A. W. Worthington, Stourbridge	5	0	0
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Mrs. Bramley, Sheffield	3	3	0
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Mr. Edward Heaton, Lancashire	1	0	0
Mrs. Maxwell Hutton	1	0	0
Miss Lindsay, Belfast	1	0	0
Miss A. C. Phipson, London	1	0	0
Mrs. Ritchie, Belfast	1	0	0
Mr. W. Rankin, Belfast	1	0	0
Mr. H. C. Carpenter London	0	10	6
Miss Laura H. Powell, Aberystwyth	0	10	6
Rev. George Eyre Evans, Aberystwyth	0	10	6
Miss Beckett, Leeds	0	10	0
Miss Gardner, Belfast	0	10	0
Mr. Daniel McCaw, Dublin	0	10	0
Mrs. Titterton, Birmingham	0	10	0
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Mr. Frederick Nettlefold, London (when £19,000 is promised)	1000	0	0

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(Signed) J. ESTLIN CARPENTER (President of the National Conference and Chairman of the Superannuation Fund Committee).
HOWARD CHATFEILD CLARKE (Acting Treasurer), 63, Bishopsgate-street Within, London, E.C.

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The Inquirer.

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NOTES OF THE WEEK.

WE are asked to inform our readers that it is intended next week to forward the contributions received on behalf of the building of the new Unitarian church at Auckland, New Zealand, of which the Rev. W. Jellie, B.A., is minister, so that the gifts from the mother country may reach the congregation there by Christmas. The sum of £213 has now been received, and the B. and F.U.A. have added £50. Will not at least fifty other people join in helping on this good work, so that £400 may be sent out to Auckland? The following sums have been received since the last appeal appeared in the columns of THE INQUIRER: — A Friend from Newark-on-Trent, £2; Mrs. L. M. Aspland, £5 5s.; Mrs. Bayle Bernard, £1; Lady Bowring, £1 1s.; Mr. G. W. Brown, £5; Sir John T. Brunner, Bart., £20; Mr. H. Chatfeild Clarke, £2 2s.; Mr. E. Clephan, £5; Mr. H. W. Gair, £5; Miss L. K. Garrett, £3 3s.; Mr. John Harrison, £5 5s.; Mr. J. Arthur Kenrick, £10; Mrs. Alfred Lawrence, £5; Miss A. J. Lawrence, £10; Miss E. L. Lister, £1 1s.; Rev. H. M. Livens, £1 1s.; Mr. Henry Lupton, £2 2s.; Miss Mary Martineau, £1 1s.; Mr. Oswald Nettlefold, £2 2s.; Mr. J. T. Preston, £2 2s.; Mr. William Rathbone, £10; Mrs. Henry Rutt, £5 5s.; Mr. Francis Taylor, £5; Mr. J. E. Taylor, £3. Further donations will be received and acknowledged by the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C.

AT a meeting of the Committee of the "Western Union of Unitarian and Free Christian Churches," held at Lewin's Mead, Bristol, on Tuesday, Nov. 12, the President, Mr. William Walker, of Trowbridge, in the chair, it was cordially resolved to lend the support of the Society to any efforts that may be made in the Western district, in furtherance of the scheme for the National Conference Ministers' Superannuation Fund. It will be seen from the report from Newcastle-on-Tyne in our "News from the Churches" column that an important meeting in connection with this movement was also held in that city on Friday, Nov. 8, when an address was given by the Rev. J. Estlin Carpenter. A resolution of approval and practical support of the scheme was passed by the representatives of the churches of the Northumberland and Durham Association.

MANY readers throughout the country will share in the pleasure of the members of the London District Unitarian Society, that the portrait of Mr. David Martineau, by Mr. Arthur Hacker, A.R.A., which was presented to him on Wednesday evening, is so successful, and not unworthy to take its place among the other portraits treasured in his family. The presentation was made at the autumnal meeting of the Society, which Mr. Martineau had served as treasurer for so many years, and of which he now is President. A report of the proceedings will be found in our present issue.

THE INQUIRER'S reference last week to the Unitarian name as applied to Free Churches was criticised at the meeting of the London District Unitarian Society on Wednesday evening. The Rev. W. Copeland Bowie said that he did not agree with THE INQUIRER that our American brethren have emptied the name of all meaning. But that is not what we said. Our contention was that if the Unitarian name is to be applied to Free Churches it must be emptied of all *dogmatic* meaning, and we proceeded to quote the statement of the President of the American National Conference, as to what Unitarianism is, which, as we said, appeared to be simply "the essence of spiritual religion, living in the air of freedom." Mr. Bowie also in his speech, if we are not mistaken, treated the name in exactly the way in which we had said it must be treated, if applied to our churches.

WE are, however, far from wishing to raise another academic discussion on this subject. The Rev. J. E. Stronge, at the L.D.U.S. meeting, deprecated such idle discussion, but immediately devoted a good part of his speech to that very process, and ran a tilt at "Free Catholic," which we have affirmed to be ideally the exact name of our churches. But we have not urged it as in the present condition of our church life within the range of practical politics. Our immediate duty is to attend not to names but to the real things of the religious life, and, if it may be, to get a little more of the power of genuine religion into our churches. There is no other way of solving any of our problems.

THE Faculty of Protestant Theology in the University of Paris inaugurated the new session on Monday week, with an address by Professor Ménégoz, Dean of the Faculty, which was devoted chiefly to a tribute to his distinguished predecessor, the late Auguste Sabatier. At the conclusion of his address, Professor Ménégoz announced that he had felt it his duty to resign the office of Dean of the Faculty, that he might devote himself to his other duties as Director of the *Séminaire*, and further that Professor Stapfer had been unanimously nominated Dean. Professor Raoul Allier subsequently gave a public lecture on "Tartuffe and Religion." Sabatier's successor in the Chair of Dogmatic Theology (of the Reformed Church) is M. Jean Monnier, a pupil and enthusiastic follower of the late Dean's. It is a State appointment, but follows the nomination of the Consistories of the Reformed Church. The result of the voting throughout the country showed sixty-two Consistories for M. Monnier, and thirty-nine for M. Bertrand, the other candidate, who represented the more strictly orthodox Evangelical wing of the Church. M. Monnier's election is a victory for true Liberalism in the Church, a large section of the moderate Evangelicals uniting with the left wing to form a strong party for tolerance and comprehension in the Church. Sabatier's place cannot be easily filled, but there is every promise that Professor Monnier will maintain the high tradition of Liberalism in his teaching.

THE Bench of Bishops is greatly strengthened by Lord Salisbury's appointment of Canon Gore to Worcester, though London will be poorer by the loss of one of its most distinguished preachers. Charles Gore was born in 1853, and educated at Harrow, and Balliol College, Oxford. Taking orders, he soon became known as a distinguished High Churchman. The publication of "Lux Mundi," with his essay on "Inspiration," in 1890, marked a striking movement of liberal thought in that school, and in the following year he was Bampton lecturer. He was appointed Canon of Westminster in 1894. Canon Gore has been one of the bravest of churchmen in his practical interest in social questions, and this courage and devotion, no less than his preaching power, will be a great acquisition to the diocese of Worcester.

AMONGST the recipients of the King's birthday honours we notice the name of Sidney Preston, Esq., Chief Engineer and Secretary to the Lieutenant Governor of the Punjaub, as having conferred upon him the Companionship of the Order of the Indian Empire. He is the third son of Mr. Joseph T. Preston, a Vice-President of the B. and F. Unitarian Association, and the London District Unitarian Society. Mr. Sidney Preston has been for nearly thirty years in India, in the Irrigation Department, and during that period has assisted in bringing into cultivation, by means of canals, thousands of acres of unprofitable land, giving employment and homes to a vast number of the natives. The funds have been provided by Government, but the land yields a good interest for the money expended. Mr. Preston has recently had a further recognition of his services, having, we understand, been appointed by the Viceroy a member of the Provincial Legislative Assembly of the Punjaub.

IT will be seen from an advertisement in another column that next Thursday evening Dr. G. Dawes Hicks is to give the first of a course of eight lectures in the schoolroom of Unity Church, Islington, on "English Philosophy in the Nineteenth Century," the course to be continued on alternate Thursdays. The lectures will be elementary in character, forming an introduction to modern philosophical literature, including studies of the teaching of such men as Bentham and the two Mills, Bain and Sidgwick, Hamilton and Mansel, Spencer, Huxley, Clifford, Leslie Stephen, Martineau, T. H. Green, Bradley, and Caird. Dr. Hicks' courses last year on "The Beginnings of Philosophy" and in the previous year on "Kant" were much appreciated, and the present course promises to be of even greater and more immediate interest.

THE Rev. John Ellis, secretary of the National Conference Guilds' Union, has addressed a circular to all the Guilds and Young Peoples' Societies connected with our churches, which are known to him, in the following terms :—

The Council of the above Union has decided to issue a Year-book which will give (1) Information as to existing Guilds ; (2) Hints as to the formation of Guilds ; (3) Suggestions for Bible Study ; (4) Topics for Guild Meetings ; (5) Golden Sayings for each day of the month.

Mr. Ellis then asks for information from each of the Guilds or Societies, as to their place and name, the secretary, the day and hour of meeting, the number of members, the methods employed, and any particulars as to special work. Any societies which have not received the circular are requested to send answers to these questions to the Rev. J. Ellis, Pisgah House, Broomhill, Sheffield.

THE November number of the *Mill Hill Pulpit* contains the sermon preached by the Rev. Charles Hargrove on the Sunday following the Leeds Musical Festival, its subject being "Music—an Echo of the Eternal Harmony." Eloquently the preacher speaks of the divine power of music amid all the evil of this world, quoting from Browning's "Abt Vogler," and concluding with the plea that we should all sing, with the voice, if we can, and in any case, "make melody of life and heart to God." The *Pulpit* is now in its tenth year, from 600 to 1,000 copies being issued each month, sustained by the contributions of the congregation. In his Chapel Record Mr. Hargrove says: "The average cost of a sermon is about twopence. I have to thank those whose kindly generosity enables me to sell them at a penny, which is the largest sum the public is disposed to give for literature of this kind."

WE publish this week some Italian notes by the Rev. Tony André, minister of the Reformed Evangelical Church of Florence, whose acquaintance we had the pleasure of making during the International Council Meetings in Whit-week, and whose paper on "The Liberal Movement in Italy" will be found in the volume of the Proceedings of the Council. Mr. André, since his return home, has added to the duties of his pastorate the teaching of Hebrew Grammar and Archæology in the Waldensian Divinity College, Florence.

IN the *Daily Graphic* of Nov. 8 there were some interesting illustrations and an article on the "Schools for Crippled Children" established by the London School Board. A fuller illustrated article on the same subject appeared in the *Municipal Journal* of Sept. 13. Mrs. Humphry Ward has been the pioneer of this beneficent work. Crippled children had been previously classed with the mentally deficient, to the serious disadvantage of both, while very many were neglected altogether. But two years ago Mrs. Ward established a school at the Passmore Edwards Institute, specially devoted to crippled children, who were collected daily by an ambulance and brought to the school and taken home again, while during school hours they had not only skilled teaching but the care of a trained nurse, and in summer time could be for hours out in the garden. This demonstration of what could be done led to the London School Board obtaining powers from Parliament to establish schools for the accommodation of all such children in their area, of whom inquiry showed that there are as many as 1800. There are already two schools established, in Paddington and Bethnal Green, with all the invalid appliances and the ambulance for bringing the children in, and others will in due time follow, until the whole need is met.

MISS KATE GREENAWAY, the well-known artist and illustrator of children's books, died last week at the age of fifty-five. Mr. M. H. Spielman, writing in the *Daily Graphic* of Nov. 8, noted that Continental critics gave her a very high rank among British artists, as possessed of true creative power. Ruskin also, in his "Art of England," devoted a lecture (that on "Fairy Land") to her and Mrs. Allingham. And further, Mr. Spielman says :—

All who love childhood, even though they may not be blessed with the full measure of her insight and sympathy, all who love the fields and flowers and the brightness of healthy and sunny natures will feel, as they read the headline of this brief tribute, that there has gone one who has a claim on the nation's regard and upon the love of a whole generation. She was the Children's Champion, the Baby's Friend, who stood absolutely alone in her relations with the public. Randolph Caldecott laboured to amuse the little ones ; Mr. Walter Crane to entertain them. They aimed at interesting children in their drawings ; but Kate Greenaway interested us in the children. She taught us more of the charm of their ways than we had seen before ; she showed us their graces, proved to us that their faults were but the characteristics of tender years, and delighted us with their dainty quaintness, and made us happier at her own happiness in them. "You have," said Ruskin, "the radiance and innocence of reinstated infant divinity showered again among the flowers of English meadows." So when we realised how Kate Greenaway's love for children was so unalloyed, that it alone prompted the delicacy of her pencil, and her eye so kind that it was blind to faults which perhaps, as she insisted, may not be faults at all, she made us love children all the more, and her drawings too, for their teaching and their loveliness, and herself not less, for having made them.

IN the November number of *Harper's Magazine* the story by Miss Mary E. Williams, "The Portion of Labour," is concluded, and it is announced (in the *Athenæum*) that the new volume, which begins with December, will contain a new novel by Mrs. Humphry Ward. In the article this month on "Old St. Saviour's, Southwark, the Elizabethan Actors' Church," there are a number of good illustrations, including the Chaucer and Shakespeare windows, and the Emerson monument, which bears the following inscription on a bronze tablet :—

Here under lyeth the body of William Emerson, who lived and died an honest man. He departed out of this life the 27th of January anno domini 1575, in the year of his age 92.

These Southwark Emersons are said to be the ancessors of Ralph Waldo Emerson. The last page of this number is occupied by a very amusing conceit of Oliver Herford's on "The Dachshund," with a portrait in four divisions, and a poem telling of his mythical origin. Old Testament students should turn to this.

THAT lantern services can be made religiously impressive and really helpful, especially to simple-minded folk, has been abundantly proved, and the great value of the black-board, when used by a skilful teacher, is well known. But when it comes to a "Chalk-Talk Preacher," in a fashionable Calvary Baptist Church in Brooklyn, where the congregation, as we were told in a recent number of the *Strand Magazine*, "are so satiated with both social and religious novelties that it is a most difficult thing for a pastor to interest them," then surely we have reached a low depth in the degradation of the pulpit. The minister of this church is said to have great skill in drawing, and with a huge black-board in his pulpit, he will sometimes execute as many as ten pictures in coloured chalks during his morning sermon, and in the evening he sometimes preaches the whole sermon by a succession of drawings, without uttering a word. For the children of the Sunday-school that might well be admirable, but that a fashionable congregation, presumably of some intelligence, should have to be so fed and pampered, in order to "interest" them, would be incredible if we did not know something of the lengths to which people will go in search of a new sensation.

MANSFIELD BICENTENARY.

ADDRESS BY THE REV. J. ESTLIN CARPENTER ON THE RELIGIOUS MOVEMENT WHICH LED TO THE FOUNDING OF THE OLD MEETING HOUSE, MANSFIELD, 1701.

THE English Presbyterians who built your Meeting House two hundred years ago cherished a theology widely different from that which your pastor will expound to you in the discourses in which he is about shortly to sum up his view of the fundamental dealings of God with man. How is it, then, that we are in possession of their chapel, and that you trace your spiritual lineage in unbroken descent from the ministries of Robert Porter and Samuel Coates, and from the generous provision of Robert and Charity Sylvester? The answer is to be found in the character of the movement in which the rearing of this sanctuary was an episode. It owed its character largely to the genius of one man, Richard Baxter, who powerfully impressed upon it two fundamental ideas—the idea of comprehension, and the idea of non-subscription. From these it derived its distinctive notes; by these it was separated altogether from the Presbyterianism of the Long Parliament, the Westminster Confession, and the Solemn League and Covenant.

Baxter was born in 1615 on the banks of the Severn. His parents were known as serious persons, but devoted to Church and King. "There was never," says Baxter proudly, "the least savour of Nonconformity in our family." He grew up a student not only of his Bible, but of Church history, and in the letters of Ignatius of Antioch (who died about 107 A.D.) he saw the natural issue of the organisation of the early Church described in the New Testament. This led him at once away from the high doctrines of prelacy advanced in the Church under Charles. He acknowledged the validity of Presbyterian ordination. He asserted the identity in kind of both the authority and the duties of all Christian pastors; but he had no objection to what was known as episcopacy of order, to the appointment of certain clergymen called bishops to be overseers of their brethren in particular districts. He attached importance to the gift of prayer, but was willing to combine extempore utterance with liturgical form; and he had none of the sensitive jealousy of the interference of the civil magistrate in ecclesiastical matters characteristic of Scottish Presbyterianism. On these lines he hoped for the establishment of a national Church in a sense different from the famous Ordinance of Cromwell in 1653. He and his friends longed for an organisation that should cover the whole people, and were not satisfied with the Congregationalism of the Protector and the Independents. They not only welcomed, therefore, but they actively promoted, the Restoration. As soon as the new King reached London, ten or twelve of their leaders—among them being Baxter, Bates, Calamy, Manton, Reynolds—were appointed Royal chaplains. They lost no time in formulating their proposals, which went so far as to include a modified episcopacy on the basis of Archbishop Ussher's scheme first drafted in 1640, twenty years before.

Baxter's own views were wider still. As far back as 1650 he had declared that "two things had set the church on fire, and been the plague of it for a thousand years, first enlarging our creed and making more fundamentals than ever God made; and, second, composing and so imposing our creeds and confessions in our own words and phrases." He stood, therefore, for the broadest liberty on a scriptural base. "We would have had the brethren," he says in his own Memoirs, "to have offered to Parliament the Apostles' Creed, the Lord's Prayer, and the Decalogue as essentials and fundamentals. And whereas it was said a Socinian or a Papist would subscribe all this, I answered, 'So much the better, and so much the fitter is it to be the matter of our concord.'"

But the prelates saw their opportunity, and would concede nothing. In a convulsion of loyalty Parliament next year recalled the Bishops to the House of Lords, and in 1662 passed the Act of Uniformity which is still the charter of the privileges of the Establishment. The issue we all know. When Lord Chamberlain Manchester told the King that he was afraid that the terms were so hard that many of the ministers would not comply with them, "I am afraid they will," replied Bishop Sheldon. His grace had underestimated the strength of principle. The immortal Two Thousand surrendered their pulpits and abandoned their homes, and Nonconformity became a permanent factor in English religious life.

Comprehension, however, was still the fundamental idea of Baxter and the English Presbyterians. Not all their sufferings at the hands of the Church could dull their ardour or quench their desire for inclusion. The shameful legislation, Conventicle and Five Mile Acts, awoke no wrath or resentment; they were endured with dignified silence. The aristocratic connections and influence of the Presbyterians induced the King to make an effort to reconcile them in 1667, but Baxter and Manton would accept no terms which would not include the Independents as well as themselves; and on this ground the Government would make no concession. When the Indulgence of 1672 was issued, Baxter disliked the arbitrary exercise of Royal power, and was slow to take advantage of the new opportunity. He finally consented to have a license procured for him, but he stipulated that it should describe him neither as Presbyterian nor as Independent, nor by any other party name; he would only be called a simple Nonconformist. So unwilling was he to take up an attitude of antagonism that he declared in the pulpit, shortly before the licenses were revoked, that it was not in opposition to the public churches that he kept up a meeting, but to help the people in their necessity, who were many more than the parish churches could hold.

The persecution had naturally begotten an intense earnestness. In the seven years, 1666-1672, Oliver Heywood reckoned in the West Riding that he preached 436 week-day sermons, kept 151 fasts and 38 days of thanksgiving, and travelled 5,028 miles. In your own parish, the sympathy of the Vicar, and the fact that Mansfield was not a corporate borough, enabled a number of ministers to make their residence there. They would not give up their claim to the services of the church. They lived, we are told, "in hearty love and concord with the Vicar, for he counted it no schism for them to help his people in their way to heaven. And they by their friendly concourse with him, and frequent hearing of him, manifested that they had no design to lessen him in the esteem and affection of his parishioners." Baxter, therefore, could truly write in 1683, "We abhor schism and have laboured to heal the wounds of the Church with all our power these twenty-two years and more."

The age of chapel-building for Nonconformity had not yet begun. A few meeting-houses, like that at Mill Hill, Leeds, were built after the Indulgence of 1672. But the English Presbyterians, like Wesley in the next century, were unwilling to take any steps that would definitely separate them from their brethren within the fold. In 1689, Baxter emphatically asserted, "We are for making true religion as national and extensive as may be, and for a national Church; though we abhor the casting out of all that be not of our opinion and that cannot submit to all that I here enumerate, which I and others of my mind can submit to." It was the year of the Toleration Act, which very nearly witnessed the passing of another Bill that would have given the Presbyterians, at least, all that they desired. A Comprehension Bill was actually carried through the House of Lords, and a commission was appointed consisting of ten bishops and twenty divines to prepare a scheme. The initiative lay with Tillotson (Archbishop of Canterbury) and Stillingfleet. The Primate's plan included the indifference of ceremonies, revision of the Prayer-book, and alteration of the terms of subscription. The Commission recommended startling reforms, which, had they been adopted, would have made the sacramental movement of the last half century impossible. "Priest" was to be altered everywhere to "minister." The use of the surplice was made optional. The Athanasian Creed was explained so as to minimise the damnatory clause. No communicant should be obliged to receive the elements kneeling. No minister need use the sign of the cross in baptism. The absolution was changed. Ordination by presbyteries was acknowledged as valid, and the words of the service which now ascribe the gift of the Holy Ghost to a bishop were altered into a prayer; the Commissioners remarking (in the spirit of the late Dr. Hatch) that "the form then (and now) in use in the Church of England was imported into the service in the darkest times of popery." For a little while the goal seemed close at hand. Danger began when the recommendations of the Commissioners were referred to Convocation. The Upper House was conciliatory, but the violence of the Lower wrecked the scheme, and it was never revived.

The Presbyterians who had refused to accept terms which would not also include their brethren of the Congregational way, found themselves finally shut out. They still, indeed, especially the London ministers, advocated the practice of attending the church services and taking the sacrament. But "Occasional Conformity," as it was called, lashed by Defoe (himself of Presbyterian origin) in controversy with Howe, came slowly and silently to an end. A few of the Nonconformists tried to persuade themselves that the Act of Toleration, by giving Parliamentary recognition to their separate meetings, conferred on them the status of establishment. When the Lord

Mayor of London, Sir Humphrey Edwin, in 1697, "carried the sword with him to a nasty conventicle held in one of the city halls" (I cite the complaint of Dr. Nichols), "the horrid crime was defended by one of his own party giving this arrogant reason for it, that by the Act of Parliament by which they have their liberties, their religion was as much established as ours." It would be easy to show that in the technical sense this contention was incorrect; but it supplies a pathetic witness to the desire of the Presbyterians to be regarded as still somehow sharing in the national religious life.

It was only, then, when all hope of inclusion had disappeared, that the erection of chapels in any considerable numbers began. It is difficult to form any exact estimate of the actual strength of the several religious parties. Returns made under an Order in Council, 1688, reckon the Conformists at 2,500,000, and the Nonconformists at only 110,000. The latter figure is certainly below the mark; perhaps almost as much as Defoe's bold exaggeration, 2,000,000, is above it. According to a Parliamentary return, in the years 1688-1700 no less than 2,418 licences for places of worship were obtained. The movement, therefore, was widespread and active. Men might shake their heads and talk of "the decay of the Dissenting interest," but the heroic labours of a generation before now bore their natural fruits. The English Presbyterians had never been able to maintain any ecclesiastical discipline. In their foundations, consequently, they were as completely congregational as the Independents. The alliance which Baxter had so firmly maintained with them was now frequently consolidated by the dedication of their chapels "for the worship of God by Protestant Dissenters." Sometimes the Presbyterians were specified (as at Cross-street, Manchester); sometimes the Independents; and sometimes they were united in fraternal partnership. One fundamental principle, however, was usually understood, and sometimes definitely formulated—the principle which we sum up briefly in the term "open trust." The idea of comprehension, which the Presbyterians had only by this time reluctantly abandoned, had never been founded upon the notion of uniformity either in belief or in practice. Its basis was laid in Scripture. There lay the rule of faith and life. But amid the possible diversities of interpretation no one Church had the right to lay down laws for any other. When Edmund Calamy was revolving at Oxford, in 1691, whether he should seek Anglican or Presbyterian orders, he thus describes how he solved his problem:—

> I with care read over the articles, liturgies, homilies, and canons of the Church of England, which contain the English impositions, and weighed the terms of Conformity as the law had settled them, and found several things required which, after the strictest search and inquiry I was able to make, I did not perceive God had given any men power or commission to impose upon others, or discern how my compliance could be proved a proper duty. . . . Finding the peace of the Church the grand argument for compliance with the impositions prescribed, I naturally considered that also, and found that if carried too far it would infallibly bring a sort of spiritual slavery into the Church which I could not perceive I was any more obliged to encourage, countenance, or support, than civil slavery in the State. Upon this foot I determined for nonconformity.

And when the hour arrived, three years later, Calamy insisted that he should be ordained "a minister of the Church of Christ without any confinement."

In this respect the Presbyterians had dimly conceived of a spiritual union transcending that either of the ecclesiastical organisation or the popular philosophy of their day. In the year of Toleration Locke had laid it down that the Church is a thing absolutely separate and distinct from the Commonwealth. It could only be regarded as a free and voluntary society. No man, he argued, by nature is bound to any particular church or sect, "everyone joins himself voluntarily to that society in which he believes that he has found that profession and worship which is truly acceptable to God." A number of sects existing side by side seemed the only alternative to the old uniformity. The Presbyterians had, I think, a wider ideal. Beneath outward diversity they felt the note of a deeper harmony, expressing itself not in identities of doctrine but in sympathies of worship and trust. When Francis Tallents opened the new meeting-house at Shrewsbury in 1691, he caused it to be written on the walls that it was built "not for a faction or a party, but for the promotion of repentance and faith in communion with all that love the Lord Jesus Christ in sincerity." Nathaniel Oldfield, of Southwark (who died in 1696), was "for no other terms of church communion than the terms of our common Christianity"; and he declared himself of one church with all those whom he hoped to meet in heaven. In 1700 Samuel Bury (first of Bury St. Edmunds, and then of Lewin's Mead, Bristol) could utter the aspiration "Let religion itself in its own latitude be the common bond of all union." And Timothy Jollie, of Sheffield, preaching the funeral sermon for his father, said that they "reserved to themselves liberty to reform according to Scripture rule, in doctrine, discipline, and worship."*

On these lines, however, the Presbyterians did but maintain at the end of the century the principles which the Independents had worked out at the beginning. Prophetic indeed were the oft-quoted words with which John Robinson bade farewell to the pilgrims about to sail in the *Mayflower*, 1620: "I charge you before God that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of His, be as ready to receive it as you were to receive any truth by my ministry. For I am verily persuaded that the Lord hath more truth yet to break forth out of His holy word." And with no less insight did Milton assert in 1644: "He who thinks we are to pitch our tent here, and have attained the utmost prospect of reformation that the mortal glass wherein we contemplate can show us, till we come to the beatific vision, that man by his very opinion declares that he is yet far short of truth." The true comprehension, indeed, has yet to come. It will not be formal, but so much the more hope is there that it will be real. For it will be achieved not by the abandonment of theological differences, but by the recognition of the fact that behind all differences lie common spiritual aims; by the perception that religion, like life, must needs express itself in various types; by the acknowledgment that all these spring from one source in the mingling of the divine and human thought; by the discernment that all who are led by the Spirit of God are indeed His sons, heirs of God, and, if they will have it so, joint-heirs with Christ. To this comprehension, which already exists in the sphere of devotion, as our hymn-books testify, the sacramentalist and the evangelical and the rationalist will one day attain; and when it is realised, the Catholic union for which Baxter never ceased to pray will be fulfilled.

* These passages will be found cited by Dr. Martineau in an article entitled "The Living God in Changing Creeds," in the *Theol. Rev.* 1866, p. 296.

THE REV. JOSEPH BULL.

At the recent Bicentenary celebration at Mansfield, the Rev. E. I. Fripp referred to the Rev. Joseph Bull (Bristowe)—not *John* as our report had it—minister at Mansfield at the beginning of the last century.

Mr. Fripp spoke of the controversial character of his ministry, quoted a few lines from some contemporary verses in which Mr. Bull is ridiculed, called him this "Mad Bull," and stated that he was the first to call the Old Meeting House by the name Unitarian Chapel. A correspondent, very loyal to the Unitarian name, feeling that scant justice was done to Mr. Bull, has sent us the following notice of his life:—Mr. Bull was in all respects an estimable divine, unless, of course, his pronounced Unitarianism is to be reckoned against him. He was brought up under the ministry of the Rev. Benjamin Carpenter, of Stourbridge, and was a student at Manchester Academy (1798-1800), under the Rev. George Walker, F.R.S., formerly of Nottingham. Mansfield was his first charge, and there he remained eleven years. After this he was minister at Hinckley, and subsequently, on account of his health, he removed to Ringwood, where he resided twenty-three years. He next ministered for some time at Topsham, in Devonshire, and in 1848 was invited to Shepton Mallet, where he continued, as his obituary notice in the *Christian Reformer* says, "in the active discharge of his pastoral duties," till he died in 1854, at the age of eighty, after a ministerial career of nearly sixty years, "much regarded by his people." "Though so far advanced in life," the notice goes on, "he preached with great energy, and gave himself to the work of the flourishing Sunday Schools connected with the chapel to the last, and those to whom he ministered gratefully testify that he did whatever he could for their moral and spiritual welfare." To the last "he kept up his interest in all that bore upon the progress and improvement of the world."

Mr. Bull (Bristowe) was a Unitarian of the School of Priestley, and when he came to Nottinghamshire did his best to spread the faith in which he earnestly believed. He was contemporary with the Rev. James Tayler (the father of John James Tayler), who was the first to preach Unitarianism at the High Pavement, and whose name and memory are still revered among us.

The verse quoted by Mr. Fripp is from a very scurrilous rhyming "Address," published in 1810 by a bitter theological

opponent. The special cause of the attack upon Mr. Bull by this versifier was a sermon on the "Unity of God," preached in 1809 at Mansfield, and later at Nottingham, in which Mr. Bull denied both the Diety of Christ and the existence of a Devil, sins of apparently almost equal magnitude in the eyes of his orthodox critic.

IN MEMORIAM: HARRIET MEURICOFFRE, BY HER SISTER, JOSEPHINE BUTLER.

These records, Mrs. Butler tells us, do not pretend, in any sense, to be a biography. Her own powers are not at present equal to such a work, which would be founded on memories that reach back over nearly three-score years and ten, and would have many and varied historical interests, for Mme. Meuricoffre's life was rich in events, closely interwoven with the liberation of her adopted country, Italy, in a stirring epoch in which, as far as Naples was concerned, she took an actively beneficent part in 1860 and the following years.

This book,* which is "affectionately dedicated to Mme. Meuricoffre's children and grandchildren," is chiefly a selection from her correspondence, but it throws a strong sidelight on the events in which she figured largely, as a good angel, in the Garibaldian episode when the monstrous tyranny of Bomba was put an end to and Victor Emmanuel proclaimed King of United Italy by his generous champion.

On other occasions of stress and trial in Naples Mme. Meuricoffre and her husband came to the rescue of the sufferers with wise and good effect. These are the main subjects of the book, but there are also several letters giving most graphic and picturesque accounts of the writer's travels in Switzerland, Italy, the Tyrol and elsewhere. There is a brief sketch of her early life which can be supplemented from Mrs. Butler's "Life of John Grey of Dilston," their father, published by H. S. King and Co. in 1874, and further particulars from her "Recollections of George Butler," not less interesting and valuable, published more recently by Simpkin, Marshall and Co.

Mr. Grey had charge of the Greenwich Hospital estates in Northumberland and Cumberland, an important post, and he brought up his family, of six daughters and three sons, in a beautiful and ideal country home in that borderland. Between Josephine and Harriet there was a special friendship which was but slightly interrupted by the marriage of the latter, and seemed to increase in depth as life advanced and its vital human interests deepened.

Harriet's husband, Mr. Tell Meuricoffre, though Swiss by nationality, was a member of a wealthy banking firm, long resident in Naples. He was in every way worthy of his noble wife. One of the public notices of him records:—

> The life of Chevalier Meuricoffre was a very full and varied and most interesting one. Swiss by parentage, he was born and lived almost all his life in Naples, where he fulfilled some of the highest citizen functions in a manner to attract the esteem of his fellow-citizens, of every nationality and creed. He was the head and support of the Swiss Protestant colony in Naples—a very numerous society—and the promoter of countless good works. Truth, purity, uprightness, single-mindedness, and a most munificent generosity were among his characteristics. *Noblesse oblige* seemed to be his motto. He did not let his left hand know what his right hand did.

On the day of his interment, in 1900, all public offices were closed, a vast concourse of citizens, of every class, followed the procession to the cemetery. A Roman Catholic notice of Mr. Meuricoffre concludes with these words: "May eternal repose, and the rich reward he merits be granted to this pure and beautiful soul."

Space will not admit of the picturesque description of their beautiful home at Naples and of their not less beautiful Swiss home, La Gordonne, sloping down to the Lake Geneva. We must limit ourselves to the points of public interest. Having seen something of the tyranny of Bomba and his son, one can imagine with what joy they, with all lovers of liberty, greeted Garibaldi, on his arrival from Sicily, in 1860, with his irregular army, soon to be joined by the English brigade of volunteers. The fighting did not last very long, but Mme. Meuricoffre and her sister-in-law found plenty of work in the hospitals which were very poorly provided with the simplest necessaries. She distributed tea and sugar, &c., but the little present at which all the British faces brightened was a great lump of brown soap for each man. They exclaimed, "Now won't we have a wash!" A ward in Sant' Apostoli Hospital was given in charge to the Meuricoffre ladies, but they managed to penetrate much farther and distributed blankets, sheets, and other needfuls, shirts and shoes, where wanted. They introduced order, cleanliness, and regularity, and checked, wherever it was possible, the thieving propensities of the officials and the hospital staff, who constantly appropriated and carried off both money and material generously contributed by wealthy Neapolitans.

Not the least valuable part of the work was taking charge of the orphaned children, and providing new homes for them amongst the compatriots of the fallen. Mme. Meuricoffre speaks most enthusiastically of the deliverer. She writes to her father, August, 1860:—"I have seen to-day the face of Garibaldi, and now all the devotion of his friends is made clear to me; you have only to look into his face and you feel that there is, perhaps, the one man in the world in whose service you would, taking your heart in your hand, follow blindfold to death—a man exalted and sanctified, as it were, by his own single-minded devotion to and faith in a holy cause. . . . One could love the cause without seeing him, but in seeing him you seem to be suddenly gifted with the power of seeing it as he sees it, and you love it better for his sake, while you wholly honour and admire him for its sake."

The arrival of the King is vividly described; the Messrs. Meuricoffre were invited to assist at the consecration ceremony at the cathedral. The ladies witnessed the procession, along the length of the Toledo. "Presently there came a carriage, with four fine horses, Victor Emmanuel sitting on the right hand, Garibaldi on the left, his noble face beaming with quiet restful satisfaction at bringing his King in triumph." The account Mme. Meuricoffre gives of the dungeons at the fortress of St. Elmo, now thrown open, of the horrors of the Bourbon tyranny and the woes which the political prisoners had endured, is most thrilling.

We must pass over the letters referring to the meetings of the sisters on successive occasions and happy family gatherings.

In April, 1872, there occurred a great eruption of Vesuvius which is vividly described. Though many fled from the frightful scene the Meuricoffres remained and gave what help they could to the poor people whose houses were engulphed. And of a later catastrophe Mrs. Butler writes:—

> In 1883 the terrible earthquake on the island of Ischia, in the bay of Naples, took place. The whole Meuricoffre family worked, in various ways, for the relief of the survivors of that tragic event. My sister took and sheltered, in the court of her house, a number of the orphan children whose parents had perished. She gives many touching episodes, instances of the strong and passionate domestic affections of these poor Ischia people.

Again,—

> In the year of the outbreak of cholera in Naples, in 1884, when every one who could afford it was flying from that stricken city, my sister and her husband, who were at that time visiting her old home on the borders of Scotland, immediately started to return to Naples, leaving their sons at school in England. . . . My sister's account of the appearance of Naples as they entered it was very striking. It will be remembered that King Humbert visited Naples, during the cholera, very much against the advice of his physicians. He went to the hospitals and spoke words of cheer to the sick and dying. My sister mentioned to him the good effect which his action had had on the spirits of the people and expressed her own respect for his courage, to which he replied: "I am only the servant of my people."

Then follow twelve closely-printed pages, notes from a journal, written by Mme. Meuricoffre to her daughter in England, describing her visits to the hospitals, her interviews with the sisters in charge, and many cases in which she came to the rescue of the orphan children, through all which trying experiences her saintly spirit sustained her. The recital is of intense human interest. "In the early months of 1885," Mrs. Butler records, "my husband and I visited Naples. We spent some delightful weeks with my sister and her family, and had the opportunity of becoming acquainted with the good works they had inaugurated at Naples, or which had been promoted by their influence; among others the International Hospital, which was initiated by Mr. Meuricoffre, and of which he was the first president. I also went with my sister several times to the Sailors' Rest, of which she was the promoter and supporter for many years. It has been wonderfully blessed, and its practical usefulness attested by reports, issued by three successive British Consuls, residing in Naples, who asserted that disorderly conduct of every kind diminished and even ceased to exist among the British sailors of that port."

"In a former work, 'Recollections of George Butler,' I have given some account of a visit which my husband and I paid to Naples, in 1889, and of the sweet hospitality of the Meuricoffre family. In 1899 my sister and her husband came to Switzerland when I was there, and I had the happiness of being near them, Tell Meuricoffre became seriously ill, and in the autumn was taken back by easy stages to their home in Naples, where he died

* Horace Marshall and Co. Price 5s.

March, 1900." Not many months later Harriet Meuricoffre passed away in her beautiful Swiss home, where her children laid her in the humble cemetery adjoining the grounds. On her grave are the words: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

R. Moore.

FOR THE MAGNANIMITY OF ENGLAND.

Sir,—So many issues have been raised by Mr. Jupp's plea for magnanimity of conduct that it seems impossible to deal with them all. Perhaps no war we have ever been engaged in has involved so many and such complicated questions. I will ask leave to deal with one point only. One, at least, of your correspondents appears openly to scorn magnanimity among nations, and calls upon us to consider the desolate homes in England and her colonies and the two South African States, that are the fruit of a magnanimous policy which has been tried and failed. But does anyone deny that Mr. Gladstone's policy greatly increased the loyalty of the Cape Dutch, and that it was followed by a closer and more friendly connection between the Cape and Natal and the two Republics? I was under the impression that we had a change of government and of policy since that time.

There was nothing particularly generous or magnanimous on either side in the negotiations between Mr. Chamberlain and Mr. Kruger that ended in war. It appeared to me that each of them was simply trying to get the better of the other. Any great principle will fail if both parties in the transaction give it up. But that is no argument against constant and unwearied attempts to revert to it, unless we are prepared to believe that God only accepts nobility of mind and action in individuals and condemns it as manifested by nations.

It is undoubtedly harder for a country under popular government to pursue a consistent course, than for an individual monarch or despot.

The monarch may pursue his own consistent course of generosity or tyranny to the end. A people is more easily swayed by the voices of orators, or exalted to overbearing pride or chastened to humility by the vicissitudes of national prosperity or adversity. Two years ago England was proud and confident. Now she is fretful. Who can doubt that a severe period of depression at home now, hard frosts, want of work, and higher price of coals, if all this should come upon us this winter, would tend to produce a strong popular feeling against the Government and the war? Twopence on the income-tax has not been without its effect, even in quarters where only a year before there were loud protests that every Englishman would gladly give his last shilling for his Queen and his country. There is a great difference between that "last shilling" which no one ever paid or will pay for a war and the first twopence which the tax-collector actually calls for.

Yet this unhappy quarrel in South Africa has not been without its example of true national greatness. The Orange Free State had no quarrel with us, nothing to gain, and possibly its very existence to lose, by a war with us. It had at one time in its history refused to join the Transvaal against us. But in 1899 this State was united with the Transvaal Republic by a defensive treaty. When war threatened the Transvaal, the Orange Free State had to decide whether it would abide by the treaty it had sworn. I believe the vote in the Raad was unanimous. I know that after the decision was made old men bid each other farewell with tears and trembling voice, well knowing that they had done right, yet saying to each other "We have met here for the last time."

We know the old scoff, "Treaties are made to be broken"; and in truth they usually last just so long as they serve the advantage of both parties, and no longer. This action on the part of the Orange Free State is alternately ridiculed as foolish and condemned as wicked. If such an act on the part of any nation be folly, surely it is what the apostle Paul dares to call "the foolishness of God, which is wiser than man"; and surely we may at least have magnanimity enough, even now, to honour the people that "sweareth to its own hurt and changeth not."

Francis H. Jones.

Of the letters in reply to Mr. Smith Osler's, of a fortnight ago, we must be content after all with giving only the following extract from that of Mr. G. F. Millin, of Brixton:—

"Mr. T. Smith Osler's letter appears to me to be a piece of very confused and misdirected thinking. There are several points in it that one might take in evidence of this, but I will deal with only one. The position in the Transvaal was, he says, as if the accidents of history had placed Liverpool and its wealth under the absolute control of a state composed of ignorant Welsh farmers. That surely is a totally hind-before, upside-down illustration. If we want to illustrate the real facts of the matter, we must suppose that the 'ignorant Welsh farmers' had settled in the country when there was no Liverpool, that they had established an orderly constitutional government, had developed the agricultural resources of the land, and had themselves built Liverpool; and that presently foreign capitalists, and others in their train, poured in upon them in such numbers as to threaten completely to swamp them. It is no case of the Welshmen coming in and getting the upper hand of the Liverpudlians, it is the Liverpudlians who come in and get the upper hand, or try to get the upper hand, of the Welshmen; and because they were wealthy, and because they were numerous, Mr. Osler seems to consider them justified in trampling down everything before them. That seems to me a deplorable error for any liberal-minded man to fall into, and it is just because this whole nation allowed itself to be cunningly inveigled into this error that we now find ourselves in a position which outrages the conscience of the country, but from which it seems as though we can neither retire nor advance without aggravating the evil of it."

FREEDOM AND THE HUMAN SELF.

Sir,—May add a word for the purpose, not of introducing fresh matter, but of removing a misconception? Mr. Badland, in his interesting letter, assigns to me the view that in volition "we have reached an ultimate fact, or one to which the law of causality itself may not apply."

We must distinguish between the law of causation—that is, that every fact which has a beginning has a cause—and causality, which is not a law or proposition of any kind, but one of the *a priori* categories—a necessary condition of human thinking; it involves our notion of cause (so far as we have a notion of cause) and the necessity under which we are to interpret phenomena causally.

Science is based on the universality of the law of causation. Mr. Upton's position is that it has one exception, and only one, namely, human volition, which is in each of its operations (after elimination of determinate elements), a fact which begins but has no cause.

My suggestion is that our *a priori* category of causality, though necessary in our thinking, is, perhaps, only provisional and human, not absolute and divine. It resembles those mathematical assumptions which are useful in mechanical calculation, as being accurate enough for practical purposes, but are not absolutely accurate. In calculation based on such an assumption the error is always present, though it is only in calculation of extreme delicacy that the error becomes appreciable. This question of the free will seems to me to be a case in which the error in our category of causality becomes appreciable.

E. W. Lummis.

THE LONDON & SOUTH-EASTERN PROVINCIAL ASSEMBLY.

Sir,—Perhaps I may be allowed, as one partly responsible for the resolution recently passed appointing a committee to report to the Assembly on public questions having a distinctly religious interest and importance, to send a few lines in reply to your correspondent, Mr. Hugh James.

Mr. James tells us that there has been a good deal of "head shaking" ever since the inauguration of the Provincial Assembly. But the "head shaking" seems to come so much from one quarter; and there seems to be behind it so much of a particular political bias, that it is beginning to lose much of its significance. The bogey of a "cleavage in our ranks" and the "loss of valued friends and supporters, together with income," is all very well; but it is an argument which cuts both ways. And, in the opinion of many of us, we shall do more harm to our cause and our congregations by a timid refusal to apply our religion to great national and humanitarian issues, and by the maintenance of an ignoble silence in presence of solemn problems of life and death which concern whole peoples, than we can possibly do by a candid and temperate discussion of these questions in the light of our religion, and the pronouncement of a verdict by the predominant conscience of our people. Mr. James raises, as others have done before him, the old difficulty of "delegacy" and "special instructions," a point, I think, more legalistic than vital.

May I ask him and those who think with him to try to put themselves in the places of those Liberals (in religion and politics) who, in my belief, form the large majority of worshippers in our churches. Their religion and their politics (so far as humanitarian and ethical considerations are concerned) are not two water-tight compartments of their brain and heart, but one single passion, one aspiration, one

attitude of thought and feeling. To me it is just as much a religious duty to oppose the policy of proscription and extermination in South Africa as it is to oppose low ideas of the Godhead, and the lack of veracity in theological subscription.

And then, leaving this particular class of public topics aside, is it not one of the noblest and best traditions of our churches to keep a watchful eye upon the education of the young in public schools, the ravages of a privileged Drink Traffic, and the condition of the Poor and enslaved in our great cities? Will Mr. James forbid us also to speak of these at our public assemblies?

If it is simply desired to have a separate time and place for our people to pronounce judgment on these topics—well and good. That is a mere question of machinery. But I venture to think that the conscience of our churches is of too robust a type to allow its voice to be stifled at times when the voice of worldliness, greed and passion is all too loud, and there is such dire need for a message in God's name from professing Christians, and the application of their "fundamental truths" to pressing modern instances, and immediate actual needs. The new Committee of the Conference was appointed to report. On their report discussion will, perhaps, ensue. But I think its members may be trusted to remember the differences which exist, and to do their work in a temperate manner. If, then, there are to be dissensions, they must be faced. The one thing that is impossible is a religion divorced from practical ethics, and whose eyes are in the past and not upon the sins, the needs, the aspirations of men to-day.

H. S. Perris.

London, Nov. 11.

Sir,—In last week's Inquirer, under the heading of "The London and South-Eastern Provincial Assembly," Mr. James suggests that the discussion of public questions in our churches will constitute for them a very serious danger. May I send to you a few sentences from a sermon preached in 1880 by that noble-hearted apostle of liberal religious thought, the Rev. Henry Crosskey, at the opening of the church in Rotherham—that we may thus gather the course which he would have been likely to adopt had he been with us to-day? Dr. Crosskey says:—"The sins which must here (*i.e.*, in this church) be rebuked are the very devilries practised in our own day and generation . . . the mean and grovelling worship of success, however gained; the lust for war, which makes Europe at this moment one vast camp, with unimaginable possibilities of desolation and slaughter standing as awful phantoms in the path of its near future." "Preach we the Christ who never feared a heresy, though men shrieked at him in their rage, and declared that he was a blasphemer."

In the Church of England men like Dean Kitchin and Canon Hicks have not hesitated to declare their opinions, and to bear the odium resulting therefrom. Some of our own household of faith have also, we rejoice to think, scorned consequences, and delivered their message. All honour to them!

If we turn to history (which has a wonderful way of repeating itself), and survey the great struggle in America to secure the freedom of the slaves, we shall see that a similar plea to that urged upon us to-day was then brought forward—namely, that this was not a question to be taken up by the churches! Yet whose is the name which will be honoured to the end of time? Is it not that of a Theodore Parker, who, in spite of consequences to himself and to his Church membership, espoused the cause of the slave?

We must recognise the fact that possibilities of cleavage will, from time to time, arise in our churches, as in all other associations; yet, surely, such possibilities must not be allowed to form an excuse for the adoption of an ignoble policy of expediency in a great national crisis. Our churches are for the preaching and practice of righteousness between man and man, nation and nation, or they exist in vain. With the *results* of such preaching they must not be unduly concerned: these lie elsewhere. England to-day sorely needs the outspoken and faithful guidance of the Christian Church; may it not be weighed in the balance and found wanting! Alice A. Lucas.

THE CHILDREN'S COLUMN.

Bertin's Wooden Horse.

Bertin Hamon was ten years old one summer day, and his father, who was a fisherman, promised to take him out in his white boat, which was to sail round the island with an English gentleman. The name of the island was Sark, and everybody knows that it is one of the Channel Isles. Bertin's mother gave him a wooden horse, with a smart red saddle, for a birthday present; and when the boy was just starting off with his father, his little brother Pierre asked if he might play with the beautiful horse, just for a short time, and he would take oh, such care of it! Now Bertin had no other toys, for his people were too poor to buy them; it was just by chance that his mother had been able to get this one cheap in Guernsey, with two shillings that she had earned by knitting. So, you see, it was a very great joy to have this horse that went on wheels all across the floor of the kitchen, and Bertin could not make up his mind to let Pierre play with it while he was away.

"No, no!" he cried in Sark French, "I can't lend it; you'll be sure to break it!"

Pierre coaxed, and tears came into his big eyes; but it was no use. Bertin ran off after his father down the hill with ferny cliffs on each side, and through a tunnel cut into a great rock and out into a tiny harbour full of deliciously cool, green water where father's white boat rocked up and down, for it was longing to be off. Such a sail as Bertin had over the dancing sea with a jolly breeze sending the boat on like a galloping horse! Mr. Starling, the English gentleman, fished with a line for mackerel, and so did the boy, till between them they got a fine catch before it was time to go home. Bertin was happier than a king, and ate his lunch and chatted, and told Mr. Starling of his horse; and never once did he feel sorry for poor tiny Pierre alone in the cottage on the cliff. When they landed in the evening at the harbour, Mr. Starling took Bertin to his lodgings to get some clothes belonging to his own rich little boy, that he said would fit Bertin. He took the child straight into a sitting-room, where a kind lady spoke sweetly to him, and where Mr. Starling's boy Jack was playing with toys—a train, horses, cows, soldiers, drums, and lots of other things. When Mrs. Starling heard it was Bertin's birthday she gave him an English penny, and she asked Jack if he would not like to give Bertin one of his toys. But Master Jack frowned and shrugged his shoulders, and looked as cross as two sticks. "I don't want his things!" cried Bertin, getting red, and taking up the bundle of clothes Mrs. Starling gave him.

"He is a selfish boy," said the pretty mother, "but if he does not give with a good heart I won't force him. Only he'll not have another toy from me till he has learnt to be generous." She said this to Mr. Starling, but Bertin heard as he hurried away, angry and hurt. When he opened the cottage door he saw Pierre on the green bed by the wide hearth, where a fire of dried seaweed burned, and on a chair near was the wooden horse, covered with a clean towel.

"I haven't touched him!" cried Pierre, "only just looked and *stared* at him, Bertin! But he is *so* beautiful that I was afraid I might kiss him, so mother put a towel over him to hide him till you came back."

Bertin threw down his bundle, pulled off the towel, and carried the horse to Pierre.

"He's going to be half yours," he cried, with shining eyes, "play with him now."

Pierre gasped for joy as he stooped and kissed the grand horse, and the mother said a little prayer of gladness when Bertin told her that he did not want to be selfish and keep the horse to himself. And as she tucked him up that night and the sweet sound of the waves came in through the tiny latticed window he told her of Jack Starling.

"*Mon chéri,*" she said, "you see it makes no difference whether we have a lot of toys or only one. If we are kind and lend them that is a little like the Great Good God who gives us all we have. Never forget that, my boy, and when you are a man like father you will love to help and be kind, just as he does and as Mr. Starling does."

And Bertin turned and rubbed his brown cheek against Pierre's curly head, and he was glad with a lovely *giving* joy.

Ellen Mary Robin.

In last week's Children's Column, which told of the "Clipping of the Church," that curious word was explained as meaning the calling of the church by its name, and so celebrating its birthday, when its name was given, connecting it with the old English word *yclept, called.* But more than one friend has written to say that this is probably a mistake, and that "clipping" is another old English word, which means "embracing," so that we should then have to think of the children taking hands round their church, and so embracing it in their loyal affection.

To Correspondents. — Letters, &c., received from the following:—J. W. B.; M. L. B.; E. H. C.; G. V. C.; J. E. C.; J. M. M.; C. R.; E. R.; A. L. S.; J. F. S.; E. T.; F. W.

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LONDON, NOVEMBER 16, 1901.

OUR PRESENT SERVICE.

IN the paper on "The Minister's Adjustment to the New Conditions," read by the Rev. WILLIAM C. GANNETT at the recent meeting of the American National Conference of Unitarian and other Christian Churches, from which we quoted last week, it was laid down as a first principle that now as always it is the minister's duty to interpret Nature and Life in their spiritual aspects, and to inspire men to live the life of the spirit. And in this new era, when the revelations of science have opened to us a vaster and more wonderful and glorious universe, and the profounder study of history and human nature has revealed to us a truer unity of man and universality of religious life, it is, Mr. GANNETT said, the minister's task to declare a nobler theology, translated out of Nature (and particularly, we should say, out of Human Nature) and to interpret afresh the indwelling GOD of the soul. And to these two—a grander theology, a deeper psychology—he adds one other enrichment, "an ampler and truer sociology," as a third and perhaps the most significant phase of the new dispensation of our modern time.

The rise of democracy, the new economics, the widening reforms and philanthropies, the exaltation of woman, the gathering strength of the unions of labour, the new "socialism" in which we all share more or less ; in religion the change in the aim of salvation from personal to social, and in the sphere of salvation from heaven to the earth, and in the plan of salvation from methods that would fain save the soul to methods that endeavour to save the whole man—body, mind, heart, and soul—such signs as these (and their number is legion) attest that the prayer of our lips, "Thy kingdom come," is getting down to our hearts and through to our hands, and that the sociological dream of Jesus is at last on its way to come true.

It is a sign of the changed attitude towards questions of social order as belonging directly to the kingdom of GOD and His righteousness, that whereas a generation ago no college for the training of ministers recognised Social Economics as a necessary subject, now a growing importance is attached both to such theoretical studies and to the practical training of men by contact with the realities of life in social settlements or in some form of mission work in great cities. We ask sometimes how we are to gain new power to declare the Gospel of the FATHER'S love, and to reach the people who show such stolid indifference to all the ministrations of religion ; and the answer is, by realising with a new intensity the presence amid the affairs of this world of a living GOD, whose love touches the things of our daily duty, not in the hour of secluded worship only, but in the street, in the turmoil of the world where every unlovely thing jostles with truth and purity and honour and loving-kindness. If the Gospel is to be declared to-day, and the tongues and the hearts of men are once more to be on fire to redeem the world, it must be because the kingdom of GOD is the most real thing with which we have to deal, here in our midst, commanding a passionate allegiance, and through the self-sacrifice of faithful men and women making its way to victory over every evil thing.

This was the burden also of Dr. EDWARD EVERETT HALE'S "Retrospect and Prospect" at the Conference.

To any given church, as a Christian organisation, the injunction is not that you shall have a decorous Sunday service at half-past ten, and in the evening a music service or a forward movement for an hour and three-quarters, and forget the rest of the time that you are a church, but that for the only object of the existence of that church you shall have the coming in of the Kingdom of God standing evident before all eyes. . . . This means that the religious business of the next century is for all men and all women, not for the clergy or the sextons or the monks or any other professionals. This Conference must make the plough-boy in Dakota, the engine-driver in the valley of the Mohawk, the look-out on the steamer's deck, and the bootblack in the streets of New York—it must make them all understand that they are all in God's work, and that He needs them to-day. For once the work of the State and the Church is the same ; the work of the layman and the priest is the same ; the work of the men and women is the same. The order of the day is for what they call in the German army the rising of the *Landsturm*, which means the rising of the people.

To everyone the same call has come, and there is no other way of salvation : to seek first the Kingdom of GOD and His righteousness, not in pious aspiration on the Sunday only, but every day and in every place, in the heart of every citizen, and in the concord of the nations, in a veritable brotherhood of Man.

Of this appeal, and how it may be worked out in actual life, we will add here one striking example from the paper on "The Church and the Social Problem," by Miss JANE ADDAMS, of the Hull House Social Settlement in Chicago. Miss ADDAMS having described the character of the work originated by Canon BARNETT, at Toynbee Hall, and taken up by others both in this country and America, shows how much scope they have found for the ministrations of human sympathy in the great Italian and Russian colonies in Chicago, and what inestimable good may be done, in bringing members of different classes and different nationalities to mutual and friendly understanding. We need not add any further word to point the moral, but simply print here the concluding passages of Miss ADDAMS'S paper.

THE HULL HOUSE SOCIAL SETTLEMENT IN CHICAGO.

The settlement claims as one of its methods that it does throw its fortunes in with the fortunes of the men of its own community ; that it does give tangible expression to the social needs of a great many people ; that day after day, week after week, and year after year, it tries to know various phases of the social problem. It offers one common centre where people of various sorts may meet and exchange views, where they may serve, not only each other, but the common purposes of the neighbourhood and the common purposes of the city. Then, if one or the other is misunderstood, if the capitalist—poor man, he gets his share of abuse—is misunderstood, it is quite possible that the working-man who may have met him at the settlement may be able to stand up for him in the trades-union meeting. If the trades-union man is misunderstood—and, surely, he has had a hard time lately—some scholar or citizen of repute, who has seen him and known him, may be able to interpret him, not under the name of a class, not one out of a mass of men, but as man to man.

The settlements break up the members of a class into little groups. The worst thing that can happen to an anarchist, for instance, is to feel that all law and government are against him, for him to meet only a few men who are as bitter as he is himself. The way to keep him is to scatter him among sane and normal people, so that he shall see different aspects of life and meet people who are not embittered.

I have been asked to say something about the Hull House Woman's Club ; and, as it is a successful example of what the settlement is trying to do, it may be well to close with that. Two hundred and fifty women of the vicinity in which Hull House is situated are members of this club. It has been organised for years. They take pains to find out what they, as a club, can do, to be of service to that part of the city. They have decorated one of the public schools in the neighbourhood, kalsomining the walls and hanging upon them really beautiful pictures. They have established a Mothers' Club in one

school, for which they regularly provide speakers, refreshment, and general social good cheer. One summer, when the ward was badly cleaned, they divided it into sections; and each one of the women went up and down the alleys, inspecting them, so that they sent in to the board of health in one month a thousand reports and complaints. Two inspectors were removed; and one member of the club, resident of Hull House, became the garbage inspector for that neighbourhood. These women broke out in loud applause when they learned that, as a consequence of the efforts of this inspector and of their co-operation, the death-rate had been reduced and was steadily being lowered. They have a Social Extension Committee. They invite to an occasional evening the people in the neighbourhood who, they think, are not having the sort of social life they would like to have, people who are sad, people who do not speak English, people who cannot take hold of any formulated social life. It is not easy to do this. The Irish-American woman who can talk English perfectly well, when she invites the Italian woman, crosses a gulf—as much of a social gulf as one can find anywhere. Of course, the idea that the social gulf is one big gulf is absurb. But she wades through her little gulf, and asks her Italian neighbour to come to the gathering because she is public-spirited and because she believes that, if social life is good for her, it should be extended to the Italian woman as well.

I recall one winter evening long ago when the Italian women did not come, but sent their husbands instead, for reasons best known to themselves. Perhaps they were afraid of being socially extended. It was not easy for the club to entertain a roomful of heavy Italian labourers; but they had refreshments, which every one could understand. One of the Italians did a number of pretty tricks, such as one sees in the streets of Naples. Another sang rousing songs. And the evening went happily. At the close one of the women of the club said to me:—"I am ashamed of the way I used to talk about Dagoes. I used to say that we must move off the street because there were so many Dagoes coming in. But they are just like other people, only you have to take more pains to find them out."

That was the result of cultivation, if we take the definition that it is extended experience. It is exactly the thing we send our children to Europe for, the result we hope for when we read books about all kinds of people—to get over the differences raised by language and national barriers and traditions, that really we may be fair-minded and may know people as they really are. And, if we can do that in one's social life as in one's intellectual life, or if we are without much intellectual life and can do it in our social life, it is a great achievement.

A distinct impression can be made upon a neighbourhood when you can get a group of some hundreds of people, with this object in view, to work together for the common good. We have between three and four thousand people coming weekly to Hull House. Say one-third or one-fourth have the desire to extend the social relation, an interest in pulling all together to make things in the neighbourhood better: you get a mass of warmth and kindliness out of the neighbourhood itself which transforms and changes many things which were harsh before. That, too, is a settlement method. It is the church's method, save that the church is not in contact with the mass of working-people. It has quite withdrawn from the mass of people who work with their hands. If it were to go back to the method of personal acquaintance with working-people, not with any ulterior object of trying to make men believe or disbelieve this or that, it would be the same method. If you have a democratic aim, you must have a democratic method. Or you love the democracy of one because of the exclusiveness of the other.

People who live as friends and neighbours constantly find things which are alike in each other, and that those things are stronger than the things which make us different. They gradually forgot the latter, and remember more and more those things which make us alike. That is what is meant when Charles Lamb says you cannot hate a man after you know him; and, if you do not know him, it is your own fault.

LONDON DISTRICT UNITARIAN SOCIETY.

THE autumn meeting of this Society was held at Essex Hall on Wednesday evening, Nov. 13, and was very largely attended by members and friends, who were received by Mr. David Martineau, the President, and Mrs. Martineau, the first part of the evening being devoted to sociability.

PRESENTATION TO MR. DAVID MARTINEAU.

Before the stated business of the meeting began the chair was taken by Mr. W. BLAKE ODGERS, K.C., President of the B. and F.U.A., on whose right were Mr. and Mrs. David Martineau and Mr. P. M. Martineau, while on an easel close by was the veiled portrait of Mr. David Martineau, by Mr. Arthur Hacker, A.R.A. There were also on the platform Messrs. John Harrison, President of the Provincial Assembly of London, and S.-E. Counties, H. Epps, T. H. Terry (Treasurer), and the Rev. J. E. Stronge (Secretary). Among the audience were at least two of the original members of the Society, Messrs. J. T. Preston and S. S. Tayler. Mr. Arthur Hacker was also present.

MR. ODGERS, in opening the proceedings, said it was a very sincere gratification to him to occupy that position, when they were offering to Mr. David Martineau a slight tribute of gratitude and admiration for the services he had rendered for so many years to their cause in London. It was in 1872 that Mr. Martineau was appointed Treasurer of the London District Unitarian Society, in succession to Sir James Clarke Lawrence, who then became President; even before that he had worked for the cause and had ever since been foremost in every undertaking. He had never lost heart or hope, looking forward confidentially and never letting an adverse balance deter him from embarking on new work. Mr. Martineau bore an honoured name and added new lustre to it in their household of faith. He had remained Treasurer until last year, when on his retirement he was elected President, and they felt that the occasion should be marked by some token of the high regard in which Mr. Martineau was held. Many friends had therefore united, and Mr. Arthur Hacker had painted an admirable portrait of their President, which he was now to have the pleasure of presenting to Mr. Martineau.

Mr. Odgers then unveiled the portrait amid great applause, and Mr. H. Epps, treasurer of the Presentation Fund, added a few words of tribute and of gratification at the happy completion of their undertaking.

MR. DAVID MARTINEAU, in acknowledging the gift, said that he could not adequately express what he felt of gratitude and obligation for that handsome present to him and his family, and for their too kind expressions with regard to the work of the past thirty years. The Treasurership of the London District Unitarian Society he had always felt to be an office of trust which it was a high honour to hold year after year, and the gratitude must be on his side for having been allowed to work for so interesting and good a cause, in however humble a way, to strengthen their churches and church life in and about London. That Society was founded more than fifty years ago, and it was a pleasure to him to welcome that night a few veterans who attended its inauguration. When they looked back to the comparatively isolated state of their free churches then, and the knowledge of each other, and the brotherly feeling with all their churches at present existing, they might well admire the work of their predecessors, the arduous and splendid work done by men like the Prestons, the Lawrences, their good friend Mr. Tayler, and others like them—they might well give thanks and take courage. He was grateful for the opportunity they had given him to follow in the steps of those men, and though he regretted that infirmities warned him now to give up some of his work, he rejoiced to see young men coming forward to take it up, and he assured them that in such work they would find their reward. For himself he did not claim to have done anything special, and did not deserve such recognition as they had given. It had been a great pleasure to him to do that work, and he should never regret the time he had spent as Treasurer of the London District Unitarian Society.

"OUR DUTY TO LONDON TO-DAY."

MR. MARTINEAU then took the chair as President, and said that he was delighted to see so large an attendance of members and friends. They were to consider the great question of their duty to London to-day.

MR. JOHN HARRISON, who was the first speaker, turned first to the President with warm words of acknowledgment joining in the tribute that had just been paid.

Their duty to London as Unitarians, he said, was clearly defined. It was to make their faith known in an unmistakable manner; and that must be done first of all by the demonstration of personal interest, by punctual and regular attendance at their places of worship, making the services as bright and cheerful, as beautiful and reasonable as possible, and by giving support not only to their individual congregations but to the societies which united them all together. At present any reason seemed sufficient to keep people from attending service, dull sermons, bad music and what not; but staying away would not put more fire into the preacher or make the

singing more cheerful. They neglected their first duty by such failure in attendance. There were many complaints of the indifference of their young people, and many causes for it. One cause he thought was too much attention to physical culture and sport. If young people could only be attracted to their churches through the lawn-tennis or foot-ball club he did not think they would be of much service when attracted. They must see to it that there was nothing antiquated or inconsistent in their hymn books and liturgies, so that their simple faith should be presented in the clearest and best possible way.

The Rev. W. Copeland Bowie, having also paid his tribute to the splendid courage and optimism of Mr. Martineau as treasurer, which had been so helpful in the day of small things, spoke of the vastness of London and the difficulty of grasping all that it meant and the greatness of its needs. There they found the greatest contrasts in life, not without many difficulties and dangers. London to the thoughtful mind presented the most interesting and the most perplexing problem in the world. In face of that problem, their duty as a Unitarian Society was to offer the best thought and life and aspiration they could put into it. London required nothing so much as the infusion into its whole thought and life and activity of rational religion. No schemes of Council or Parliament would yield so much as the power of genuine religion, if only they could bring it to bear on the life of the community. The whole administration of London would only be able to do its proper work when there was deeper thought, larger aspiration thrilling through the whole body. It was only little they could do, but were they doing all they might? That Society had done splendid service, but it might do much more. It was a Unitarian society, and as to that name he did not agree with a remark in last week's Inquirer, for what their American brethren had done was not to empty that name of all meaning, but to fill it with new and broader meaning. And that was what they must do. They must make it clear that in a Unitarian church there was a home for all earnest religion and liberal aspiration, that no lover of truth, no seeker after goodness would feel a stranger, and no friend of his race need be afraid that he would not receive a cordial welcome under that banner. They must not be discouraged by failure. Their ultimate object was to found self-supporting churches, and so they would best help those districts where there could not be self-supported churches. Their Domestic Mission theory, he thought, wanted some modification. Each self-supporting church should regard it as a duty to provide the workers and money for at least one such mission. Hampstead, for instance, might undertake the whole responsibility of Mansford-street; indeed, such a congregation ought to have more than one mission church. Newington-green and Islington might undertake George's-row, and other established congregations should accept similar responsibilities. He commended to them that enthusiasm of humanity to be seen in the letters of J. R. Green, just published. Then in the twenty-eight boroughs into which London was now divided there were whole communities, with hundreds of thousands of inhabitants, where there was no Unitarian church. In the vast district covered by Chelsea, Fulham, Hammersmith, Paddington, and Westminster, they had only Essex Church. Surely they might do a great deal more. In new districts they should be watchful and secure good corner sites, as other bodies did, and put down a temporary church, and a thoroughly good minister, for an experimental three years, and if there was no sufficient result they could, without much loss, remove the church elsewhere. With more practical business foresight they would achieve far better results than in the past.

The Rev. W. G. Tarrant said that in view of the vastness of London, they would be less discouraged if they did not leave out of sight other agencies working in the same direction. As regards the prosperity of their cause, their immediate duty was to see that the life of their existing churches was the fullest and most effective that it could be made. They must not pretend to carry a mission of life to others, if there were no life in themselves. It was useless to talk to others of their rational and beautiful faith, if their own young people were indifferent and the older people grew discouraged. How did they stand the test of genuine *giving* for the cause? What they needed was a thorough regeneration and rebaptism of the Spirit, that they might live not for the passing gratification of the hour, but for eternal issues. They must make their buildings as beautiful and gracious as possible, not a standing satire on people who love to beautify their own drawing-rooms but neglect the church, which they ought to love as their gathering place for thankgiving and aspiration. And he agreed with Mr. Harrison as to the duty of attendance. They ought to feel it as imperative for the good of the community that people should go to church as that they should go to business. No community could really thrive without religion. The ministers' duty was never to be satisfied with any standard of attainment, but to strive always to make their preaching stronger, more full of fire, more beautiful and more persuasive, going straight to the heart. They must be on fire with their message, if the people were to be set on fire. As to the missionary spirit, he pointed as an instance to Bermondsey, which it would be pitiable to leave derelict. That problem was not yet closed. At present they, as a society, had to ask the Provincial Assembly for a twelfth of that excellent man, Mr. Edwards, when when they ought rather to have twelve apostles of their own to go out to the work. Their next step, he thought, should be to appoint a missionary of their own; that would be to make a real advance in their work.

Mr. W. Blake Odgers, K.C., spoke of the progress that had actually been made during the past century, and said that not only should they have a Unitarian church in every one of the twenty-eight London boroughs, he would like to see one in every square mile. There was as much need as ever for their churches; while they met liberalism in many quarters, there was still a great mass of narrow-minded bigotry and ignorance, and an even greater mass of apathy and indifference, which was the most serious obstacle in their way. He spoke with pleasure of the prosperous work at Wood Green, Kilburn, Forest Gate, and Lewisham, but urged that there was still far more they ought to do.

The Rev. J. E. Stronge recalled the objects for which that Society was founded more than fifty years ago, to strengthen the work of Unitarians in London and bring them into closer union. There was still the same need for loyalty to the cause. The truth they held had brought hope and courage to many souls, it satisfied the aspirations of their spiritual nature and harmonised with the highest knowledge of the time. What was so helpful to themselves they must share with others. They must enforce the right of private judgment, and expound to the people the truths and principles of Unitarianism. They did not hesitate to take the Unitarian name, and went forth to carry the good news to all whom they could reach. It was idle to discuss whether they could be called by any other name, but their name must not be limited to any narrow dogmatic meaning. They used it in a large and inclusive way, so as not to exclude any member of their Free Churches. He pointed out the practical difficulties in the way of such a name as "Free Catholic," which the Editor of The Inquirer had favoured. They must read their liberal principles into the Unitarian name. They had principles and beliefs to proclaim to-day, without setting any hindrance in the way of the future progress of thought. He pointed to the great districts growing up in the north of London, and urged that they must go forward and accept the responsibilities of the new work at whatever cost.

On the Chairman's inviting discussion the Revs. W. C. Pope, H. W. Perris and T. E. M. Edwards and Messrs. E. Bakewell and Ravenstein spoke, and the Chairman having briefly summed up the discussion, a vote of thanks to the chair, proposed by Mr. T. H. Terry, and carried by acclamation, brought the meeting to a close.

ITALIAN NOTES.

Vico, the Italian scholar, who died in 1744, maintained that humanity after three consecutive ages of its history, arriving at the last, returned to the first, and so revolved in a perpetual circle. I will not decide upon that doctrine, preferring to believe in the progress of our institutions and ideas. Nevertheless, there are in the world cases which seem to make in the Neapolitan professor's favour. What do we see, in fact, to-day? While in England, a Protestant country, the ritualist movement grows and appears to denote a retrogression to Catholicism, in countries greatly Catholic, such as France, Spain, Portugal and Italy, people, on the contrary, are endeavouring to shake off the yoke of Rome, at least in some of its aspects. The anti-clerical manifestations are now renewed; every day brings new instances to record.

In Italy—I will speak only on that country—the anti-clerical movement is less accentuated than in other countries, the Government standing aloof; nevertheless, things do happen, and perhaps prepare public opinion for larger action.

I take some examples. At Terni, the various popular societies have united to protest against the interference of priests in every business, and have expressed the desire that every public institution should

be for the future under lay control. At Spezzia a great meeting was held in the city theatre, when strong anti-clerical speeches were made, blaming the temporal aspirations of the clergy, denouncing the conduct of the Jesuits as a degradation of Christianity, and finally asking for the suppression of Article I. of the Italian Statute: "The religion of the State is the Catholic religion" . . . &c. Such expressions do not indeed lead to practical results, but they mark the trend of public opinion. Bursts of anger, cries of indignation, calls to shake off the yoke of the priests, too often come to nothing in Italy, where people are as quickly pacified as they are roused to enthusiasm.

In that respect Leghorn has shown a better front and has struck while the iron was hot. It did not, in reality, attack principles, with a definite purpose of reform, it was rather an expression of strong dissatisfaction with its bishop, Mgr. Giani. He, at the last Catholic Congress, held at Taranto, in September, compromised himself by the most intolerant declarations in comtempt of national institutions, at which patriots were scandalised. The Leghorners, not having obtained from the Government the dismissal of their bishop, decided by a vote of the Town Council, to mark their indignation by changing the names of three streets dear to clericals; and at the same time voted a credit of 200 lire to erect a monument to Giordano Bruno. The three streets are Via della Madonna (Virgin Mary-street), St. Francis-street, and (ecclesiastical) Seminary-street, which are now Giordano Bruno's-street, Galileo's-street, Arnaldo of Brescia's-street! A philosopher burned alive by the Inquisition, a scholar persecuted by the Church, a precursor of the Italian reform—that ought to disturb Mgr. Giani's and his friends' rest!

I said that these small anti-clerical manifestations perhaps prepare public opinion for larger action, which then would come from the Government. It is seriously in question to propose in Parliament a law of divorce. At present, Italy is, with Spain, one of the few countries where marriage is indissoluble, whatever might be the reasons to the contrary. Of course, it is the Roman Church which has opposed, till now, every modification of this law; but the present ministry seems disposed not to listen to the voice of the Vatican. Let us hope it, though we are warned to remember the fable of La Fontaine, who said one should not sell the bear's skin before the bear was killed.

TONY ANDRÉ.

Florence, Nov. 6.

PROTESTANISM IN FRANCE.

SIR,—You did well to direct the attention of your readers to Mr. Heath's article in the last *Contemporary Review* on the above subject, which I for one found to be of considerable historic interest. But the writer seems scarcely to have brought his information up to date. The statistics given to show numerical decline in the Protestant Churches relate to the year 1890, as compared with 1835. But for the last year or more the well-known French daily paper, *La Siècle*, has had frequently recurring articles under the heading "Rompons avec Rome," from which it would appear that Protestantism is advancing by leaps and bounds in some half-dozen departments of the South West, in Auvergne, and, strangest of all, in Brittany; not so much owing to proselytising enterprise on the part of the Protestant pastors as to spontaneous invitations from Catholic congregations, revolting *en masse* from their *curés* for one reason or another. The correspondent of the *Siècle* does not, unfortunately, throw much light on the kind of Gospel with which these new converts are fed; but it cannot fail to be a change from worse to better.

Very significant also is the advice given by the editor, himself evidently a reverent agnostic of the Huxley type, that those who think as he does should, for the sake of their children, join the most liberal Protestant Church within their reach, instead of allowing themselves to be counted as nominal Catholics and leaving their children to be taken by the mother to mass and confessional.

Perhaps the French friends who addressed us in May last may be able to tell us something more about this new movement.

R. K. WILSON.

Nov. 13.

THE MANCHESTER LETTER: A CORRECTION.

SIR,—I fear it is rather late to draw attention to what seems to me an error in the Rev. C. Roper's letter of Oct. 26, in which the writer, in spite of the qualifying word "probably," gives the impression that there are only two unsectarian missions in Manchester—namely, those in Willert-street and Renshaw-street.

Mr. Roper overlooks the existence of the Manchester City Mission with its nearly 100 missionaries going from house to house in the most unsectarian fashion, not working in the interests of any particular sect.

We may not like the "orthodoxy" or the methods of these men, but as disciples of the Master we are bound to recognise the Master's spirit which shines out in their "love of souls" in their desire to redeem men from vice and sin and to lead them to God, and this, too, without any ulterior motive of attaching them to any sectarian fold.

Within fifty yards from Willert-street there exists one of the many stations of the City Mission, and I was always proud to look upon it and the devout man who carried it on as equally unsectarian as the Willert-street Mission.

Again, perhaps Mr. Roper is not aware that I also have the honour of still being among those who minister to the poor, that my centre of work is in Goulden-street (No. 2), and that although on account of an insanitary small room I cannot boast of much winter evening class work, yet, perhaps, I am better employed in sitting at the cottage fire-side, comforting the aged, infirm, and those who have but few friends, and that I am, in my own unconventional way, as actively engaged in going about doing good as I ever was in the happy old inspiring days in Willert-street.

Therefore, in justice to those who not only are supporters of almost every good work amongst us, and whose names are held in high repute wherever the members of our faith meet to worship God, but who, nevertheless, most gladly are finding the means to enable me to carry on a truly unsectarian mission in the very worst district of this great city—surely, there are more than two unsectarian missions in the city of Manchester!

Nov. 12. B. WALKER.

THE "CHRISTIAN CONFERENCE."

SIR,—The attention of the Committee of the General Baptist Assembly has been directed to a statement quoted in your notice of the third supplemental volume of "The Dictionary of National Biography," wherein it appears that the "Christian Conference" was founded on the initiative of the late Rev. Robert Spears.

I have been requested to ask your kind permission to make the following explanation of its origin.

It arose out of a Conference held under the auspices of the General Baptist Assembly at their annual gathering in 1881, held on that occasion at the Memorial Hall, Farringdon-street, London. A Paper was read by the Rev. W. Harvey Smith, followed by discussion. Among those present and taking part in the proceedings were the Revs. Canon Freemantle, Canon Barnett, Professor Drummond, Henry Solly and Robert Spears. At the conclusion of the Conference, and before the speakers had vacated the platform, a spontaneous desire was expressed by some of them that a Conference should be held annually under a more definite form, and with that object a meeting was subsequently convened at the residence of Canon Freemantle.

If one man can claim the honour of the initiation of the "Christian Conference," it is the venerable Rev. Henry Solly, at whose suggestion the gathering at the Memorial Hall was arranged.

A. J. MARCHANT.

37, Clifton-road, Peckham, S.E.,
Nov. 12, 1901.

"ASSOCIATION SUNDAY."

SIR,—Will you kindly allow us to call the attention of ministers and congregations to the collections on behalf of the funds of the British and Foreign Unitarian Association, which will be taken on Sunday, Nov. 17, in a great many chapels up and down the country? Last year nearly two hundred congregations had collections, and we trust the number may, if possible, be increased this year. There is plenty of missionary work to be done, and the Association is prepared to do it if larger resources were placed at its disposal. If any of your readers should be prevented from attending their places of worship, the ministers will, no doubt, be willing to receive contributions and to add them to the sum collected at the Sunday services. Unitarians unconnected with any chapel can send their donations direct to Essex Hall.

W. BLAKE ODGERS, President.
OSWALD NETTLEFOLD, Treasurer.
W. COPELAND BOWIE, Secretary.

Nov. 12.

THE HALSTEAD CONGREGATION.

SIR,—May I point out that our good friend, the Rev. T. E. M. Edwards, in his kindly reference to this congregation, has rather understated the facts.

I am told that the attendance now is seldom below fifty, and that on one occa-

sion during the present autumn 170 were present, and as the room was quite full, others stood outside the door. Last Sunday evening, when I had the privilege of conducting the service, there were sixty-five adults present, and that was quite an ordinary occasion.

Let me further say that it would be very helpful to our friends there, and to those occasional visitors in whose minds the spirit of inquiry has been aroused, if a small library of Unitarian literature could be provided. W. H. SHRUBSOLE.

Catford, Nov. 11.

PROVINCIAL LETTER.

YORKSHIRE UNITARIAN UNION.

THERE are a great many people who are sincerely attached to the church or chapel where they worship, and who willingly do all in their power towards the support of it, who yet are almost indifferent to the cause which it represents, and to the interests of the larger church of which it is a member.

It is so in all religious associations; but the number of such people is, of course, larger when each congregation is independent, and the ties attaching one to another are of the loosest. Among us the consciousness of kinship with other congregations than our own is of the slightest. Many attend a certain place of worship because they have always done so, or because they like the minister, or the service, or because all their friends go there. Not one of these reasons of preference avails anything as respects a neighbouring town where the same doctrine is preached and the same principles upheld. So there is little or no sympathy felt towards such neighbours in their struggles or misfortunes, and there is still less sense of corporate unity—that we are, each congregation of us, members of a larger body composed of many congregations. The One Holy Universal Church is the body to which all worshippers of God and workers for righteousness throughout the world belong. But that Church has many members, and each member again has many subordinate parts; and it is only by connection with the smaller part to which each individual and each congregation belongs that connection with the main body is preserved. If the little finger says, "I am not going to belong to the hand, I belong to the whole man," and acts accordingly, severing itself from the hand, will it not also sever itself from the body? So, speaking for myself, because I claim to be a Catholic, because I love and honour and hold as my brethren all men of every religion who "seek the Lord if haply they might feel after him and find him," therefore, do I the more hold to the community of a few straggling Unitarian congregations of Yorkshire to which is my immediate and closest relation.

I may say, for myself, without boasting—indeed if disposed to boast, I should lack the whereof, I can show no results of my efforts—that ever since my settlement in Yorkshire I have done all in my power to bring our five-and-twenty churches together into one community, the richer cheerfully giving all the help needful, and the poorer anxious rather to be of service than to receive alms. The West Riding Unitarian Mission Society has become the Yorkshire Unitarian Union: if the facts had changed with the name the improvement would be great; but Whitby and Scarborough are no nearer to Leeds and Bradford because they are in the same Union, and the difficulty of distance will always keep us far apart, not only in space, but in active fellowship.

I have been led to these remarks by way of introducing to the notice of readers of THE INQUIRER a small and unpretentious quarterly, the first issue of which appeared last month, and is entitled "Forward: A quarterly Record of the Life and Work of the Churches of the Yorkshire Unitarian Union." It is published at the expense of the Union, and copies are supplied free to the churches, who are each asked to contribute, according to their means, sums varying from three guineas to five shillings. The first number consists of twenty-four pages, beginning with a letter from the editors, Mr. Ellis and Mr. Harvey-Cook, who have given much time and trouble to the unremunerative task entrusted to them. Then follow notices of societies with which we all are or ought to be connected: the B. and F. autumnal meetings, the Guilds' Union, the Yorkshire Unitarian Union and Sunday School Union, the National Unitarian Temperance Association. "The Chronicle of the Churches" follows, and each church contributes—or in two or three instances fail to contribute—an account of doings and purposes. "The first number," say the editors, "is necessarily experimental," and it may be that with a year's experience we shall find a better way. The thoughts of many of us have turned towards the *Seed Sower*, whose outer covers might perhaps supply our requirements in Yorkshire. But it is not so much a monthly calendar as a record and means of confidential communication we require. We want to know what our friends are doing or trying, that we may be helped by their experiences and encouraged by their successes, and feel that we being many and isolated "are one body."

Such encouragement I for one need as much as any man; and when I hear of a neighbouring church doing well I am cheered and warmed at heart by the news; when I have evidence before me that life and hope still abide in even weakest spots, I return home strengthened and refreshed. And, indeed, we have less cause for lamentation in Yorkshire just now than we have often had. All our churches are supplied with ministers, at least for the time being. Dewsbury is really promising well under the earnest and tactful care of Mr. Whiteman: he has gathered round him a few devoted workers who through good and evil have always been faithful, and we now cherish good hope of a happy issue out of late distresses. At Pudsey the new pastor, Mr. Davies, has brought orthodox enthusiasm to the help of the unorthodox cause, and has involved himself, quite unintentionally, in a public controversy which can be productive only of good. The chapel has been greatly improved, and new schoolrooms added which will be opened by Mr. John Ward, of Leeds, next Saturday. Scarborough has welcomed Mr. Binns as its new minister with something like enthusiasm; the chair at the welcome meeting was taken by Mr. William Cliff, of Leeds, and it was remarked that all those on the platform—chairman, secretary and speakers—were converts to the Unitarian cause. From Malton, a small country town, great things can never be expected, but Mr. Rodger Smyth who has lately settled there is doing as much as can be done to maintain the cause of free religion in the midst of a hostile or indifferent people. The audience which was gathered for a lecture I gave on occasion of the Harvest Festival was the best and most promising I have ever seen in the old chapel—excepting of course on occasions which brought Unitarians together there from all parts of Yorkshire.

Hull has for a time the advantage of Mr. Freckelton's ministry, and we hope his great gifts of speech, as ready as it is thoughtful, will bring together a congregation, which is, perhaps, somewhat estrayed in the absence of a shepherd.

The autumnal meetings of the Association at Leeds were everything that could be desired, except that, perhaps, some of us are inclined to regret that we were not a little more ambitious. We might certainly have gathered a larger company, and sent invitations out more freely. The truth is we were deterred rather by considerations of time than means. We could have found hospitality for many more, but we could not afford one single more opportunity for a speaker. As it was the few minutes allowed to each were strictly limited, and while we all regretted to see such a man as Mr. Freckelton brought to an abrupt pause when he had but just begun what promised to be a most able and profound contribution to our discussion, the step was forced upon a reluctant chairman by the absolute necessity of making ends meet—of beginning the next meeting at the hour arranged for it, and leaving time after it to get ready for the evening *conversazione*. So far as I know this was the only untoward incident at all the meetings. It is satisfactory to myself to begin a new quarter-century here under such happy omens.

CHARLES HARGROVE.

Leeds, Nov. 7.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—An interesting event took place in the village last Monday night, when the Rev. Matthew R. Scott, minister to the Unitarian congregation, lectured, by invitation, to the Methodists, in the New Connection School, on "Robert Burns." The meeting was attended by members of the Church of England, Methodists, and Unitarians. The vote of thanks to the lecturer was proposed by a Methodist, and seconded by the vicar.

Astley.—In addition to the usual services, the lantern services are being continued this year, and were commenced on Sunday, Oct. 13. So far the attendances have been better than in former years. Last Sunday the chapel was crowded, many being present belonging to other denominations, and a fair number of persons not in the habit of attending places of worship. Special hymns and solos are sung by members of the choir.

Blackpool: South Shore.—The congregation of the South Shore Unitarian Church has bought a plot of land in a very good position on Lytham-road South, as a site for a place of worship and Sunday-school. They have been enabled to take this step through the generosity of Mrs. John Grundy, of Summerseat; Miss S. Scholes Wrigley, of Windermere; and Mr. Robert T. Heape, of Rochdale, these friends of the church having contributed £500 to the land and building fund. The congregation is so much encouraged by the increase in its numbers and the hearty co-operation of all

oncerned that they hope to begin building operations at a not very distant date.

Bradford.—Channing Hall was crowded on Monday, Nov. 11, to hear the first of two lectures on his recent tour in Italy, which Mr. Ferdinand Heilborn has undertaken to deliver this session before the members of the Chapel Lane Chapel Literary Society. In an interesting and realistic manner the lecturer described his visit to Monte Carlo and other places, ending with his impressions of Rome. The lecture was illustrated with a fine selection of specially-prepared lantern slides. A hearty vote of thanks was accorded to the lecturer, and a musical programme followed. The chair was occupied by the Rev. E. Ceredig Jones (President of the Society).

Chorley.—The Rev. A. Doel has recommenced his open lectures after a considerable personal distribution of a card bearing a list of subjects, and the following invitation:—"Dear friend,—I approach you as brother-man with the message of a Free Christian Gospel. My purpose is not proselytising, but to help you to think for yourself on the great questions of God, the Soul, Religion, Life and Duty. Come and hear for yourself what we believe and preach."

Clifton.—A newly-built Church Parlour and Lecture Hall, capable of seating 120, generously provided for the growing needs of Oakfield-road Church, by Mr. and Mrs. Charles Thomas, was successfully inaugurated by a Christmas Sale of Work, held on Nov. 12. After the National Anthem had been sung by all present, the minister (the Rev. Dr. Warschauer, M.A.), in a brief introductory address, expressed the indebtedness of the church to the munificence of their old and valued friends, to whom they owed these handsome and commodious premises, in which they might see the outward and visible sign of the reviving fortunes and the thoroughly healthy and hopeful spirit animating the congregation. Miss Gertrude Thomas (who was presented with a beautiful bouquet on behalf of the Junior Working Party by its youngest member, Miss Mollie Hartland), in opening the sale, referred in a few happily-chosen sentences to the energy and enthusiasm of the band of willing workers who gathered around Mrs. Warschauer, and to the increasing number of societies and week-day agencies which had of late years sprung up in connection with Oakfield-road Church, and which rendered such additional accommodation as was now provided a necessity. The afternoon's and evening's proceedings, which included a vocal and instrumental concert, were completely successful, both on the social and financial side, the sale realising over £60, after deducting all expenses; and Mrs. Warschauer, the organiser of the latter undertaking, was the recipient of a tangible acknowledgment, on the part of the workers, of their appreciation of her efforts.

Crewe.—On Sunday, Nov. 3, the annual sermons were preached by the Rev. W. J. Jupp, of Liverpool. On the following Wednesday the annual congregational tea-party was held, when upwards of 120 sat down to tea, including his Worship the Mayor, Dr. Wilson, who presided at the evening meeting, and Alderman McNeil, C.C., the Mayor-elect (Primitive Methodist). After tea there was an interesting musical programme. Mr. James Delves, the organist, presided at the piano, and addresses were given by the Chairman, the Rev. E. A. Maley, Alderman McNeill, Alderman Briggs, and the minister. The meeting was considered helpful, and was more numerously attended than in previous years.

Dundee.—The Rev. J. Estlin Carpenter preached twice in the Unitarian Christian Church on Sunday, Nov. 3, in the evening, taking as his subject "Three Recent Lives of Christ." A good report appeared in the *Dundee Advertiser*.

Exeter.—A guild—the object of which is "to promote the study and practice of religion"—has recently been formed in connection with George's Chapel. The first regular meeting took place on Monday week, when a most interesting paper was read by Miss Davey, on the "Religion of the Ancient Greeks," which was followed by discussion and by the reading of passages from Pindar, Plato, &c., illustrative of Greek religions and usages.

Gateacre.—The first of a series of social meetings was held on Wednesday, Nov. 6, when a numerous audience came together to hear a dramatic recital by Mr. John Harwood, of Manchester. The programme included items from Shakespeare, Dickens, Jerome, and others. In serious and humorous selections alike, Mr. Harwood showed himself a master of elocutionary art, and kept the delighted attention of his hearers for close on two hours.

Liverpool: Ancient Chapel of Toxteth.—The new meeting-room has been well used since its opening in September. In addition to social meetings, lantern lectures have been given by the Rev. W. J. Jupp on his Palestine journey, and by the Rev. H. D. Roberts on "The Maoris and Hot Lakes of New Zealand." An Ancient Chapel Guild has been established, with a considerable membership, its objects being formulated as follows:—"I resolve to abstain from all intoxicating drink taken as a beverage, and to do what I can to promote temperance in all things, both in my own life and in the life of others. And I resolve not to injure or give pain to any living creature needlessly, and not willingly to destroy any beautiful thing, but to cherish kindness, gentleness and peace in all possible and reasonable ways. And as a member of the Ancient Chapel Guild I will strive to do my part to make its fellowship strong and its work useful, and I promise faithfully to keep its laws."

Liverpool Sunday School Society.—A meeting was held on Thursday, the 7th inst., in the Ancient Chapel schoolroom, when the Rev. J. Morley Mills (Bootle) read a most helpful paper on "Doctrinal Teaching in our Sunday Schools." The President, the Rev. J. Crowther Hirst, was in the chair, and said that Mr. Mills had been asked by the Council to give a paper on this subject, in order that he might tell the Society about the Children's Faith-cards, in use at Bootle, which he had mentioned at a previous meeting. Mr. Hirst then gave a word of welcome to the Rev. A. E. Parry (Liscard) and the Rev. E. W. Lummis (Warrington), both newcomers to the neighbourhood since the Society last met. He also gave a welcome to the Southport Sunday-school, which had just affiliated itself to the Society. Mr. Morley Mills described his experiences as a teacher in Sunday schools, both Unitarian and otherwise, and said he had always felt the lack of method in the religious instruction given, if given at all. He felt very strongly that we ought to give our scholars the very best that we know, and the highest that we feel, and to him Unitarianism was the best, the truest and most helpful religion. And when he came to Bootle, after consulting with his teachers, he introduced the Faith-cards, which are given to each scholar. These cards consist of the attendance register for each child, and nine short sentences expressing what is aimed at in the religious instruction given, the first being, "I am taught that God is my heavenly Father; that He created me, cares for me, and loves me as His child"; and another, "I am taught that I cannot be good or happy alone, but only as I try to make others happy and good." The teachers were left perfectly free to make use of these or not in the course of their lesson; but Mr. Mills talks to the children once a month about them, and they are encouraged to find texts bearing upon the different subjects, and so helping to keep them in mind. A very interesting discussion followed. Miss F. Melly said she entirely disagreed with Mr. Mills's paper; she advocated definite spiritual teaching, but not definite doctrinal teaching; she thought each one ought to teach just what they believed and not what others believed, and that we ought not to set out to teach creeds. The Rev. E. W. Lummis said that we did not wish to impose creeds on anyone, and that if we are to bring these ideas to the children, what harm could there be in bringing method into the way of doing it. Miss O. M. Rawlins, the Rev. A. E. Parry, the Rev. H. W. Hawkes, Mr. Rudkin, and Mr. F. Robinson also took part in the discussion. A resolution of thanks to the Rev. J. Morley Mills brought the meeting, which was very well attended, to a close. The Council are arranging for a special meeting of the Society on Saturday, Dec. 14, to meet Professor J. Estlin Carpenter.

London: Forest Gate.—Anniversary services were held on Sunday last, when the Rev. W. G. Tarrant, B.A., preached in the evening to a full congregation. His subject was "Free-Thinking," a timely one, skilfully and ably handled. The Congregational Glee Union sang an anthem. The Upton-lane Church has now gathered in nearly all known residents of Unitarian antecedents, and a good many new adherents beside. When the unfinished and poorly-furnished building is properly equipped, the movement will have a bright future before it. On Thursday week the second lecture, arranged by the Literary and Social Union, was delivered by Miss Lucy Chater, on "Florence and her Associations," illustrated by a splendid series of lime-light views. On Monday evening a concert and variety entertainment was given, organised by Mr. and Mrs. Fossey and friends for the benefit of the church funds. On Thursday, Nov. 21, Miss C. C. Stopes will lecture on "Why do Women want the Suffrage."

London: Stamford-street.—The Sunday-school anniversary services on Sunday last, conducted by the Rev. T. E. M. Edwards (children's service) in the afternoon, the Rev. V. D. Davis in the evening, and the Rev. Frederic Allen in the morning, were largely attended, a special feature being the beautiful hymns sung by the scholars at each service. On Monday evening, at the Social Institute meeting, Miss Mace gave "A Talk About Birds," illustrated by a large number of pictures of birds, shown on the large screen by the lantern, with musical illustrations, by Mrs. A. B. Matthews and Misses H. M. Tayler and W. Gibbs. On Tuesday the 1st Company of the Boys' Own Brigade was presented with a colour (worked by Miss Ada B. Turner) by Miss Marian Pritchard, the presentation being preceded by an inspection of the boys—followed by various evolutions—then they were formed up and stood at attention while Miss Pritchard made the presentation, in the name of her niece, Miss C. B. Turner, herself, and Mr. John C. Ballantyne, the founder and late captain, now removed from London. Sergeant H. Batt, having received the colour, the company saluted while the National Anthem was played. The brigade hymn, "Lend a Hand," having been sung, Miss Pritchard gave a charming address on the meaning of the flag, which is worked in yellow and black, the colours of the brigade. The boys, she said, must remember that they belonged to God's Kingdom, and when they looked at their flag, think of what it symbolised. The colours were those of sunshine and shadow, but they must not forget that it was yellow behind the black—God's light of truth removing all darkness by its clear radiance. The members expressed their thanks in a very hearty fashion, Mr. F. E. Allen, the captain, and the Rev. F. Allen adding words of warm acknowledgment.

Lye.—A Sale of Work was held on Monday, Nov. 4, opened by Mr. J. T. Worton, Chairman of the Urban District Council. Received in donations, or promised, £42 5s.; gross proceeds of Sale of Work, £16 14s. 7d. The Rev. I. Wrigley, Chairman of the Wollescole School Board, has also been elected a member of the Lye School Board, his object being to try and bring about the amalgamation of the two Boards.

Manchester: Upper Brook-street.—A bazaar, in the form of an old English village, was held in the local Town Hall last week. The city was wrapped in dense fog on the opening day, but after that the weather improved, and the attendances were very satisfactory. The bazaar was opened on successive days by Sir J. T. Brunner, Bart., M.P., Alderman W. B. Bowring, J.P., Mr. William Long, J.P., and Councillor Marsden, and the chair was occupied in turn by Mr. J. Dendy, Colonel Pilcher, the Rev. S. A. Steinthal, and Mr. D. A. Little. The opening addresses bore generally upon the relation of a Free Church to the public life of the city and country, and the present urgent need for a higher standard in public affairs, which Sir J. T. Brunner further emphasised by a weighty reference to the Concentration Camps in South Africa. All the gentlemen engaged in the opening ceremonies set an excellent example to customers in their generous patronage of the various stalls, which Sir John Brunner supplemented by a most handsome donation of £50. The total result of sales and subscriptions was £900. A supplementary Sale of Work will be held in the Church School, when it is hoped that the £1,000 required will be completed.

Newcastle-upon-Tyne.—On Nov. 8 the Rev. J. Estlin Carpenter, M.A., of Oxford, visited Newcastle for the first of his four lectures on "The Gospels in the Nineteenth Century," which was delivered in the Lovaine Hall, to an attentive audience of over 200, drawn from all denominations. In the afternoon of that day Mr. Carpenter attended a meeting in the Church of the Divine Unity, Newcastle, in support of the National Conference Ministers' Superannuation Fund, and was warmly welcomed, the Rev. Frank Walters presiding. He gave an address explaining the origin, objects, and methods of the fund, after which Mr. George G. Laidler proposed a resolution of thanks to Mr. Carpenter for his address approving of the superannuation scheme, resolving to promote the financial interests of the fund among the churches of the district. He said that although the current year had for the Newcastle congregation been one of exceptional expenditure, owing to the new organ, bazaar, &c., he felt, nevertheless, that the warmest support was due to this well-prepared scheme of a Pensions' Fund, and that many friends in the North would wish to identify themselves with it. He thought that if it were practicable to provide for annuities from the age of sixty rather than of sixty-five, as proposed, it would be all the better; and also if the scope of the scheme could be widened, so as to allow of ampler provision for widows. The Secretary of the congregation seconded the resolution, and the Treasurer of the Church, the Secretaries and the Treasurer of the Northumberland and Durham Unitarian Christian Association and other friends having supported it, the vote was carried unanimously. Several contributions to the fund were promised. Afterwards tea was provided in the adjoining schoolroom.

Norwich.—On a vacancy in the School Board, caused by the resignation of an Independent candi-

date, the Rev. Alfred Hall, M.A., minister of the Octagon Chapel, was on Monday elected to the seat. Two candidates were nominated, and Mr. Hall was elected by the casting vote of the Chairman. Dr. Blyth, his proposer, was elected to the vice-chair. At the same meeting of the Board, a letter was read from Mr. I. M. Wade, resigning his seat on the ground of failing health.

Tunbridge Wells.—At the annual meeting, on Oct. 27, of the Free Church, the services of which are held in the reading-room at the Mechanics' Institute, Dudley-road, the Hon. Secretary presented a report of the year's work, which stated that, although there had been no considerable increase in membership, the church was in a stronger position than a year ago. The congregation were united not only in the desire to proclaim the truth, but to do the best they could in the service of mankind. At the special anniversary services, a beautiful reading-desk, the gift of Mr. J. J. Dodd, was publicly dedicated. A special Summer Flower Service and Harvest Thanksgiving had also been held. Thanks were accorded to various members for helpful offices in connection with the church, and included the services of Messrs. Dodd and Tubbs in the pulpit; and also to the Rev. T. E. M. Edwards for his help in filling the pulpit, and to the visiting ministers. The report concluded with the expression of a strong desire for a separate building, the property of the congregation, which could be used not only for the Sunday services, but for educational work. It was noted that a building fund had been opened.

MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours duration from Shakspere, Dickens and other authors; also a novel Lecture, entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my Own Experience," followed by one hour of illustrative Recitals, to Societies connected with Unitarian or Free Churches, upon exceptional terms and without risk.—Address, Fair View, Pendleton, Manchester.

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BIRTHS.

COOPER—On the 11th Nov., at 3, Oak Villas, Archway-road, Highgate, the wife of Arthur Savage Cooper, of a son.

PERRIS—On the 5th Nov., at 61, St. Augustine's road, London, N.W., the wife of the Rev. H. S. Perris, of a daughter.

MARRIAGES.

ROBINSON—FROST—At Park-street Church, Hull (Unitarian), on the 2nd inst., by the Rev. C. Hargrove, M.A., of Leeds, Louis Dolby Robinson, of London, to Adèle Margarita (Madge), daughter of the late Alfred Frost, of Hull.

DEATHS.

MARDON—At Goodwood, Adelaide, South Australia, on the 27th Sept., Susan Browne Mardon, aged 74 years, formerly of Honiton, Devonshire, and granddaughter of the late William Murch, of same town.

WALLIS—On the 9th Nov., at Victoria House, Farncombe, Godalming, Marion, wife of Julius Wallis.

OUR CALENDAR.

SUNDAY, November 17.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Mr. P. RIGBY PRATT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, Lantern Service, "The Holy City"—Soloist, Mr. W. SAVAGE COOPER. Monday, 18th, Social Institute, 8.15 P.M., Evening Concert.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN. Morning, "The Necessity of the Protestant." Evening, "The Epistle of Straw." Collections for B. & F.U.A.

Harlesden, The Old Court House, High-street, 7 P.M., Rev. T. E. M. EDWARDS, "Modern Thoughts and Old Beliefs."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "Harnack's 'What is Christianity.'"—III. Collections for the British and Foreign Unitarian Association.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., W. H. SHRUBSOLE, F.G.S.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. E. D. CECIL.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-rd., North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. H. E. HAYCOCK, of Chester.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Religious Message of Emerson, and its application to Present Needs."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. F. H. JONES.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M Rev. D. AMOS.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 17th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 17th, at 11.15 A.M., JOHN M. ROBERTSON, "The Clergy and Unbelief."

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Tea at 6 P.M., followed by a programme of Music and Recitations, &c.

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24th Nov. Preacher: Rev. Dr. KLEIN.
Collections in aid of the Repair Fund.

An outlay of about £600 has been incurred in repairing the fabric and in thoroughly beautifying and relighting the Church, improving the Organ, and decorating the Schoolroom and Classroom.

To avoid having recourse to a Bazaar, the congregation has subscribed over £300 to a Repair Fund, and they respectfully invite contributions towards the deficiency.

UNITARIAN FREE CHURCH, HORWICH.

BAZAAR and SALE of WORK, Dec. 5th and 7th, for Independence Fund, Church Decoration, and Current Expenses. To be opened on the first day by Mrs. CHARLES TAYLOR, of Bolton; on the second by Councillor DAVID HEALEY, of Heywood.

Contributions in Money or Goods thankfully received by the Rev. R. C. MOORE, Horwich, Bolton.

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The Society appeals to the Public for aid.

E. M. WRIGHT, Secretary.

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NOTICE IS HEREBY GIVEN, That the next Half-yearly Examination for MATRICULATION in this University will commence on MONDAY, the 13th of JANUARY, 1902.—In addition to the Examination at the University, Provincial Examinations will be held at The University, *Birmingham;* The Merchant Venturers' Technical College, *Bristol;* College and Technical Buildings, Dumfries Place (for University College), *Cardiff;* The Technical College, 204, George-street, *Glasgow;* The Yorkshire College, *Leeds;* Rutherford College, *Newcastle-on-Tyne;* The High School, *Nottingham;* The Technical Schools, *Plymouth;* and The Grammar School, *Portsmouth.*

Every Candidate is required to apply to the External Registrar (University of London, South Kensington, London, S.W.) for a Form of Entry on or before November 25th, which must be returned on or before December 1st.

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November 11th, 1901.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE news of the death of the Rev. S. Fletcher Williams, which we have this week to record, will not come as a surprise to those who knew in what broken health he returned from India in the spring, but it will be received with widespread sorrow in this country, especially in the several congregations which he served with so much acceptance, while in India we are sure that the loss will be deeply felt. It was in March that Mr. Williams's health finally gave way, and he was obliged to relinquish his work in Calcutta. He went up to Darjeeling, hoping there to regain his strength, but without avail, and on April 30 he sailed from Calcutta for home. Since his return he has stayed at Brighton, with all his interests unabated, hopeful and cheery to the last. Though suffering from some fatal internal malady he was happily spared from acute pain, and would be thankful, as he would wish his friends to be, that the end came for him without any longer weary lingering. The funeral service is to be held at the New Gravel Pit Church, Chatham-place, Hackney, at noon to-day (Saturday). A memorial service will be conducted on Sunday morning by the Rev. H. M. Livens at Christ Church, Brighton, and although we have not received any other definite notice, memorial references will doubtless also be made in the churches which were the scene of our friend's ministry.

SINCE our last note on the subject of the mortality in some of the Concentration Camps in South Africa many resolutions of protest by public bodies have been past, and we have received a resolution passed by the congregation of Unity Church, Gateshead, and a note as to a memorial, signed by the minister and a considerable number of the worshippers at Rosslyn Hill Chapel, Hampstead, which has been forwarded to Lord Salisbury, calling his attention to the terrible mortality caused by the condition of the Concentration Camps in South Africa which they regard as a reflection upon the Christianity and the honour of the Empire, and urging that such immediate steps be taken as may relieve the present sufferers, and prevent the recurrence of so grave a loss of helpless lives in the future. No announcement has yet been made by the Government at all calculated to relieve the painful anxiety and the shame with which we cannot but think of this matter.

THE annual report of the American Unitarian Association, for 1901, of which we have been very glad to receive a copy, contains the record of a large amount of strenuous work. It opens with the address of the President, the Rev. Samuel A. Eliot, D.D., from which we quoted some striking passages in THE INQUIRER of July 6. The report of the Secretary, the Rev. C. E. St. John, embodies a number of interesting reports from District Secretaries, who tell of the progress of the work in different parts of the country, or offer suggestions as to various needs. Thus the Rev. G. W. Stone, Field Secretary for the Pacific Coast, writes :—

It is my opinion that our prospects for success will be favourably affected as our ministry is re-enforced by the entrance of men who believe in religion with all their minds and hearts, and who are ready to make sacrifices for it. Such men, if they are willing to enter upon work in a new territory, can extend our influence much more readily now than at any previous time. Wherever our views of religion are presented in the real Christian spirit, they find many who are ready to accept them and to enlist in their support.

Mr. Stone is of opinion that the prospects of the cause on the Pacific Coast would be greatly improved if there could be a training school for ministers in connection with one of the Universities, and says that either in the University of California at Berkeley (where the Rev. F. L. Hosmer is minister) or at Stanford University a chair for the teaching of Liberal Religion could be founded. He also holds that it would be a great gain if two or more men of discretion, courage, and preaching power would take up what, for want of a better term, he calls *field preaching*, to go from place to place, to test the religious needs of new settlements, and see where churches might be established. And he adds :

You ask for "conviction as to immediate prospects for our cause." I answer that such prospects depend upon *our ability to occupy the great opportunities offered us*. We never had such opportunities. The great *need*, as I see it, is for *men*.

In an appendix further particulars of work are given, among which we note with special interest that the Rev. Clay MacCanley, who last year returned from Japan, has been working for four months as a special agent in the South, and reports that of the Southern States Texas offers the best field for work; also, that the Rev. Florence Buck has served since September, 1900, as Field Agent in Michigan, with great success, and "has followed the wise method of devoting herself to one place after another sufficiently long to create a new interest, and leave the church to the care of a settled minister." The Rev. Mary A. Safford also has a great record of work, having preached or lectured 128 times during the year, and attended 134 conferences and committee meetings and travelled 12,103 miles.

THE second and third of Mr. Stopford Brooke's Thursday evening lectures at University College completed his study of Matthew Arnold's poetry. Speaking of "Empedocles on Etna," which was first published in 1852, Mr. Brooke said that through the lips of Empedocles Arnold spoke of the problems of his own time, but in his next volume, in 1853, which for the first time bore his name, he left the poem out, as too exclusively given over to wailing, and only restored it to its place among his poems twenty years later, at the instance of Browning. In the interval, instead of cutting the knot as Empedocles did, by throwing himself into the crater of the volcano, Arnold had worked through his problems, but had also worked out his vein of poetry. But while his creative power as a poet was exhausted, his intellectual power grew keener and keener, and what further help he had to give was given in prose. The shorter lyrics which followed "Empedocles" touched on various fragments of the problems of life, marking some progress towards a happier outlook. "Self-dependence" was a bit of modern Stoicism, modern because its conception of Nature was alien to the thought of the Ancients. Its close was pure Stoicism, that weary reference to the soul alone as the source of strength, in self-isolation that enfeebled strength, and if the gods did not intervene would slay love altogether. The "Lines written in Kensington-gardens" were better, and if only he could have felt his prayer, "to feel with others," he would soon have found peace :

Calm soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and cannot mar.

The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live.

The best of all those fragmentary, baffling poems was "A Summer Night." In the two poems on "Obermann," separated from one another by twenty years, the change in Arnold's frame of mind was also to be seen. His poems were valuable as history, as well as profoundly moving to those who had been through the same inward conflicts, in the period between 1840 and 1870, when science and historical criticism and new democratic ideas were changing all men's ways of thinking, when old fabrics were shaken to their foundation, and the new temple was not yet built. Looking back they saw that the times were not nearly so bad as Arnold thought, nor was their restless confusion really evil. New ideas were flowing into the world, and new creative powers were at work. In 1877, when Arnold collected his poems, he saw more clearly the good coming out of evil.

In his lyric and elegiac poems, Mr. Brooke said, Arnold is at his best. Having sorrow at the root of his life he excelled in elegy. The severe beauty and intellectual force in those poems gave them not only strength but intensity. In the memorial verses on Wordsworth his soothing and healing power was contrasted with Byron's force and Goethe's calm. Few things had been better said and with more delightful finish than the verses which told of Wordsworth's influence on his youth:—

He found us when the age had bound
Our souls in its benumbing round;
He spoke, and loosed our heart in tears.
He laid us as we lay at birth
On the cool flowery lap of earth,
Smiles broke from us and we had ease;
The hills were round us, and the breeze
Went o'er the sun-lit fields again;
Our foreheads felt the wind and rain.
Our youth return'd; for there was shed
On spirits that had long been dead,
Spirits dried up and closely furl'd,
The freshness of the early world.

In the lines on Rugby Chapel, written under the control of deep filial feeling the close was noble, and in the whole poem there was so great a sincerity and so serious a spirituality that no one could read it without being thrilled with sympathy. But the two best poems Arnold wrote were "The Scholar Gypsy" and "Thyrsis," both engaged with Clough. They were suffused throughout with the tenderness of that deep friendship which may exist between man and man, beginning in youth and keeping always something of the purple light of youth, yet continued into manhood, winning strength of love, which perseveres through sad experience, and beauty born of, and cherished by, associated memory. The third lecture was concluded by a beautiful reading of the latter part of "Thyrsis." These notes have to be completed before Thursday evening, and we can only say here that the lecture this week was to be on Rossetti.

An effort is being made to raise a sum of £2,000 to endow a bed in the New Hospital for Women in Euston-road, for patients suffering from cancer, as a memorial to the late Emperor and Empress Frederick of Germany. There must be many people in this country, both English and German, who would be glad of such an opportunity of expressing their profound admiration for the character and gifts of the late Emperor and Empress and their services to humanity. The Empress Frederick took so deep an interest in the welfare and advancement of women, that the proposed memorial would seem to be peculiarly appropriate. Contributions to the Emperor and Empress Frederick Memorial Fund will be gratefully received by Miss Jenner, 39, Addison-road, Kensington, London, W. (cheques should be drawn to Miss L. A. Jenner's order and crossed Messrs. Barclay and Co. (Limited) account of the Emperor and Empress Frederick Memorial), or may be paid direct to the account of the Emperor and Empress Frederick Memorial at Messrs. Barclay and Co. (Limited), 1, Pall Mall East, London, S.W.

On Monday, 25th inst., at 8 P.M., a public meeting, in connection with the Fulham Constituency work of the Central Society for Women's Suffrage, will be held in the West Kensington Lecture Hall, Baron's Court-road (two minutes' walk from the West Kensington Station in North End-road), at which Hon. Geoffrey Howard (son of the Earl of Carlisle, and brother of Viscount Morpeth, M.L.S.B.) will take the chair. Among the speakers announced are Lady Cecilia Roberts, Miss Mordan, and Mr. R. Raikes Bromage, F.R.G.S.

MIRAGLIA.

Sir,—I have much pleasure in reporting about our friend Bishop Miraglia the following, which I translate from the last issue of the Italian weekly, *L'Evangelista*, of Rome:—

"The *Tribune*, of Geneva, writes that on Wednesday, Nov. 6, the Independent Bishop Miraglia, in the Methodist Episcopal Italian Church of Terraillet, delivered an interesting lecture.

"He began, as usual, by explaining why he wears a Bishop's insignia; then he spoke of his condemnation, which he attributed to the influence still, alas! possessed by the Vatican over too many magistrates in Italy.

"Of Italy and the Italians, he said that the Italians are endowed with quick understanding; living abroad they can and do assimilate whatever they find to be good, except, alas! in matters of religion, whereof as yet they mostly remain ignorant, while the Protestants, having abandoned the superstitions still clinging to the Vatican, have made an immense step forward. The financial and other great difficulties under which Italy is labouring are one result of the said superstitions, which are the true parents of anarchy. The superiority of Protestant countries ought to encourage the Popish nations to follow their example. Referring to the Romish Creed, and especially to auricular confession, he showed their inconsistency with the spirit of Christianity. The lecture was applauded, and Miraglia promises to deliver more of them."

The *Evangelista* contains, moreover, the following notice sent by Miraglia. It was recently published at the doors of the new premises of the Oratorio San Paolo in Piacenza:—

"D. O. M. (Deo Optimo Maximo), Nov. 2, 1901. Writing the most glorious page of the history of our persecutions, we now priestless Christians, as living stones, as a spiritual house, a holy and royal priesthood, a priesthood handed down to us through the Apostle Saint Peter himself, though denied to us by the usurping Roman Pontiff, do inaugurate on this most auspicious day our reopened Oratory of Saint Paul, the first fruits of the Catholic Independent Church of Italy, in our new house Savonarola, in the street Prevostura, No. 48, Piacenza."

Ferdinando Bracciforti.

Milan, Nov. 16.

CROSS-STREET CHAPEL, MANCHESTER.

A Lancashire correspondent writes:—In the address by Mr. Carpenter on the religious movement that led to the founding of the Old Meeting House in Mansfield, printed in your last issue, there is a statement in reference to the Cross-street Chapel Trust, which, as it stands, might prove a little misleading. In speaking of the early foundations of Protestant Dissenters, and the dedication of their chapels, Mr. Carpenter is reported as saying, "Sometimes the Presbyterians were specified (as at Cross-street, Manchester), sometimes the Independents; and sometimes they were united in fraternal partnership." The general statement is true enough, but the particular instance cited in illustration needs a slight qualification. According to Sir Thomas Baker ("Memorials of a Dissenting Chapel," p. 37), the earliest deeds relating to Cross-street Chapel and the land on which it stands contain no specific designation of the religious society using it. The deeds of lease and re-lease (1693), and three subsequent sets of deeds, executed respectively in 1713, 1732, and 1746, do not contain the word "Presbyterian." It was not till 1778, in a deed of appointment of new trustees, that the term was introduced into a trust of the chapel. It had been similarly introduced as early as 1761, into a deed of the Charity (1697) of Dame Meriel Mosley, connected with Cross-street. The comment of Sir Thomas Baker is that "it would have been better if the term had not been so introduced, inasmuch as the original Trust is thereby narrowed." The question arises, was the phrase which ran —"commonly distinguished or known by the name of Presbyterians"—intentionally inserted, and, if so, what was the significance attached to it? It is noteworthy that its occurrence in the chapel deeds is later than the time of John Seddon's ministry (1739-1769), during which Unitarianism was first preached in the building. What was the motive for dropping the term at the High Pavement, Nottingham, in 1754, and inserting it at Cross-street in 1778? It was evidently used very loosely and fitfully. Inappropriate as it was it appears to have been retained, or acquiesced in, as a current piece of phraseology. If an article, based on contemporary documents, were prepared for your columns, by some competent hand, on the usage and meaning of the term "Presbyterian" in England in the eighteenth century, it would be doing good service.

LITERATURE.

TEACHING THE LITTLE ONES.*

HERE are admirable helps for the religious teaching of our little ones. Twelve pictures to illustrate twelve hymns, from which a series of lessons on the great truths of religion may be drawn, such as children can understand. And if "Aunt Amy" undertakes to tell us how the little ones may be made to attend and enjoy the lessons, so that their minds and hearts will really be opened to these great truths, we may be sure that we are in the best hands, and the most diffident teacher may take up the work with a good courage and hope.

The whole apparatus, noted below, is for use with an infant class, or for quite small children; but the "Teachers' Note Book" contains the pictures and hymns, and should find a welcome in many homes, for home use, even when there is no need to hang up the big Hymn Sheet, for a whole class to read.

The method of teaching suggested is described in the Introduction by a parable. The teacher is supposed to wish to take her class for a walk in the country, and first of all must *select the spot*. Then having made all due *preparation*, she must *lead the way*, and having *reached the point*, she must make her company *mark the spot*. These various stages are clearly explained, and then with each of the hymns, indeed with each lesson, based on successive verses of the hymns, the path is marked out, with much helpful illustrative matter and skeletons of stories, while space is left on the pages for the teacher's own notes in preparation.

"We frequently choose a hymn as the subject of a lesson," Miss Pritchard says, "because it affords one of the best means of leading our children to the thought of God."

Yet how many of our teachers exclaim, "I cannot do this. I am not sufficiently filled with that thought myself." "Ah! it is just for this reason that it will be good for you then to take up such a course of lessons as this," I reply. Dwell with open heart and mind on the wonderful works of creation, and some day you will get behind the things visible to the things eternal, will apprehend the Creator through that which He hath created, and will exclaim in your heart, "Aforetime I heard; now I *see!*"

"The Beautiful World" is the subject of the first series of lessons, based on the hymn, "All things bright and beautiful." The second hymn is, "Little beam of rosy light," teaching of "God, our Father"; and then follow lessons on "How to thank God," "Little Things," "The Children's Prayer," "Jesus and the Children," and so on. We must not tell more about the lessons, but can assure our readers—and especially those who are looking for such help in the teaching of their children—that if they will patiently take up this book and study its method, putting careful thought and effort into their preparation, they will not be disappointed, but will find that a new power is given them, and a new delight in that most sacred work of leading the little ones to a true knowledge of God.

* "Hymn Lessons, the Teachers' Note Book," intended for Junior and Infant Classes for use with Hymn Sheets and set of Pictures. By Aunt Amy. Sunday School Association, Essex Hall, Essex-street, Strand, W.C. 1s. net. Postage 3d.

"Twelve Wall Hymn Sheets." Printed on cartridge paper, mounted on wood bar, for hanging. Size 36 × 23. 2s. 6d. net. Postage 5d.

"Packet of Twelve Pictures." Size 8 × 6, printed on card. 3d. Postage 2d. 12 Packets for 2s. 6d. Postage 6d.

SHORT NOTICES.

Ideals of Life and Citizenship. Select pieces from the best authors, chosen by C. E. Maurice. "My wish," says Mr. Maurice in the Preface, "has been to cultivate in the minds of elder children, and those just growing into manhood and womanhood, the belief in the possibility of peaceful heroism; to show the power of the sympathy and courtesy, the courageous endurance of suffering on behalf of good causes, and the struggle after all higher conceptions of life; and to impress upon the young that these are at least as necessary for the training of good citizens as the admiration for those more showy acts and utterances which are more universally approved. Along with this higher object I hope to encourage an early preference for the higher kind of literature." The book is issued in an attractive form and is printed in commendably large type. Passages from forty-one authors are given, ranging from Chaucer, More, and Latimer to J. R. Lowell, F. D. Maurice, and Prince Kropotkin, some notes from the life of Sir George Grey, giving in conclusion a fine example of practical statesmanship. The selections from each author are introduced by a note on the man himself (except Mrs. Browning they are all men). Mr. Maurice's selections open, as did Trench's "Household book of English Poetry," with Chaucer's lines of good counsel, "Fle fro the pres, and duelle with soothfastnesse," and we trust that no young people will be deterred by the difficulty of the old English at the outset. Then follows the picture of the Poor Parson from the Canterbury Tales with its famous ending:—

But Cristes lore, and his apostles twelve,
He taught, but ferst he folwed it himselve.

With this may be compared Goldsmith's picture, from the "Deserted Village" of his preacher, "Passing rich with forty pounds a year." There is great variety in the extracts, and the book might well be used as an advanced reading book for thoughtful young people, with a good teacher, the more abstract passages, such as those from Bacon's Essays, and Locke's "Essay on Government" being interspersed with vivid passages such as those from George Fox's Journal, "Pilgrim's Progress," and Walter Scott, while the poets are well represented. (J. R. Henderson, 26, Paternoster-square, 2s. 6d. net.)

The Bible, its Meaning and Supremacy, by F. W. Farrar, D.D., F.R.S., Dean of Canterbury, was first published in 1897, and is now re-issued at a cheaper price, in its original form as a substantial library volume. It is a popular exposition, in the Dean's well-known picturesque and eloquent style, of views as to the Bible now very generally held among educated people. The old doctrine of verbal inspiration is abandoned. The Bible is no longer "The Word of God," but it contains the Word of God. It represents the remains of a much wider literature, and is not homogeneous in its morality; but all incompleteness is completed in the revelation of Christ. Fear of the "Higher Criticism" is deprecated, and the mischief done by extravagant views of the Bible is pointed out. Towards the conclusion there are interesting chapters, giving the testimony of many distinguished men as to the "Supremacy of the Bible" over human thought, and as the chief source of human consolation. This new issue at a more popular price will doubtless be very widely welcomed. (Longmans, Green and Co. 6s. net.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Spiritual Teachings of Bible Plants. By the Rev. G. Henslow, M.A. 1s. (Williams and Norgate.)

The At-one-ment. By the Rev. G. Henslow, M.A. 1s. (Williams and Norgate.)

Apostolic Optimism and Other Sermons. By J. H. Jowett, M.A. 6s. (Hodder and Stoughton.)

Famine in India: Its Causes and Effects. By W. T. Hare. 3d. (T. S. King and Son.)

Miscellanies. By Augustine Birrell. 5s. (Elliot Stock.)

Theology Old and New. By W. F. Cobb, D.D. 2s. 6d. (Elliot Stock.)

An Editor's Sermons. By Sir Edward Russell. 6s. (Fisher Unwin.)

A Confession of Heresy. By T. J. Hardy. 1s. (Philip Green.)

The Christology of the New Testament. By R. B. Drummond. 1s. (Philip Green.)

Religious Thought in England at the Close of the Nineteenth Century. By R. A. Armstrong. 1d. (British and Foreign Unitarian Association.)

The Garden of Life. By H. W. Smith. 5s. (Williams and Norgate.)

Monasticism and Confessions of St. Augustine. Two Lectures by Adolf Harnack. 4s. (Williams and Norgate.)

Visiting the Sin. By Emma Rayner. 6s. (Putnam's.)

Collected Works of F. Max Müller. Last Essays. 5s. (Longmans, Green and Co.)

Biblia Innocentium: By J. W. Mackail. Part I. 6s., Part II. 5s. (Longmans, Green and Co.)

City Songs. By Thomas Burns. 3s. 6d. (T. French Downie.)

The Sunday Magazine. Volume for 1901. 7s. 6d. (Isbister and Co.)

Good Woods. Volume for 1901. 7s. 6d. (Isbister and Co.)

Memoranda Paulina: Sunday Readings in St. Paul's Epistles. By G. Jackson, B.A. 3s. 6d. (Isbister and Co.)

Somerley: School-boy and Undergraduate. By Gilbert Swift. 2s. 6d. (Elliot Stock.)

The Queen. Christmas Number with two plates. 1s. (Windsor House, Breams-buildings.)

Playgoer, Westminster, Review of Reviews, Woman at Home.

IN the strictest sense of essential this alone is essential in Christianity, that the same spirit should be growing in us which was in the fulness of all perfection in Christ Jesus.—*Coleridge.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE LONDON & SOUTH-EASTERN PROVINCIAL ASSEMBLY.

SIR,—I have taken great interest in this Assembly from the day it was formed, and have attended every annual meeting, besides which I have had the honour of being its president for two consecutive years. In my opinion it has done, and is doing, all and more than all that was expected by those who started it. Up to the present time it has proved itself a bond of union between the congregations on its roll. It has brought about intimacy, knowledge, sympathy, and friendship between the members of the various churches such as was never before possible, and I do not think that any mischief has been caused by the somewhat heated discussions which took place some years ago as to the desirability or the proper functions of an Advisory Committee.

But I thought at the time, and still think, that a mistake of far-reaching consequences was made at the last Assembly by appointing a committee to report to the annual meetings as to their view on important public questions. I am confirmed in this view even by the letter of Mr. Perris in last week's INQUIRER, and think he is making a bad start for the deliberations of that Committee when he suggests that those who differ from him have "their religion and politics in two water-tight compartments of brain and heart," and is apparently unable to allude to the sad condition of things in South Africa without speaking of it as "the policy of proscription and extermination."

I decline altogether to be labelled as one of those "who would timidly refuse to apply (my) religion to great national and humanitarian issues," and I should be very careful in accusing those who differ from me of such cowardly shrinking, but it is not desirable to introduce topics which are in my opinion altogether outside the question under consideration. The point at issue seems to me this: Can the Assembly do good to the world at large, to its own churches, or to individual members of those churches by asking nine of its own delegates, chosen somewhat hap-hazard at a public meeting, to report to the annual meeting of that Assembly the conclusions they come to on any grave public questions then before the nation? Such reports can in no way go to the world as a pronouncement of the Free Churches. Can any one believe that if there is any backbone to it it will be unanimously adopted by the delegates of the churches? It will either be the report of a majority of the Committee supplemented by a minority report or otherwise a washed out meaningless and ineffective utterance. If it is urged that it is not the report itself but the discussion which will arise upon it, that will be of such great value. I respectfully suggest that a discussion introduced by a single individual (due notice having been given) will be quite as valuable and not open to the same objections. All present, delegates or hon-delegates, might be invited to take part in such a discussion, and if a vote were taken it would be the vote of the meeting and not of the churches.

I am, however, obliged to conclude that the advocates of the Committee and of their report want to get a pronouncement on public matters by the churches themselves. If this is so, the question of appointing delegates so far from being "more legalistic than vital" will become a very vital matter indeed. Hitherto, so far as I am able to judge, delegates have been chosen from the workers of the church without the least reference to their views on certain special subjects, but when it is known that the expressed views of the majority of the delegates will go to the outside public as the expression of the churches themselves, on complex matters concerning political action, congregations will rightly enough try to be represented by the vote of the delegates they select. Again I ask what good can result from this Committee and its report? Is it likely that anyone of the Assembly will have his opinions changed or modified by such, and will not the first result be to force the members of churches into different camps in the selection of their representatives?

EDWIN ELLIS.

Nov. 18.

SIR,—I have read with much interest Mr. Hugh James's letter (THE INQUIRER, Nov. 9), and Mr. Perris's reply (THE INQUIRER, Nov. 16).

Mr. Perris says that to him "it is just as much a religious duty to oppose" (what he calls "the policy of proscription and extermination in South Africa") "as it is to oppose low ideas of the Godhead, and the lack of veracity in theological subscription." He tells us of men to whom "Their religion and their politics (so far as humanitarian and ethical considerations are concerned) are not two water-tight compartments of brain and heart"; and he pleads for "a candid and temperate discussion of these questions in the light of our religion and the pronouncement of a verdict by the predominant conscience of our people."

What I want to point out is, that one may go with him with regard to the first clause of his plea, and utterly reject the second clause. Granting that religious considerations should enter into questions of politics, it seems to me, for that very reason, to be inconsistent with the common ground on which "our people" have taken their stand, that they should in their quasi-corporate capacity seek to pronounce a verdict on such questions. Let us test it by an extreme case. Let us suppose that Mr. Perris had preached a sermon condemning some low view of the Godhead as calculated to blight hope and charity. May he then ask for a resolution protesting against, and pledging his congregation to combat, that low view by every means in their power?

Of course not, we should all say; but why not, if it is allowable to propose resolutions pledging our congregations or assemblies with regard to questions of practical politics?

Turning back to THE INQUIRER of Oct. 12 I find in your "Notes of the Week":—

> It will be for the constituent churches of the Assembly to say whether they consent to be represented in a body which touches on such questions, and attempts in its corporate capacity to bring the influence of religion to bear upon social and national questions.

It seems to me this statement requires two amendments—namely, (1) to insert the words "the individual members of" before "the constituent churches," and (2) to insert the words "as interpreted by a majority" after "the influence of religion."

Is it quite fair to an individual member, who may have joined one of our congregations on being assured that no profession of faith would be required of him, to ask his assent or dissent in respect of any resolution dealing with such questions?

Whether such of our members as desire to pronounce a judgment on any public question should arrange to meet for that purpose at a separate time and place, is not, *pace* Mr. Perris, a mere question of machinery. In the one case the judgment so pronounced goes forth to the world with whatever weight ought to attach to the judgment of particular persons, and it binds no one else. In the other case the pronouncement purports to bind all the constituent members of the body. I recognise the temptation it must be to those who feel strongly that the moral right requires a particular treatment of an urgent political problem, to grasp at any opportunity of obtaining as weighty a pronouncement as may be in favour of that course. But I venture to say that for such a one to make use of any authority or influence his position in our body may give him, in order to obtain, however conscientiously, an expression of our quasi-corporate approval, is not a legitimate use of our organisations, and it is a use which should be regarded with extreme jealousy.

We hear much of the duty of veracity in regard to theological subscription. What about veracity with regard to political subscription? Mr. Perris refers to certain social matters, and I suppose he means to suggest that our Watchmen, so to speak, ought from time to time to formulate a policy for us in these matters. He asks "will Mr. James forbid us also to speak of these at our public assemblies?"

All that I, at all events, am contending for is, that we should not be embarrassed by being asked to vote about them at our public assemblies. A notion seems to obtain that a discussion without a vote comes to a lame and impotent conclusion.

But surely this depends on what the nature and objects of the discussing body are. An assembly which votes, purports, or at least desires, to have some authority, be it only a debating society which *plays* at having authority.

Why cannot our denominational meetings be content with such discussions as may inform our minds and consciences, leaving each of us to seek elsewhere the appropriate organisation for promoting the cause he may think to be right? To go further, so it seems to me, is to usurp an authority foreign to the basis on which the individuals who belong to our body have associated themselves together.

GEO. CARSLAKE THOMPSON.

P.S.—If your space allows, I should like to refer to the "Social and Political Education League" (of which I was some time treasurer), founded by my old friend, the Rev. Henry Solly. The early practice was—and, no doubt, still is—to hold discussions without a formal vote.

The same practice has been adopted

and maintained by a Cardiff Society which had the honour of an inaugural address from the lips of the late Sir John Seeley. The address will be found in the *Contemporary Review* for July, 1888. G. C. T.

Penarth, Nov. 19.

Sir,—Objecting as I do to party political discussions either at our Assemblies or in the columns of The Inquirer, I am not going to trouble you with a refutation of Mr. Perris' one-sided attitude, other than to state that his insinuation that these protests emanate from a party source is absolutely untrue.

Mr. Perris states:—"If it is simply desired to have a separate time and place for our people to pronounce judgment on these topics—well and good." This would be all that could be desired, if added thereto it was stated in an honourable, straightforward and honest manner, when discussing party subjects, that the meeting represented those present only, and *not* the general body of our denomination.

Hugh James.

Bryn Eos, Nightingale-lane, Wandsworth Common, Nov. 20.

THE SELF AND ITS FREEDOM.

Sir,—I had no intention of re-appearing in this controversy, but as Mr. Lummis in his reply to Mr. Badland, and also in his previous letter, has, in describing my views, used such words as "causation" in a sense special to his own, apparently Idealist, philosophy, and has thereby, of course, made the Libertarian's position appear absurd, it is necessary, in order to prevent your readers from carrying away from this discussion an utterly incorrect impression of the doctrine which I am concerned to defend, that I should be allowed to state my conception of man's Moral Freedom in terms of that philosophy of Causation which approves itself to my judgment as fundamental and true.

Mr. Lummis asserts that the Self's free moral decisions, as explained by me, are "*facts which have no cause.*" Now I most firmly believe that there neither is, nor can be, any event or phenomenon, physical or psychical, which does not proceed from the activity or causality of a real, that is, a non-phenomenal Cause, whether that cause be, as our human selves are, created and dependent, or, as God is, self-existent and original. Be my decision in a moral crisis noble or base, be it uplifting or degrading in its effect upon my character, I freely make it, *I am its real cause*, and therefore morally responsible for it.

But here it becomes evident that Mr. Lummis and I attach quite different meanings to this word "causation." It is used by him to express what he conceives to be a necessary relation between successive *phenomena*, whereas I, in common with many well-known thinkers, among whom Dr. Martineau holds a distinguished place, believe that all our ideas of Power and Cause have their source in the Self's immediate consciousness of its own causal activity, and are therefore essentially *metaphysical* in their character. Mr. Lummis, rightly reminds me that I do not know my Self and its Causality in the same way in which I know the objective world. I quite agree with him; but I must be allowed to add that if I do not become acquainted with them in that way, I, nevertheless, come to know them in a more immediate and inward way; I know them because I feel them, because I am directly conscious of or aware of them.

Hence it is quite compatible with my conception of Causation, to believe, as I do, that there exist causes, such as inanimate objects and irrational animals, which, having no consciousness of an ideal, can only exercise their causal power in one determinate way; and that, on the other hand, there exist higher causes, or, it may be, causes in a higher stage of psychical evolution, which can, under certain circumstances, choose between two equally possible ways of exercising their causality. The struck billiard-ball can only move in one definite line; the tree by the seaside cannot but be deflected in the direction of the prevailing wind; and even the lower animals appear to be incapable of free choice between their competing impulses and can only act in accordance with the strongest among them. But as soon as rationality dawns in the evolving animal, and the incipient man begins to realise the claims of an immanent moral Ideal, and to distinguish between those claims and his own private desires, then, it appears to me, the conditions of Moral Freedom are present, and the human Self becomes capable in times of temptation of freely exercising its power of attending, *i.e.*, its causality, either on the side of the felt Moral Imperative, or on the side of its personal cravings for pleasure or for gain.

In your Leader for Nov. 9, you quote from an admirable Address, by the Rev. W. C. Gannett, a sentence which seems to me to exactly express my view of the rational Self as a Cause capable of willing in favour of either the higher or the lower of the motor influences which conflict within it. His words are: "Temptation is as old as it is new; sin is still sin—the fall of man, when he *might*, if he had willed it, have risen." By using the word "might," which I have italicised, instead of "would," Mr. Gannett clearly recognises the fact that it was equally open to the sinner, at the moment of moral decision, to have willed otherwise.

Now it is quite clear that if the Eternal Cause or Will has called into existence rational selves, capable in the moral crises of their history of making a free or original choice between the motive principles which struggle within them, and by its free acts of attention helping either the one or the other to achieve the victory, there must be in the sphere of human conduct certain psychological changes which lie intrinsically beyond the range of complete scientific explanation. Here, however, Mr. Lummis's acute letters pertinently suggest to me the reflection that, if Kant's account of the Category of Phenomenal Causation be correct, these alleged features in human conduct that do not admit of being scientifically accounted for must be regarded as violations of the *law of causation*, or, as Mr. Lummis puts it, are "facts which have no cause." But Mr. Lummis is, no doubt, aware that Kant, in other passages, uses the word "Cause" in a very different sense, in a metaphysical sense which is closely akin to the sense in which I use it; and it seems to me clear that it is by this double meaning which Kant gives to "causation" that he is plunged into hopeless inconsistency when he endeavours to harmonise his conception of the phenomenal or psychological self as completely determined with his other conception of the metaphysical or real self as completely free or undetermined in its moral choice. For myself, I agree with libertarian thinkers generally, and also with John Stuart Mill and Huxley, that Kant has not succeeded in showing that his so-called category of phenomenal causation, which plays such a leading part in Hegelian speculations, is a necessity of human thought; and therefore, in my judgment, the fact asserted by believers in the freedom of the will that there are features in human conduct which are not amenable to full scientific explanation involves no violation of any necessary "law of causation," and no existence of facts without causes, but is simply the natural result of the exercise of that freedom of preferential choice between motives of unequal moral worth which the Eternal has conferred on those rational souls whom He has created and evolved that they may at length be qualified to enter upon free moral and spiritual relations with Himself. Nor can I find any solid ground for Mr. Lummis's somewhat alarming statement that the libertarian postulate of man's free causality in temptation "rends up Logic by the roots"; especially when I call to mind that so pronounced a libertarian philosopher as Hermann Lotze wrote a very elaborate treatise on Logic, containing such excellent ideas that the distinguished Oxford Idealist, Dr. Bernard Bosanquet, thought it quite worth his while to clothe them in an English dress.

I have only tried to show that Mr. Lummis's charge that the Free-will theory involves the absurdity of holding that there are facts which have no causes is only valid when the word "causation" is used in a sense which the Free-willers themselves entirely repudiate. I have no expectation that either Mr. Lummis or Mr. Badland will accept my theory of the Self and its Freedom. To me it seems certain that we only gain a rational ground for true moral responsibility when we believe that there is in the human personality no interior necessity that the Self should side with either the higher or the lower of the conflicting motives which arise out of its character, and that, therefore, there can be no explanation given *why* in temptation it makes its momentous choice. As Lotze remarks, a decision for which a complete *why* can be found, is *ipso facto* an outwardly or inwardly necessitated decision. If, however, I understand my friendly opponents rightly, it seems equally certain to them that such a Self as this, capable of freely choosing between equally possible alternatives, is inconceivable, and that, even if it were conceivable, it would be irresponsible. Here, then, it would seem that there is nothing left for us but to agree to differ.

In conclusion, I hope your readers will understand that the main purpose of this letter is neither to provoke further controversy nor to attack Mr. Lummis's philosophical position—though I hold him to be, indeed, "a foeman worthy of one's steel"—but simply to prevent the serious misunderstanding and injustice which must inevitably arise when the views of a thinker of one school of thought are defined, without sufficient explanation, by words which have derived a special meaning from the doctrines of a quite different school.

Charles B. Upton.

OBITUARY.

THE REV. S. FLETCHER WILLIAMS.

ONLY three weeks ago we published the valuable report on his experiences and work in India presented by Mr. Fletcher Williams to the British and Foreign Unitarian Association, and it is now our sorrowful duty to record his death. In a leading article with which we prefaced Mr. Williams's report, reference was made to his very serious illness, so that our readers may not have been unprepared for this news. Mr. Williams had been staying at Brighton, tended by his daughter, Mrs. Nisbet, able till the very end to enjoy the visits of old friends. Only on Friday of last week the chairman of the Indian Committee of the Association had gone down to take to him a special grant from the Association as a token of sympathy in his illness and of warm appreciation of his work in India, and Mr. Williams then spoke very cheerfully of himself, hoping still to regain his old strength; and save for difficulty in breathing and the weariness of growing weakness, he was free from pain. The Rev. H. M. Livens was a constant, cheering visitor. On Tuesday, for the first time during his long illness, Mr. Williams kept his bed, the difficulty of breathing having grown much worse during the last few days, and on the afternoon of that day, in his daughter's presence, with hardly a moment's warning, he passed away.

Samuel Fletcher Williams was a native of Shrewsbury, where he was born Oct. 14, 1842. His family belonged to the Methodist New Connexion, and two elder brothers became Methodist ministers, of whom the second, James Clayton Williams, subsequently became a Unitarian, following in his younger brother's steps, and after holding various appointments in our churches, died at Hastings in 1887. Fletcher Williams as a youth left the Methodist connection and joined a Congregational Church, intending to enter the ministry, but the doctrinal profession required before he could be admitted to Spring Hill College, Birmingham, deterred him, and he turned to journalism instead. Working in his native town he became Editor of the Shrewsbury *Free Press*, and became well known as an ardent politician. For the extension of the franchise, the abolition of Church Rates, the Disestablishment of the Irish Church he rendered yeoman's service, and to the end of his life he retained his active interest in all movements for the advancement of the people. While engaged in journalism he did not relinquish his study of theology, and still looked forward to the time when he might be able to devote himself to the ministry of religion. In this purpose he was strengthened by the Rev. J. R. McKee, the Unitarian minister at Shrewsbury, and in 1870, in his twenty-eighth year, he accepted a call to Bethlehem Chapel at Newchurch, in Rossendale. This was a very happy settlement for him and his wife, also a native of Shrewsbury, whom he had married eight years before. Like their new minister the congregation of Bethlehem Chapel was sprung from Methodism, and having separated from the body after the expulsion of Joseph Cooke, formed an independent church in 1808, and through study of the Scriptures became Unitarian.

Mr. Williams came to Rossendale in the early days of the North and East Lancashire Unitarian Mission, when John Wright was at Bury, and at once took an active part in all the work of the district. It was in the period when much was heard of the conflict between science and religion, and his thoughtful dealing with that subject as with other aspects of liberal religion met with warm acceptance, not only in his own congregation, but in the churches round about. On the subject of Science and Religion he gave a notable course of Sunday evening lectures which were fully reported, and led to a controversy with the Rev. W. L. Watkinson, now so well known as a Wesleyan minister and editor of the *London Quarterly Review*. The correspondence continued week by week for some months, being followed with the keenest interest in Rossendale, and the whole was afterwards separately published by Mr. Williams's congregation. He was a very ready speaker, and his thoughtful sermons, carefully prepared, were an educative influence, to which many who were young men at that time still gratefully look back. At anniversary services, and at the meetings of various societies in the district, he very soon became a most welcome speaker. His influence over the young people of church and school was marked, and to his stimulus and guidance was due the entrance of the Rev. J. J. Wright into the ministry, whom he carefully prepared for college.

Mr. Williams's journalistic ability was early enlisted in the cause, and after having been for some years a contributor to the *Unitarian Herald*, in 1879 he joined the Rev. James Black as editor, in succession to the Revs. W. Gaskell and Brooke Herford, continuing in that position until the absorption of the *Herald* in the *Christian Life* in 1889. To THE INQUIRER also he was for many years a regular contributor, and wrote occasionally for the Boston *Christian Register*, as well as for the daily Press.

After a ministry of six years at Newchurch, during which time new schools were built, Mr. Williams removed to Liverpool, and from 1877 to 1884 was minister at Hamilton-road. There again his ready eloquence met with warm response, and he threw himself vigorously into various congregational and public activities. He was a popular lecturer, particularly on literary and biographical subjects, not only in Everton, where his church was situated, but in the city and neighbourhood, and he also wrote for the *Liverpool Mercury*.

In successive ministries at Newhall Hill, Birmingham (1884-89), Scarborough (1889-93), and Hackney (1893-98), the same gifts found their opportunity, and it was greatly to the regret of his London congregation when Mr. Williams resigned in order to undertake his Indian mission. His wife had died in the previous December, and his two daughters were married, the one in Paris, the other in Canada, so that he felt free to devote himself to that service.

Mr. Williams sailed for India in September, 1898, intending to complete a full three years of service there, but his health having given way, he came home in the spring of this year. Our leading article on Nov. 2 briefly sketched the course of his work in India, and his own reports from time to time had kept us fully informed of his varied and strenuous activities. His final report was a masterly review of the situation in India as regards the progress of religious thought and life, and this story need not be repeated here. Our only regret now is that he would seem to have given himself too unsparingly to that service, but at the same time this must come, especially to our brethren of the Brahmo Somaj in India, not with regret and sorrow only, but with gratitude and admiration for labours so self-forgetful, which will carry home his word to them with new force, and may, we trust, so prevail that his sacrifice shall not have been in vain.

The work Mr. Williams did in India was very cordially appreciated not only in Brahmo circles, but over a much wider field and particularly at University centres, where students and teachers alike were attracted in large numbers to his literary lectures, and to his discourses on religious subjects. His central effort was for the strengthening of spiritual religion, marked especially by the success of the Albert Hall services in Calcutta in the latter part of his time, and his most earnest appeal to his brethren in India was that the various sections into which the Brahmos are now unhappily divided should seek common ground in brotherly union in works of practical beneficence, and should keep steadfastly in view the hope of a closer spiritual union.

Mr. Williams's activity in India included a large amount of writing, in articles contributed to various papers, and some of these have since been gathered up in a little volume published in Calcutta. His only other book, so far as we are aware, was published in 1885 by the B. and F.U.A. with the title "Beliefs and Opinions of a Unitarian," gathering together a number of articles contributed to the *Unitarian Herald*, THE INQUIRER, *Christian Register*, and other periodicals, with one or two lectures. A few copies of this book are still to be had at Essex Hall, and some of the articles are also in use as popular tracts.

We must now bid farewell to our friend, sorrowful that his life should be cut short, while he still looked forward to years of useful work, but thankful that up to the end his work was so worthily completed.

The funeral service is to be held at the New Gravel Pit Church, Chatham-place, Hackney, at noon to-day (Saturday).

MRS. C. F. STEVENS, NORWICH.

BY the death of Mrs. C. F. Stevens, which took place suddenly on Friday, Nov. 15, though there had been previous warnings that she was suffering from heart-disease, the Octagon Chapel loses one of its oldest and most faithful workers. Her father was Thomas Starling, a member of the chapel, and the first secretary of the Brotherly Society. Born in 1819, she was devotedly attached to the Octagon all her life, and was interested in most of its varied work. For eighteen years she was mistress of the day schools connected with the chapel until, in 1866, she married Mr. Stevens. For more than half a century she acted as honorary secretary and treasurer of the Sisterly Society, one of the earliest sick societies to commence an Old Age Pension Fund, and its success has been largely due to her skill and efforts.

And for fifty years she acted as teacher and superintendent of our Girls' Sunday-school. In 1892, an address signed by more than 100 past and present teachers, elders, and scholars, and an accompanying gift, were presented to her upon her retirement. Many of her old scholars lose through her death a kind friend and a trusty counsellor. Being very simple in her ways, no one felt the slightest diffidence in approaching her, or any hesitation in asking her advice. To the last she was capable of entering into the thoughts and interests of the young, intelligent and helpful in conversation, and very anxious to be of service.

A memorial service was held in the Octagon on Sunday last. She was highly respected by all who knew her; and the Rev. W. H. Cooke, Vicar of St. Saviour's, Norwich, took part with the Rev. A. Hall in the funeral service at the Rosary Cemetery, on Tuesday, Nov. 19. A. H.

BOER WOMEN AND CHILDREN FUND.

Sir,—Will you permit me to appeal to your readers on behalf of the above fund. It was instituted some time ago by Mr. Alfred Marks, the hon. treasurer of the Stop the War Committee, to enable those who desired to do so to contribute specially to the alleviation of the sufferings of Boer women and children. Contributions to this fund are sent to the Netherlands South African Association, Amsterdam. There must be many people in Great Britain and Ireland to whom the sufferings of the Boer women and children especially appeal, and, indeed, if ever we are to recover the good-will of the Dutch, we can surely do nothing better than let them see that even in this terrible time we think of the unhappy Boer women and children who have so few friends to help them. The sum of £355 has been already forwarded to Amsterdam, and we are very anxious to send more. Contributions should be sent to Mr. Alfred Marks, at the office of the Stop the War Committee. Harold Rylett.

Hon. Secretary, Stop the War Committee, 4, Howard House, Arundel-street, Strand, London, W.C.

Workers' Aid Society.—The Secretary wishes to remind the members that their contributions to the above Society are due at the end of the current month or early in December. She regrets that during the last two years there has been a slight falling-off in the number of members. The Society, which has now been in existence for ten years, has done very good and satisfactory work. Its object is to provide suitable garments for the little invalids in the Winifred House Nursing Home, and larger and stronger clothing to be distributed among some of the London Missions. The conditions of membership are the sending of two garments and a subscription of 6d. yearly to the Secretary, Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth, who will be happy to supply any further information.

To Correspondents. — Letters, &c., received from the following:—C. D. B.; E. C.; H. W. H.; J. L. H.; G. A. P.; E. R.; S. C. S.; M. B. W.

THE CHILDREN'S COLUMN.

GEOFFREY FOSTER FORDHAM,

March 30, 1890—*October* 28, 1901.

I am going to tell you about a little boy, and I think that you will like to hear about him, for he was a devoted reader of "The Children's Column," and often talked about the other readers as if they were personal friends, wondering if they found it as hard to be good as he did.

The Inquirer always came addressed to him, and eagerly he enjoyed the privilege of scolding the newsagent if it did not arrive on Saturday. There was no Unitarian Chapel near, so "The Children's Column" always made a kind of sermon for his sister and himself on Sundays, when his mother read and talked religious things, and they sang hymns together. Sometimes we read "The Children's Column" before Monday's lessons, and it made the writing-lesson more interesting if the children copied from the blackboard a motto from the "Column." My little friend in play-time—it was his own idea—cut out the "Column" and pasted it in a home-made book, bound with brown paper, and then he indexed the cuttings, and often read them again. For two-and-a-half years he had a great many illnesses, but he never complained that he had to give up doing as other boys, though for nine years he had been perfectly strong. At last he kept his bed, and the last thing that I read to him in bed was that "Children's Column" about Alfred the Great, which I am sure stirred all your hearts as it did ours. King Alfred and Mr. Gladstone had been his chief heroes, for he was, considering his age, a remarkably sagacious politician, and a true little patriot. That "Column," however, was never pasted in the home-made book. God took our little friend to be with Him in Heaven, and it is because in his short life, according to his childish ability and opportunity, cheerfully bearing much bodily pain and weakness, he, like his great example, King Alfred, "sought to live worthily," his memory is precious to those who love him, and may be helpful to his unknown friends and fellow-readers of "The Children's Column."

Geoffrey Foster Fordham lived in a beautiful old house with creepers round the windows, and chimneys big enough for Santa Claus and heaps of presents to come down every Christmas. He played in a lovely old-fashioned garden where the "Easter birds" laid eggs every Easter Sunday. There are arbours for meals out-of-doors all the summer long, and a weather-beaten sundial to tell the time on sunny days, and an archway under which a pair of house-martins patch up a nest every spring. The garden melts away into fields in which to ride the ponies and run the dogs, and into woods just handy for feeding the fledgelings with worms, for nutting and playing Robin Hood when your overall happens to be Lincoln-green.

Yes, it was a very lovely home, and all the people and animals in it had a large share of the good things of life. But Geoffrey had realised more than most children of his age that boys and girls have no right to enjoy the good things of life until they do their duty honestly, and try bravely to master the hard things, and until they also share the good things with the less fortunate, the weak and the helpless. When his friends think of him it is chiefly of the perfect honesty, the cheerful, unselfish dependableness of his thoughts, and acts, and sayings, and above and through all, his active, forethoughtful, gracious chivalry and loving-kindness. Among all the fun and frolic—and he was one of the merriest of lads—he had two silent rebukes for himself, "That is not Christian" (which he only partly understood) and "That is not gentlemanly."

"It is not gentlemanly" to neglect your dog and silkworms, to be too lazy to walk up the hills when driving a small pony, to pass the road-mender and carters every day without touching your hat, to make a noise when your father or mother has a headache, to let the "black dog" settle on your back at lessons when your teacher is trying to make them interesting, to write untidy letters to friends, to make other people miserable when you have to bear pain.

I like to think of the seven-year-old who stopped the new cook on the stairs, and said, "Cook, I want to shake hands with you, and thank you for the nice dinner you cooked to-day."

His opinion at eight years old on Women's Suffrage was: "Well, mother, *I* think women ought to have the vote before men. They are weaker, and need more help, and it is 'Ladies first' in most other ways."

He gave up singing his favourite "God Save the Queen" because "People have spoilt it by singing it to rejoice at defeating their enemies. The Boers love their country just as much as we love ours."

I used to enjoy watching his modest, courteous, genial helping to entertain not only the carriage-folk, but the "boarded-out children," and old people from the neighbouring Union, who had their regular parties in that dear old hospitable garden. And what friendships in all the cottages for miles round, formed week by week as he drove his mother in his own little pony-cart on all her neighbourly visits to the poor people! Santa Claus went down the cottage chimneys, too, and Geoffrey knew who he was on those occasions. There was one woman who was rather shunned by her neighbours as cold and reserved. But Geoffrey had found out the warm lining to her heart. I asked her one day in his last illness to give me a loaf of her own baking for which he had a sudden fancy. "We'd go wi'out oursel'," she said, beaming, "Mester Geoffrey should have our last loaf rather than he go wi'out."

I love to remember my last errand at his request, to take some chocolates from his bedside to a poor sick woman, and shall never forget her tears, or the messages from one sufferer to another.

Can you wonder that on his last resting-place was laid a wreath sent by the men, women and children from all the cottages in that country-side, and that I wanted to tell you how even a boy of eleven years old can be a power for good far beyond his own home-circle?

"Eh! but we shall miss his bonny bright face," a poor woman said to me, "Master Geoffrey were such a lovable boy, and always such a little gentleman."

So you see trying had met with success.

Emily H. Smith.

The Inquirer.

ESTABLISHED 1842.

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LONDON, NOVEMBER 23, 1901.

OUR DUTY TO LONDON.

AT the autumn meeting of the London District Unitarian Society, which we reported last week, the general subject dealt with by all the speakers was "Our Duty to London To-Day." The vastness of the problem presented by the crowded millions of the metropolis, the greatness of the need, and the utter littleness of anything our scattered churches have accomplished amid these overwhelming conditions, clearly set forth by more than one speaker, might well daunt any but the most loyal courage, and any but the highest and most self-forgetting faith. Yet if we suffer ourselves to be discouraged we are recreant servants of the Truth, and of that righteousness of GOD which after all is stronger than the most insistent forces of a self-seeking world, and of the Love which is stronger even than Death. It is folly for us to picture our little company of churches as standing alone, matched against the whole embattled forces of evil concentrated in this bewildering city. We are but one little company of the great army, pledged to a common service, in conflict with every form of evil, striving for the victory of the kingdom of GOD on earth. One of the wisest words spoken at last week's meeting was Mr. TARRANT'S, when he warned his hearers not to forget that there were many other agencies, besides those represented in our churches, at work in the same direction, and that our first concern must be simply to see that at our own posts of duty the most effective service was rendered. Even when one reckons up the whole of the forces in London pledged to this service of truth and righteousness and brotherly love, the task remains overwhelming, and the word must go along the line for redoubled efforts, and more strenuous loyalty, for the eager seeking of new recruits for every kind of good work, for more abundant giving, both of means and of personal service, in self-sacrifice which the supreme Love alone can prompt. And with that call sounding in our ears we shall best be roused to the true spirit of loyalty at our own post—not in rivalry with other churches and other agencies for good, but in comradeship—knowing that we have our own work to do, which none of the others can do for us, work which claims far more than any strength and loyalty we have ever yet given to the cause, yet with the happy sense that many other brethren are also in the field, many of them perhaps doing much more and better than we can do, yet all together setting our hands to the great work of GOD.

In face of the problem of London, the duty of the District Unitarian Society, Mr. BOWIE said, was to offer their best thought and life and aspiration, as the most necessary contribution towards a happy issue, for what London stood most in need of was the power of genuine religion. And that word we may accept not for the District Society alone, but for the whole of our religious community.

The service to which we are called at our own post in the great army of the Kingdom is to see to it that where we are the people shall feel the power of genuine religion. The great need is that throughout this vast community there should be living churches, manifesting the strength of a divine life in the world, and to this end we have to do our part. But we must have a care that it is done in the right spirit. We can establish none but Free Churches, and if we are to manifest the power of religion, it must be our own religion, and thereby we shall be declaring the truth and the power of our Unitarianism to the world; but these—the form of church order and of doctrinal belief—must never be allowed to take the first place, if we are to keep the springs of our inspiration fresh and pure; those things are but means to the great end, they are the method by which alone we can do our own work for the Kingdom, but the end must always be kept in view and must hold the first place—the end of a brave and true life with GOD, in human brotherhood, the overcoming of evil with good, in works of enlightenment and uplifting, of compassion and unselfish love.

We are called, then, to maintain churches, and so far as our strength avails to found other churches, but whether they be few or many to see to it always that the true spirit of worship shall be there, that they may be places of rest and of brotherly sympathy, that whoever comes in shall feel the power of truth and purity, of gladness as in a Divine presence, of strong enthusiasm for righteousness and an eager longing for helpful service. Here are to be homes of truth and goodness, where tired way-farers shall be glad to come in, where battlers in the world shall find new insight into duty and new courage to be faithful and their soul shall be uplifted in contemplation of a great ideal. Here shall be a true comradeship of brethren pledged to the warfare of the Kingdom, and at the same time a hidden communion of the seen and unseen, in which the great hosts are gathered for the solace and the inspiration of each humblest worker, and each disciple knows what is meant by the grace and truth of JESUS, the Chief of faithful souls, while all together are enfolded in the FATHER'S love and care.

From such centres of the higher life, homes of true brotherliness, of prayer and thanksgiving and worship of the Holiest, the strongest testimony to truth and righteousness and genuine brotherly love will go out into the world, the true meaning and power of Christianity will be declared and something will be achieved for the Kingdom.

Such must be the churches that we maintain, and for the maintenance of which we call in new helpers—to minister to the world's needs, to bear testimony and to work for GOD. If only with single-hearted purpose we will surrender to that great ideal, it will kindle in us an enthusiasm that will lift us above all littleness in our aims and endeavours, and leave no room for discouragement in our work. And we repeat, it must be done as *our share of a greater work*, with the thankful knowledge that there are many others, not of our own special communion, who are yet our helpers and encouragers, from whom we have much to learn, who, we may hope, have also something to learn from us, but who in any case are fellow-labourers with us for the one great cause of the Divine Kingdom on earth.

Not any theological propaganda but religious inspiration must stand first in our interest and as claiming the devoted service of our lives. We shall best serve the cause of theological enlightenment by proving the strength of our religion for inspiration and for the victory of righteousness and brotherhood in the world.

THE touching memorial of Geoffrey Fordham, which will be found in this week's "Children's Column," naturally recalls the familiar lines of old Ben Jonson. Those who mourn for a dear child may find some solace in the thought.

It is not growing like a tree
In bulk doth make man better be,
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere;
A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of light.
In small proportions we just beauties see,
And in short measures life may perfect be.

HUNGARIAN LETTER.

I AM glad to tell you that just now we are in that most pleasant position when friends and foes alike congratulate the Unitarians on the Kolozsvár College. Though a silent edifice in itself, it is like a gospel, full of inspiration and inspiring. Our college has always been most liberally open for young men, without respect to their confession. No denominational school has had such a mixture of students—Unitarian, Roman Catholic, Calvinian, Lutheran, Jew, Greek have been always well represented in the classes. The Unitarians made up two-thirds of the whole, and still the minority felt quite at home, because they were treated most cordially. A deep and sincere friendship grew up among the students, which they carried out into life. Now we invited all the old students to meet in the new college, and take farewell of the dark old building. Several hundreds were present, some of them eighty years of age. Many of the non-Unitarians also came, and spent, together with the others, a most joyful time. They were present at the opening ceremonies.

The Chief Consistory held its annual meeting together with the opening. We never saw so many Unitarians together at Kolozsvár. Several were there who had not been in the town since they left college, thirty or forty years ago. The opening ceremony was begun early on Sept. 23, first in the consistory, then in the church, and, finally, at the College. Each place was too small to hold all who wished to be there. Of course, the College Festival was the most attractive. Here the Government was represented by Count Béddy. Neither school, college, church, nor office was left unrepresented. Most effective it was to see the President and all the deans of the Koloszvár University in their richly-coloured gowns. Even the army was represented. A considerable part of the hall was reserved for the ladies, who were there in a dense crowd. The students' choir opened the proceedings by singing the national hymn. Bishop Ferencz offered a prayer, beautiful and touching. Chief Curator Daniel made the opening address, and pleased everybody. Baron Horváth, the other Chief Curator, greeted the representatives and representative ministers, and the Burgomaster of the town replied.

The story of the building, old and new, and the importance of the occasion was explained by the Curator of the College, M. F. Kozma. He described the life and work in the old College, which was built and kept up amid the greatest trials and drawbacks. There was a time when not more than three small rooms were there, built almost entirely by the hands of the students. Later, just a hundred years ago, was built of stone and brick the old College, which we left last summer. Many of the most eminent men of the country gained their knowledge in this College, which used to be the principal educational institution, not only at Kolozsvár, but also in the whole of Transylvania. The system of education was very good, but the living of the students was extremely simple and poor. A considerable number of the students earned their living by going out to some work during the early part of the day and in the evening. The food of a poor student was not more than from three to sixpennyworth in the whole day. But this hard struggle meant purification of character and developing of strength.

The modern spirit of the last twenty or twenty-five years could no longer bear that Patriarchal way of life. The need for change and improvement was badly felt. It took some fifteen years of preparation and work to get such a noble College and so much comfort. I am not going to describe the plan of the College in particulars. Let me, however, mention that in the new College boarding is realised in the full English sense of the word, lodging and feeding together. And just fancy that we are able to give sufficiently good and nourishing food for a student three times a day, for 200 crowns for a College year, which sum is equal to about £8 altogether. Now, indeed, one might think that every student could pay this little sum; but we find, that out of the 200 Unitarian students of the College, about 120 are hardly able to pay anything for their living, so poor are their parents. Thanks to our good-hearted Unitarians considerable bequests have been made from time to time, so that about forty can be provided for. Just now a vigorous movement is going on to raise more money for the aid of students. It is pleasant to see that people give willingly.

A most touching scene at the opening meeting was displayed by a representative group of Unitarian young ladies, led by Miss Fangh. The Unitarian girls all over the country had made collections among themselves and made a very rich and beautiful banner, which they presented to the College. Miss Fangh made a suitable and deeply touching speech, explaining their intention. The banner is worked by hand. It is in blue and red, the colours of the College, and has Minerva, the Goddess of Knowledge, painted on it.

There is abundant accommodation in the College. You will be interested to know that the theological students have their own separate part. Formerly they used to live with the other students together. Now they feel quite happy. You know, perhaps, that Miss Tagart's party decided here to make a collection for the Channing theological chair which is not filled, because its fund is too small yet to cover the salary of a Professor. It will be a very great gain to the College if this chair is established. Need I say that thereby the bond of friendship will also be made still stronger.

I think I must write again very soon, because I hear some Austrian has written a very bitter article against Hungary in the *Quarterly Review*. I hope the readers of THE INQUIRER will not judge before they hear the other side. You know that Austria was wont to look upon Hungary as a faithful tributary to her. Now that the time of this is gone by and Hungary is becoming strong and independent, well, they over there, in their fear of the future, are ready to say all evil things against Hungary. We are very happy that there are English men and women all over the country who are able to judge for themselves in such questions.

GEORGE BOROS.

Kolozsvár.

MEN of character are the conscience of the society to which they belong, and to produce all this no word need be spoken, no deed done—the presence often suffices. —*Emerson.*

THE MINISTERS' BENEVOLENT SOCIETY.

FORTY-EIGHTH ANNUAL REPORT OF THE DIRECTORS.

IN the financial year that has just closed, grants have been made to twenty-two widows and fifteen ministers, and also, in two cases, to the orphan children of deceased beneficiary members. During the same period one person in receipt of a grant from the Society's funds has passed away, while two to whom help has hitherto been given have not renewed their applications, the necessity for assistance having ceased. The directors refer with especial pleasure to cases such as these, of which there have been not a few in the course of recent years, where, thanks to the society's timely aid, a period of stress and strain has been tided over, and where relief has been given, during the time that it was needed, from the anxiety consequent on the lack of means to provide for ordinary daily needs. One other class may be shortly referred to—namely, that in which a minister, after many years of steady, good work, is forced to retire owing to increasing infirmity, and where, but for the knowledge that he will receive at the Society's hands that liberal consideration which his life of quiet labour has merited, the outlook for the future would be black indeed; here, again, the helping hand has been held out. The directors venture to think that it would be impossible to point to any part of the Society's work which more entirely fulfils the benevolent aims of its founders than that above outlined.

In the course of the twelve months seven beneficiary members have been added to the roll, making a total of beneficiary members to date of 186.

The proceedings of the Society since the last annual meeting call for little or no detailed notice, with the exception of one matter of importance which has claimed a large amount of careful and anxious consideration on the part of the directors—namely, the subject of the superannuation of ministers; and, as it is possible that there may have been some slight misapprehension as to the directors' position in the matter on the part of those who are not fully conversant with the facts, it may be well to state in a few words what this position really is, and how it has been arrived at. The subject of ministers' superannuation was first brought prominently to the notice of the Unitarian body in a paper by Mr. Cogan Conway, read at the Triennial Conference of Non-Subscribing Churches, held at Sheffield in 1897, when a committee was appointed to consider the whole subject, and to submit a scheme to a future meeting of the Conference. The directors were approached on the subject in a tentative manner in March, 1898, but it was not until December of the following year that the details were laid before them of the proposal formulated by the Conference Committee, and which had then taken the form of an insurance provision for ministers at the age of sixty-five, with a further payment at death. After the fullest consideration of the matter the directors were obliged to intimate to the Committee that, while they felt the heartiest sympathy with them in the objects which they had in view, and desired to express their good wishes for the successful attainment of such objects,

they were forced to the conclusion that the scheme, as then suggested, was quite outside the scope of the Ministers' Benevolent Society, as defined by its laws, and that they were consequently precluded from undertaking the management of the proposed fund.

Certain informal interchanges of views took place subsequently between members of the Board and members of the Committee, and the directors were further kept fully in touch with the subject in hand, owing to the fact that the Rev. J. C. Street, one of their body, was also a member of the Conference Committee. Eventually, in November, 1900, the question was again brought officially to the notice of the directors, and in a somewhat modified form, in a letter from the Rev. J. Estlin Carpenter, the President of the Conference, and Chairman of the Superannuation Committee.

In the meantime, however, the directors had had occasion, in reference to quite another subject, to take the opinion of counsel as to the precise position of the Society with regard to the first of its laws, which define, in explicit terms, the objects for which the Society was founded, and they were advised that, with regard to existing funds, it is not competent to the Society to in any way alter the trusts which the laws, as they now stand, have impressed upon those funds, an opinion which, by the way, coincides with the views more than once previously expressed by other members of the legal profession. The directors were thus able to enter on the consideration of the fresh proposals submitted to them, with the guidance which this opinion afforded, and to arrive at a clear understanding of the Society's position with regard to these proposals.

The subject of Mr. Carpenter's letter was first considered by the directors, at much length, at a special meeting called for the purpose on Nov. 19, 1900, when an earnest desire was expressed, if possible, to meet the Committee by aiding them in the carrying out of the Superannuation scheme; and on the 18th of the following month a deputation from the Committee met the directors, when, after an expression by the President of the anxiety of the directors to aid the Committee by every means in their power, a very full and frank discussion of the whole subject, and its various aspects, took place, the legal difficulties with which the directors were confronted being also clearly explained to the deputation.

Another special meeting of the directors was held in January of the present year to still further consider the subject in the light of what had transpired at the conference with the deputation just referred to, when, after the fullest deliberation, and with every wish to further the aims which have formed the basis of the Conference Committee's labours, the directors again found themselves faced by the conclusion that the constitution of the Society absolutely precluded their aiding ministers insuring for superannuation benefit, as it had been suggested that they might possibly be able to do, and that, for similar reasons, it was not open to them, as directors, to accept the administration of a fund to be applied in carrying out the insurance scheme as submitted by the Conference Committee. At the same time they intimated to the Committee that they would be willing, provided that a sufficient fund were subscribed, and that the requisite authority were obtained from the members of the Society, to undertake the administration of the fund on somewhat wider and more liberal lines than those laid down in the existing laws of the Society. They also again expressed to the Committee their cordial good wishes for the success of their scheme, if this should still be proceeded with, and offered to give them every information in their power which might be of assistance in its conduct, and which did not involve the disclosure of matter of a confidential nature.

The directors trust that the above statement of the course which the negotiations have taken will serve to show what their position has been, and to emphasise the fact that it was impossible for them, under the circumstances, to act otherwise than they have done in the matter.

The following, among other kind contributions to the funds, have been received during the year:—Miss Sharpe (London), £100; Mr. John Harrison (London), £20; Mr. W. G. Harrison (Croydon), £20; Rosslyn Hill Chapel (London), £21 6s. 1d. collection.

The following table gives a concise summary of the amounts expended in grants by the Society since its formation in 1852:—

From Oct.	To Sept.	£	In Grants.
1852	1862	965	41
1862	1872	4,820	141
1872	1882	11,732	247
1882	1892	15,951	395
1892	1901	12,535	304

Sept. 30.

T. H. RUSSELL, Hon. Sec.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

A CONFERENCE of Teachers and Workers in our Sunday-schools was held in the Memorial Hall last Saturday evening. The Rev. S. A. STEINTHAL, President of the Association, was in the chair, and in his opening remarks referred to the increasing work in which the Association is engaged, and the great need of additional funds. He also spoke of the changed conditions of life in our Lancashire centres of population, and stated his belief that Sunday-schools were to-day more needed than ever before.

The Rev. J. J. WRIGHT read a paper on "The Future Work of the Sunday-school." He said his faith in the Sunday-school was as great as ever, and that it was never more potential for real good than at the present time. Their "future work" cannot be anything novel; but a development of old principles. The work of the Sunday-school has run on two main lines—namely, the line of rescuing the children from evil for the children's sake, and the line of either keeping or rescuing the children for their own sake and the Church's sake. The larger and deeper idea is that Sunday-school and Church are one—working on different points, but at one object—whether rescuing or cherishing, yet still with one object—namely, to teach and train human nature in the art of right living in relation to God, to Nature, to one's fellow men both near and far away, and the art of right living within one's own soul. There are few positions of honour and influence—academic, social, civic, national, benevolent, or religious—to which boys and girls, once in our Sunday-schools, have not risen. We are proud of them, and thankful for them. They are the best products of our Sunday-schools, and are God's revelation to us of what we might produce in more abundance. Our aim should be, formation of character. Ask those men and women what essentially it was which the Sunday-school did for them, and they will say it created that environment of good influences which enabled them to find their own better life, and to get fixed in it for good and all. Also, that they there received from some teacher a transference of higher life into their own young souls. Is there not great hope for our work if the Sunday-school could lay itself out, with deliberate design, to cultivate the higher type of life in all whom it can reach, with at least the ardour, patience, and determination of the pigeon-fancier or the pansy-grower? Moral and spiritual life is not a causeless miracle. Sunday-schools are apt to get conservative. In our methods we ought to be prepared for changes—even revolutions if evolutions won't do—remembering that "rest and be thankful" spells ruin, and the school that is satisfied is lost. Suppose we could so train our scholars that they should have high ideals of character, and a "keen sense of personal honour and reverence for all that is greatest and best in human life," would not our homes and churches and cities and country be immensely ennobled thereby? We are not using our time to highest purposes unless our work in all its variety tends towards the conscious formation of moral and spiritual manhood and womanhood. The gravest mistake we can make is to be afraid to speak directly of religion in the teaching and training of our young people. The response of his own young people at Chowbent to the appeals of religious teaching had been a revelation to him—human nature was religious at its centre. There is no greater work in the future than the cultivation of the religious sense; the Sunday-school must produce religious men and women.

Mr. GEORGE SMITH next delivered an address on the same subject. He said the Sunday-schools were the glory of England, and had done more than any other institution, save the churches, in the moral uplifting of the people. Speaking of the avowed decline in the number of scholars and of the failure to attract elder scholars, he said he was no pessimist; the real decline was very small, and there were so many organisations having the same end in view though adopting different methods, that the religious work was going on as vigorously as ever. They must hold fast to the schools so that their scholars may take into the world the spirit which they infuse into them. The present was a transition period. There were three main elements entering into the foundation of Sunday-school life—namely, power of influence, association, service and preoccupation. He advocated more suitable buildings, with adequate class-room accommodation, and more Bible teaching.

The Rev. W. HARRISON deplored the decrease in the number of scholars, and the absence of parents from the Sunday service.

Mr. WIGLEY thought that parents did not sufficiently value the teaching of the Sunday school, and that fathers and mothers were wanted on the teaching staff. He suggested a lectureship in connection with the Association, which would provide a competent enthusiastic teacher

periodically to address the elder classes of each school.

Rev. W. R. SHANKS said they had not in the past given sufficient attention to the business side of Sunday-school life. It used to be the practice to have a body of teachers who would visit absent scholars. Where work is neglected the central organisation should have power to step in and see that it is done. He also strongly believed in the examination scheme.

Mr. HOLT said that a missionary spirit should be cultivated, and that scholars themselves should have charge of a neighbourhood. He also advocated the appointment of a man to go round the schools to deliver addresses.

Revs. John Moore, C. Peach and C. Smith, and Messrs. Wright and Ashworth also joined in the Conference.

Music was provided during the evening. There was a fair attendance of teachers present, and it was felt that the Conference had been interesting and inspiring.

NORTH LANCASHIRE AND WESTMORLAND ASSOCIATION.

ON Saturday last there was held in the Percy-street Chapel, Preston, a Conference of Unitarian ministers, members of congregations, and Sunday-school workers from Preston, Chorley, Blackpool (Banks-street and South-shore), Lancaster, and Kendal, the object being to form a union of churches and Sunday-schools for the district. Delegates from the churches and schools of the various towns were present, and some seventy persons sat down to tea, which preceded the Conference. Those present included the Revs. N. Anderton, B.A., Preston; D. Davis, Banks-street, Blackpool; H. V. Mills, Kendal; J. C. Pollard, Lancaster; and A. Doel, Chorley.

At the Conference the chair was occupied by the Rev. N. ANDERTON, who referred to the origin of the proposal to form a union, and then called upon Mr. Newell, who, he said, originated the idea, to read a paper on the subject.

Mr. NEWELL, after dwelling on the importance of the occasion on which they had met, expressed the hope that that meeting would be the beginning of a grand forward movement for the North Lancashire and Westmorland churches of the liberal faith, of the religion of liberty, and of progressive religious thought. At present, he said, we seem to be simply nowhere in point of numbers; our churches are lost in the multitude; our influence does not count; we are incapable of changing or modifying the action of any public body, and our faith bars us. The fault is not, however, in the religion, but that the public know so little about it; that the little they do profess to know is erroneous; they have got it upside down. Our position all round is one of splendid isolation, and by it we are apt to become discouraged when everybody is against us, and we are kept out of all religious movements. No doubt we, ourselves, are somewhat to blame, for many of us sit down and rest content in the idea that truth must prevail. That is just the course I do not like to see adopted, for unless truth bestirs herself, and does not sit with folded hands, she will not prevail; let her arm herself and go forth to fight, and then she will prevail. Another point he wished to make clear was, that we are a diminishing quantity. There are our poor orphans who, having by force of circumstances to remove to other places, find no home there; there are our prodigals who marry into orthodox families; those who have got on a bit and have gone to more popular and prosperous churches; those who have grown up without sufficient interest in our church and go nowhere, or those who are lost owing to a hobby or other attractions. There must be something wrong with the church; it sows but it has no harvest time, no harvesters. Our people in other churches require the food they cannot get in those churches, which they can only get at home. We must devise some means of getting our own at home. We must take a lesson out of the book of our neighbours; we must form Unions; we must concentrate our forces. We must not be faint-hearted because we are few; we must come together and form a grand united fighting square. We must join together, march together, work together in one earnest, hopeful, conquering, missionary effort, well sustained, until the great end is achieved, when they will come from the East and from the West, from the North and from the South, to build up the waste places, to rebuild the temple wherein shall stand those who hold the ancient faith of our fathers, and to which shall return the dispersed of our people from among the orthodox. In conclusion he moved:—

That we, the delegates and friends from the congregations and Sunday-schools of Blackpool (Banks-street and South-shore), Chorley, Kendal, Lancaster, and Preston, inaugurate at this meeting a Congregational and Sunday-school Union of our churches for purposes of mutual intercourse and fellowship, as hereafter to be defined in the constitution to be adopted; and that this resolution be subject to the approval of the congregations and Sunday-schools concerned.

The Rev. J. C. POLLARD, of Lancaster, seconded, and after a highly appreciative discussion the resolution was carried unanimously.

Mr. NEWELL next submitted a draft of the proposed constitution to the meeting, which was considered. It was thereupon decided:—

That the name of the Union shall be "The North Lancashire and Westmorland Unitarian Association." That its objects shall be to unite in association the churches and Sunday-schools of North Lancashire and Westmorland for the purposes of holding conferences, public meetings, country excursions, circulating literature, and promoting such efforts as shall extend the influence and increase the usefulness of those churches and Sunday-schools; that the committee shall consist of president, treasurer, secretary (elected annually at each annual meeting), and one delegate from each congregation and Sunday-school affiliated with the Association; that the annual business meeting shall be held in Preston on the last Saturday in October, and that three conferences shall be held at other places in the Association during each year.

The other portions of the scheme related to financial and other matters of detail.

The officers for the first year were appointed as follows:—President, the Rev. H. V. Mills (Kendal); Treasurer, Mr. Fred Chadderton (Preston); Secretary, Mr. R. Newell (Preston).

After hearty votes of thanks to the friends at Preston for their reception and entertainment of the delegates, and to the Rev. N. Anderton for presiding, one of the most successful meetings ever held in the district was brought to a close.

PROVINCIAL LETTER.

SOUTH WALES.

THE all-absorbing question with many of us in South Wales at present is our New Century Fund. When we see our neighbouring friends of the orthodox folds working with such a will and with such evident success, we cannot but envy them, and pray for strength to overcome that inertia which is so characteristic of the ordinary Welsh Unitarian. But the reader must please note that we are also waking-up gradually, and some of our churches are doing well. In point of number our list of subscriptions will look respectable, though the total amount cannot help being petty in comparison. Other churches will count their hundreds of thousands; we can follow them—only at a great distance. We aim at a minimum sum of £3,000, and we have been told the sum is a modest one; but great as our need, and modest as our aim is, we cannot hope to raise even the £3,000 without much outside help. Our churches in South Wales are not numerous, and none of them are strong; the members do not belong to the richer class; the great majority, 95 per cent., are ordinary working-men. Still we claim that we have done good work in the past; our church buildings have nearly all been renewed within the last forty years; and I believe I can say with truth that two-thirds at least of the total expenditure were collected locally; and better still, our ministers' stipends within the same period, though small enough in all conscience even now, have been increased threefold. Considering these facts and remembering that as Hercules even in Pagan times is said to have helped those who helped themselves, we, in this twentieth century of the Christian era have drawn out our "Appeal" (copies of which may be obtained from the Rev. D. J. Williams, 3, Brynteg-terrace, Merthyr Tydvil), in the full assurance that the unfailing generosity and kindness of the Unitarian public will not fail us in this our time of need. With £3,000 we could bring light into the eyes and joy into the hearts of hundreds of our people.

The debts on a few of our churches—notably Pentre and Clydach Vale in the Rhondda Valley—are a veritable nightmare, crushing the spirits of the faithful few, and deterring the weaker ones from putting in an appearance at all, from fear of incurring a greater responsibility than they care to bear. The natural consequence is, the church suffers, the minister suffers, we all pity, and we all say we must try to relieve those good people of a part of their burden. The reader will probably remember that both these churches are new ones, gathered together a few years ago by Dr. Griffiths, then the missionary of the B. and F.U.A. in South Wales. They met originally at one of the Board-schools, but could not be allowed permanently to settle there. Then becoming homeless they had the courage of their convictions; and even though they should be blamed they would build, and build they did, two small Bethels for themselves and their children, incurring thereby an expenditure far beyond their expectation and beyond their

means. They may not have exercised sufficient prudence, but I cannot blame them; if they erred, they erred in the direction of a good work, and they deserve all the sympathy and help we can give them to sweep off their debt.

The collapse of the chapel at Lampeter has placed our good people there in a most unfortunate predicament. The church only dates from 1876. It is situated almost under the shadow of St. David's College, and in a town which is churchy to an extreme, but it has always held its own well, and has become one of our strongest churches in Cardiganshire. No church of ours in Wales has made greater sacrifices. Its first building was erected in 1875-6, and soon paid for. Since then a house for the caretaker has been erected, and a hall for Sunday-school use and week-night meetings. Both these have been paid for. The Sunday services are held in the hall now; but it is utterly inadequate for the purpose—too small and too inconvenient. And now that the necessity for rebuilding comes upon the congregation, there are divided counsels, and the friends are naturally despondent. The more cautious are afraid of the expense, and keep asking where is the money to come from? They would be satisfied with any kind of four walls that would afford a sufficient shelter. Others maintain there is something due to public sentiment; they would have the new in no way inferior to the old, and in all respects worthy of a university town and of the importance of the congregation.

It is a fact, sad to contemplate, that no fewer than eight of our pulpits are at present vacant, with no hope of being filled this side of June, if then. The Rev. David Evans has taken charge of the pulpit at Cwmbach, and is doing good work there, but he has left that of Wick vacant. The Rev. W. J. Phillips has undertaken the somewhat difficult task of finding supplies for that pulpit. The Rev. David Rees has withdrawn his resignation, to the great joy of the churches at Pentre and Clydach Vale.

The friends at Merthyr Tydvil will have a red-letter day on Sunday and Monday, Dec. 1 and 2: the Rev. James Harwood, B.A., will preach anniversary sermons on the Sunday; and on Monday the foundation-stone of their new building will be laid, to be followed in the evening by a public meeting. It is to be hoped a history of this church will be given some day. It will be a long history, reaching beyond 1620, and a most entertaining history. It was for preaching to Nonconformists at Merthyr, and at the instigation of the Rector of Merthyr, that Vavasor Powell was haled to prison for the last time.

The pulpit exchanges in Cardiganshire continue to be as popular as ever. They take place in the summer. For seven consecutive Sundays each respective minister is absent from his own pulpit, which is supplied Sunday after Sunday by a succession of brother ministers. The congregations take a great interest in these exchanges, and are doubtless benefited by them; and the ministers ought to be benefited somewhat, as the arrangement leaves them more leisure for fresh study.

The *Ymofynydd* (our Welsh *Inquirer*) seems once more to have taken a new lease of life. It was taken up at the beginning of the year by the South Wales Unitarian Association, which has thus become in a way responsible for its management. It has two editors, both active and enthusiastic young men, who are fortunate in securing contributions from quarters where nothing was ever got before. Owing to the limited number of contributors, former editors were often at a loss for material to cover their pages. They often failed in variety, and sometimes erred in making their articles too long. It is to be hoped the present management will not err on the other extreme and let their magazine drift into the region of tit-bits. As they gain in experience, may they gain also in the knowledge and the wisdom which will make the *Ymofynydd* better year by year.

The second part of the "Gwersi ar Efengyl Luc" has just made its appearance. The first part we noticed last year, recommending it strongly to the notice of our readers. The present part contains lessons on Luke ix.-xvi., and is intended for the use of our Welsh Sunday-schools, from October, 1901, to May, 1902, when the general examination takes place. This part, like the first, is edited by the Rev. W. James, who also writes eight out of the twenty lessons, the other lessons being prepared by some ten or more collaborators. None of the writers seem to be afraid of the results of the Higher Criticism, and some may think that the writers do not err on the side of too much caution; but, whatever may be thought, they have made it clear that their aim has been to teach truth and not dogma. We hope this little volume will have a ready sale.

"The Free Church Council" is dealing with us in South Wales much as it has done with most of the Unitarian churches elsewhere, evidently taking their cue from headquarters. At Dowlais the then minister, the Rev. J. E. Jenkins, was invited to the preliminary meetings, but was ousted later on by a special orthodox resolution that could be called Christian only by courtesy. In the Rhondda Valley the Rev. David Rees was ignored, and he wrote a long and a strong letter to the local paper protesting against the injustice of the whole thing. And now the same is done at Aberdare, where our minister, when asked by an Orthodox brother minister why it was he was absent, could only reply that he was absent because he knew nothing about it, not having received any notice. Thinking that there might be others who would like to know the why, he sent his explanation to the *Merthyr Express*, claiming that his church was free as any in the valley, and, in a further letter, pointed out that the Unitarian pulpit was not only free but *Evangelical*—Evangelical in the sense that Jesus would have it to be.

Wales may be orthodox as Scotland is, but it has never been without the Black Drop in its veins since Pelagius preached the heresy that even "unbaptised" babies may get to heaven. We cannot boast of anything like "Scotch Sermons, 1880," but we fancy we see the occasional swallow that proclaims the advent of summer, the summer of a more rational and more humane theology. An M.A. and B.D. a few weeks ago said at Merthyr that John Calvin needed a more modern dress. Had John Calvin lived to-day he would have ound his dress a misfit. The Rev. P. T. Forsyth, following, wanted to know what particular part of John Calvin's dress needed altering. Froude was not the man to do the tailoring for John Calvin, as he had never been able to take his correct measurement. In to-day's (Nov. 15) *South Wales Daily News* I read: "Gwili, the crowned bard of the Merthyr Eisteddfod, believes that the higher criticism has made the Old Testament a New Testament to scores of earnest students." A young minister read a paper at Llandrindod lately on "The Bible and the Young People," which was to have been followed by a discussion. Instead of provoking a discussion, however, the paper froze the tongues of the prophets present, and one actually got up and walked out.

The *Geninen* for November, a Welsh quarterly, has two important papers, one dealing with the Bible from the higher criticism standpoint; the other dealing with Quakerism from the old standpoint, the latter from a professor at one of the Welsh colleges, the other from an Oxford B.A. and a Mansfield College student. The *Geninen* will admit an heretical article provided it comes from a quarter reputedly orthodox—not otherwise. The late President of the Calvinistic Methodist Association spoke some wise words a few weeks ago on giving up the chair. He deprecated the tendency to assume the *rôle* of defenders of the Christian faith. Truth needed no defenders, but simply expounders and preachers. The Church had suffered in the past owing to its foolish opposition to science. Let it therefore take warning. If evolution and the teachings of the higher criticism are true, no amount of fighting will avail against them. Mr. James advocated a strong pulpit, which could only be obtained by a well-trained ministry.

R. J. JONES.

Nov. 15.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

London: Kentish Town.—The Rev. Alexander Farquharson, after over six years' arduous ministry, and having recently completed the Church Ground Rent Endowment Fund, has resigned the pulpit of the Clarence-road Church. At a congregational meeting held on Friday week, a resolution was unanimously passed expressing the deep regret of the members, and appointing a deputation to wait on Mr. Farquharson to express their hearty appreciation of his services, and to earnestly request him to withdraw his resignation, and remain minister of the church.

London: Stratford.—The anniversary services were held on Sunday, Nov. 10, conducted by the Rev. T. E. M. Edwards. The evening service was fairly well attended. On Monday, Nov. 11, the annual Church Social Meeting was held. The chair was taken by Mr. John Harrison, President of the London and South-Eastern Provincial Assembly, supported by the Rev. T. E. M. Edwards and others. The Committee's report was read. The congregation had kept together fairly well, considering that they had had no settled minister for eleven years, although they could not be too grateful for the help given them by Mr. Edwards under the auspices of the Provincial Assembly. The church had sustained great loss during the year by the removal of its secretary, Mr. W. J. Hawkins, and others from the neighbourhood. But their buildings were practically free from debt, and there were a good number of young people connected with the church. With earnestness and zeal there was no reason why they should not go forward. Mr. Harrison, in moving the adoption of the report, spoke of the pleasure the Provincial Assembly felt in helping the church, and Mr. Edwards spoke encouragingly of the work being carried on.

London: Wandsworth.—The eighteenth anniversary of the Sunday-school was celebrated last Sunday by a special afternoon service in the church, conducted by the Rev. W. G. Tarrant, an address to the children being given by Miss Marian

Pritchard. A number of old scholars and other friends of the school were also present. Anniversary hymns and anthems were sung. At the conclusion of the service a card was given to each of the children, with an illuminated text on one side and on the other: "Wandsworth Unitarian Sunday School. Eighteenth Anniversary. Nov. 17, 1901. *Remembering without ceasing.* 1 Thess. i. 3."

Manchester: Bradford.—The annual congregational meeting of the Mill-street Free Church was held on Saturday, Oct. 26. The report showed steady progress, and the balance-sheet showed that the congregation had fulfilled their responsibility in the matter of purely local expenses. A small contribution was voted to the District Association. On Saturday last, Nov. 16, Mr. John Harwood gave a recital, which included selections from Shakespeare, Dickens, &c., and was thoroughly enjoyed. In spite of dense fog, the audience numbered nearly 150.

Mossley.—The annual Sale of Work, which was opened by Mrs. Dowson, of Gee Cross, with an interesting address, took place on Saturday afternoon last. The receipts amounted to £114 1s. 8½d.

Newchurch.—Mr. John Harwood, of Manchester, gave a dramatic recital in connection with the Literary and Debating Society on Wednesday week to a large and appreciative audience, presided over by the Mayor of the borough. The reciter, by some apparently magnetic influence, held his audience entranced from start to finish, and the whole entertainment was very warmly appreciated. The programme included scenes from Shakespeare, Dickens, and others, the latter part, which was of a humorous character, including a sketch by Ben Brierley in the vernacular. A hearty vote of thanks was accorded to Mr. Harwood.

North-East Lancashire Sunday School Union.—The annual meeting was held at Trafalgar-street School, Burnley, on Saturday, Nov. 9. After tea, in the absence of the President (Rev. A. W. Fox), the chair was taken by Mr. N. Ingham. Mr. C. C. Grundy, of Blackpool, and Mr. A. W. Wadsworth, of Halifax, were present as representing the Manchester District Sunday School Association and the Yorkshire Unitarian Sunday School Union. The report and balance-sheet were presented, and the officers for the ensuing year elected. Speeches were delivered by the delegates named. Mr. J. S. Mackie, Mr. S. Holden, the Rev. J. H. Wicksteed, and others. A well-attended meeting was closed with hymn and Benediction. Mr. T. Kenyon, Newchurch, is the President for 1901-2.

Nottingham.—The High Pavement Historical Society held an exhibition of antiquities, portraits, pictures, engravings, and other objects of interest associated with the history of the chapel on Thursday and Friday, Nov. 14 and 15, in the schoolroom. Much interest was attached to this exhibition, as it was the first of the kind held in connection with the chapel, and through the kind co-operation of the members of the congregation and other friends a large number of valuable articles were on view. Thanks are particularly due to the Corporation of Nottingham, to the deacons of the Castle Gate (Independent) congregation, to the Committee of the Nottingham Mechanics' Institution, to the Rev. Alexander Gordon, and to former ministers of the High Pavement congregation for valuable contributions. The exhibition was opened by the President (Mr. J. C. Warren), who in the course of a short address, said that it was particularly appropriate that the exhibition should be held this year, for it was exactly 250 years since there was first a gathered Presbyterian congregation in Nottingham by the settlement at St. Mary's of the Rev. John Whitlock and the Rev. William Reynolds. They were members of no mean congregation, for they had a history of very great interest, and could point to a long line of men and women who had taken a leading part in the affairs of the town, and indeed of the country. A sense of pride was of no avail, however, unless it inspired them to try to live up to the standard of their ancestors, and it was that feeling that to some extent had helped the Historical Society to make such progress. They had records in their old minute-book showing that the Presbyterian Classis commenced in 1656, and though there was a hiatus in their exact records from that time until 1691, when a chapel was built upon the present site, they had details furnished by "The Life of the Rev. William Reynolds," written by the Rev. John Whitlock. From 1691 to 1730 their old minute-book furnished particulars relating to the congregation, which were amplified by their registers, and from 1730 to 1760 there were similar records in an old volume which had been recently unearthed from the vaults at Somerset House, by Mr. G. Eyre Evans. From 1777 onwards their minute-books and other records were very complete. He hoped that someone would write a history of the High Pavement as it ought to be written, for there was a great deal of material of extreme interest which ought to be put into permanent form. Referring to the importance of the congregation from the first, Mr. Warren stated that the Earls of Meath and Clare, and other leading families in the town, were members of it in old days, and ever since prominent citizens had been associated with it. The two first trustees of the chapel were the Mayors of Nottingham in 1691 and 1692 respectively, and another trustee was Mayor four times. Out of the first twenty-two lay trustees in the first sixty years of their history, eleven filled the Civic chair, and from 1690 to 1800, members of the congregation occupied the same position for between seventy and eighty years. The Town Clerkship were entirely in the hands of the congregation from the time of Robert Seagrave in 1743 to the retirement of Mr. William Enfield in 1870. In 1691, doubtless, the congregation was composed of Trinitarians, and they had passed through Arianism down to the Unitarianism of to-day, but throughout the whole period their pursuit of truth had been absolutely free from Credal fetter. As early as 1737 the High Pavement had changed from Trinitarianism to Arianism. Up to that time the Pavement and Castle Gate congregations were closely associated, but in 1737 Mr. Joseph Rawson was excommunicated from Castle Gate on account of his being unsound on the doctrine of the Trinity, and he subsequently came to High Pavement. Since then they had broadened out into Unitarianism, and the Rev. James Tayler, at the commencement of the last century, was the first of their ministers to actually style himself and his teaching Unitarian. All these were matters of historical interest, and the Society, by the researches they were making, hoped to do still more to elucidate the history of the congregation. On Thursday evening a conversazione was held, when the whole of the objects were on view, and a short musical programme was given. During the exhibition the Society had the pleasure of welcoming among others the Rev. Frank K. Freeston (London), the Rev. E. I. Fripp, B.A. (Mansfield), the Rev. Dr. Griffiths, Ph.D. (Ilkeston), the Rev. J. Kertain Smith (Belper), Mr. G. H. Wallis, F.S.A. (Curator of the Nottingham Castle Museum), and several members of the Council of the Notts Archæological Society.

Pudsey.—The new schools were opened last Saturday, and a correspondent has sent us the following impression of the proceedings:—"I went, witnessed all the proceedings, rejoiced to behold so much harmonious enthusiasm, and felt how grand it would be if such a state of things could be chronicled in the columns of THE INQUIRER more frequently than is the case at present. Mr. Ward, J.P., after devotional exercises taken part in very reverently and heartily by a large crowd of persons, gave utterance to words of encouragement to the pastor and congregation of the church. A largely-attended and truly impressive service was afterwards held in the church, and the preacher of the dedication sermon was the Rev. Charles Hargrove, of Leeds. Such a discourse! The very thing—aye, the very words—necessary to uplift and chain a persevering and self-sacrificing people such as we have at Pudsey. It was practical and very appropriate in every sense of the word. At the evening meeting all the speeches were bright and encouraging, especially those by the Chairman, Mr. Grosvenor Talbot, J.P., and Mr. Marshall (eighty years of age). If similar enthusiasm were displayed wherever meetings are held, greater success and better lives would be the result.

Sale.—The November calendar bears on its front a picture of the church in Atkinson-road, and in a series of notes on various topics, bears witness to vigorous activity. It records a pleasant meeting held in the Sale Free Library on Oct. 16, when a warm welcome was given to the Rev. W. L. and Mrs. Schroeder, the Revs. Dendy Agate and A. Gordon taking part in the proceedings. At the opening meeting of the Social Guild on Oct. 9, Mr. Schroeder gave an address on "Our Work and Aims," dwelling upon the old guild idea of mutual service, and pointed out how members might gather information as to the condition of the township, and so be of service to the governing body. In a personal note addressed to his congregation, Mr. Schroeder says:—"We can honestly say we are not behind in the work of making known the results of modern scholarship and criticism; but sometimes, I think, our churches content ourselves with that department of progressive work. Can we not strive to realise an ideal of closer union between church and people, or as I would prefer to say, between religion and life? As in Mediæval days, the church should be intimately associated with every phase of national, civic, and individual life; the gathering together on Sundays, for Divine worship, should be the supreme expression of an intensely real corporate life."

Sheffield: Upperthorpe.—A re-union gathering of old and present members of the chapel and Sunday-school was held in the schoolroom on Tuesday, Nov. 12. About 100 sat down to tea, and there would be over 200 present when the entertainment for the evening was commenced. Mr. W. R. Stevenson gave selections on the organ in the chapel. Short speeches were made during the evening by the minister (the Rev. John Ellis), the Rev. J. E. Jenkins, of Upper Chapel; Messrs. W. Guest, W. Sinclair, R. Handley, H. Widdowson, and H. Smith, these being interspersed by songs and quartettes. The Rev. J. Ellis, in the course of his remarks, read letters from the Revs. C. Peach and G. Knight (previously ministers at Upperthorpe), who greatly regretted being unable to be present. Mr. W. Sinclair drew attention to the prosperous condition of all branches of the chapel, particularly the Young Peoples' Guild, from which additional members to the congregation kept coming.

South Cheshire Association.—The autumn meeting of the South Cheshire Association and Sunday School Union was held at Knutsford on Nov. 13, at which representatives were present from Chester, Crewe, Knutsford, and Shrewsbury. Mr. R. Mansell, Shrewsbury, presided, and at the close of the business meeting a Conference was held, at which the Rev. H. E. Haycock read a paper on "A Missionary Effort: Is it desirable and possible?" which provoked an interesting, and, it is to be hoped, profitable discussion. The reader favoured an attempt being made by the Association to establish Unitarian services in some town in the district that seemed to offer a fair chance of success, but the financial difficulty seemed to stand in the way. The Revs. G. A. Payne, R. S. Redfern, J. C. Street, Miss Thomas, and Messrs. R. Mansell, A. Orrett, and W. Tasker took part in the general discussion. After tea, in the schoolroom, a religious service was held in the chapel, when the Rev. J. C. Street preached an eloquent sermon, in which he spoke of the lessons an ancient building, such as that, brought home to them. It was a most helpful and uplifting service.

Stockport.—The Unitarian church in St. Petersgate was re-opened last Sunday after thorough renovation and redecoration. A new scheme of colour has been introduced, to which the new windows give a softened tone, and the effect is said to be highly satisfactory. The organ has been repaired, incandescent lamps have been substituted for the old lighting, and the ventilation has also been improved. The exterior stone-work has been attended to, and the schools have also been thoroughly cleaned and redecorated. The opening services, which were very largely attended, were conducted by the Rev. J. Page Hopps, and the services were enriched by special music, including solos, sung with much feeling by Miss Bertha Guthrie of Manchester. Some very helpful passages from Mr. Hopps's morning sermon on "Why go to church?" we must reserve for quotation next week.

Stockton-on-Tees.—On Monday, Nov. 18, the Rev. Charles Hargrove delivered a lecture on "Unitarian Beliefs and Disbeliefs." THE INQUIRER and *Christian Life* have been for some time sent to the Public Reading Room.

Wakefield.—The Westgate congregation, having lately received a considerable accession of new members and adherents, it was thought advisable to organise a large working party to promote social intercourse, and also to strengthen financially the leading activities of the Chapel and Sunday-school. This has proved a great source of pleasure and profit, for it has not only brought all concerned into closer touch, but has resulted in a handsome sum being realised for the various funds. On Thursday week the sale was opened by Mr. Grosvenor Talbot, J.P., President of the Yorkshire Union. The Rev. Andrew Chalmers, who acted as chairman, said the enterprise had grown from a small beginning till it had almost reached the dignity of a bazaar. He had never in all his experience seen the ladies of a congregation work more heartily and harmoniously, nor did he ever remember Westgate Chapel in a more prosperous condition. Mr. Talbot's address was extremely interesting and helpful, and spoke of the principles that underlie all Unitarian work and worship, and insisted especially on truthfulness and fidelity in religious matters. He was pleased to find that all was going so energetically, and with such a united spirit in their church and its institutions, and in declaring the sale open, he wished them all success and satisfaction. A cordial vote of thanks, proposed by Mr. J. Dunnill, and seconded by Miss A. A. Walsh (the Sale of Work Secretary), brought the opening proceedings to an end. The sale was continued on the following evening, and at the close the amount obtained was found to be about £82, which exceeded the highest anticipations of its promoters.

OUR CALENDAR.

SUNDAY, November 24.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. F. H. JONES.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Temperance Sunday. Evening, "For the Children's Sake." Monday, 25th, 8.15 P.M., Social Institute, Recitals by Miss ELLA A. BRIDGE.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., 3.45 P.M., Religious Class, and 7 P.M., "Master and Man," Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. J. B. BARNHILL.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. EDGAR DAPLYN.

Harlesden, The Old Court House, High-street, 7 P.M., Rev. T. E. M. EDWARDS, "Modern Thought and Christianity."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "Harnack's 'What is Christianity.'"—IV.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-rd., North-street, 11 A.M. and 7 P.M. Morning Service, In Memoriam, S. Fletcher Williams.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. B. C. CONSTABLE, of Stockport.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 24th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.— Nov. 24th, at 11.15 A.M., Sir ALFRED C. LYALL, "Byron's Poetry."

UNITY CHURCH, UPPER STREET, ISLINGTON.

A LECTURE, in connection with the Literary Society, will be given in the Schoolroom on THURSDAY EVENING NEXT, Nov. 28th, by the Rev. L. P. JACKS, M.A. (of Birmingham), on **"Maeterlinck's 'Life of the Bee.'"**

The Chair to be taken at 8 o'clock. Friends are invited.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, December 1st, 5 o'clock. Subject, "A Visit to the Unitarian Churches of Hungary." Introduced by Miss TAGART.

BIRTHS.

THOMAS—On the 16th November, at Norton Lodge, near Swansea, to Mr. and Mrs. Treherne Thomas, a son and daughter.

DEATHS.

LUPTON—On the 21st November, at The Elms, Chapel Allerton, Leeds, Eliza, widow of the late Joseph Lupton, J.P., in her 84th year.

MCCONNELL—On the 14th November, at 47, Hope-street, Liverpool, aged 74 years, Mary, wife of the late Robert McConnell, of that city.

MILLS—On the 17th November, at 46, Claverton-street, S.W., Mary Mills, in her 80th year. No flowers by special request.

STEVENS.—On the 15th November, at 23, Golden Dog-lane, Norwich, Mary Ann Coleman Stevens, widow of the late Charles Frederic Stevens, and eldest daughter of the late Thomas Starling, in her eighty-third year.

WILLIAMS—On the 19th November, at Brighton, the Rev. S. Fletcher Williams, aged 59.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

For the establishment of the National Conference Ministers' Superannuation Fund, the most strenuous efforts will be required to secure the last £2,000 still lacking towards the capital sum of £20,000. We trust that our churches throughout the country are fully aware of what is being done, and that there is no congregation in which some effort is not being made to secure either individual donations or a united contribution. It is earnestly hoped that the whole amount will be raised before the end of the present year. Next Wednesday evening a meeting is to be held in the Lewin's Mead Congregational Lecture Hall, Bristol, under the presidency of Mr. Philip J. Worsley, J.P., when the Rev. J. Estlin Carpenter is to urge the claims of the Fund, and on the following Thursday evening a similar meeting is announced at George's Meeting, Exeter, at 4 P.M.

The memorial tablet to the late C. L. Corkran, fittingly placed in the Mansford-street Church, Bethnal Green-road, as the successor of the Spicer-street Mission, with which Mr. Corkran was for so many years connected, is to be unveiled on Sunday evening, Dec. 8, by the Rev. Dr. Drummond, Principal of Manchester College, Oxford. The service is to begin at seven o'clock, and will afford a welcome opportunity for the gathering of many friends who cherish the memory of that devoted man, and may be kindled by such an occasion to fresh earnestness in the work to which he gave his life.

We should be glad to draw the attention of all friends of the London Domestic Mission to the advertisement in another column of the performance to be given at St. George's Hall next Thursday evening, through the kindness of Mr. J. H. Leigh, M.A., in aid of the funds of the Society. This is not the first time that Mr. Leigh, with the help of other friends, has generously provided a delightful entertainment for some such good purpose, and we trust that on Thursday evening there will not be a vacant place in the Hall. May we suggest to ministers, that they should remind their congregations of this occasion, and its purpose; and to other friends, that if they cannot themselves be there they might do a two-fold kindness by providing tickets for others, of whom there are very many, who seldom are able to enjoy such an evening's entertainment.

Our note of last week on the subject of the Concentration Camps in South Africa, referring to a memorial sent to Lord Salisbury, "signed by the minister and a considerable number of the worshippers at Rosslyn Hill Chapel, Hampstead," has brought several letters from members of that congregation, disclaiming all sympathy with the memorial, which spoke of the terrible mortality caused by the condition of the camps as a reflection upon the Christianity and the honour of the Empire. We should have thought it quite clear from the terms of our reference that only those who signed the memorial had any responsibility in the matter, but our correspondents ask to have it distinctly stated that it was approved only by a section of the congregation, and that many members of the congregation would be much annoyed if the impression were given that they sympathised with the expressions contained in the memorial.

As regards the mortality in the Concentration Camps, one of our Hampstead correspondents is of opinion that the Government's Blue Book on the subject has put another face on the matter, and asks us to believe that "the death-rate of Boer children in their own homes before the war *exceeded* the mortality in the camps," and that "the death-rate of children in our own northern towns has been found, on careful medical comparisons, to be actually greater than in the camps in question taken on month to month records." These statements our correspondent makes in the interest of "truth," but does not substantiate them by any references or figures. Even in the worst slums of our northern cities has a mortality of 565 per 1,000 children *under twelve years of age* ever been recorded? That is the average given for the Transvaal camps in August. The figures, as to *infant* mortality, are not to the point in such a comparison. There is no doubt that uncleanly habits, ignorance, and obstinacy on the part of some of the Boer women is partly responsible for the appalling death-rate, but that is only another argument for breaking up the huge, insanitary camps.

During the visit of the Rev. R. Balmforth to this country the services at the Free Protestant (Unitarian) Church, Cape Town, of which he is minister, have been conducted by the Rev. D. Amos, who went out to take temporary charge of the church. We have received from Mr. Amos a letter telling of the cordial welcome he has received and of the prosperity of the church, and also a copy of the *Cape Times* of Oct. 19, reporting the thirty-fourth annual meeting of the church, held on the previous evening, with Mr. Amos in the chair. The report opened as follows :—

In presenting their report for the past year, the committee begs to congratulate the members on the continued progress and vitality of the church. The past year has been a most trying one, more trying, perhaps, for our church than for any other church in South Africa. The search for religious truth, and the desire for religious freedom, unhampered by theological dogma, is not confined to any one race, and it is, therefore, natural that a church like ours should embrace members of different races, who look with very different feelings on the great events which have occupied the minds and hearts of all. It is gratifying to know, however, that, in the main, the tolerant and large-minded spirit which our religion inculcates has borne the great strain which has been put upon it, and that, though our differences have been grave and deep, we believe that they have been largely, if not wholly, free from personal bitterness. It is essential that this spirit should be maintained both for the satisfaction of our own conscience, for the sake of the unity of the church, and in faithfulness to the great principles which we profess. We have pleasure in recording that a considerable number of refugees, both English and Dutch, have attended our services during the year. We trust that they will take back with them a clearer apprehension of our principles, and a determination to promote our cause in their several spheres of work. In this respect South Africa may be said to be a new country indeed, for the ignorance and misapprehension of our teachings, even in otherwise well-informed quarters, is almost appalling, and we need all the helpers we can get to "spread the light."

The report recorded the accession of eleven new members during the year, but pointed to a steady decline in the finances, due to losses through death, which had not been made up by new members. It was agreed to establish a Sustentation Fund to strengthen the position, £100 being taken from the church funds for the purpose, and another £100 from the Sunday-school funds, which were in a very

prosperous state. To this two members offered each to add £25 if eight others would do the same. The Sunday-school was reported to be in an efficient state, and acknowledgment was also made of the services of the choir, and of the Literary Society, which had been fairly well attended during the winter. Reference was made to the International Council meetings in London, which had been attended by Mr. W. S. Woodhead, and to the importance of giving a wide circulation to the volume of the Proceedings. The adoption of the report was moved by Mr. Amos from the chair, seconded by Captain Jurisch, and adopted.

THE Rev. T. Witton Davies of the Baptist and University Colleges, Bangor, sends to the *Christian World* the following interesting letter which he received from Dr. Martineau. During the session 1878-9 Mr. Davies had attended Martineau's lectures on the "Grounds and Truths of Religion" in Manchester New College, and in the following year, having settled as Baptist minister at Merthyr Tydfil, wrote to ask for guidance in the prosecution of his studies. To this Martineau replied in the following letter:—

5, Gordon-street, London, W.C.
January 28, 1880.

Dear Sir,—I have not been able to turn my attention to the subject of your letter till this moment; and now I feel no little difficulty in complying with your request, from the scarcity of books—so far as known to me—which treat of the foundations of religion in at all a satisfactory way.

Especially on the question of Causation is it difficult to meet with any exposition in recent literature, which does more than reproduce the familiar Determinist cases with more or less ability on its own side, and misapprehension on the other. Mr. Hagard's (American) two volumes on "The Freedom of the Mind in Willing" and on "Causation" (Two Letters on) and Dr. G. W. Ward's "Defence of Free Will against Herbert Spencer" (reprinted from the *Dublin Review*) are the best exceptions with which I am acquainted. Dr. Ward's critique is very able both on this topic and on "Spencer's Psychology."

On the question of Final Causes, Paul Janet's treatise with that name is the best.

The whole question of Theism is, in no modern book, better treated than in Professor Flint's two volumes "Theism and Anti-Theistic Theories," the second being better even than the first. A different line of argument (that of Descartes) is followed by Dr. Hedge's (American) book, "Ways of the Spirit," and is admirably exhibited.

Of German writers on these subjects I can speak only within somewhat narrow limits. Some papers of Imm. Fichte I have from time to time read with interest, and they are systematised and published in a large volume on Theism, which as a whole I have not seen. But if you do not know Pfleiderer's recent "Religionsphilosophie auf geschichtliche Grundlage" you will find it well worth study. And, having mentioned his name, I am tempted to say a word also in praise of six lectures of his "zur religiöse Verständigung," which, though only popular addresses to a cultivated audience, and not exactly a student's material, are so lucid and vigorous in their treatment of great religious topics as to be very instructive and delightful reading.

This sketch is not what you asked for—a course of study. But it is the best I can give at present, and may, perhaps, supply a few months' reading.—I remain, dear Sir, yours very truly.

JAMES MARTINEAU.

Rev. T. W. Davies, B.A.

NATIONAL CONFERENCE APPEAL.

SIR,—It will probably save the officers of the Conference a great deal of correspondence if, instead of writing to them for some enlightenment, I send my letter to you, in the hope that they will communicate through your pages a reply which may be read by others as well as by myself. The appeal asks for £600 per annum to defray the travelling expenses of the Committee, the costs of the Triennial Meeting, and the salary of a permanent secretary, &c. To raise the money, it is suggested that the churches should contribute at the rate of sixpence for each subscribing member.

Although I think the honorary secretary should be relieved of any unreasonable burden of clerical work, and that the Churches, and not individuals, should be expected to provide the necessary funds for carrying on the work of the Conference, there must be something more in the minds of the Committee with regard to new developments than has been at present stated. My own folk, at least, will want to see a little further into the scheme. How in the world would a permanent secretary occupy his time exclusively with things within the sphere of the Conference? The work connected with the Ministers' Insurance, Students for our Ministry, and Guilds' Union would be best done by voluntary helpers with such paid clerical assistance as might be necessary. Think of all our District Associations and Provincial Assemblies and Colleges and Funds of one sort and another, whose secretaries are voluntary workers, proud to engage in such labour for the pure love of the cause. "Other questions are pressing on the Executive for attention," says the appeal. Surely we ought to be informed what they are; for it must not be denied that there is just a slight suspicion abroad that some members of the Conference Committee are anxious to relieve the British and Foreign Unitarian Association of certain branches of its work which many of us think it is doing uncommonly well. It must be recognised that in a district like Manchester we are being hard pressed for money all round. We are anxious to support our national institutions; but our own Association is asking for £400 a year additional income, and we have not so many wealthy men amongst us as we once had. Still we manage to rise to every occasion, and shall doubtless discharge our responsibility in connection with the National Conference, only we cannot help deprecating any unnecessary multiplication of paid offices; and I know that there are many like myself who think it would be a great mistake for the Conference to compete with the B. and F. in work which the latter Association is doing perfectly satisfactorily.

CHARLES ROPER.

WINIFRED HOUSE.

SIR,—May I again be allowed to speak to the friends of Winifred House through the medium of your columns?

This Nursing Hospital Home for poor invalid children is happily so well known among our people now, that there is no necessity to go into detailed description of its aim and object. The steady work done for the last ten years and a half has been blessed with a full measure of success; and parents and friends of the children who have been sent to the Home make us feel very happy in our labours by their warm appreciation of the benefit which their little ones have derived during their stay. The number of beds in use during the last six months has beaten the record, the average being slightly under eighteen; while the improvement in health, helped by the long spell of summer weather, has been extremely satisfactory. But while the *work* has gone on well the financial condition is not so good as it should be, our Home having suffered in the national depression, in common with other institutions. Our list of donations for this past half-year is under £20; may we ask that this may be increased, for the exchequer is very low just now? But more especially would we plead with friends who are interested in the work, and who are not already subscribers, to give us their kindly help in this direction. It would be a great relief to the Committee if another £50 could be added to the annual subscription list; and we feel quite sure that this might be done if our many friends up and down the country realised that this amount is absolutely needed. That the Home is doing good work, and is worth supporting, is acknowledged, I think, by all who come in contact with it; and so I leave its claims to the consideration of your readers, believing that those who can help will do so—now that they know it requires this assistance—with that hearty goodwill and generosity which has always been one of the most delightful characteristics of the subscribers of this memorial Home of our old friend Mrs. Hampson.

MARIAN PRITCHARD.

11, Highbury-crescent, N.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Irish Land Problem and How to Solve it. By Dudley S. A. Crosby. 1s. 6d. (R. Brimley Johnson.)

The Defendant. By Gilbert Chesterton. 5s. (R. Brimley Johnson.)

Louis Wain's Annual. Edited by Stanhope Sprigg. 1s. (Treherne and Co., 3, Agar-street, W.C.)

The Story of the Targums: An Address. By J. E. Manning, M.A. (Rawson and Co.)

A Vindication of the Pulpit. By Francis Pigou, D.D. (T. Thatcher, College Green, Bristol.)

Sin and Redemption: or Why did Christ Die? By J. Garnier. 2s. 6d. (Elliot Stock.)

'Twixt Dog and Wolf. By C. F. Keary. 3s. 6d. (R. Brimley Johnson.)

The Passing and the Permanent in Religion. By Minot J. Savage. 6s. (Putnam's.)

The Study of Religion. By Morris Jastrow, jun., Ph.D. 6s. (Walter Scott.)

The Moon of Leaves and Other Poems. By Aristo. 5s. (Watts and Co.)

Strand Magazine. Christmas Number. 1s. (George Newnes.)

Sunday Strand. Christmas Number. 6d. (George Newnes.)

The Captain. Christmas Number. 6d. (George Newnes.)

English Illustrated, Good Words, Sunday Magazine, Cornhill, Connoisseur, British Sanitarian, Monthly Review, Crampton's.

LITERATURE.

THE PHILOSOPHY OF RELIGION.*

THIS book gives an account of the chief contributions to the problem of Theism made by English and American writers from the Reformation to the present day. In all, about ninety writers, or schools of writers, are examined. The author aims at showing what each of these has to say of the main basis of theistic belief. There is little or no criticism; the author has not even set forth the different and conflicting views in such a manner as to let them criticise one another; his purpose seems to be in the main "informational." The book is evidently the fruit of laborious and conscientious reading, and, if taken as a "First Sketch" of the history of Theism in England and America, we think it will be of real use. It will be of special service, too, in emphasising the fact that the problem of theistic belief may be approached from many different points of view, and along many different lines of thought. This obvious fact is too often overlooked. We find our thoughts on the great subject of Belief in God running most easily and naturally on some one line, and we work out of this all that it is worth; and we do well. But the result is sometimes a veritable "mental ossification," which makes it impossible for us to see how the same goal can be reached by any other path than our own.

Probably that aspect of the book which will be of most interest to our readers is the treatment of Unitarian writers. Beside occasional references, the author devotes brief sections to Theodore Parker, Morell, Priestley, and Francis Newman; and gives a very full account of the views of Dr. Martineau and Mr. Upton. His exposition of the first four of these is a failure. The account of Newman is little more than a caricature. Dr. Caldecott speaks of him as "an isolated mystic," "a recluse," "chiefly known to vegetarian propagandists." Newman's masterly exposition of the futility of reliance on external miracles, infallible persons or infallible books, must be appreciated before any discussion of his substitutes for them is possible. But with that exposure our author could have no sympathy.

Dr. Caldecott's treatment of Dr. Martineau and Mr. Upton is very different; of both writers he gives, within a moderate compass, a searching but sympathetic review, bringing out all the important points in their respective views as to the basis of Theistic belief. Before discussing this part of the book, we may quote a passage showing the author's attitude to what he not very happily calls "Intuitivism or Mysticism."

> Long dissatisfied with the usual treatment of Mysticism by English theologians and philosophers, I had worked to the position that it was justified in claiming a position as a sane and attractive method of Theism, provided discrimination be made between the forms which I have designated Exclusive and Comprehensive. By the failure to mark this difference, prejudice has been created, and confusion has prevailed. Hence I am free to enjoy all the satisfaction which arises from finding that Mr. Inge's extensive historical studies in this field [Bampton Lectures, 1899, on "Christian Mysticism"] have led him to a similar treatment. Perhaps the fact that the position of a specialist in this field coincides with that which has resulted from a study of the wider range of Natural Theology covered by the scheme attempted by the present writer, may be taken as giving some cumulative evidence that in the future this method of Theism is likely to engage more sympathetic attention in Great Britain—(p. 335).

We think that Dr. Caldecott has good ground for what he says here. By "Mysticism" he means, of course, the belief in God which consciously rests on direct experience; by "Exclusive Mysticism" he means such a view of the religious life as was taken by the Neo-Platonists, and afterwards by the early German mystics. "That way madness lies." "Comprehensive mysticism," on the other hand, holds that, though we have indeed an immediate and unique assurance of the Divine existence, it is given only that by it we may interpret and comprehend the ranges of ordinary life. Dr. Caldecott seems to regard it as essential even to "Comprehensive Mysticism" that the experience of God should be by some *special faculty* distinct from the ordinary experiences and powers of the spirit. If so we believe he is mistaken, and that there can be no such faculty. There may be—and we believe there is—an immediate apprehension of God as *immanent in* our Reason and our ethical and spiritual experiences and ideals. There is a Presence which meets us in the most momentous of our life's experiences, which pours into the fainting will the elixir of new life and strength, and into the wounded heart the balm of an infinite sympathy. This Divine Presence may be experienced at the very heart of our profoundest thought, in each act of resolute devotion to moral principle, and with special intensity in every act of self-surrender to the promptings of Humanity and Love. This is the permanent basis of religious belief, and this alone keeps it alive. Different forms of this view are found in the various writers and teachers to whom Dr. Caldecott refers under the head of "Mysticism": *e.g.*, the Cambridge Platonists, William Law, Coleridge, Wordsworth, Maurice, Carlyle, Emerson, F. W. Newman, Bishop Westcott, G. J. Romanes [in "Thoughts on Religion," 1895], Mr. J. R. Illingworth, and Mr. Upton. There are distinct signs that religious thought is moving towards this position. And in recent philosophy, too, the range given to *experience* is being more and more extended beyond the region to which man's physical senses have access.

The author observes that a first impression of Dr. Martineau's method of Theism is, that the belief in a Divine Being is a result of *demonstration*,* in two ways—by the proof from Causation and the proof from Conscience:—

> These are both asserted and elaborated, and seem to give Dr. Martineau's whole account of Theism. *God as Cause* and *God as Perfection* is his own summary. I confess to having for some time taken him at his word. . . . But from two sources the impression grew that this was by no means a complete account of Martineau's true position; firstly in his other writings there seemed to be flowing a stream of ampler volume than could run within the banks of rationalism; and, secondly, the two treatises themselves contained so much of the extra-rational factor that it seemed incumbent on a seeker after Truth to unravel this factor and set it out in full light along with the others—(pp. 343, 344).

The clearest evidence for "the view that Dr. Martineau is really Intuitivist or Mystic as well as Rationalist," Dr. Caldecott finds in his treatment of Reverence as "the religious sense," giving us direct access to divine knowledge; but there are many passages besides, where the same position is implied. The present writer had already pointed out the significance of this part of Dr. Martineau's ethical theory, in an article published in THE INQUIRER more than eighteen months ago.

Dr. Caldecott considers that between Dr. Martineau's views and those expressed in Mr. Upton's "Hibbert Lectures" "there are differences of great importance":—

> Mr. Upton's method is different from Martineau's (1) in his taking ideal goodness rather than categorical obligation as the essence of morality, and (2) in that he does not proceed by inference to a Moral Lawgiver, but finds that our consciousness of moral worth is an immediate apprehension of the presence of the source of our ideals, who is in them manifesting Himself. . . . But a more important divergence from Martineau is in Mr. Upton's attitude to Intuitivism. Martineau really relies upon this, yet does not give it formal acknowledgment in his scheme; Mr. Upton brings it to the front in reality, though still endeavouring to withhold a full acknowledgment that he is doing so—(pp. 336, 337).

This last sentence hints at the difficulty which Dr. Caldecott finds in Mr. Upton's "Intuitivism." It is as follows:—

> He endeavours to dissociate himself from those who hold that religious belief depends upon a "special faculty," by claiming that it is *in* our Reason, *in* our Feeling, *in* our Conscience, that this sense of union with God arises. But it certainly seems that he is endeavouring to hold at once that our fundamental religious apprehension is *direct and immediate*, and at the same time that it is *through manifestations*—(p. 337).

This is precisely what we *must* hold; the truth, and the difficulty which it involves, could not be more admirably and pointedly stated. But to inquire further into this matter would lead us far afield. We have said enough to show that Dr. Caldecott has produced an able, candid, and useful book. We must add that he has understood "Theism" in no narrow sense; his review includes Berkeley, Hume, Mill, Spencer, and the "Religion of Humanity"; and several recent philosophical works, bearing on Theism, are intelligently summarised.

S. H. MELLONE.

* "The Philosophy of Religion in England and America." By Alfred Caldecott, D.D., Professor of Logic and Mental Philosophy in King's College, London. Pp. xvi.-434. Methuen and Co. 10s. 6d.

* This "method of Theism," the characteristic of which is to rely only on logical demonstration, is what Dr. Caldecott calls Rationalism.

THE VICAR AND HIS FRIENDS.*

DR. CUNNINGHAM GEIKIE is well known as the author of a "Life of Christ" and several works on the Old and New Testament, in which he adopts some at least of the results of the higher criticism. His present work comprises a series of pleasant conversational essays—somewhat in the style of our old favourite, "Friends in Council," but confined to theo-

* "The Vicar and his Friends." Reported by Cunningham Geikie, D.D. Longmans, 1901. 5s.

logical and philosophical questions, with an occasional infusion of popular science. The scene is the country Vicarage of Battiscombe, "the county town of the delightful region of soft hills and sweeping valleys that make up Downshire" (Devonshire?). The Vicar is a Broad Churchman, who is the friend of all his parishioners, both high and low, and thinks that "faith is proved by works more than by any parade of doctrine." In his preaching he abjures the pulpit dialect which has, he says, "the redeeming virtue with most parsons of being obscure, and on that account orthodox." Nature, he adds, is, "in its own province, as much a revelation of God, if we read it aright, as that which is expressed through human lips, and the lessons of the stars and of the rocks and the fields are no less traced by His finger than the tablets of Sinai." A scholarly and liberal-minded man, the Vicar naturally delights to meet with kindred spirits with whom he can talk over subjects of common interest. Battiscombe is represented as having a fair proportion of educated men, and these, together with some cultivated women and several of the neighbouring clergy, gather from time to time at the Vicarage to pass the evening in bright conversation.

In twenty sections that follow this pleasant Introduction, Dr. Geikie gives the results of a vast accumulation of miscellaneous reading and study of human life in various scenes and phases, the subjects being so diverse and interesting as "Science and Theology," "Heredity," "Evolution of Morals," "Ghosts"—not from the point of view of the Psychical Society—the "Reign of Law and Love," "Women's Rights and Duties," "The Bishops and Clergy," "Old Age," "The Christianity of the Future," "Immortality," "Love," "Marriage," &c. It would be convenient, by the way, if in a new edition the author would give a table of contents, or at least such headings to his chapters as those the present writer has affixed for his own reference. It can hardly be said that the characters have the dramatic interest of "Friends in Council," or that the conversations are invariably so bright and lively; but that book, published nearly fifty years ago, was one *sui generis*, and has never been surpassed, and Ellesmere and Milvertin are names that still linger in our memory. But among the Vicar's friends there are a doctor, a "parson Broadhead," a bachelor and a dear old lady, who are pleasant creations and have a fair amount of dramatic *vraisemblance*, and the book, small as it is, is full of apt quotations and scholarly illustrations which make it very interesting reading from beginning to end. Two or three passages will serve to show the liberal tone of these friendly conversations. From the sixth, which may be entitled "The Reign of Law and Love," we take the following:—

> The grand conception of God as the universal Father is pre-eminently a gift of Christ, for even the Jews regarded Him as only *their* Father, and the greatest minds of both East and West saw this highest truth but dimly.
>
> I take it we have to live heaven, not to seek it in Confessions or Articles, always looking as we go to Him who is the way, the truth, and the life.
>
> As to religion, who has not seen how the Calvinism of our childhood has lost ground; how our ideas of Inspiration have been changed; nay, how that growth of knowledge has modified our old views as to the sacred teaching respecting the age of the world and even of mankind, and how the text of Scripture has been illuminated by floods of new facts contributed by the patient criticism of scholars and the discoveries of the archæologist. Like the world itself, everything on it moves.

On the momentous question, "What will the Christianity of the Future be?" the Vicar says:—

> We may be sure that, however dead the formulæ may become which have been called Orthodoxy, they will never be entirely given up, though man-made theology will pass into practical oblivion.

The present writer is inclined to think so too, and holds that the age of arid controversial discussion—the pelting one another with texts—is passing away, and that the duty of all parties in the Christian world is to dwell on the central faith they have in common and the elements of truth underlying their respective creeds. We have admirable illustrations of this in Dr. Martineau's remarkable essay on "The Way out of the Trinitarian Controversy" and Dr. Freeman Clarke's "Truths and Errors of the Popular Orthodoxy," while, on the other side, we have many emphatic testimonies to the great service rendered by Unitarians in bringing to light essential truths obscured by the prevailing theology. Our author gives an explanation of the doctrine of the Trinity, which is simply the old Sabellian theory adopted by Archbishop Whately and his school. It does not, as he seems to think, quite solve all difficulties, and has happily been characterised as "Unitarianism in a mist." He commands our entire assent when he adds that "the attempt to define the undefinable is the source of much misconception in religion. "It is this meaningless jargon"—such words, for instance, as *Trinity* and *Eternal Generation*—"that befools us now as it befooled the Councils of Antiquity."

Enough has been said to show that this little book is one of considerable interest and value. The present writer retains his life-long conviction that our chief hope for the future is in a reconstructed and reformed National Church, which shall include various elements of religious thought and life. And if the broad and enlightened spirit of this writer were more prevalent throughout the country parishes of this land as it is now to a large extent in our great towns and in the Universities, the great historical Church of England would be established on an immovable foundation. T. L. M.

SHORT NOTICES.

THE Rev. R. B. Drummond, of Edinburgh, has just published, through Philip Green, 5, Essex-street, London, a little book containing five expository discourses on *The Christology of the New Testament*, which is the title given to the book. His expositions of the more celebrated "proof texts" in the Trinitarian controversy are luminous and entirely candid, and it could do Unitarian propagandists nothing but good if they would study Mr. Drummond's statements and imitate his methods. He well says that the day of doctrinal disputation has waned—still more the day of text-battles. At the same time, and so long as the New Testament remains the manual of Christendom, it will be necessary to examine its contents with care, and, when they appear ambiguous or opposed to the conclusions of a thoughtful mind, to ascertain precisely, if possible, what the writer, be he "Paul" or "John," meant by them. It is in this direction that Mr. Drummond's book will be found most helpful, and the reader who has little time for more extended study will here gain distinct notions respecting the stages of Pauline and Johannine thought, which will solidly help him towards a better understanding of the whole New Testament literature. It need hardly be added that a tone of calm and intelligent piety pervades the book. (Price 1s. net.)

The Bible in School: A Question of Ethics, is the title of a vigorous treatise by Mr. J. Allanson Picton, who adheres to the conviction expressed by his vote on the School Board for London in 1871 that the Bible had better be kept out of school—at least for the present. Probably the majority of our readers will not agree with this opinion. They will wish that teachers should be themselves properly taught in colleges where theology and Biblical study are free from dogmatic fetters; and that such teachers should be allowed to use the Bible literature as they would any other source of noble and edifying thought. A good ideal Mr. Picton admits; but he thinks it may possibly be a practical proposal five centuries hence. Meanwhile the injustice to a thinking minority; the demoralisation of those very teachers who are most alive to the new light of criticism, but who must accommodate their lessons to the accepted standard; and, finally, the nugatory results upon the rising generation of the present and long-tried system; all these are presented by the author with copious illustration and characteristic trenchancy. Those sleepy Unitarians whom the voice of Dr. Crosskey—now alas! no longer heard—failed to rouse to a sense of the wrongs done in the name of "unsectarian religious education," may possibly be roused by Mr. Picton's appeal. They may not accept his policy, but they will therefore have more reason to be earnest for their own. (Watts and Co. Price 1s.)

The Quest of Golden Herb and Other Poems, by E. C. Gore, is a dainty little book in blue paper cover. Some of the shorter lyrics seem to us more successful than the longer poems; but the verses on "Furness Fells" are among the best—a keen sense of the beauty of Nature is blended with true human feeling. The book is dedicated "To those, the remembrance of whom, to me, is as a lasting fragrance," and there is a prevailing note of sorrowful and tender reminiscence, yet the opening verses of dedication have also a forward look:—

> This humble posy with its balms and rue
> Hath nought of value, save the gathering
> Held those fair thoughts I have always of you—
> My solace through the long day's wandering.
>
> But ere the skies grow pale and wanderers rest,
> Perchance more gracious flowers may bud and blow,
> If only you would aid me in their quest,
> For ah! my friend, Love's hedgerows blossom so!

As a good example of the author's work we may also quote the following sonnet, "Auf Wiedersehen":—

Rest, rest, dear Heart! for thee the day is o'er—
Steep fall the shadows on Life's purpling hill
Which thou, within the dawn, hast climbed, and still
The echo of thy step, yet evermore
The rhythm of thy life, in perfect score
Sounds in mine ear; its harmony doth fill
And flood the empty spaces drear and chill,
Thy leaving set within my heart's deep core.
My soul is songless, for Love's melody
To some—perchance not distant—strand hath fled
With thee, and thou a minor tone hast left
Within the pines, to haunt me fitfully
At morn, and noon, and dusk.—Yet by thee led
I follow, not of sweet Hope quite bereft.

The author of these verses, if we may judge from such phrases as "in perfect score" and the verses "To a Violin," is a musician as well as an idealist. (The Liverpool Booksellers' Co., 70, Lord-street, Liverpool. 1s. net.)

THE PHILOSOPHICAL JOURNALS.

THE *International Journal of Ethics* for October contains two or three thoughtful and also brilliant articles. It opens with two striking lectures which deal to some extent with the same subject, the first being on "The Use of Moral Ideas in Politics," by Professor J. S. Mackenzie; the other on "The Task of the Twentieth Century," by the late Professor Thomas Davidson, of America. The juxtaposition of these two able lectures is made the more interesting from the fact that the former is written by a pronounced and enthusiastic Hegelian; while the writer of the latter stoutly maintains that Hegelianism, "whatever its author and his disciples may say, sacrifices human individuality, human freedom, human immortality and even God; and is, in fact, only a framework of logical categories." In forecasting the various features of the task which lies before this new century, Professor Davidson finds a crying need for the forthcoming of a devoted brotherhood of apostolic souls; and he believes that ideas and impulses which will erelong embody themselves in a powerful regenerating movement are stirring in many minds. His hope and his prophecy have such close affinity with the conception of a new "Preaching Order," to which the Rev. L. P. Jacks, in his College address, gave such eloquent expression, that we think our readers will not be sorry to have the passage *in extenso*:—

The fiery enthusiasm for human worth, for the divine-human ideal, where do we find it? And yet that is what must be found ere the task of the twentieth century can begin. Somewhere there must be found a small devoted band of men and women of fearless character, clear philosophic insight, and mighty spiritual love, who, living a divine life in their relations to each other, shall labour, with all the strength that is in them, to lift their fellows into the same divine life. Forming a "settlement" in some city or town, they must preach, and teach, and toil, not merely among the poor and needy, but also, and perhaps chiefly, among the well-to-do, until they have impressed upon them the true ideal of life as struggle for spiritual worth—for insight and love and will—and conjured up before them the picture of the new heavens and the new earth, the scene of the ever-deepening intimacy of pure, free spirits. They must make their settlement the very centre of the city's life, its school, its college, its university, its church, its ethical society, and its theatre, all in one, all guided by the same lofty aim. They must endeavour to withdraw those that join them from the world that is, with its selfishness, its vanity, its love of show and of foolish, aimless amusement, and make them the first citizens of the world that is to come, with its friendship, its simplicity, and its active interest in all worthy things. They must interest themselves in social movements, and endeavour to give them a spiritual turn. They must establish an institution which shall do for the natural freedom - guided life of the future what the Church undertook for the authority - awed life of the past. And they will have much to learn from the Church, above all its discipline and its care for souls, adding thereto the care of bodies. Discipline is the backbone of every gospel that has any chance of success. All great religions—Buddhism, Judaism, Christianity, Islam—have been, above all, disciplines, institutions for training the affections and the will, as well as the intellect. There is no worthy religion that does not set its followers a great task, demanding self-abnegation and heroic endeavour. Through such task alone does man become aware of his divinity and blest in that awareness. And, after all, discipline is the nurse of freedom. We have to be trained to be free in any sense in which freedom has any value. When our little knot of men and women have fully established themselves in one city, have increased in numbers, and have learned by experience what regulations, forms, and activities are most conducive to their ends, they will send out bands of apostles to establish settlements in other cities, just as the mediæval monasteries did, until gradually the whole nation and, finally, the whole world, is leavened with the new spirit.

This is an inspiriting picture, a noble ideal! But the question at once suggests itself: Whence is to come the irresistible dynamic—the mighty faith and the consequent enthusiasm—which is needed first to construct, and then to move and to propel to glorious results, this projected machinery? In Professor Davidson's eloquent lecture, which was given before the Society for Ethical Culture, of Philadelphia, we cannot find mention of any adequate centre and source for this needed new-birth of spiritual energy; and it seems to us we must look for it not chiefly outside of existing churches, but rather in a fresh and profounder recognition of that actual self-revelation of Divinity in past and present Humanity which has hitherto furnished the motor principle for all the organisations which have been most mighty to liberate and to elevate mankind.

In turning to the October number of *Mind* we find ourselves in a much less exciting, but probably not less important, region of thought. Out of the four long articles in this number no fewer than three discuss the nature of Mental Activity or, in other words, theorise about the meaning and implication of the words "Attention" and "Effort." No question in philosophy has a more vital relation with Ethics and Religion than this. The point to be determined is whether Attention, and therefore Conation, can be explained without going beyond phenomenal psychology, or whether these experiences necessarily involve the activity and causality of a metaphysical Self. The present tendency in the philosophical world is to get rid, if possible, of all metaphysical causation and to find the explanation of all the facts of consciousness in precedent or attendant psychological states. Mr. Bradley's paper on "Conation," like some former articles by him in *Mind*, aims to show that what we call "Attention" means no more than this, that among the ideas brought up in succession by association some happen to be more *interesting* than others, and these we are said to attend to. The two remaining articles, while differing somewhat from Mr. Bradley and also from Dr. Stout in the analysis of the feeling of personal activity are at one with these psychologists in rejecting that activity of a metaphysical Self, for the reality of which other eminent psychologists, such as Professor James Ward, of Cambridge, and Professor William James, of Harvard, strenuously contend.

The writer of one of these papers in *Mind*, Mr. T. Loveday, makes what seems to us the very erroneous statement that, whether Professor Ward's alleged activity of the Subject is right or wrong, "it can have nothing to do with psychology nor psychology with it." Professor James takes a very different and, as we think, a far sounder view; and we trust that *Mind* will soon have the other side of the question explained and defended, and, if possible, by either the eminent Cambridge, or the equally eminent Harvard, advocate of metaphysical activity and causality. It is evident the philosophical controversy about Free-will mainly turns upon the settlement of this most important question.

The *Philosophical Review* for September and November well maintains its deservedly high reputation. In the earlier number the paper of most interest is an able criticism of Professor Ward's Gifford Lectures by Mr. Charles S. Myers, while the November number contains an excellent article by Professor G. S. Fullerton on "The Real World in Space and Time," and a valuable contribution to ethical thought in a very interesting paper by Mr. H. W. Wright on "The Truth in Ascetic Theories of Morality." Among the very ably-written Summaries of important articles in other philosophical journals we are glad to see a full *résumé* of Dr. Mellone's important paper on "The Nature of Self-Knowledge," which we inadequately noticed in connection with the July number of *Mind*.

CHARLES B. UPTON.

MAN IN THE LIGHT OF EVOLUTION.

BY THE REV. J. T. SUNDERLAND, M.A.*

EVOLUTION shows us man standing at the head of all that portion of the creation of God of which we have any knowledge. The evolutionary process has travelled a long road from its beginning in fire-mist to what we see on earth to-day. But the process has been an ascent, and the culmination is man. From the inanimate to the animate, from lower forms of life to higher, from brute to man—that has been the order. Thus man stands at the summit of creation—its crown and its goal. Henceforth mind is king, and man the being who can think and know and love wears a dignity second only to that of the Infinite Mind.

It is not given us to know in how many

* From a sermon preached in the First Unitarian Church of Toronto, Canada, and printed in the *Toronto Sunday World* of Sept. 6.

worlds the evolutionary process has reached the same height that it has reached here; but if anywhere it has, then it has certainly produced the spiritual counterpart and brother of man—I mean some being who can know and understand as man can; some intelligence able to think God's thoughts after Him, as man is able; some being, the crown and consummation of the evolutionary process in that other world, as man is in this; and therefore, some being who, in some true sense, is God's image and child there, as man is here. Thus it seems to be no extravagance to say that the whole evolutionary process in the universe, from the first movement of primordial matter until this hour, has been one long travailing in pain of the universe to produce man or his equivalent—an intelligent spirit, a child of the Eternal Reason and Love.

. . . . .

How nobly does this high view of man, which evolution has given us, contrast with the old low view of man, as a "fallen," "ruined" and "totally "depraved" being, "dead in sin, and wholly defiled in all the faculties and parts of soul and body," and "under God's wrath and curse, and so liable to all the miseries in this life, to death itself, and to the pains of hell forever!"

In view of evolution and the splendid revelations of modern science, Emerson exclaims, "O, rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart, the power of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and to ripen. . . . A cultivated man, wise to know and bold to perform, is the end to which nature works, and the education of the will is the flowering and result of all geology and all astronomy."

Unreflecting men talk lightly about worlds and suns and stars overshadowing and belittling humanity. But can matter overshadow thought? Can the lower belittle the higher? Can fire-mist, or earth, or rock, or any material thing, no matter how vast its bulk, overshadow spirit, or eclipse the glory of minds that can think and know and will and love?

No! The universe is God's palace; and a palace of marvellous splendour it is. But man is God's child; and is not a child more than any palace, even if that palace be so vast that it stretches from the Great Bear of the northern heavens to the Southern Cross, and so glorious that the Milky Way roofs it, and Sirius, Aldebaran and a million other blazing suns are the lamps that give it light?

Going out under the sky at night, with no one near to break the silence, and looking up into the glorious and illimitable heavens, man may well believe that he can hear a voice speaking down from the Eternal Throne, saying, "O, my child, whom I have made only a little lower than myself, thou art more to me than all else. Before sun or stars were, I loved thee. Even whilst thou wert yet cradled in the far-off fire-mists, I watched over thee. Our destinies are one. Nothing shall ever pluck thee out of my hand of strength; nothing shall ever separate thee from my love and care."

OBITUARY.

MRS. JOSEPH LUPTON.

THE house known as The Elms, Chapel Allerton, Leeds, for more than sixty years past a Unitarian home to which ministers were always welcome, and endeared to more than one now residing at distant towns as the house at which they had their first experience of a genuine Yorkshire welcome, has lost its last mistress, and will, we presume, soon be pulled down. Mrs. Joseph Lupton will be best known to outsiders as the widow of one whose zeal and generosity and devotion won for him the respect of all those who shared his faith, and the affection of those who knew him best. But at Mill Hill Chapel she had claims to recognition on her own account, which we all readily acknowledge. For one thing, she was the oldest member of the congregation; she was christened by Dr. Hutton in the first year of his ministry, and she lived to see four ministers depart one after another, and four welcomed to replace them. There was no one of the congregation who had worshipped there so long; no one could have been more regular in attendance, or more attentive as a hearer; she seemed to have no partialities for one minister or another, never complained of any as being long or dull, listened to the preacher whoever he might be, and found her own good in his discourse. From the time she was first brought to chapel as a little girl to Nov. 10 last, when she attended in apparently good health and vigour, there passed some eighty years, and it may safely be said that all that time she never failed at Sunday morning's worship unless necessity or duty kept her away. Nor was her devotion limited to Sunday; she took an active interest in everything connected with the congregation, of which her parents, her brothers and sister, and her husband were devoted members, and in which she has left her only son and her grandchildren to represent her. Day-schools and Sunday-schools, Missions and Societies and meetings, all had a share of her attention and support. It was on Oct. 15, 1818, that the minister of Mill Hill Chapel christened her as the infant daughter of Mr. Joseph Buckton; on Nov. 23 his fourth successor in the ministry buried her as the widow of Mr. Joseph Lupton. C. H.

THE REV. S. FLETCHER WILLIAMS.

THE funeral of the late Rev. S. Fletcher Williams took place at the New Gravel Pit Church, Hackney, on Saturday, Nov. 23. The service, which was held at noon, was largely attended by members of the congregation, to which Mr. Williams had ministered for five years before going to India, by representatives of various societies, including Mr. W. Blake Odgers, K.C., President of the B. and F.U.A., Mr. John Harrison, President of the Provincial Assembly of London and South-Eastern Counties, and Mr. Ion Pritchard, hon. sec. of the Sunday School Association. Most of the London ministers were also present.

The first part of the service was conducted by the Rev. V. D. Davis, after which an address was given by the Rev. James Harwood, and the service at the grave was taken by the Rev. R. H. U. Bloor, the present minister of the church.

In the course of his address, Mr. Harwood spoke of Mr. Williams as always strenuous and diligent in cultivating the gifts with which he was endowed, so that his outlook became wider and his influence extended, and he himself seemed to grow with the larger opportunities offered to him. Of his final work in India Mr. Harwood spoke as follows:—

"Perhaps the distinctive work by which Mr. Williams is now most widely known, and will be longest remembered, is that mission to India which occupied the closing years of his life, and for which he was so exceptionally fitted, alike by natural gift and acquired culture. His large power of acquiring information, coupled with his remarkable fluency of expression, could hardly have found a more congenial sphere for their exercise than India affords. As to the spirit in which he undertook this work, has he not himself told us that he went out 'with the determination to see those phases of thought and life with which I should come in contact, not from the European but from the Indian point of view; and to estimate them, not on the basis of what they might seem to be to a European Christian, but on the basis of what they are to an Asiatic Theist. As I wish Christianity to be judged by its best and not by its worst, by its purity and not by its adulteration, so I wished to judge of aspects of religion in India by their highest, not by their lowest, by their strength not their weakness, by their essence not their excrescences.' This characteristic attitude of sympathy and appreciation, which one would have thought was the first essential for a missionary, though alas! it has been so rarely displayed, at once gained for Mr. Williams ready access to men of various ways of thinking. His respect for them was reciprocated in the regard they felt for him. Something more indeed than intellectual force is needed to enable a man to combine the fervour of an apostle bearing a message which has possession of his heart with a true sympathy and consideration towards those who belong to other communities. Fineness of temper, spiritual tact, a large hope and a great love—these may succeed when all else fails.

"It had been hoped that when our friend had completed his work in the East he would have come back, fitted by his unique experience to guide our counsels in these matters at home. That hope is now disappointed, and great is our loss in consequence. Yet, even in this hour, we will be thankful, as our friend himself was thankful, for what has been accomplished. Every Englishman going to India in the spirit in which he went helps the East and the West to understand each other better, and to realise the relations in which both alike stand to the common Father of us all. And if ever that unity of mankind is to be established for which we pray—unity not so much of belief, but of faith and aspiration—it can only be through such efforts of good-will and sympathy as those which have recently been so fruitful."

In conclusion, Mr. Harwood referred to the widespread sympathy that would be felt, not only by those gathered round the grave, but in all the congregations to which Mr. Williams had ministered, and in the circle of his brother ministers. "And especially," he added, "would I

include a host of our brethren in India, who had learned to love Mr. Williams for his work's sake in the first instance, and then for his own sake, and who will, assuredly, be touched with a new sense of the sacredness of that work, for which it is hardly too much to say that he lived and died."

At Newchurch, last Sunday, the scene of Mr. Williams's first pastorate, reference to his death was made by the Rev. J. J. Shaw, and to-morrow (Sunday) a special memorial service will be held.

At Chowbent Chapel the Rev. J. J. Wright paid a warm tribute to the memory of Mr. Williams, his friend and early tutor, the minister of his youth and early manhood, to whom he owed more than to any other man, for opening up to him all that is best in life.

At Stamford-street Chapel a memorial service was also held on Sunday morning, when the Rev. F. Allen preached from Rev. xiv. 13.

A contributor to the *Hackney Gazette* writes of Mr. Williams as follows :—

Few men were better known, and none more widely respected, than the cultured minister whose loss we mourn. Nor was his influence confined to the pulpit, or to his own denomination. He embodied in his personality all that was highest and best in the progressive forces of the day. The truest religion is that which touches humanity at every point, and this was Mr. Williams's creed, in the pulpit, on the platform, and in the Press. Broad-minded and tolerant, he was especially a force for good in our own immediate district, where his gift of eloquence was always at the service of any movement for the advancement of the people. Many will remember with pleasure his brilliant lectures on literature at the Hackney Town Hall, while his thoughtful discourses published from time to time in this journal proved a source of inspiration to all.

In the memorial notice which we published last week the date 1879 was given in mistake for 1876 as the beginning of Mr. Williams's co-editorship with Mr. Black of the *Unitarian Herald*, and it was at the close of 1885 that the two names appeared for the last time as joint editors on the front page of the *Herald*.

The Rev. T. L. Marshall, who was for so many years secretary of the Presbyterian Board, also sends us a note recalling the valuable services rendered by Mr. Williams as a member of that Board during his ministry at Hackney (when he also served on the Committee of the B. and F.U.A.), and particularly at the annual examinations at Carmarthen College. Of this Mr. Marshall writes :—

"Mr. Williams undertook the larger part of the theological, philosophical, and English literature subjects, and his examination papers were models of their kind for thoroughness and comprehensiveness. He was deeply interested in the College, and was a welcome visitor for at least four successive years. His addresses on speech days were carefully prepared and very able, and for many years past no visitor left a stronger impression both upon the professors and students by his urbanity and marked interest in the studies of the College. I was deeply indebted to him and to the Treasurer of the Board, the late Mr. W. C. Clennell, for their able assistance in carrying out a scheme for the practical reconstruction of the College as a purely theological institution."

THE CHILDREN'S COLUMN.

I suppose everyone is settled at home for the winter now; holidays over long ago, and girls and boys at school or busy with lessons at home. I wonder where you spent your summer holidays, and what sort of places you saw. I want to tell you about one lovely place in Scotland. Well, there is a lake, with mountains round it, and great fir trees and delicate birches beside it on the shores, and heather which in August is a splendid sight with its bloom; then there is a little ruined castle on an island in the lake—the ruins almost overgrown with trees—and if you stand on the shore of the lake, and talk or sing or whistle, there is a wonderful echo from the castle walls which answers you back, and which children used to call "the old man in the castle." On the shores of the lake and beside the little road, great tall ferns stand graceful and beautiful under the trees, and little squirrels with light-coloured tails rush up and down the trees, and jump across from one to another. Nothing could be more tranquil and peaceful and beautiful than it was; there was nothing to spoil the beauty and peace. And on the top of the castle wall a pair of ospreys used year after year to repair a nest of sticks, and bring up two young ones; it was a pretty sight to watch the parent birds going off to fish, and then to see them teaching the little birds to fly.

But presently people began to find out this lovely place, and come over for picnics from places far and near. A lovely place to come to, indeed; and if they had *only* enjoyed it, one ought not to be sorry for them to come. But by degrees they began to do mischief; as they walked along by the lake some of them beat and hacked the lovely graceful bracken with sticks, and left them hanging in rags about the road and the banks; and as the carriages passed under the trees, the people laid hold of the boughs and tore them off, and flung them on to the road. The children threw stones at the squirrels, and screamed to each other across the loch; the men sang rude songs; and the shouting to the "old man in the castle" became so common and so noisy, that the beautiful ospreys deserted their nest, and retired to more quite places, and were seldom seen about the loch. Then when these visitors had their lunch, they left all their papers flying about in the wind, on the grass and heather and amongst the flowers, and on the road, and sticking in the bushes. Bottles and corks—broken or whole—were left on the ground; and orange and banana peels lay about wherever the picnics had been. Sometimes we tried to collect the unsightly rubbish, that it might not disfigure the beautiful place; but it was a sad change to those who had known it before. Often, as I went along by the lake, the thought came "The earth is the Lord's"; and that we are put upon it to love it and keep it beautiful, as He made it, not to disfigure it by our untidy ways.

Think how orderly God Himself is: how the dead leaves that fall to the ground enrich the soil, and make nourishment for the young things that grow up; nothing is wasted—everything is used.

There is one thing which always seems to give such a beautiful lesson, and that is the water-lilies that float on the ponds and look so lovely! Did you ever notice that you never see a dead or untidy water-lily to spoil the group on the water? When the flower begins to wither it is drawn down under the water and hidden from sight, not left to look unsightly. It carries its seed below, and drops it on the bottom of the pond, to grow up into young plants another season.

Untidy bottles and papers cannot put themselves out of sight like the fading water-lilies, so *we* must do it; and when we have our lunch or our picnics we must collect all that is unsightly, and pack it away in the baskets that brought it and take it home.

It is a real disgrace to see our streets now. Errand-boys turn out all that they do not want; people throw rubbish out of the windows; and I have seen a gentleman when he has done with his newspaper just drop the whole of it, open, at the corner of the street, to blow about under the horses' feet.

Now, dear children, won't you try and help to keep a "beautiful world," and do your part in honouring the lovely places where it is given us to enjoy our leisure? Though the streets are not, perhaps, beautiful, they are infinitely uglier if they are untidy and strewed with paper and rubbish, and we have no right to spoil beautiful places with our untidy ways; we owe a *respect* to the lovely country which has been given us to enjoy, and it is our duty to leave it as beautiful as we find it, and not to spoil it, either for other people or for the wild animals whose home it is. We shall not enjoy it one whit the less, but all the more, if we help to keep it as God made it.

So I hope that all of you who read this will remember not only when you have picnics, to carry away all your rubbish, but from day to day will make it a rule and a habit to do all you possibly can to keep things tidy and nice for yourselves and others; and if you like to tell your friends about the water-lilies, and about the ospreys that were driven away by rude noises, and about the untidy people who picnicked by the Scotch lake, so much the better.

Gertrude Martineau.

The *Christian Register*, of Nov. 14, says that "as the result of the International Council in London, various liberal organisations begin to send delegates to each other's meetings," and adds a note as to Mr. Armstrong's presence at the recent meeting of the Protestantenbond at Utrecht. But, happily, this is no new thing. For many years we have enjoyed this interchange of sympathy and hospitality between representatives of our Association and such liberal bodies as the Protestantenbond of Holland, the German Protestantenverein, and the Délégation Liberale of the French Protestant Churches.

The Rev. R. E. Birks, brother of the Rev. John Birks, of Derby, after a ministry of six years at Bernardston, Mass., has accepted a call to the old historic church of Deerfield, Mass., and entered on his duties there on the first Sunday of this month. His son, Mr. A. W. Birks, after graduating at Meadville Theological School, has been appointed to a "Williams Fellowship" at Harvard.

The Inquirer.

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"A CONFESSION OF HERESY."

IT is some time since we read an "apologia" so much to the point, yet so carefully measured in thought and expression, as one which has just been published (Philip Green, 1s.) with the above title. The author is the Rev. T. J. HARDY, B.A., who till recently was a clergyman of the Established Church. His essay is a reproduction of what was modestly given in the first instance to his "Men's Discussion Class." It could be wished that a "Clergymen's Discussion Class," with a bishop in the chair, might take it as a subject for consideration. There is nothing in the essay—as it appears to us at least—that could hurt the feelings of any devout believer in orthodoxy; unless, indeed, truth uttered in gentleness is more troublesome than passion foaming into rhetoric. Mr. HARDY writes, it is clear, with a keen sense of what it means to dissever himself from the Church of his fathers, and the scene of his own past labours. He goes out, "like Abraham, not knowing whither"; for his is not the mind that easily transfers itself from one circle of activities to another. His religious convictions are strong; probably he was never so decidedly a Theist and a Christian as in the hour when he ceased to be a prisoner of creeds and articles; but where among the churches claiming to be free he will find a congenial field of work is still a question. As we read his pages, it is natural for us to recall the story of other Churchmen who, like STOPFORD BROOKE—an example evidently prominent in his view—have sooner or later found their only resting-place in the community of our own group of churches. Be that as it may ultimately prove; let us, if we may, offer the author a cordial recognition, and by way of a brief introduction to the fuller reading of an address which is well worthy to be widely circulated, indicate the chief thoughts which it presents.

In the first place, the author tells us, with irresistible evidence in support, that the internal state of the Established Church is deplorable for lack of order and discipline; and what is worse is the *laissez faire* policy whence this disorganisation results, and which is itself the symptom of a fatal lack "of intellectual seriousness," as MATTHEW ARNOLD called it. No doubt it is open to anyone of Mr. HARDY's former brethren to ask him on what lines he would have the guardians of discipline proceed. Whether they aim at the ultra-Protestantism of the Church Association, or at the sacerdotal Catholicism of the Church Union, they would inevitably provoke bitter discontent and open revolt. And such a brother might not unnaturally ask—it is asked—whether it is not better to endure the ills of the present rather chaotic time when, as men did in the days of the Judges (though not of the Ecclesiastical Courts), every man does practically what is right in his own eyes. Besides, there is a glamour of "breadth" and "tolerance" in a system which includes the present extremes; would it not be a pity to narrow the national church to any one ecclesiastical or doctrinal school?

The author does not, indeed, directly enter into this discussion. His essay, however, forestalls all such specious pleas by insisting, as surely a religious man is above all others bound to insist, on *sincerity*. What he complains of is the present liturgy and formularies in use; he has nothing to say about the Thirty-nine Articles; they have long since been "defecated," to use MARK PATTISON's phrase, till they are mere ghosts. He says, in effect, that whatever the intelligent clergyman may think, in common with the intelligent layman, respecting the universal order of our world, and the problems of the New Testament in particular, he is bound to go on using phrases which, if they mean anything, contradict the basal convictions of all cultivated thinkers. After observing—

> It is very difficult to say what criterion of orthodoxy it [*i.e.*, the Church] possesses, and correspondingly easy to read one's own meaning into its formula without much compunction,

he bids us

> Remember there are always the advantages of a ready-made organisation to counterbalance any occasional twinge of conscience. I took Orders, believing that I could in that way best give to others what I had myself received. But as time went on I learned to know the cost of the position so acquired, and to find out the truth of the words, "There is no honest delight in influence if it is only to be exerted in the sphere of secondary objects, and at the cost of objects that ought to be foremost." I found myself committed to a view and temper that never could be genuinely my own, and obliged to use a terminology always inadequate and often misleading. The situation began to tell on my work, for the worst evil of compromise is that against which its subject battles in vain—the arrest of progress and the undermining of principle. A parson's work, with its peculiar difficulties, demands perhaps more than any other the hearty concurrence of his own soul. Nothing so saps his energies like the haunting surmise that he is acting a part. Good as his intentions may be, he finds himself in a false position, and the mind that should be employed in soothing the sick and the troubled is no longer at rest itself.

Our readers will not miss the keynote of earnest simplicity that is dominant in these weighty sentences. But passing, as we are sure the author would wish, from all considerations personal to himself, we reach the gravest passage, perhaps, in the whole essay when we proceed to read:—

> *A general position.* Still, I knew that in this I was not alone, that there were plenty of men whose convictions coincided more or less nearly with my own, and who continued to use the Church's opportunities for usefulness. From time to time I met with quite a number of clergymen whose judgment was in suspense on the subject of miracles, especially the virgin birth of Christ and his resurrection, who had long ceased to hold that the Scriptures are inspired in any especial sense, and to whom the doctrine of the Trinity was an invention of metaphysics. Understand me, I am not for a moment calling in question the honesty of these men. I can judge of none but myself. But while assuming their entire honesty, I cannot blink the fact that the kind of attitude thus assumed would in other departments of life justify a large amount of falsehood and wrong.

We think Mr. HARDY will have the general assent of the laity with him in this conclusion, and that it is due to the known discrepancy between the exoteric and esoteric opinions of their religious guides that so many, especially of our younger Englishmen, are entirely alienated from active concern with religious culture and progress, either individual or social. "Absolute sincerity"—that is the first desideratum in religion, says the author; and it is in order to live in the light of perfect candour, cost what it may, that he at least has decided to be no more the dupe of the many pleas by which men are deceived into putting something else first, and truth second. His pages very concisely and aptly sum up the arguments that have led men to the modern conceptions of "Unity in the Universe," "Uniformity" in Nature's methods, and "Evolution"; and he shows in a striking way how these conceptions cut directly across the old theories and suppositions which lie at the roots of "orthodoxy." We promise much interest and profit to any reader whom our remarks and quotations may induce to get the little book for himself.

THE WISH FOR IMMORTALITY.

A CURIOUS and interesting series of questions has recently been issued by the American Psychical Society with a view to ascertaining how far and on what grounds there is a wish for immortality. This Society is inclined to believe that the wish is by no means so general as is usually supposed. At any rate they want to ascertain actual sentiments. They are not concerned with proofs real or imagined. Their aim is to find out how far immortality is desired, on what terms and why?

The following is the list of their questions:—

I.—Would you prefer (*a*) to live after "death" or not?

II.—(*a*) If I. (*a*), Do you desire a future life whatever the conditions might be?

(*b*) If not, what would have to be its character to make this prospect seem tolerable? Would you, *e.g.*, be content with a life more or less like your present life?

(*c*) Can you say what elements in life (if any) are felt by you to call for its perpetuity?

III.—Can you state *why* you feel in this way as regards questions I. and II.?

IV.—Do you *now* feel the question of a future life to be of urgent importance to your mental comfort?

V.—Have your feelings on questions I., II., and IV. undergone change? If so, when and in what ways?

VI.—(*a*) Would you like to know *for certain*, about the future life; or (*b*) Would you prefer to leave it a matter of faith?

These questions are undoubtedly searching, clever, and well arranged upon the whole. We do *not* see a clear distinction between II. (*c*) What elements in life call for its perpetuity? and III. Why do you want another life? since the reasons for wishing to live after death are inextricably connected with the elements in life which call for its perpetuity. The division seems to us only valuable for those who reply to (*c*) in the negative.

The difficulty, indeed, with which these scientific inquiries will have to contend is that far more of those who disbelieve in immortality will be interested in these questions than of those who believe in it. They are likely to receive more answers from doubtful and pessimistic minds than from those who are at peace and whose faith is firm. Men who have even a glimpse of what belief in another life means may easily be indifferent to such scientific methods of inquiry or even be repelled by them. They require the elimination of emotion, whereas "there are some things which can only be known rightly under conditions of emotion," as Arnold Toynbee says. The belief that there is something in us and others that cannot die is based upon deep experiences with which emotions of sorrow, shame, love, and reverence are involved. Men who feel these emotions may doubt if much good will be effected by a statistical inquiry, and will probably not take the trouble to answer the questions. Another difficulty will be to distinguish answers which are the result of prejudice and convention, and therefore of little value, from those in which genuine natural sentiments are expressed.

> Though all things else should wear the brow of grace,
> Yet grace must still look so,

said Shakespeare with profound truth. The man with intense feeling cannot say much more in short answers to an examination than the man who hardly feels at all but just answers as his mood or as his bias bids. The result of such an examination will therefore be, we think, that a disproportionate number of sceptics will reply to it, and that amongst the replies it will be impossible to distinguish the real sentiments for or against another life from merely conventional sentiments.

The most interesting part of the inquiry is contained for us in the first and second questions. Are there really many men who would not choose to have another life on almost any terms? We might shrink from a life of eternal suffering, although Milton evidently thought that even this would be preferable to extinction.

> For who would lose
> Tho' full of pain, this intellectual being?

The words are put into the mouth of Belial, but are dramatically unsuitable. They express the sturdy indomitable love of life which exists in all Puritanism.

But to desire another life on any better terms than this seems to us the natural condition of every healthy-minded man. It is not a question of belief or disbelief; a man may feel that there is no proof for another life, and yet he may earnestly wish that it were true. Professor Huxley, in a letter to John Morley, expresses what we take to be the healthy natural feeling of a good man. "It is a curious thing," he says, "that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a great deal, or, at any rate, in one of the upper circles where climate and company are not too trying. I wonder if you are plagued in this way." How it is possible for anyone who has ever really loved or experienced the delights of mental life to wish for extinction is, to us, incomprehensible. We can understand a man disbelieving in another life, we can understand him trying to stifle his regret and facing the inevitable with cheerful courage, but that he should really desire annihilation for himself and others seems to us a pitch of pessimism which is almost incredible. And yet the Society which has issued these questions, and especially Mr. Schiller who is their English representative, evidently expects that many will say that they do not desire another life. Mr. Schiller wrote an article a few months ago, asserting that, in his opinion, the desire for another life was very much exaggerated. A vast number of people do not care a straw about it, so he says, and very many decidedly prefer the idea of annihilation. The Committee of Inquirers suggest the same, and mention Buddhists as an illustration of their belief. We must not be led away into a discussion of what the Buddhist ideal of Nirvana means. It certainly means the desire to reach the end of a long series of lives on earth, and even so has something a little pusillanimous about it; but that it means utter extinction is not generally agreed. It is usually defined as absorption in the absolute, and whatever that is, it is conceived as something higher than the personal life on earth, not infinitely less than personal life as annihilation would be.

We must suppose, however, that Mr. Schiller and the Psychical Society have some grounds for their belief. If so, it is one of the most serious indictments against the conditions of modern life which could possibly be made. An age is not to be judged nearly so truly by its beliefs as by its hopes. Many causes go to break up old beliefs, many of them useful ones. Wider and more accurate knowledge, deeper experience, more fearless and unprejudiced inquiry may seem for a little time to destroy beliefs which had been based on the insecure foundation of Church or Bible. Neither a man nor an age is to be condemned because the conviction of immortality is lost. But it is a very different thing if the desire for continuation of life is also lost. That argues not only hatred and contempt for life, but impotence in all the higher faculties. There have been other ages when there was so much wretchedness and wrong that men have hated earthly life. But in such ages hope has often burnt all the more brightly in the darkness. Men have longed for light and sought for it; even if they had given up believing in it they still had enough life to *wish* for it. We have so much manliness left in us as to feel generally that a man who hates his life and ends it, is something of a coward. But this desire not only for the end of life on earth but the end of all possible life in heaven is a far more monstrous form of suicide. It means an intensity of hatred for every form of life which is utterly abnormal, and is a sign of serious disease. It means that men are so heart-sick, so weary, so bitter that they have not energy sufficient left to wish for something better. How far this pessimism extends we do not know; the inquiries of the Psychical Society may help us to find out. But so far as it exists it is a disgrace to civilisation. In some cases it is no doubt due to personal wrong-doing. In many others it is an unreal pose, which is the result of fashion and prejudice; in others it is simply lack of imagination; and in some, we are afraid, it is due to conditions of life which have not only taken away all interest from earthly existence, but have destroyed all desire for better things. Human invention has developed marvellously during the last century in its power to kill the body. In the creation of a desire for eternal death it has gained something like a power to kill the soul.

HENRY GOW.

NONCONFORMITY IN GUERNSEY.

IT may be said at the outset that Orthodox Dissent is strong in the Norman Isles. But it is only with Guernsey that this article deals. In this island the Congregational and Baptist churches are each represented by a chapel of fair size—in St. Peter Port, the capital of Guernsey, and by smaller ones in some of the country parishes. The services in the town chapels are conducted in English, but French is the language used in the country ones as a rule. There is only one Presbyterian church in the outskirts of the town, and a small Bible Christian chapel takes a good place amongst its sister communities.

Methodism, in its different forms, dominates over the other phases of Orthodox Dissent. There is a large Methodist New Connection chapel and a small

Primitive, but Wesleyan Methodism is the strongest of all, and it is divided into an English-speaking and French-speaking circuit.

Each minister of the two large English chapels of St. Pierre Port has in his charge a small church just beyond the town, in various populated districts; and the pastor of the English chapel at St. Sampson's (the second town of Guernsey) has also a small outlying church under his care. This is an excellent and successful arrangement, affording scope for the brotherliness which is so special a characteristic of Methodism.

It seems clear to an unbiassed observer that *French* Methodism drives straight home to the heart of the island. There is about it an elemental simplicity which is largely in keeping with the stalwart independent spirit of the Guernsey people proper.

The mother chapel is situated at Saint Pierre Port, and its services are always held in French, and every country parish has its neat, granite French Methodist chapel, with a bright roomy interior. There are three ministers in charge, aided by a devoted band of local preachers, who walk many miles on Sundays through all weathers, to be at their posts on the hillsides or by the sea. Here and there may be seen little extra chapels, so to speak, in specially needy or wild districts. The wonderful organisation of Methodism is well adapted to meet the wants of people who, even in the island of Guernsey, are a mixture of well-to-do families and peasantry. I speak now entirely of the country parishes. There is a work found for everybody who desires it.

The chapels in the hilly west, known as the "higher parishes," are worked specially by the third minister who lives out there, in the far country, and has his hands full with preaching appointments and visiting. To come into close touch with French Methodists is to meet many an original, choice soul, who has weathered out years of hard work and trouble, but who ever "puts a cheerful courage on," and helps valiantly to maintain the cause.

It is in these hilly wild parishes that one feels the real meaning of the "gospel of experience" so dear to old-world Methodists. For there, simple-hearted souls are wrapped up in their faith, and put first the life of the spirit, feeding it with prayer and holy psalm, expressing it in ardent French hymns, and looking to it that the everyday life, so quiet, so pure, is brought into the Holy Presence which is ever about them. And consecrated lives are eager to help others. So one has seen a sweet, modest, country girl deny herself to give more liberally to the faith she loves, to give that it may be carried to far-off lands; and yet that it may be preached in a rough coast district where fisher people are poor and untaught and peculiarly open to temptation. There is a certain little mission-hall at Rocquaine where the sea is broad and beautiful, and the little stone cottages lie close together under the tamarisks. And workers from larger chapels help with all their hearts in the music and services. This must ever be the secret of the influence of Methodism. It is a wonderful brotherhood, and nowhere is it better exemplified than in the French Methodist Circuit of Guernsey.

ELLEN MARY ROBIN.

USES OF THE CHURCH.

"WHY go to Church?" was the subject of a sermon preached by the Rev. J. Page Hopps on Sunday morning, Nov. 7, at the re-opening of the Stockport Unitarian Church, a sermon specially addressed to the young people. There are many aspects of the question, as the preacher showed, and on one of these he dwelt in the latter part of his sermon. From a report in the Stockport *Chronicle* we take the following summary:—

"One need not go into deep research to find out the use of the church even to high-spirited modern-minded young men. The very quiet and reverent decorousness of the church was good. Those of them who were getting on in life felt that life was growing more noisy everyday, more demonstrative, more violent, more fashionable, more exaggerated from time to time. The man who lived all the week amidst the noise, discords, and exaggerations, who came for a quiet blessed Sunday hour, realised its quietness, its simplicity, and its saving power. That sometimes made him say that they ought to come ten minutes before the service began. They spoiled it by coming in late, even by coming in at the time. They should not have to come to church in a hurry. By coming in early and slowly they realised that particular use of the church, which it might be in particular did the young man good. It was perhaps the very thing above all others which the young man wanted, with his forgetfulness and impatience it might be excessive enthusiasm of that rush for everything set to the tune of breaking the record; but let him enjoy his Sunday morning or Sunday evening service for six months, try it, and then like an honest man say if there was not something in it from that point of view. If the church existed for recollection, for meditation, for anticipation it must be good, and he thought they had those three things in every service. It was good for a young man to meditate, to think how he was going to spend his time. It might do him untold good, it might be the salvation of his soul, in a sense he did not comprehend, if he could bring into his life more recollection and meditation. He ought to give the inner life a chance. He was to be pitied who was only lead by the outer life of the world, and who was not acquainted with the meaning of the inner life. The old words came back—'Remember thy Creator in the days of thy youth.' In the church they found precious helps in the uplifting of life. There was more than enough in the outer life to bear a life down in these days of stress and storm, of danger and temptation, even in business, for young men. There was no man who did not every day in his life, in no cant sense, in no church sense, in a commonplace human sense, need a Saviour. There they saw the clean side of life, pure ideals, great motives, sustaining hopes, consoling promises—let them call it the saving of the soul. In the Old Book there were the words 'Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word.' If the church could not give him that, it was not very likely he would get it anywhere else. In the church they felt and strengthened the oft-forgotten ties of sympathy and unity. 'The rich and poor met together, the Lord is the maker of them all.' The church provided a special charm for the blessed Sunday. Of course they could have a Sunday without a church, but would it be the right kind of help for the struggling men or the high-spirited modern person? He hoped the time would come when they would have two Sundays, one for pleasure, for the entire giving up of oneself to recreation, and the other closely kept to the mind, the conscience, the spirit, the sentiment, the emotion, and the worship of God."

PROVINCIAL LETTER.

EASTERN COUNTIES.

A PROVINCIAL LETTER from the Eastern Counties must chiefly be a chronicle of work done by the individual congregations. The churches are so far apart that little united action is possible. Ministers separated by a distance of twenty miles regard each other as near neighbours, and the Eastern Union covers a district about eighty miles in length and sixty miles in breadth, and includes only twelve churches. A large district meeting is almost an impossibility and exchanges are rare. The Eastern Union has, therefore, great difficulties to meet, and it meets them well. It is the only medium by which the stronger churches can lend a hand to the weaker, and it provides the only opportunities our ministers have of meeting and encouraging one another. More than half our churches being in villages, they are, of course, not very strong. We have no large towns here, and consequently there is little room for fresh congregations. A great desire has, however, been manifested by the Executive of the Union to extend its influence. Inquiries were made some months ago at Felixstowe, but it was deemed inadvisable on the report received to start work there. Mr. Badland has occasionally visited the few Unitarians now resident in Lowestoft and made them more acquainted with each other, but there seems to be no opening for a vigorous forward movement there. A forward movement in this part of the country would mean the neglect of other duties. Our funds are small, some of our churches are, and have been for a long time, without ministers, and our energies are better directed in endeavouring to repair the breaches and build the old waste places. What our smaller congregations feel the need of most is a minister who will occasionally lend them help and give them encouragement by taking Sunday duty. Of this they so constantly remind the Secretary of the Union that he sometimes feels guilty of grave neglect of duty.

The ministers of our churches naturally cannot give this help, and our Union is not able, as some of our larger and richer Unions have recently shown themselves to be, to engage the services of a minister. I often think that it would be a capital thing if a missionary could be supported by our denomination who should give his attention to two or three of the weaker Unions, such as our own and that in the South. In some of our smaller congregations there are often difficulties which the advice of a capable man in such a position would easily remove. The greater churches have had the benefit of the services of the Rev. Stopford Brooke. Could not the smaller ones have the benefit of a lesser

light? This seems a pointed suggestion. It is not so intended. Already the smaller Unions are too much indebted to the British and Foreign Unitarian Association to wish that it should do more. But for its timely and liberal assistance some of the churches in this district would have been closed and others would have been weaker. Only at our last Executive meeting much time was spent in discussing whether we could find any way of raising funds so as to relinquish one of the Association's grants. I, therefore, simply mention the need, seeing no way of meeting it at present. The ministers, as they are unable to assist on the Sunday, are endeavouring to do what they can during the week. A circular has been issued to some of the congregations giving a list of subjects on which they are willing to lecture. It is hoped by this means that the members will be drawn closer together, and that some strangers will be induced to come in. Some of the subjects are religious, and others literary.

In order to encourage the scattered congregations and to discover in what way they can be of service, the Executive's meetings are held at different chapels. During the past year Lynn, Bury, Diss and Ipswich have thus been visited. At Bury and Lynn the Executive met the members of the congregations and talked over their chapel affairs. In the evening addresses were delivered by the ministers present. The old custom was to choose the most convenient centre for the Executive's meeting and to avoid the outlying places. The new plan will be adopted in the future, and greater efforts will be put forth to make the evening meetings more widely known to those outside. Some of our churches are showing signs of very healthy life.

Mr. Fuller has done good work at Braintree. Until three years ago he divided his energies between this congregation and that at Halstead. A year ago the Provincial Assembly of London and the South Eastern Counties took over the work at Halstead, and they have made it a greater success than we could have done with our limited number of lay-preachers. It was prophesied that not a dozen people in Braintree would enter a Unitarian chapel. But thirty people are often found in the picturesque iron building in the morning and sixty in the evening, and these mostly men. Considering that Braintree is only a village, though the inhabitants through ancient tradition speak of it as a town, the average number of Unitarians there is far greater than in most of our cities. Various societies meet during the week. A class for boys is carried on by Miss Courtauld, who is teaching them in an admirable manner through amusements the lessons of fairness, honesty and self-control. Such classes are always an excellent addition to church work if some one takes the proper interest in them. Otherwise, they are best left alone.

Mr. Amey continues his useful work at Bedfield and Framlingham, proving that the message of Unitarianism, when taught simply, is intelligible and helpful to working men who have not had the advantages of a modern education and whose lives are spent far away from towns and cities in the cultivation of the soil. They are as enthusiastic about our principles as any of our more cultured congregations, and find them elevating to their whole life. To see the labourers in their working clothes gather into the room to listen to an address on Unitarianism is an experience worth having and is a most significant refutation, if any is needed, of the charge sometimes brought against us that we have no gospel for any but an educated middle-class. The work is supported by the ladies of the Postal Mission who may justly be proud of it. During October successful missionary services were conducted by the Rev. F. Summers, of London, the reports of which will be too fresh in the reader's memory to require repetition.

The members of the Friars-street Chapel, Ipswich, have celebrated their bicentenary by thoroughly repairing and redecorating their building at a cost of over £1,200. This has meant great effort and self-sacrifice on their part. About £150 remains to be cleared off from this amount, and an additional £80 has been spent during the past month in heating apparatus. An excellent little history in pamphlet form has been written by one of the members, and will be gladly forwarded to any subscriber past or future. The minister is working hard to reduce the adverse balance, and will be glad to deliver lantern lectures to any society that will subscribe a guinea to the fund. All the congregation have worked unweariedly and pluckily to bring their chapel, one of the oldest Nonconformist meeting-houses in the Eastern Counties, into its present splendid condition. At one time it was thought the structure would have to be pulled down, but an architect of great ability and antiquarian tastes kindly promised to place his services at the disposal of the congregation at a very small cost.

In the Rev. L. Tavener the church has an able and active pastor, who is working with great success. The congregations have increased, and it is pleasant to receive letters from him with the postscript "Another family has joined us this week." Mr. Tavener, it will be remembered, was refused as a member of the Christian Social Settlement, because "a Unitarian cannot be a Christian."

The congregation at Lynn have been long in finding a minister to suit them, but there is now a likelihood of the settlement of a capable man there. One of the characteristics of churches in the Eastern Counties is that they hold together well even when they have no minister. At Lynn they have been without one for two years, but through the labours of their energetic secretary, Mr. Bush, there has been no falling off in the membership. The services have generally been taken by their own members, who were determined that the chapel should not be closed for one Sunday.

At Norwich there has been quiet and steady work done which has borne fruit. At the beginning of the year an effort was made to celebrate the incoming of the twentieth century by gaining twenty new subscribers. These were added in January, and during the year twenty more have joined. Our subscribing membership is, therefore, larger at the present time than it has been for more than a quarter of a century. Most of the new subscribers are young people, others have been attending the chapel occasionally for years, but never definitely connected themselves with it, and others had not been in the Octagon until recently. We do not expect a great increase from outside, and we are hoping to build up a strong congregation from within. For this purpose and in order that our organisation may be perfect, a register is being made. The plan was suggested by Mr. King, and has been worked-out by him after reference to the methods of other denominations. As I think it may prove of assistance to other churches, and might possibly be worked in connection with the new Guild movement, I will give a copy of a page. Figures represent columns. 1. Register number; 2. Date of birth; 3. Christian name; 4. Christian names of father and mother; 5. Surname; 6. Baptised; 7. Admitted to Sunday-school; 8. Junior membership; 9. Adult membership; 10. Died; 11. Left the city; 12. Postal address; 13. Joined what Church; 14. Remarks. If the registrar does his duty, no drifting which is probably the chief cause of the weakness of our churches will be possible. We have registered all the children of our members and all the young people in our Sunday-school above the age of fourteen, whose parents are not members. At fifteen they are invited to become members of the minister's class, for the study of religion, held during the week, and later are asked to enter the Church. They then become junior members. Adult membership follows when they are in a position to subscribe. We have thus, we hope, effectually bridged over the gulf that yawned between our Sunday-schools and Church. In May twenty-five were admitted to junior membership. Some became subscribers at once, and probably most, if not all the rest, will follow their example when they are able. Perhaps some will imagine that our organisation will be too rigid and that we shall interfere with individual liberty. We shall by no means do that. No pressure will be brought to bear. After the minister has explained the principles for which we stand, the young people are asked to write to him if they are desirous of becoming members. Too many of our young people have been allowed to drift away, and unfortunately they have not joined other churches. And it would probably have been well for them if strong measures had been taken to keep them within the circle of religious life. We need all our young people at the Octagon. Of late years some of the oldest and staunchest supporters have passed away, and many of those who remain are not able to give the same help as they did a few years ago. Our winter's work was inaugurated this year by an autumnal social gathering. The Rev. W. C. Hall, of Ashton-under-Lyne, was invited to visit and address the congregation. And his speech dealing with some of the most urgent problems of our time and the attitude of the Church towards them was inspiring to all present.

At Yarmouth the Rev. C. D. Badland has laboured heroically for the past two years, and has rendered valuable assistance to our Union in visiting churches and places which other ministers could not. The congregation at Bury St. Edmunds struggles on without a minister.

In the Eastern Counties there has, therefore, been a decided move forward. We are sometimes accused of moving slowly in this district, but we move as slowly backward as forward. And if every year proves as good for Unitarianism in East

Anglia as the past has done, we shall soon lose our reputation for slowness.

ALFRED HALL.

FREE CHRISTIAN CHURCH, KENTISH TOWN.

SIR,—Referring to the notice in your issue of to-day, under the heading "London, Kentish Town," announcing the fact of the resignation of the Rev. Alexander Farquharson, I wish it to be understood that I am in no way responsible for such notice, and had no knowledge of it until I read it in your paper.

A. SAVAGE COOPER, Hon. Sec.

Nov. 23.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Christmas Appeal.

London : Mansford-street.—Mr. Cadman thanks the friends who have helped in former years, and again makes the usual appeal for the Mansford-street Mission, Bethnal Green. He asks (1) for especially liberal donations and subscriptions to the Poor's Purse. For some years the disbursements have exceeded the income, and a large balance, the result of a special appeal, is now exhausted, and a considerable sum is due to the treasurer. This fund not only helps the sick and poor in temporary trouble, but provides several pensions for aged persons connected with the Mission. Mr. Cadman is most anxious that before the end of the year this fund shall be placed in a satisfactory condition, and he earnestly asks for new subscriptions. (2) Donations are asked to the Christmas Fund by means of which Christmas dinners are provided in a number of poor homes; presents in clothing, books, and toys are made to more than 300 scholars and to various others connected with the Mission; and the usual Christmas entertainments and parties are provided for the congregation, the mothers' meetings, the Sunday-school, &c. (3) Parcels of clothing are asked for. Every description of wearing apparel, new and worn, is of service. Books and toys are also welcomed. Letters and parcels should be sent as early as possible, directed to the Rev. W. G. Cadman, Mansford-street Parsonage, Bethnal Green, E.

Ainsworth.—On Saturday last a dramatic recital was given in the schoolroom by Mr. John Harwood, of Manchester, and was very much appreciated. The proceeds, which were for the Chapel Renovation Fund, amounted altogether to a little over £7. The Rev. M. R. Scott presided.

Bolton District Sunday School Union.—The fifteenth annual meeting of this Union was held on Saturday, Nov. 23, 1901, at the Unitarian Church, Horwich, when there was a large attendance of teachers and delegates from the various schools. A short business meeting was held at six, the President, the Rev. A. H. Dolphin, of Leigh, in the chair. The Committee's report and the Treasurer's statement of accounts were read, and it was shown that the Union had had an encouraging and successful year's work, and had a balance in hand of £7 7s. 11½d. The President, in moving the adoption of the report and balance-sheet congratulated the Association on the gratifying progress made. He yielded to no one in his enthusiastic admiration of that self-sacrificing band of men and women who devoted time and energy to the much-needed work of their Sunday-schools. Particularly was he grateful to the numerous young people who took part in the work; many of them, as he knew, would prefer to be taught rather than take the responsibility of a class upon themselves, if they consulted their own inclinations. It was their duty as an Association to say and do all in their power to encourage and help these young people, and if they were going to have the right kind of teachers it became more and more certain year by year that they must "grow their own." He was always glad to see a teachers' preparatory class mentioned as one of the church's institutions, and he would urge that there should be one in connection with every school in the Union. The Rev. J. J. Wright, of Chowbent, seconded the resolution, and while expressing himself delighted by the various signs of life and activity, reminded the Union of the saying of someone, that the largest room in the world was the room for improvement. He heartily endorsed what Mr. Dolphin had said with regard to young teachers. All teachers would be better for more thorough training for their important work. Those of them who had been to the summer meetings at the Manchester College, Oxford, would know how much what they had seen and heard there had raised their ideal of Sunday-school work, and he urged all who were able to endeavour next summer to get a week or ten days there. A vote of thanks to the officers of the Society having been passed, Mr. Edgar M. Taylor, of Bolton, took the chair, and expressed his hearty loyalty to the cause, and his deep interest in the work. The meeting then adjourned down stairs to the schoolroom, where an excellent musical programme was rendered, and after votes of thanks to the Horwich friends for their hospitality, to the Chairman for presiding, and to the ladies and gentlemen who had provided the entertainment, proposed by the Rev. E. S. Hicks, and seconded by Mr. Thomas Harwood, a most successful gathering was brought to a conclusion.

Bolton : Unity Church.—Mr. John Harwood's recent recital of Dickens's "Cricket on the Hearth" was a great success, and very warmly appreciatel. A large and influential audience was gathered in the schoolroom for the evening's entertainment.

Bradford.—On Monday evening Mr. Ferdinand Heilborn delivered his second lecture on his tour in Italy before the literary society connected with Chapel-lane Chapel, and there was a large and appreciative audience. Beginning with mediæval Rome, the lecturer gave a graphic description of the Eternal City as it stands to-day, with its art treasures and memorials of ancient glory. He also gave his hearers a vivid and discriminating presentation of the special characteristics of Naples, Florence, Venice, and other places which he had visited. The lecture was beautifully illustrated with a choice selection of fifty lantern slides. The Rev. E. C. Jones was in the chair, and a hearty vote of thanks was accorded to the lecturer.

Chesterfield.—The Sunday-school anniversary services were conducted on Sunday week in Elder Yard Chapel, by the Rev. Ambrose Bennett, of Monton, formerly minister of the chapel, and on the following Monday evening the congregational tea took place, followed by a meeting of welcome to the Rev. E. Gwilym Evans, the newly-appointed minister, and Mrs. Evans. Alderman J. Pearson, J.P., presided, and among those present were the Revs. A. Bennett, J. Birks, J. K. Smith, E. E. Jenkins, S. H. Street, and Dr. Griffiths. Speeches of cordial welcome were made by the Chairman and several of the ministers present, to which Mr. Evans replied. Mr. Bennett was also thanked for his services on the previous day. At the conclusion of the meeting a presentation of an illuminated address and a silver inkstand was made to Mr. G. Broomhead, in acknowledgment of his services as chapel warden for fourteen years, and especially of his interest in the renovation of the chapel and schools. The presentation was made by Miss Swanwick and Alderman Pearson, and acknowledged by Mr. Broomhead in suitable terms.

Deal.—The church has been deeply touched by the painfully sudden death of Miss Bertha Addiscott, the founder of the Reading Circle and a firm supporter of the Postal Mission. She and her sisters came from Ramsgate nearly two years ago, and the deceased lady was looking forward to living at Kearsney, near Dover, where she was building a house. She came of an old Hackney family.

Gloucester.—A Sale of Work was held on Friday week in the schoolroom of Barton-street Chapel to raise £50, the remaining balance of the £800 spent some years ago in alterations and renovation of the interior of the church; by previous efforts all but £150 had been paid, and the efforts of the congregation, with the help of a few friends in the country, had recently produced £100. The sale was opened by Mrs. E. Sidney Hartland, who was supported by the Mayoress, the wife of the City High Sheriff, the Rev. Walter Lloyd, and others. Mrs. Hartland, in declaring the sale open, referred to the satisfaction she had found in working with Unitarians at Swansea as well as at Gloucester. At Swansea Unitarians had been pioneers of public work by ladies, and she had owed much stimulus to them. She hoped to see Unitarians stand side by side with the members of other churches in the public business of the city, and she thought that if congregations stood hand in hand the influence of evil would be conquered, and there would be a better spirit in Gloucester and in England. The profits of the sale amounted to over £40.

Huddersfield.—Fitzwilliam-street Church was reopened on Sunday last, Nov. 24, after having been closed three Sundays for cleaning, painting and repairs. The minister, the Rev. W. Mellor, conducted the services, preaching in the morning on "The Church of the Living God," 1 Timothy iii. 14-15; and in the evening on "The World-wide Call of Christ," Mark xiii. 27. The musical portions of the service, under the management of Miss Holmes, the organist, and Mr. Taylor Cotton, the choirmaster, were excellent, and Mme. Effie Thomas, a daughter of a former minister, well known in the musical world, and ever ready to serve Fitzwilliam-street congregation, sang at the evening service with great sweetness, pathos, and power, "Oh Jerusalem, thou that killest the prophets" (Mendelssohn). There were good congregations, that of the evening being especially good. The church, one of the architectural gems of the neighbourhood, by the excellence and skill of the painters and decorators, and by the introduction of incandescent lights, instead of the old style of gas-lights, together with other substantial improvements, has been made more beautiful and harmonious than ever. The total estimated cost of what has thus already been done, and of what remains to be done, is about £120, towards which the congregation itself has already raised, by subscriptions and collections on Sunday, between £60 and £70, and on the basis of this self-help is earnestly appealing to the help of friends in general, in order that the whole amount may be raised without either bazaar or sale of work. The general outlook for the church is bright and cheering, though much still remains to be done.

Leeds : Hunslet.—The reopening services, after renovation, were held here on Nov. 10 and 17, the preachers being the Revs. C. H. Cook, of Holbeck, and E. Ceredig Jones, M.A., of Bradford. The Mill Hill choir kindly gave a musical service in the afternoon of the 10th, and the local choir gave a sacred cantata in the afternoon of the 17th. Good congregations assembled, and the buildings present a very neat appearance. A new gable window of leaded lights has been put into the chapel, and members of the congregation have supplied it with incandescent burners. On Nov. 23rd the first social of the season was held, when upwards of 100 sat down to tea, being the most successful for a number of years.

London : Channing House School, Highgate.—The following successes have been achieved:—Intermediate Arts, A. Harley; Oxford Local (Senior), J. Gough; Ditto (Junior), A. Wilson.

London : Stamford-street.—On Monday laast at a meeting of the Social Institute, Miss Ella A. Bridge gave much pleasure to a large audience by her renderings of selections from Shakespeare, Longfellow, Whittier, Dickens, and other authors; with several of the recitals a musical accompaniment, by Mr. Sidney Rea, was very effective. On the motion of Messrs. A. A. Tayler and A. W. Harris, a very hearty vote of thanks was accorded to Miss Bridge and Mr. Rea; the Rev. Frederic Allen presided. Preceding the above the Mothers' Meeting tea had been held, forty of the mothers being present. Last Sunday, being Temperance Sunday, the Rev. F. Allen took for the subject of his evening sermon, "For the Children's Sake." There was an excellent congregation, including a good proportion of parents and elder scholars. The singing was led by a choir composed almost entirely of members of the Band of Hope and Mercy.

London : Stepney Green.—Mr. Percy Ames, F.S.A., who has had charge of College Chapel for the last eight months, resigned his position at the end of October. A hearty vote of thanks to Mr. and Mrs. Ames for their energetic labours on behalf of the cause was recently passed at a congregational meeting. The congregation have been fortunate enough to secure the help of the Rev. G. Critchley (late of Burnt Ash Congregational Church), who resigned his pulpit on account of his protest in favour of Peace. The Rev. G. Critchley will conduct evening services for some months, beginning on Dec. 15.

Newbury.—The Rev. E. Turland, by unanimous request of the Committee of the Liberal Club, is conducting a reading circle for the study of social and political questions, the first book taken being Ruskin's "Unto this Last." Mr. Turland opened a second series of week-night meetings, with a lecture on "Alfred the Great." On Wednesday week Mr. O. A. Shrubsole, of Reading, gave the second lecture of the course, his subject being "Early Man in Britain." With diagrams, specimens of early implements, and clear bright speech, he made his theme most interesting and instructive, and warm appreciation was expressed.

Northampton.—On Sunday, Nov. 24, Mr. W. H. Shrubsole, F.G.S., of London, who was conducting the services at the Kettering-road Church, took occasion to speak of his impressions derived from a recent visit to Hungary. On the previous evening Mr. Shrubsole delivered the Saturday

Evening Talk at the Town Hall. Here he adapted the treatment of the same subject to a miscellaneous audience, and illustrated the descriptions by a series of lantern views. The hall was well filled and the lecture much appreciated.

North Lancashire and Westmoreland Association.—Mr. R. Newell writes to disclaim the credit of having originated the new Union, which he attributes to Mr. Cuthbert C. Grundy, of Blackpool, who mooted the idea two years ago. The Rev. D. Davis, who was mentioned last week as present at the inaugural meeting, was prevented from being there.

Richmond.—The annual Sale of Work is to be held on Thursday afternoon, Dec. 5, at The Knoll, Ormond-road. Provision has been made of plain as well as fancy work, and articles suitable for Christmas gifts to friends, to hospitals, and to the poor. It is requested that all articles for the sale be sent to The Knoll by Dec. 3. Tea, coffee, and light refreshments will be served during the afternoon.

Rotherham.—On Wednesday evening, Nov. 13, the Rev. E. Ceredig Jones, of Bradford, gave an address to the Church of Our Father Literary and Social Union on his recent visit to Hungary. The address, which vividly described the experiences of the party, with which our readers are already familiar, is fully reported in more than a column of the *Rotherham Advertiser* of Nov. 23.

Sheffield: Attercliffe.—A very successful gathering was held in the Vestry Hall on Tuesday evening in connection with Unitarian Forward Movement, recently inaugurated by Sunday evening services. The Revs. J. Ellis and J. E. Jenkins were among the speakers, and a pleasant evening's entertainment was provided. The Rev. J. E. Manning, who was to have presided, was kept away by indisposition, but sent a letter of greeting.

Stockport.—The reopening services were continued last Sunday, being taken by the Rev. L. de Beaumont Klein, D.Sc., of Liverpool. The collections amounted to about £20, bringing the amount collected at the reopening services to nearly £50 in all.

Styal.—On Saturday, Nov. 23, the annual congregational party in connection with the Norcliffe Chapel, Styal, was held. The Treasurer, Mr. Morton Jackson, was able to declare that he had a small balance in hand, and the Secretary, Mr. James Henshall, jun., gave a summary of the chief incidents of the year. The officers, and Messrs. Hope and Shaw, as members of the Committee, were re-elected. The Rev. E. L. H. Thomas and Mr. Henry P. Greg spoke at some length in favour of more active congregational life, and made suggestions with that end in view. The question of a roll of membership was discussed, and also the desirability of holding more frequent gatherings of the congregation. It was decided to send a subscription to Essex Hall, and to procure some of its religious literature to disseminate among the people; and to show further interest in the outside work of the church by subscribing to the National Conference and to the East Cheshire Christian Union. A donation of £1 1s. was voted towards the deficit in connection with the "Forward Movement," promoted by the East Cheshire Christian Union.

Torquay.—Among the lectures recently given at Unity Hall, was one on Saturday, Nov. 16, by Mr. Charles Charrington, a member of the Committee of the Fabian Society, on the subject of "Ethics and Politics," and another on Monday, Nov. 18, by Mr. S. S. Bouse, of St. Marychurch, on "Gardening for Pleasure."

Wakefield.—On Sunday last, Nov. 24, the anniversary Sunday-school services were conducted in Westgate Chapel by Mr. J. Cogan Conway, of Ringwood, and the Rev. A. Chalmers. There were large congregations both morning and evening, and the collections for the school fund realised £10, and will probably be increased. On Monday evening the annual soirée was held in the schoolroom, when about 160 persons partook of a substantial tea. At the subsequent meeting a most gratifying surprise was in store for Mr. Chalmers, who was presented in the presence of a large and enthusiastic assemblage with a costly gold watch as a proof of the warm attachment of the congregation, and as a memento of the completion of twenty-one years of his ministry in Wakefield. In presenting this, Mr. Dunnill spoke in highly appreciative terms of the value of Mr. Chalmers' services in his special sphere of ministerial work, and in all that tended to the benefit and progress of the city in which they lived. He referred also to the generosity with which their minister had assisted the poor and unfortunate, and the great influence he had exercised in all local philanthropic movements. As one who had been connected with Westgate Chapel for twenty-eight years, he was glad to say he had never known the congregation and its connected institutions in a more prosperous condition, or more united and hopeful. He expressed the hope that Mr. Chalmers would be spared to continue his work among them for a long time to come. Mr. Chalmers, in reply, said the secret had been well kept, for he had had absolutely no previous knowledge or expectation of receiving so beautiful a gift. He had noticed that for many months past the relation existing between congregation and minister had become closer, more helpful, and encouraging, and it was cheering to feel how cordially all had lately worked for the common good. His gratitude could not be expressed as he would wish, but that day would be a bright and happy memory to the end of life. A hearty vote of thanks was accorded to Mr. Conway for his part in the services of the preceding day, to which he responded in a pleasant and helpful speech. The Rev. John Ellis, of Sheffield, spoke impressively in reference to the religious training of the young, and the proceedings concluded with a few words from the Rev. J. Collins Odgers, of Bury, a trustee of Westgate Chapel. Music at intervals during the evening was supplied by the choir and other friends.

Walmsley.—Last Saturday the organist, Mr. A. Hilton, and his blind concert party, assisted by a few ladies, gave an excellent concert in the schoolroom, which was crowded by an appreciative audience. The Rev. E. Allen presided, and a cordial vote of thanks was given to the performers.

MR. W. S. LILLY, who is a Roman Catholic of the Liberal school, in his very interesting work "Renaissance Types" lately published, refers as follows to a work well known to many of our readers:—"Among English writers on Luther the first place must be given to Dr. (Charles) Beard. It is an irreparable loss that he lived to execute no more than the first volume of what would certainly have been a monumental work."

TO CORRESPONDENTS. — Letters, &c., received from the following:—H. J. B.; J. H. B.; D. S. A. C.; F. C.; G. H. P.; S. W. P.; H. R.; J. H. W.

BIRTHS.

KILROY—On the 24th November, at Felixstowe, The Park, Nottingham, to Mrs. Kilroy (*née* Dowson) and Surgeon L. Kilroy, R.N., a daughter.

MARRIAGES.

HOWSE—SHEFFIELD—On the 26th November, at Bath, Edward S. Howse, of Lyncombe, Bath, to Mabel Kate, eldest daughter of the late Sidney John Sheffield, of Leicester and Bournemouth.

DEATHS.

ADDISCOTT—On the 23rd November, Bertha, third daughter of the late William Addiscott, of Hackney.

BIGGS—On the 19th November (suddenly), at 19, Park-crescent, Brighton, Kate Ada Ashurst Biggs, fourth daughter of the late Joseph Biggs, formerly of Leicester and Tonbridge, aged 42.

GATH—On the 25th November, at 30, Ashley-road, Bristol, Mary Ann Gath, relict of the late Thomas Gath, of Small-street.

KENNARD—On the 20th November, at Beech Cottage, Warrenpoint, Ireland, Elizabeth, the beloved wife of the Rev. J. F. Kennard.

LEWIS—On the 26th November, at 6, Lenton-road, The Park, Nottingham, Edith Constance, the youngest daughter of William Lewis.

POYNTING—On the 24th November, at 28, Clarence-road, Birkdale, Mary Whitfield, widow of the late Rev. T. Elford Poynting, of Monton. Service—after cremation—at Monton Church, on Saturday, at 2.45. Friends will please accept this (the only) intimation.

SMALLEY—On the 17th November, at Lune-villa, Lancaster, Richard Smalley, aged 71.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, December 1.

☞ It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, Boys' Own Brigade Service, "Sunshine and Shadow." Monday, 2nd, 8.15 P.M., Social Institute Evening Concert, under the direction of JOHN HARRISON, Esq.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. F. W. STANLEY, and 7 P.M., Rev. W. COPELAND BOWIE.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., "The Second Coming of Christianity," 12, Communion, and 7 P.M., "The Vision of Sir Launfal," Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN. Morning, "The Advent we Desire." Evening, "Manasesh."

Harlesden, The Old Court House, High-street, 7 P.M., Rev. THOMAS J. HARDY, "The Perils of Insincerity."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "Harnack's 'What is Christianity.'"—V.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. G. ST. CLAIR.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., J. MORTON BARNES, B.A. Cantab.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-rd., North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. EDGAR I. FRIPP, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. C. HARVEY COOK, of Leeds.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. E. SAVILE HICKS, M.A., Bolton.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 1st, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY. — Dec. 1st, at 11.15 A.M., EDWARD CARPENTER, "Social and Political Life in China."

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, December 1st, 5 o'clock. Subject, "A Visit to the Unitarian Churches of Hungary." Introduced by Miss TAGART.

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ASSOCIATION SUNDAY

NOVEMBER 17, 1901.

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FIRST LIST.	£	s.	d.
Aberdare : Old Meeting House (May) ...	2	8	2
Allt-y-placa	0	18	3
Belfast : Mountpottinger	0	16	4
Birmingham : Church of the Messiah ...	11	0	0
Small Heath	2	15	0
Blackpool : North Shore...	1	15	0
Bolton : Bank-street (Jan.)	18	17	0
Unity Church	2	10	0
Bournemouth	12	10	1
Bridgwater...	1	5	10
Bridport	1	6	2
Brighton	2	5	6
Bristol	9	2	1
Capel-y-Bryn	1	9	6
Capel-y-Fadfa	1	6	4
Capel-y-groes	1	0	0
Cape Town...	4	11	0
Cefn-Coed	2	0	0
Chatham	1	10	5
Chelmsford...	0	5	0
Chesham (Jan.)	1	1	0
Chester	3	9	3
Chichester	0	11	6
Ciliau Aeron	0	18	0
Cirencester...	0	15	0
Clifton	4	5	0
Clydach Vale	0	9	5
Colne	1	6	1
Coseley	1	4	1
Crediton	0	12	0
Crewkerne	1	15	6
Cribyn	1	0	9
Croft	1	3	0
Cuddeford, Mr. Robert, of Exeter ...	1	1	0
Cullompton	0	10	0
Edinburgh (May)	1	5	0
Exeter (March)	1	9	3
Gellionen and Trebanos	1	1	0
Gloucester...	2	12	0
Hinckley (April)	1	16	6
Horsham	2	1	7
Hull (Feb.)	3	18	0
Ipswich	1	3	9
Knutsford	2	7	6
Lampeter	1	18	0
Lancaster	1	19	0
Leicester : Great Meeting	17	17	9
Leigh	2	2	0
Lewes	2	6	4
Liverpool : Ullet-road	47	14	8
Hope-street	21	5	7
Ancient Chapel of Toxteth...	6	12	10
Llandyssul...	1	10	0
London : Croydon	2	9	5
Essex Church	14	12	4
Highgate	4	5	11
Islington	6	6	5
Limehouse (April)	0	10	0
Little Portland-street... ...	3	7	0
Mansford-street	0	10	0
Plumstead	1	0	0
Stratford	1	1	0
Lye...	0	13	9
Macclesfield	2	2	0
Malton	0	8	0
Manchester : Blackley	1	5	0
Chorlton-cum-Hardy ...	1	10	1
Sale	4	4	3
Strangeways	1	11	6
Upper Brook-street ...	2	0	0
Mansfield (Jan.)	2	2	3
Middlesbrough	2	3	6
Newbury	1	2	0
Newcastle-on-Tyne	4	9	9
Newcastle, Staffs	1	1	0
Newton Abbot	1	3	1
Northampton	2	6	10
Norwich	1	17	2
Nottage	0	10	0
Padiham	3	3	6
Pantdefaid	1	10	0
Pentre	1	1	0
Portsmouth : High-street	2	2	6
Pudsey	2	0	0
Rhydygwin	1	7	0
Ringwood	1	4	4
Rotherham	2	0	0
Scarborough	2	9	0
Selby	0	10	0
Sheffield : Upper Chapel	9	6	5
Upperthorpe (May)	1	3	6
Shrewsbury	2	10	6
Sidmouth	2	0	0
Southend	1	1	0
South Shields	0	10	6
Stand	3	18	2
Sychbant	0	5	3
Tamworth	0	15	0
Todmorden...	2	2	0
Torquay	0	13	7
Trowbridge (April)	1	0	0
Tunbridge Wells	0	10	0
Warwick	2	8	7
Wick, near Bridgend	0	15	0
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22.—"On doing the Angels' Bidding when the Angels have gone away."

29.—"On Life as an Education and a Prophecy."

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Contributions in Money or Goods thankfully received by the Rev. R. C. MOORE, Horwich, Bolton.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3102. NEW SERIES, No. 206.] LONDON, SATURDAY, DECEMBER 7, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

THE Christmas appeals from the missions, which will be found at the head of our "News from the Churches" column this week and last—and doubtless there will be others next week—we earnestly commend to the attention of our readers. Our Christmas will again be darkened by the thought of South Africa, and this year with an added bitterness in the thought of the thousands of little ones who have perished in the camps; but the old sorrows and burdens of our own people also remain, and while we seem to be helpless in the face of that other tragedy, here something may be done. Let the heart of generous charity be opened indeed, and give abundantly through the hands of those devoted men who give their lives in brotherly service among the poor!

THE column "Among the Churches" in Wednesday's *Daily News* contained two paragraphs concerning Dr. John Hunter, whose recent settlement at the King's Weigh House Church, Grosvenor-square, we have already welcomed as a noteworthy gain to the forces of Liberal Christianity in London. The contributor of the paragraphs elicited an acknowledgment of the difficulty of pulpit work in London—a difficulty which is not confined to the region of the West-end squares, and after a reference to a warning on this subject, received from his friend, Dr. Stopford Brooke, we find the following sentences attributed by the interviewer to Dr. Hunter :—

> I have always been inclined to wish that Dr. Brooke had retained his independent position without adopting the label, Unitarian. For, really, there is little to divide him from us, though I have never heard him once express regret at his severance from a church in which he would certainly have risen to be a bishop.

Mr. Brooke will laugh at the vision of himself in lawn sleeves thus conjured up, but certainly will feel no twinge of remorse at having escaped the yoke of even the most dignified ecclesiastical collar. Nor, so far as we know, has he ever been much troubled about the "label" *Unitarian*. When, for the sake of spiritual freedom, he came out of the Church of England, ours was the only religious fellowship open to receive him, and he has frankly thrown in his lot with us. If now there is little to divide him from the "us" for whom Dr. Hunter speaks, the same is true of many other less distinguished, but no less sincere and devoted, Unitarian teachers, but Dr. Hunter's "us" cannot be the members of the Evangelical Free Church Council.

THE Address given by the Rev. L. P. Jacks last October at the opening of the session of Manchester College, Oxford, on "The Destination of the Student—the Settled Ministry, and an Alternative," has now been printed (by Messrs. Rawson and Co., Manchester), and issued to the Trustees of the College. A great part of the Address appeared in full, with a summary of the rest, in THE INQUIRER of Oct. 19, and referring to it in a leading article we said that it would be published by the College. That appears to have been a mistake, but we understand that copies of the Address may be had for the asking, so long as there are any left.

MR. JACKS'S Address is the subject of an article in this month's *Seed Sower*, by the Rev. Joseph Wood, the editor. Under the heading "A Preaching Order," Mr. Wood describes the ideal set forth in the College address, but while acknowledging its attractiveness points out that the Head of such an Order cannot be had for asking: "John Wesley and General Booth were not summoned by others to inspire and train their companies of preachers, any more than were Dominic and Francis. They took the field under a divine and overwhelming impulse, and never offered themselves as candidates for a post."

Nevertheless, while the dream of a Preaching Order must wait for its man, who will assuredly take his own course, and attract his own disciples, Mr. Jacks has done good service in emphasising our need, the church's need, the world's need, of persuasive preaching. At the present moment a certain tendency to depreciate preaching may be noticed among us. In the presence of a much-needed revival of interest in worship, appreciation of its purpose, care for its details, preaching is sometimes spoken of as if it were time the sermon took a back seat. One is accustomed to this in churches where *priestly* functions are first and foremost, but it is not a little surprising to meet with it in our Free Churches. Sixty years ago, a writer in one of the famous "Tracts for the Times" said—"We would not be thought entirely to deprecate preaching as a means of doing good. It may be necessary in a weak and languishing state, &c." On the contrary, good preaching is, and always has been, the work of a church having any pretence to be a teacher of truth. Every revival of religion during the last two thousand years has been the result of a revival of preaching power.

. . . . .

The importance of preaching! Mr. Jacks does well to emphasise it. For preaching has a special place and value in our Free Churches; it is the very breath of their nostrils; unless our ministers can preach they have no *raison d'être*. Preaching is their supreme, although by no means their only, function. Yet everything else could be carried on by the church in the absence of the preacher. Worship, Sunday-schools, benevolent enterprises, the visitation of the sick, weddings, funerals, all these, and many other offices of the church, could be discharged by laymen, and without specially appointed ministers. But preaching touches another plane; the prophetic gift must needs be sought out, subjected to a severe discipline and set apart, if its dews are to refresh the fields the Lord loveth; and the minister who cannot persuasively preach is manifestly out of place in our church economy.

THIS clear recognition of the vital place of preaching in the ministry of religion, and what is demanded of the minister in the perfecting of his gift, and of the congregation to secure the right spirit of receptiveness, was set forth with unsurpassed power by the late John Hamilton Thom, in those three sermons on "The Preacher and the Church," with which he opened his second term of ministry at Renshaw-street Chapel, Liverpool, in 1857. Those searching words ought not to be lost to our churches, and we are glad to announce that they will be found in a volume of selections from Mr. Thom's special sermons to be published immediately by Mr. Philip Green, under the title "A Minister of God," which will be a companion volume to "Christ the Revealer." Another valuable article in this month's *Seed Sower*, from the pen of the Rev. R. A. Armstrong, we are privileged to print entire in our present issue.

THE question of the Housing of the Working Classes is commanding a great deal of attention at the present time, and it is interesting, therefore, to learn that the December number of *The Studio* will contain an important illustrated article describing Mr. George Cadbury's successful solution of the difficult problem at the beautiful village of Bournville, near Birmingham.

THE CONCENTRATION CAMPS.

SIR,—My attention has been directed to a statement in your last issue, quoted from a correspondent, but not endorsed by you, that "the death-rate of children in our northern towns has been found, on careful medical comparison, to be actually greater than in the camps in question, taken on month to month records." As a citizen of a northern town (Manchester), which has the unenviable distinction of standing in the matter of general death-rate so low as 31 in a list of 33 of our great towns, I am moved by this statement to some degree of jealousy, even for its doubtful reputation.

There is now in course of signature in Manchester a carefully prepared non-political memorial on the subject of these camps. From it I find that the general death-rate in June for all white persons in the camps was 109 per 1,000 per annum, in July 180, in August 213, and in September 264. The corrected death-rate for Manchester for all persons was 27·34 per 1,000 for the year 1900.

Taking the case of children alone, it is more difficult to make an accurate comparison, because there seems to be some doubt as to exactly what is meant by "children" in the camp returns. I have not a copy of the Blue Book before me, but from correspondence which I have seen I gather that children seems to mean persons under twelve years of age. Now I see from the same memorial that there were in the camps in June 43,075 white children, and that 576 died; this gives an annual death-rate of not less than 157 per 1,000. In July—children, 46,366; deaths, 1,124; annual rate not less than 286. In August—children, 52,225; deaths, 1,545; annual rate not less than 349. In September—children, 54,326; deaths, 1,964; annual rate not less than 428.

Turning to the Manchester statistics (I quote from the official report), I find that the death-rate for children (for the year 1900) under 5 years of age was 72·74; from 5 to 10 years of age, 5·12; and from 10 to 15 years of age, 2·50 per 1,000. The average of these gives a death-rate of 26·78.

It will be noted how high the death-rate is of children under five years. This is, of course, accounted for by its including the cases of what is known as infant mortality—namely, the deaths of children under one year old, which is everywhere very high. In Manchester the rate of infant mortality is no less than 188·7 for every 1,000 children born. In any given population in which the percentage of births and of children under one year old is less than the normal, the death-rate for children generally ought, other things being equal, to be also below the normal. Now I find it is admitted by writers on both sides that—as a little reflection upon the circumstances under which the Boers have for some time past been living and are now living in the camps will show—the percentage of infants in the camps must be a low one. This conclusion is confirmed by the following quotation from a leading article in the *Manchester Guardian* of Nov. 27: "There were from May to August only 579 deaths of infants as against no less than 2,290 deaths of children between one year and twelve," *i.e.*, in the Transvaal camps. There were in Manchester in the year 1900, 3,315 deaths of infants under one year as against only 1,005 between one and two years, 318 between two and three years, 210 between three and four years, and 181 between four and five years. From these figures one may judge how the death-rate of children ought to fall, instead of increase, where, as in the case of the camps, the proportion of infants falls below the average.

Turning to another statement of your correspondent—namely, "the death-rate of Boer children in their own homes before the war *exceeded* the mortality in the camps"—one is tempted to ask, how comes it that any children were left to bring into the camps, or, indeed, any Boers to fight with? I find the birth-rate of Manchester given at 31·88 per 1,000. The Boers are said to be a prolific people. Let us, then, double this birth-rate for them, and then looking back at the death-rate of their children in the camps, said to have been exceeded in their homes, consider how long ago the whole population ought to have become extinct.

The uncleanly and ignorant habits of the Boer women are sometimes adduced as the true cause of these painful death statistics. Assuming that they are as bad as they are painted, which there is some reason to doubt, these habits surely constitute a most cogent reason why these women should not have been gathered together in such a manner as that their habits must tell with terrible effect. The habits of the natives of Bombay are not, I imagine, very sanitary, but I have seen it stated—I cannot verify it—that the death-rate in the camps exceeds the death-rate in Bombay during the plague. At most the habits of the women can be but one of many contributing causes.

The words of Hamlet rise to my mind:

> Mother, for love of grace
> Lay not that flattering unction to your soul,
> That not your trespass but my madness speaks.

It is because we think that our beloved Mother-country is laying too many flattering unctions to her soul that I and others, who think like me, feel compelled to protest, feebly it may be and ineffectually, at the present moment. In this matter of the camps we do not desire to impute deliberate cruelty to anyone. But we do feel that there has been great want of foresight, and some of us think that this terrible state of things is to a large extent an almost inevitable outcome of the policy which has been pursued. We feel that these facts ought not to be hushed up, but ought to be burned into the public conscience, and while we admit that it would be most wrong to wilfully exaggerate them, we also feel that it is equally wrong, and probably more dangerous to minimise or gloss over their significance.

Finally, may I add that I do not see where such protests can be more appropriately made than in journals like your own, dedicated to the promotion of religion, for in this war we are confronted with a whole series of questions vitally connected with the religious life. That the moral and spiritual aspect of these questions should be discussed, and, if possible, made clear, seems to me, to be of the highest importance if religion is to continue to be anything but a name and a ceremony. All the questions which divide the sects pale into insignificance before the fundamental problems of Justice, Love, and Mercy, which are involved in great national crises such as this. If there be some to whom the discussion of these matters gives offence, or who think them out of place in your columns, may we not ask them to bear with those who do not agree with them, but who, like themselves, desire to promote that kingdom of righteousness, that reign of peace and goodwill, which is a principal object of all religion?

JOHN DENDY.

Swinton, Dec. 1.

ON Thursday week Mr. Stopford Brooke concluded his autumn course of five lectures on Poetry at University College, the Botanical theatre being again crowded. Throughout the course an audience, which must have numbered nearly, if not quite, 500, managed to get into the theatre, though each evening some enthusiasts had to stand the whole time. The secretary stated that it had been necessary to refuse 350 applicants for tickets, and for the course in the New Year, which was to begin on Jan. 23, it was hoped to arrange that the lectures might be given twice, Professor Carey Foster, who was in the chair, on behalf of the College authorities, expressed their gratification at the great success of the lectures. Mr. Brooke brought distinction to the College, and his lectures went far to realise their hope that University College might be not only a place of systematic education for regular students, but a centre of intellectual life and stimulus for a wider public.

MR. BROOKE, in giving what was his second lecture on "Rossetti," following those on Matthew Arnold, said that he must leave the consideration of Rossetti as a translator, and the volume of sonnets, "The House of Life," for the first lecture after Christmas, when he would also speak of Christina Rossetti. Three lectures would then be devoted to William Morris, and the concluding lecture would touch upon Charles Tennyson Turner, Barnes, the Devonshire poet, and Coventry Patmore. Swinburne, he said, must be left out, for nothing would ever induce him to lecture on a living poet,

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IN speaking of Rossetti and Holman Hunt as the founders of the Præ-Raphaelite Brotherhood in 1848, Mr. Brooke said that they set aside the conventions of the art of their day, and with ardour, imagination, life, and truth, returned to Nature, and all subjects became new in their hands. There had been no such re-birth in art since Wordsworth returned to Nature. In Rossetti's pictures, as in the three entitled "Ave!" they saw realism merged in religious supernaturalism; and in later pictures, with the supernaturalism of the Mediæval Church, felt by a modern through imagination. The "Blessed Damosel" was the best outcome of that attraction; but Rossetti had shown that he could deal with modern subjects also, with marvellous power. Rossetti was incapable of imitation; he made new paths for poetry as he did for painting. Other painters had written poetry, but only for play; no one else was great as he was both as painter and poet; he made his imagination work in two parts in a marvellous way. His poems were not the poems of a painter or conceived with a painter's mind; there were in him two lives in one.

THE ETERNAL WORD AND INCARNATION.

A REPLY TO PROFESSOR KNIGHT, BY THE REV. R. A. ARMSTRONG, B.A.*

IN the volume, "Inter Amicos," recently published by Professor William Knight, of St. Andrews, there is one important letter—or rather fragment of a letter—from him to Dr. Martineau, the answer to which, he tells us, has unhappily been lost. It is indeed an unfortunate catastrophe, for it cannot be doubted that Professor Knight's ingenious and subtle plea for the doctrine of the Incarnation of the Eternal Word in the Man Jesus must have been received by Dr. Martineau as a very direct challenge, and must have evoked a rejoinder marked by all his brilliancy of analysis and forcefulness of argument. I am told by the Editor of this magazine that Professor Knight's argument, in the absence of the lost criticism from the master hand, has caught and held many thoughtful persons known to him; and he has asked me to take upon myself the task of tendering such reply as I may be able, in place of the perished document which we would give so much to have in our possession.

It may well seem an audacious compliance to undertake this task. To enter the lists with one of the subtlest and most accomplished of Scottish theologians in itself requires some assurance. But to do so in the stead of that mighty protagonist, whose words must have cloven to the very marrow of their high theme, is to run the risk of condemnation for the extremity of presumption. Yet it would show no true reverence for Martineau to let the verdict go by default against the truths for which he stood. With all diffidence, then, I gird myself to the combat.

It is the old question of the nature of the Eternal Word, together with the relation of Jesus Christ to that Word and to God, the Father. We may take two points as the nuclei of our philosopher's thinking; and his whole letter is an effort to explain and connect together these two ruling thoughts.

The first is this: that since God is by nature Love, there must have been some object of his love existent prior to the creation of any universe at all; and that that object must have been within his own nature, since there existed no other sphere whatever to contain it.

The second is this: that the perfection of the moral and spiritual character of Jesus Christ was so absolute and so unparalleled that it cannot be accounted for under the ordinary laws and conditions of humanity.

These two points of belief are connected together in this letter by an explanation as far removed from Trinitarian orthodoxy as it is from Martineau's own Christian Theism—namely, this: that, though the person of God is single and cannot be divided, yet within that person there is an element which may be described as the Eternal Son or the Eternal Word—not a separate person at all in the ordinary acceptation of the term, but an element in God's own single personality, which was and is and shall be from all eternity the object of his love; and, further, that this Eternal Word was poured into the man Christ Jesus continuously and increasingly during his earthly life till his humanity became morally and spiritually at one with divinity, and he himself became the absolute Son of God, the "express image of his person."

All this is argued with great subtlety and skill, and with much learning and fervent earnestness. Martineau's answer, we have seen, is lost. Let us, then, imagine that we, having perused the letter through and through, are set to send Professor Knight an answer. We cannot imitate his illustrious correspondent's acuteness of analysis or brilliancy of style; but in our own plain way we will try to frame an answer. How shall it go? Suppose we address the St. Andrews theologian thus:—

Dear Professor Knight,—

Your letter interests me deeply. I admire its bold individuality of thought, undaunted by the fear of heresy, and I acknowledge gladly both the acuteness and the truth of many of your subsidiary positions. When, for example, you say that a great truth once suggested may impress itself as true for ever after on the mind, even though the authority which announced it be upset, I am at one with you; and I agree with you that the saying, "I and my Father are one," may reveal a truth never to be lost again to him who meets with it, even though it were to be shown that the Gospel in which it occurs is not historical, and that Jesus himself perhaps never said it.

But in your two main positions I cannot see eye to eye with you, and therefore the argument in which you link them together and explain the one by the other is to me without basis and invalid.

I. You will not, I think, deem me unfair if I state one of your main positions thus: "There is in the person of God an element, which we may call the Eternal Word, which is the object of his love, and which supplied him with an object of love before he had called into being any outward universe at all." At any rate, this is an honest effort on my part to state, in the fewest and plainest words, the things I understand you to mean. This Word of God—even though otherwise called by you the Eternal Son—you assure me is not a separate person in any ordinary meaning of that term, since you are as convinced as I am that the Deity is a single personality. Yet you object to my describing it as simply a function, factor, or relation. You offer as a simile the two foci of an immense ellipse, the two centres from which the radii of that figure diverge, and you suppose a constant movement of affection to be thrilling from each of these foci to the other. But, unsatisfied with your own explanation, you go on to urge that after all "it is confessedly a mystery, beyond the cognisance of the understanding"—a resource which has in all ages been popular with theologians when brought up sharp by the contradictions confronting each other in their own statements. Mystery indeed there is; and we must encounter it again and again when we soar to these high themes; but the plea of mystery never avails to justify us in the assertion of contradictory propositions.

I confess, then, that I am thrown back on the position advanced by Dr. Martineau in an earlier letter to you, and I do not think that he would have admitted that you had solved his difficulty. And I must quote from him his statement that "affection has no reality which does not go forth upon an extrinsic nature—another than the being who feels it," and maintain that a love illustrated by the play of force between the two foci of an ellipse, a love which is all within one Person, even though that Person be Infinite and Transcendent, is no true love at all, certainly bears no analogy to that which we conceive as "the Love of God."

But why is it that you have recourse to this device? Because you assume that there was a time when God had no universe to love, and when he therefore needed an object of love within himself.

Now, I confess I am inclined to agree with you, against Dr. Martineau, when you plead that to suppose a material universe to have existed from all eternity, to be no less eternal than God himself, is to weaken dangerously the foundations of Theism, and that a clear and strong belief in Theism seems to require us to suppose that there was a time when not as yet had God created any universe. Such speculation is indeed adventurous, and challenges the rebuke that we are judging in realms in which we are not strong enough to judge. But taking our faculties as they are, I agree with you that strenuous believers in God are well-nigh compelled to think that there was a time when his creative Will had not yet put forth a universe.

But do you not believe that to the consciousness of God the past and the future are as vividly apprehended as the present moment? Do you not believe that to him yesterday is as clear-cut as to-day, and to-morrow as clear-cut as yesterday? He is no purblind creature creeping along from hour to hour, dependent for knowledge of the past on a memory about which hang the heavy fogs of forgetfulness, or for knowledge of the future on the hazard of guess and speculation. To him surely it is all one eternal moment, neither past nor future shadowed by clouds of impenetrable darkness. And therefore, before ever the universe was, according to human ways of computing, it was as present as it is to-day to his apprehension. It was there in thought even as it has been and is and shall be in the human centuries, and all the wealth of his love could go out to it even as it does this day. So that to him there was no need of other object for his love, since to him the universe indeed was eternally present, though to our modes of apprehension it had yet to begin to be and was hidden in the womb of time.

II. But the other great focal idea which characterises your letter is this: that the perfection of the moral and spiritual character of Jesus Christ was so absolute and so unparalleled that it cannot be accounted for under the ordinary laws and conditions of humanity, but involves a pouring of the Eternal Word into him with a completeness entirely unique, and described by you as other than *inspiration* and only to be adequately defined as *incarnation*—the fusing of the Eternal Word—an element of God—in the man Jesus, so that his humanity was exalted to divinity or deity.

This position of yours seems to me to rest on three assumptions, not one of which

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* This article appears in the December number of the *Seed Sower*, and we are indebted to the kindness of the Editor of that magazine for permission to reproduce it in these columns.—ED. INQ.

I can myself allow. These assumptions are, first, the exceeding faultiness of every other son of man who has ever lived, the sublimest prophet no less than the ordinary worldling; secondly, the transcendency of the goodness of Jesus, exalting him to a rank entirely separate from all the rest of the human race; thirdly, the inadequacy of the ordinary spiritual laws to bring forth so unique a character.

Now I believe that I am not at all behind you in my love and reverence for, or my spiritual appreciation of, Jesus Christ; and I am quite certain that your distinguished friend and correspondent was not behind you in these things. Yet I cannot admit any one of your three assumptions.

1. First, in regard to your depreciation of all others the best and purest of our race. You write these words: "In every other prophet of humanity we detect the presence of innumerable flaws, moral chasms, breaks of sympathy, provincialisms, inconsistencies, bias, &c." This, you will admit, is a most grave and sweeping charge; to me it is indeed a startling one. I am sure you find no pleasure in making it, and would not make it save after severe investigation. You are doubtless ready with your evidence. I will, however, content myself with asking you to point out "the innumerable flaws and breaks of sympathy" in Sakyamuni, whom men call the Buddha; and to go to quite another sphere, "the innumerable flaws and moral chasms" in Alfred, maker of England. One exception to your generalisation would break down your argument. I have pretty closely studied what is known of these two sons of men. I have failed, and thousands of other students have also failed, to detect the "innumerable flaws" of which you speak. It is necessary to your argument that you should point them out. Meanwhile, I hold by the belief that these two spirits at least were so pure and noble, so selfless in their spirit of service and their love of men, that your statement cannot escape the charge of libel.

2. Your second assumption is the transcendency of the goodness of Jesus, exalting him to a rank entirely separate from all the rest of the human race. Now, I sometimes think that this fencing off of Jesus into a class alone has done more than any other cause to breed the spirit of revolt against his spiritual leadership and moral captaincy. He does not need this safeguarding; and his quality will have more attractive power and transforming efficacy on others if you leave him there among the great sons of history to assert his own hegemony by the native power of his manhood. But as for the fact itself, I find his goodness to be all of the same quality as that which we most revere and love in other men, an ideal for us all, and not of a make and pattern to be segregated from the great mass of ethical and spiritual force energising, now with ebb and now with flow of power, through the age-long evolution of human history.

Do you not, my dear sir, in spite of your honest efforts to empty yourself of bias, bring to the perusal of the Gospels a different method of criticism from that which you apply to other records of exalted humanity? As you yourself find in every other biography "innumerable flaws, moral chasms, breaks of sympathy," might not one approaching the Gospels in the same frame of mind in which you have approached these others, perhaps find some shadow in the cursing of the fig-tree or the destruction of the Gadarene swine, in the awful vehemence of denunciation levelled against a whole order of men high in the religious regard of Israel, in the dramatic action with the whip of small chords in the Temple Court? You will say, and justly say, that such criticisms would betray either an uncritical literalism in accepting incidents or a lack of that sympathetic insight which alone can measure a sublime and radiant character. But, if so, must we not suppose in your methods the like defect when you draw such unfavourable conclusions concerning all other bright and particular stars of the human race?

But you tell us that you find throughout the Gospels, even in the parables themselves, a consciousness of authority and an assumption of moral prerogative which would be offensive unless it came from one conscious of that unique incarnation of God which you allege. But surely a man filled with the consciousness of God, with the certainty of the truth which he proclaims, with assurance of the healing and saving power of that temper of sonship to God into which Jesus has won his way, may and must speak with an intensity of assertion which to the unsympathetic might seem presumptuous, even though he draw his conviction and his authority from no other sources than those which God everywhere opens to the pure in heart. You plead that you do not "exaggerate the elevation, the loveliness, and the perfect moral sympathy and unapproachable grandeur of this life." I do not think that you do exaggerate its "elevation and loveliness"—rather that you somewhat distort and misinterpret them. And his "unapproachableness" you do not, it seems to me, so much "exaggerate" as assume on evidence that is inadequate.

3. But let us finally proceed to the connection which you endeavour to establish between the existence of the Eternal Word within the personality of God and the perfection of the man Jesus Christ. I understand you to believe that that perfection was brought about by the inflow of the Eternal Word into the person of Jesus till he became himself "the express image" of God. In one place, I observe, you write that you "see no difference in kind, but only in degree" in the union of the divine and the human in Jesus and in other men. But that concession hardly seems to have much significance, inasmuch as you afterwards throw your whole force into the contention that "inspiration, the inspiration of the divine essence visiting the soul of Jesus, and filling it without measure" does not suffice to account for "all the uniqueness" you witness in his life.

You say that "we have no evidence that the inspiration which lifts men to the higher levels of insight and attainment—all inferior to his—is competent to the larger task of *perfecting* an individual." And therefore you reject the term "inspiration" as describing the action of the Spirit of God on the soul of Jesus, and adopt instead the word "incarnation." You reserve the word "incarnation" for Jesus only, thus cutting yourself off, I incidentally observe, from using the language of that very popular school of theology amongst us now which speaks of the incarnation of God in all good and holy men.

As for you, you lay down an emphatic distinction between inspiration and incarnation: inspiration for others; incarnation for Jesus. But I could wish that you had more clearly defined what that distinction is, how we are to discriminate between the two. "Inspiration" means literally "breathing in." "Incarnation" means "enfleshing." Both are metaphors from the physical; but the former seems the more comely word for a spiritual idea. However, you insist that in Jesus's case it is incarnation; and you insist on it on the ground that we have no evidence that inspiration would suffice.

I reply that, on the other hand, we have and can have no evidence that inspiration would not suffice. Who is to put a measure to the power of the Spirit of God? If we see his inspiration transforming an Augustine from a reckless sensualist to a spiritual saint, who is to say it can go no further? What can be more arbitrary than thus to limit its efficacy and shut it out from capacity to lift men up to be veritable sons of God? You first put an artificial chasm between the goodness of the best and the goodness of Jesus; and then you say that you must have quite a different process to produce the second from that which creates the first.

And to what end such distinction? If all that is open to us is inspiration, but incarnation—a greater thing—was given to Jesus; then where is our pattern, our example, our brother, the man of like nature with ourselves calling us up to be like to him, to be sons of God with him? Nay, let us trust the divine inbreathing—that great hallowing energy from God which men have named inspiration. Let us believe that it is open to every sincere and humble soul. And taking the hand of Jesus, our brother—our captain, too, yet of our flesh and our spirit—let us move on through the eternity that stretches before us till we too, by God's grace, win our Christhood, our perfect sonship to the Father.

Believe me, dear Professor Knight,
With the most sincere respect,
Very faithfully yours,
RICHARD A. ARMSTRONG.

Liverpool, Nov., 1901.

AUCKLAND, NEW ZEALAND.—The Rev. W. Copeland Bowie has received the following additional donations towards the cost of erecting the new Unitarian Church at Auckland, New Zealand:—Anonymous, 10s. (making 20s.); Rev. J. E. Carpenter, £1 1s.; Miss S. S. Dowson, £3; Sir E. Durning Lawrence, £5 5s.; from a Friend, £5; Mr. J. Kennedy, £1; Mr. James Laycock, £1; Mr. T. Grosvenor Lee, £5; Mr. J. Ellis Mace, £1; Mr. David Martineau, £2; Mr. H. J. Morton, £2; Mr. Stanton W. Preston, £5; Mr. Ion Pritchard, £5; Mr. W. Spiller, £5 5s. Including the £50 voted by the British and Foreign Unitarian Association, the sum of £306 1s. has been subscribed by the Mother Country, and the whole amount has now been forwarded to the Treasurer of the Building Fund at Auckland.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LITERATURE.

MATTHEW HENRY AND HIS CHAPEL.*

MR. ROBERTS, who until recently was minister of Matthew Henry's Chapel at Chester, is to be congratulated on the completion of his bi-centenary history. It is a book rich in old Nonconformist lore, containing much original matter now for the first time published from the old MSS., and there are a number of interesting illustrations. We are glad to see the list of nearly 150 subscribers to the volume, but there must be many more lovers of the cause and students of Nonconformist history who will wish to add this new book to their store.

The foundation of the chapel was laid in September, 1699, and in August, 1700, after having occupied an earlier chapel for thirteen years, Matthew Henry and his congregation entered upon their new possession; but when the present congregation began to think of the bi-centenary celebration, they found that first their old building must be thoroughly renovated. Towards this end the essential things were done at a cost of £700, with admirable results, but leaving still more to be desired, and the celebration was happily held in October of last year. As a contribution towards the cost, as well as for the work's sake, Mr. Roberts undertook the preparation of his history; and while we fear that the book, with its wealth of material, has proved too costly to be of much financial gain to the old chapel, it certainly deserves for this reason, as for its own intrinsic worth, a generous welcome.

Matthew Henry himself, known to the world as a pious commentator and by former generations very widely read, naturally occupies a much larger place in Mr. Roberts's book, than the chapel of which he was the first and most distinguished minister. Indeed, the actual records of the chapel are very meagre, and the story has in many places to be filled in from what is known of contemporary Nonconformist history.

But first we have two most interesting chapters on Matthew's father, Philip Henry, a favourite pupil of Dr. Busby's at Westminster, a student of Christ Church, Oxford, in the time of the civil war, who as a young man witnessed the execution of Charles I., one of the ejected of 1662, and the one man, apparently for whom the brutal Jeffreys showed some consideration. One quaint passage from Philip Henry's record of his school days we will quote. Mr. Roberts prints the spelling and the contractions of the original, but we will modernise it here:—

> The usual severities of the school I had but small share of, while I was in it. Once being monitor of the chamber and being sent forth to seek one that played truant (it was Nath. Bul, afterwards a Master of Paul's School), I found him out where he had hid himself, and at his earnest request promised him I would make excuse for him, and say I could not find him, which I wickedly did; the next morning being examined by Mr. Busby, where he was, and whether he saw me, he said, yes, he did; at which I remember Mr. Busby turned his eye towards me and said *και συ τέκνον*! and whipt me, which was the only time I ever felt the weight of his hand, and I deserved it; he appointed me also a penitential copy of Latin verses, which I made and brought him, and then he gave me sixpence and received me again into his favour.

In September, 1657, Philip Henry received Presbyterian ordination and became minister at Worthenbury, in Shropshire. There he remained until Bartholomew's Day, 1662, when he retired to Broad Oak, his wife's inheritance, near Whitchurch, which remained his home until his death in 1696. At Broad Oak Matthew was born in October, 1662. Thus father and son lived together through the troubled times of persecution, and Philip Henry was not a stranger to the inside of Chester Gaol. Some notes of his "concerning the taking away of Penal laws and tests," Mr. Roberts prints for the first time. The following is one of the notes:—

> Quaer.—Whether there be not two Churches of England, one built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, and another built upon the foundation of Penal laws and statutes, the Act of Uniformity being the chief corner stone. The former holding and asserting all the great Truths of the Gospel contained in their Doctrinal Articles which are great and able to defend themselves according to the Scriptures, the other urging and insisting upon a parcel of unnecessary forms and ceremonies contained in their rubrics and canons which are weak and unable to defend themselves without the aid and assistance of fines and imprisonments; and whether the former being of God shall not certainly stand and the latter being of men shall not certainly fall.

In telling of Matthew Henry's early life, Mr. Roberts prints a number of family letters, and also a long record of events in London, which he sent home while he was studying at Gray's Inn in 1685-6. Those were troubled times, and in one place he writes:—

> I was very glad to understand that last Thursday, Nov. 5, the London ministers preached so much against Popery as Dr. Sherlock, &c. I heard Dr. Stillingfleet's lecture on Exodus xv. 9, 10. Bonfires were prohibited here, an order of King and Council being published that no bonfires should be made at any time without the King's express order. But if we may have good fires in the chimney and none in Smithfield we shall do pretty well.

Matthew had been sent to London in the first instance to be educated for the ministry, in the house of a Nonconformist minister, but when the growing stringency of the laws against Dissenters seemed to effectually bar such a career, he was entered at Gray's Inn. Then came first James II.'s irregular toleration, and soon after, the Revolution and the period of Nonconformist chapel building, so that the way opened for Matthew Henry's prosperous ministry at Chester. In May, 1687, he was privately ordained in London, having been asked to settle at Chester, and from that time until 1712 he ministered there. Only after much hesitation he was induced in that year to remove to Hackney, and in 1714 he died at Nantwich, on his way to revisit his old congregation.

We have been tempted to linger over these earliest records, and must only very briefly refer to the rest of Mr. Roberts's work. The first three ministers at Chester occupied the pulpit for 111 years in all, during which period, unhampered by any doctrinal Trust the congregation departed from the Calvinism of their first teacher to doctrine which, at the beginning of last century, had become distinctly Unitarian. This progress Mr. Roberts illustrates from the contemporary history, with references to Mr. Lloyd's drastic treatment of "The Presbyterians" and "The Open Trust Myth," for which the curious must refer to the book itself.

The chapter on the "Secession" of 1769 is a real contribution to the history, which should be carefully noted. In that year the Rev. Joseph Jenkins, described as Baptist minister at Wrexham, came to Chester and became the first minister of an Independent church in that city. It is commonly held that he came at the call of a body which had separated from the congregation at Matthew Henry's Chapel, and a recent historian has stated in so many words:

> A deputation from Chester waited upon him to preach for the friends at Chester, who had separated from Crook-street congregation.

Mr. Jenkins himself, on the contrary, in a letter dated Sept. 24, 1773, explaining the circumstances of his settlement at Chester writes:—

> I asked again whether they intended to make a party and separate from Mr. Chidlaw (the minister at Crook-street), for that neither my character, connections, or inclination would permit me to be concerned in an affair of that nature. The answer was clearly in the negative. I am, said Mr. Dix (one of the two who, with Mr. Holland, formed the deputation), no member of the chapel—I am a member of the late Dr. Watts's Church. I am only a hearer and occasional communicant at the chapel, and have been long dissatisfied with the young preachers from Warrington who supplied during Mr. Chidlaw's illness. He said, moreover, that he was of the orthodox sentiments and wished to hear me again. Mr. Holland said that he was a member of Mr. Thomas's Church at Bristol and only a hearer at the chapel, and that they were deputed to speak to me by several other persons, partly Baptists, and partly Methodists, who had been in connection with Mr. Westley, but were now dissatisfied.

As a matter of fact there seems to have been nothing at that time that can be dignified by the name of a "secession" from Matthew Henry's Chapel.

The minister of the chapel at the time of the passing of the Dissenters' Chapels Act in 1844 was the Rev. Mortimer Maurice, and Mr. Roberts quotes some passages of a sermon of his, preached July 28 of that year, after the passing of the Act. Having spoken of the progress of their thought in matters of religion and the liberty which justified it, the preacher said:—

> We set a high value upon our Unitarian views and sentiments, but we value the principles of Christian Liberty more. We would leave the deep things of God to be examined by the impartial judgment of after generations, and we could not presume to bias that judgment by availing ourselves of the principles of law and property to perpetuate our characteristic opinion. And this we would abstain from doing, through a firm faith in an over-ruling Providence, and from a thorough conviction that whatever changes he ordains or permits in human opinion will be made to produce ultimate good.

And, in conclusion, Maurice quotes from the sermon delivered by Matthew Henry at the opening of the chapel:—

> We are far from engrossing religion and

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* "Matthew Henry and His Chapel, 1662-1900." By H. D. Roberts. The Liverpool Booksellers' Co, 70, Lord-street, Liverpool. 5s. net.

the Church to ourselves and those of our own way, or thinking that we are the only elect people of God; from our hearts we abhor and renounce all such narrow principles as are contrary to Catholic Christianity and undermine its sure and large foundations.

The first three ministers of Matthew Henry's Chapel served altogether, as we have already noted, for 111 years. Their successors during the next 102 years number ten, of whom the longest in the service was the Rev. J. K. Montgomery (1860-1896), still happily a member of his old congregation. Having given a brief chronicle of these later ministries, Mr. Roberts, in a concluding chapter, reprints THE INQUIRER's report of the Bicentenary celebrations, and adds to the interest and value of his book by appending a number of lists of subscribers, trustees, communicants, &c., giving also particulars of the various chapel trusts.

We heartily re-echo the wish with which Mr. Roberts concludes his Preface—prompted by a sense of what he has learnt in the preparation of this book, and of how much more there is yet to learn—that our two chief authorities on Nonconformist history, the Revs. Alexander Gordon and J. Edwin Odgers, would give us "at least a series of essays on leading points in the development of religious liberty."

VOICES OF NATURE.*

SURELY there never was a time when the methods and revelations of Nature were more eagerly studied than in these days. The impetus given to the study by devoted observers at the middle and end of the nineteenth century—men who went straight to Nature to ascertain at first hand the methods and laws she observes in her infinite diversity of operations—seems not to have been all spent and exhausted in their own day. Rather has it increased both in volume and in intensity, and where there were, then, individuals and groups of two or three, slowly and quietly working along their special lines of research, there are now hundreds, even thousands, who, inspired by their devotion, have eagerly entered into their labours, and who with spectroscope and camera, with microscope and test-tube, with geological hammer and deep-sea dredge, are ceaselessly busy adding to the record of observed facts. And always we see how true it is that "well begun is half done." The pioneer—to whom be all honour—makes those first steps along the hitherto untrodden path which cost so much, but which, with all they demand of tireless devotion, are so well worth the making. Gratefully men follow along the path he has indicated—the path which leads to fuller appreciation of the wonders, the beauties, and the prophetic meanings of the life that now is.

And such a pioneer, of whom we English folk are now proud, was Charles Darwin. It is a noteworthy fact that so great has become the demand for popular accounts of what Darwin did, and of the theories which he propounded, that the associations and societies whose business it is to provide *religious* literature for the general reader have found it expedient and necessary to respond to the demand of their clients for introductions and text-books dealing with "Darwinism" and with other subsequent developments of his theories on the Science of Life.

It is to the credit of these societies for providing religious literature that they have so fully responded to a demand which asks at once for scientific and religious knowledge.

And our own associations have not been backward in this respect; indeed, to whom if not to us pertain the duty and privilege of showing, not merely that science is handmaid of religion, but rather that science is twin-sister to religion.

It is with these considerations in mind that we offer our congratulations to Miss Caroline A. Martineau on the way in which she has dealt with her subject in her little book "Voices of Nature," and to the Sunday School Association for having published the book, and to ourselves the readers who may, at so small an outlay, obtain and read the well-written series of nine lessons therein contained, on what Nature has to tell concerning the world in which we live, and the way in which life-forms are evolved.

It is our privilege, having been asked to notice the book, to express one regret as well as great appreciation. That regret is that the book was not more profusely illustrated.

Illustration in these days is comparatively cheap, and whilst many books are published which, perhaps, owe *all* their excellence to good illustration, it seems to us rather to be deplored that such good matter as that which Miss Martineau gives us should have been rather meagrely illustrated. The text, to be sure, is of a nature to carry the reader easily and eagerly on from page to page, but *for young folk* (and as the Sunday School Association publishes the book, we presume that young folk are first in order of importance) a greater profusion of illustrations and diagrams would have been an improvement.

The first six lessons deal with subjects likely to interest the middle and upper classes in our schools.

No. I. "A Lesson Written in Chalk" is an introduction to geology, and leads the young reader to think out for him or herself the reasons for the appearance of marine shells in bed of chalk far from the sea.

Nos. II. and III. "Flowers and their Friends" will delight all lovers of spring-tide flowers and their servants, the winged insects.

No. IV. "No Waste in Nature" is at the same time a lesson in chemistry and a moral lesson on true economy. The moral element in this lesson preponderates, but is never allowed to become prosy or wearisome. Indeed, throughout the whole book the skilful interweaving of the moral drawn from Nature constitutes its pre-eminent charm.

Nos. V. and VI. "How Work Is Done" and "The Reward of Work" are both treated in a way which elucidates mechanical laws and brings out the value of earnest purposeful living.

There is a marked advance in subject matter and style of treatment in the last three sections, which deal with the doctrines of "Darwinism" with great clearness. The object of the writer has been to explain, in simple language, the teachings of Darwin, along with such modifications as have been found necessary since the great pioneer passed away. Whilst the former sections are fitted if used by teacher or parent to evoke the interest of the young folk, the last three will be found intensely interesting to members of elder classes, teachers and parents. Of these three the first, No. VII., deals with the "Struggle for Existence" and "Survival of the Fittest," and provides good reading and food for reflection. It also leads on to the subject dealt with in No. VIII. "Mutual Helpfulness in Nature." In this chapter Miss Martineau deals with the objection raised by tender-hearted folk that "Darwin's teachings imply the advantage of selfishness, or, at all events, the triumph of strength over weakness." She points out, with examples, that the fittest to survive is not necessarily the strongest or even the cleverest. Fitness often includes other and nobler qualities. This opens up the question as to what fitness really involves.

At the conclusion is the following passage:—

> The *fittest* to survive may be, and in many instances are, not the strongest and best able to fight their own battles, but those which are of most service to others. A single unselfish man or woman living among others who are selfish may, no doubt, be at a disadvantage to some extent and for a time; but a *community* of unselfish men and women would, in the long run, get on much better than society as we find it now, and I can see nothing in Darwin's teachings to make one think otherwise.

The concluding chapter deals with "Natural Beauty," and gives instances of its use to its possessor. It is full of suggestion for thought—the more so as the subject is one on which it is possible to hold very divergent opinions.

The book is neatly bound, and, for the size, contains a large amount of reliable information in very readable form. It should be a welcome addition to the class-books in our Sunday-schools.

T. ROBINSON.

* "Voices of Nature: and Lessons from Science." By Caroline A. Martineau. Second enlarged edition. Sunday School Association. 1s. net.

SHORT NOTICES.

DR. JOHN HUNTER, until recently minister of Trinity Church, Glasgow, has marked his settlement at the King's Weigh House Church, Grosvenor-square, by bringing out a new and greatly improved edition of his *Devotional Services for Public Worship*. The first edition of this book was published in 1880, and through successive editions, to this the seventh, it has grown not only in size but in the completeness and fitness of the help it offers for reverent congregational worship. Dr. Hunter's ideal has always been to unite the free utterance of the minister with a liturgical service in which the congregation shall take a large part, and the difficulty in previous editions of the book of a number of scattered portions of service, from which selection had on each occasion to be made, has now been overcome by arranging a number of complete services. Even those who could not statedly use this book for common worship will find it a most welcome addition to their library of devotion. Many will welcome also the addition of a table of Scripture lessons. (James Maclehose and Sons. 3s. 6d. net.)

Mrs. Tileston's little book of "Daily Strength for Daily Needs" has long been our classic among such collections for daily devotional reading, as her selections

of poetry in "Quiet Hours," "Sunshine in the Soul," and "Tender and True" are also among the best of their kind. More recently we received from the same hand a little book of selected prayers gathered from writers as far apart as Augustine and Christina Rossetti, "Great Souls at Prayer," and now we have to welcome a second book of daily readings, *Joy and Strength for the Pilgrim's Day*, "a selection from writers of many countries and centuries of thoughts of courage, faith, hope, and love, to cheer and inspirit the pilgrim in his daily journey, whether it be in clouds or sunshine, and to remind him of what he can do to help his fellow-travellers." Judging from the number of extracts taken from each author, Fénélon and Pusey are still among Mrs. Tileston's favourites, and with them Mrs, Sidney Lear holds the first place. Emerson and Thom are hardly represented, and Martineau and Marcus Aurelius not at all, although they furnished much for "Daily strength." On the other hand, Canon Carter and Archbishop Temple rank high in the new book. It is needless to assure our readers that the selections, both of prose and verse, are made with fine feeling and true insight, and that the book is beautiful both in form and substance. (Longmans. 3s. 6d. net.)

Very different from Mrs. Tileston's is another book of daily readings, *The Garden of Life*: Flowers of Thought on Culture, Conduct, and Character for Every Day in the Year, gathered and arranged by H. W. Smith. The author calls them *flowers*, but very many of them would be better described as herbs or useful vegetables. The selections are, for the most part, very modern, from well-known and little-known writers—even anonymous extracts from newspapers and magazines are included—with abundant food for thought and nourishing moral sentiments. It is a book of ethical instruction, but with little, so far as we have been able to see, touching upon the finer graces of life or its deeper spiritual experiences. Instead of the text, which is generally found in such books at the head of a page, there is the name of an author, by no means always the author from whom a selection follows, with dates, and a line or two as to his writings and character. Mr. Smith has published two other anthologies, "Modern Thoughts on Life and Conduct" and "Modern Thoughts on Religion and Culture." In this new book he presents us with his portrait. (Williams and Norgate. 5s. net.)

The annual volumes of *Good Words* and the *Sunday Magazine* are always welcome for their good store of pictures and wholesome reading. Throughout the former volume Neil Munro's "Shoes of Fortune" run, and among the biographical articles are four on "Celebrated Lady Travellers," of which that on Mary Kingsley is by Miss Toulmin Smith. The memorial article on Queen Victoria is written by the Editor, who, like his late brother Norman Macleod, was one of her chaplains. Interesting features in the *Sunday Magazine* are a series of papers on "Noble Women of our Time," including Mrs. Sidney Lear, Mrs. Nassau Senior and Miss Agnes Jones, who did so much for nursing in the workhouse infirmary at Liverpool; and six papers on "Respectable Sins," by Dr. J. Watson. (Isbister and Co. 7s. 6d. each.)

THE CHILDREN'S COLUMN.

Visit to a School for Deaf and Dumb Children in Switzerland.

It is very wonderful how much can be done for children who are deaf and dumb. Although they cannot hear any sound, they are taught by watching the lips of the teacher to see how words are made, and so to speak themselves, and at the same time to read and write, so that they can enjoy books just as we do. It is like taking a poor prisoner, shut up in a narrow dungeon, where there is nothing to interest and nothing for him to do, and setting him free in a great and beautiful world, to live and be happy with his fellow-men.

It is not easy to understand how the deaf and dumb learn to talk and to understand, but I think you will be interested in this account of a visit to one of the schools for such children.

My son and his wife, while staying at Sierre, in the canton of Valais, paid an interesting visit to the old monastery of La Géronde, which has now been converted into a school for deaf and dumb children (*sourds muets*). The chaplain, who is called *le recteur*, received the party, took them into the schoolroom of the youngest class, and left them there. An extremely bright Sister was teaching here, and she had two sections to teach—some who had only been eight weeks at the school, and some longer. About six, all Germans, had been there only eight weeks, and they were first inspected. The pupils learn entirely by watching the teacher's mouth, or, in some cases, she puts their hands under her chin, and they recognise the word from the vibration. When the children could only say single words, she had always an object or a picture for the child to point to, so that it knew what it was talking about. A few made sounds (*letters*) only, and they could all run to the blackboard and *write* the letter, or the word, or the sentence, as it happened. (The writing and spelling throughout the school is marvellous, by the by.) The more advanced section (mostly French) understood more, and some answered her questions quickly. It was a joy to see and hear the little teacher; she was so bright, and they were evidently so fond of her.

The next two classes, also under one Sister, were then visited—mostly French, and about twelve altogether. Some looked very bright, and all laughed and seemed alive and well. They keep their eyes riveted on the teacher in a pathetic way. There was no parrot-like repetition of poetry. She asked them questions about what they had seen out of doors, and their answers showed *reflection*. Some voices were painful to listen to, but others were clear and *almost* normal. The older part answered questions on a story told them on Sunday about St. Bernard. The Sister mentioned that she often takes the children for a walk, and talks to them about what they see (cows, &c.). When they come in they rest for half an hour, and then write down what they recollect. The teaching about the creation was old-fashioned—*sun* created on the third day, *plants* on the fourth, &c.—but to have got into these poor locked-up brains an idea of God and of His marvellous creation is something. It is believed that unless thus rescued those born *deaf-mute* may grow into "crétins"—a sad form of scarcely human idiocy, arising not from want of brain-power, but of means of communicating with their fellow-creatures.

The visitors now followed all the forty-four children into the chapel for ten minutes' prayer. They divided, French on one side and Germans on the other. A Sister repeated "Our Father" in German, and all the German children said it after her. Then she crossed over to the other side of the chapel and repeated the same prayer in French for the French children. It sounded uncouth but (says one) it was hard to keep one's eyes dry. There was something so affectionate, so infinitely strenuous and appealing about these children, and such intelligence dawning in *some* eyes. There were a few invocations of saints, and then the children came out, in perfect order, and reverently keeping their little hands folded all the while, for a meal.

Then the top class of all was visited. Its pupils did some geography, and a French section of them French verbs. It was observed that the teacher made them *find out for themselves* whatever they can, and herself never degenerated into a mere "*instruction-jug*" (for pouring out facts, &c.). The children did a good deal of blackboard writing themselves, and the teachers very little, except correcting their work.

This way of teaching is far better than the old way by which deaf people used to be taught to talk with their hands, making different signs for each letter, and it is now used all over the world. Hundreds, even thousands of children, who without it would have had very sad and lonely lives, are now able to learn many things, and grow up to be helpful and happy men and women.

WILLIAM H. HERFORD.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

A Historic View of the New Testament. By P. Gardner, Litt.D. 6s. (A. and C. Black.)

The Foundations of Belief. By the Right Hon. A. J. Balfour. New Edition. 6s. (Longmans, Green and Co.)

Prosperous British India: A Revelation. By William Digby, C.I.E. 12s. 6d. (Fisher Unwin.)

The Story of the Nations: Wales. By O. M. Edwards. 5s. (Fisher Unwin.)

The Secret of the Marshes. By V. L. Whitechurch. 6d. (Isbister and Co.)

Bitter of the Rue. By Helen Shipton. 6d. (Isbister and Co.)

The Wonderful Story of Dunder van Haeden and His Seven Little Daughters. By E. Chesterton. 2s. 6d. (R. Brimley Johnson.)

The Christian World. Christmas Number. 1d. (James Clarke and Co.)

Public-House Reform. By A. N. Cumming, M.A. 2s. 6d. (Swan Sonnenschein.)

The Essex Hall Pocket Almanac for 1902. 1s. 1d. post free. (Philip Green.)

St. George's Calendar for 1902. 1s. (Constable and Co.)

In Heaven's Porch. By Hugh Clement. 6d. (John Long.)

Nineteenth Century, Universal, Christian Freeman, Harper's, Contemporary.

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LONDON, DECEMBER 7, 1901.

RECONCILIATION.

WE referred in a recent article to a paper on "The Minister's Adjustment to the New Conditions," read by the Rev. WILLIAM C. GANNETT to the American National Conference of Unitarian and other Christian Churches, and we wish now to call the attention of our readers to another striking utterance of his, which has deservedly been widely read, and which contains lessons good for us to ponder, as bearing upon the conditions of religious life in this country hardly less directly than in the churches of America. The sermon to which we refer is entitled "The New Orthodoxy, the New Unitarianism, and the New Universalism, should they be Three or One?" It was first preached, in substance, Mr. GANNETT says, in a brief preface, at the installation of the Rev. PAUL FROTHINGHAM as minister of the Arlington-street Church in Boston, in October of last year, the church of which CHANNING and the preacher's father, EZRA STILES GANNETT, were ministers. "The sermon was an expression of hope that CHANNING'S Church might lead in the movement for Fellowship, even as it once did in the movement for Freedom, in religion." It was also given as an address last summer to the New York State Conference of Religion at Buffalo, and again, somewhat recast, Mr. GANNETT preached it on the twelfth anniversary of his settlement with his present congregation at Rochester, New York.

There is, Mr. GANNETT says, undoubtedly a "New Orthodoxy." Modification is acknowledged by the staunchest Conservatives. Frank criticism and repudiation of creeds are rife. Half the Unitarian ministers in America probably come from Orthodox homes and many from Orthodox pulpits, with but little return-migration; but still more significant is the constant attempt of those who do not think of migration, to restate the old truths of Christianity in terms which the mind, heart, and conscience of to-day can accept. As to the books of these new teachers, which are already a goodly number, "There may be mist in their thought and a blurring of phrase in their pages, but what yearnings for the new erections of faith which shall take the place of the old now falling in ruin! And each new book of the kind distances the last in jubilant gladness for escape from that ruin. . . . It is true, of course, that the large masses of Orthodoxy drag behind; but true, also, that the heresy line is constantly shifting, and always in one direction. Yesterday's panic positions are to-day's permitted positions, and to-morrow's platitudes. Liberal Christianity is found in solution, if not in crystallised form, is found budding, if not flowering, in all the Orthodoxies to-day." And at the same time a new Unitarianism and a new Universalism have naturally moved forward also, under the same influences, to new conceptions of religious truth. Should they be three or one? Mr. GANNETT asks; and his conviction is that "*Reconciliation should be the key-note of twentieth-century religion.*"

When we think of these beautiful expansions of the old dogmas of Christendom so fast emerging of late in the churches around us, does it not seem as if we were entering upon the Liberal Orthodox Age? Liberal Orthodoxy is going to be a vastly larger body and force than its Come-outers. In the great seasons of history "Unitarianism" and "Universalism" will by and by be recognised as premature forms of Liberal Orthodoxy; and this last, as we know it to-day, as but a primitive form of the great Liberal movement within Christianity. Orthodoxy is bound to grow more and more liberal. It will become, as it much needs to become, more honest, more bravely outspoken, less afraid to identify its cause with the cause of its heretic. But I think the word will not be, "This is Unitarianism" or "Universalism," but rather "Unitarianism, Universalism, is this."

How these movements will actually work out in the future developments of Church life we cannot now forecast. It may be the destiny of Unitarians to be always in the van-guard, pioneers of progressive religious life, or possibly in other Churches the true pioneers of the future will arise. In any case it must be their aim that theirs shall always be Churches of the Spirit, whether well or ill spoken of, whether still isolated or merged in a larger Catholic Church, always true to their ideal, and doing the self-forgetful work for religion, for mankind, to which they are called.

Outward and practical unity for the different Churches is not to be looked for in any near future, and the prospect of it is far more distant in this country even than in America; but for unity of spirit and a common purpose much can already be done.

Plans of union, its conditions, its name, and the like, are, if at all, for the morrows to settle. *Now* is the acceptable time for the simple drawing together of the half-hostile churches in conscious and open friendliness. The unity for *to-day* lies in glad recognitions of spiritual fellowship, in welcomed communions of worship, in confessed similarities of attitude before the mystery of the Universe and the needs of man, and in the joining of hands to minister to some of those tragic needs. These things are possible *now*. Union to this extent could be brought about this very season in many a spot in our lands—and the angels in heaven would rejoice!

For oh, the need, the need of the Reconciliation! The world needs it so much in these days of what seems like a declining moral ideal among the civilised nations, that it behoves all ministers, all laymen, to study the problems of Reconciliation in religion as an economy, as a new discipline. The might of a Reconciled Church to achieve good for man! The things that are waiting to be done until earnest men of varying faiths are willing to join with each other, head, heart, and hand, to accomplish them!

But, if I mistake not, a beautiful outlook opens before us. It is not a question *whether* the Reconciliation will come, and the things be done, and the wrongs be righted; but *when* it will come, how long it will delay. That time-question lays duty on you and on me. The New Orthodoxy, the New Unitarianism, the New Universalism, yes, and the New Judaism, and the new and reverent Agnosticism—they ought not to be much longer separate, many. They ought soon to be one. Twenty-five years of this twentieth century, ten years of it, with aimed endeavour, and with humility and religiousness in the endeavourers, might work wonders of Reconciliation.

To this appeal of Mr. GANNETT'S a cordial response has been made by Dr. WASHINGTON GLADDEN, one of the best known of the liberal leaders of thought among the Orthodox Churches in America. In the *Christian World* of Nov. 14 there appeared a short article on "Religion in America," over the familiar initials of Dr. WHITON, telling of Mr. GANNETT'S sermon (though his name, unfortunately, was misspelt) and then describing the response in the following terms :—

This remarkable address Dr. Washington Gladden made the subject of a sermon last month to his own congregation on "The New Orthodoxy and the New Liberalism," in the course of which he said: "Has not this Liberal, putting away the spirit of the disputer, the caviller and the denier, and turning with open face and loving mind to look with us upon the things that are precious to us, really seen into the heart of them? . . . Is not his faith essentially the same as ours? . . . How does it make you feel, my brethren, to hear yourselves hailed across the line by a voice like that? It is like the Germans playing the "Marseillaise" and the French cheering them. . . . If we all with the same openness of mind, the same largeness of sympathy, the same eagerness to find in the beliefs of others the

values that they find in them, would study the religious theories of those with whom we suppose ourselves to differ, how soon would reconciliation come."

The representative character of these two speakers, generally recognised by all who know them as standing for what is best in the groups to which they belong, cannot be questioned. That the concordant views they hold, and the one spirit in which they hold them, are not as yet universally held among those who are classed with them in ecclesiastical lists is quite true. But it may be believed that when the old chasm between the two parties is so far narrowed that leaders can thus clasp hands across it, it is in a fair way to be closed up in a practical recognition of the spiritual fact that religion unites those whom theology divides.

In former generations, Mr. GANNETT points out, Unitarians were called to vindicate two supreme truths — the goodness of GOD, and man's right to the free use of his reason and conscience in religion; but even while they were maintaining their distinctive doctrines against the Trinitarian and the Calvinist, they were doing something even more important, "they were *keeping open the road of the soul for advance in whatever direction the Spirit of God might lead.* They were the spiritual descendants of LUTHER—of LUTHER the young and protesting, not LUTHER the old and affrighted; the continuators of the interior protest in Protestantism, the defenders of the disowned and vilified essence of the whole Protestant movement." And we can only be thankful if now we find teachers in other Churches at last ready to follow out consistently the great principles of their Protestantism.

The modern liberal movement, whether among Unitarians or the New Orthodox, is marked by the "*domination of doctrine by Principles.*"

Freedom the method in religion, in place of authority and tradition; Fellowship the spirit in religion, in place of sectarianism; Character the test in religion, instead of ritual or creed; and Salvation of Others the aim in religion, instead of salvation of self—these are not "doctrines" about God or Christ or the Bible or life after death; they are intellectual and moral "principles." The distinction is not exact, but is plain enough. They are the Four Great Principles of the Liberal Faith, which are beginning to dominate doctrines in the churches of Christendom. They are familiar to Unitarians, our old characteristic emphases. But to-day three of the four—exception as yet must be made of the second—are emphasised no more strongly by us than by many an eloquent voice in the Orthodox churches. They are the principles shared by all Liberals, whatever their church be called. To hold them supreme in religion *makes* one a "Liberal," whether he be a Jew or Christian, whether Roman Catholic, Episcopalian, Presbyterian, Baptist, or Methodist. Here, indeed, is the open gate for the ministry of Reconciliation. Here *is* Reconciliation already in large measure. And it is mainly a growth of this last generation.

As to actual unity of doctrine, in the great truths of the Fatherhood of GOD, the divine sonship of Man, the true humanity of JESUS, the application of the principles of ethics to the relations of Man to GOD, both here and hereafter, what the New Orthodoxy teaches is, with two notable exceptions, what Mr. CHADWICK has aptly described as "just Unitarianism or Universalism *with the copyright run out.*" And as to these two exceptions, so greatly emphasised by the New Orthodoxy, Mr. GANNETT has this significant passage:—

The New Orthodoxy is "Christo-centric." Is it not true that the *more* "Christo-centric" it becomes, that is, the more "Christ" becomes to it the symbol of the All-Creative, Immanent Power, operating in physical Nature, in History, and in the personal Soul, so much the more the difference between this Christ and the Being whom we call "Our Father" reduces itself to a difference of *name?* Should difference in name, in symbol, work divorce in religion? There are Trinities, if one value such computation and term, which all of us can believe in, and all of us do. At the same time this centric Christ of the New Orthodoxy is increasingly *human.* There is no doubt of that. Our alien emphasis on the "humanity of Christ" is one of the contributions for which gratitude is specifically lavished upon us. The Liberal Orthodox mind reckons divinity in terms of humanity just as Unitarians do, for the human mind cannot do otherwise; but it is the increasing delight of the New Orthodoxy to do this with reference to Christ.—Now from our side: shallow in mind and contracted of heart is that Unitarian or Universalist who does not increasingly recognise "Incarnation" as one of the supreme words of religion, ranking next to "God" itself in majesty of significance. Are we evolutionists? Evolution appropriates the thought "incarnation" as its mystical synonym. Evolution opens our eyes to behold incarnation in mounting stages of life, the universe through. Evolution presses the word incarnation on our lips, and shrines the awe of the fact in our hearts.

So, also, in regard to the Cross or Vicarious Atonement, the other great half of the Christo-centric theology. The New Orthodoxy, like ourselves, is more than beginning to recognise Vicarious Atonement as a law of the Universe, while claiming, of course, that Jesus' death on the cross is the supreme example and type of the law. This "law" of vicariousness is that "no one liveth, and no one dieth, unto himself"; that, first or last, the sin of one becomes the woe of many, and the virtue of one the blessing and joy of many; and, further, that by means of this fellowship of unearned peace and unearned penalty God is slowly uplifting the race, *at-one*-ing it with himself. Nature is the great "socialist," and this her mighty method of social salvation, her process by which the kingdom of heaven comes on the earth. Let a man, accepting this law to the full, willingly yield up his life for truth and his brothers (Jesus' "joy," you remember), and we face the most potent spiritualising force in history. Then is ideal sonship of God made real. Then is the Love at the heart of the Universe certified. Such sonship is repeatedly witnessed: to see but one Christ in history is not to see him, as to know but one Bible is not to know that. The Cross is another of the universal symbols—symbol of self-sacrifice everywhere fulfilling itself in widening salvation. Again our question presses: Where two souls, gazing on this law, are bowed in common awe before it, should differing stress on one historic illustration of the law, even if unique in pathos and historic influence—should this work divorce in religion?

We are thankful to have our thoughts thus led into paths which make for Reconciliation. We may not hope much as yet for an immediate practical outcome, and in this country the very emphatic cold shoulder of the Evangelical Free Church Council towards Unitarians may seem to point in a quite contrary direction. But there are hidden currents stronger even than the policy of the most ardent Churchmanship, and we may still rejoice in the Spirit, and feel that our own work may be immeasurably strengthened by that growing harmony of the deeper life in which we are all working together for the Kingdom of GOD and in the fellowship of CHRIST. Only let us see to it that we are living and working in that true spirit.

SIR EDWARD BURNE-JONES.

I.

THERE is a wonderful similarity, and yet a great difference in the works of the two greatest painters of our day. Sir Edward Burne-Jones and Mr. G. F. Watts, R.A., are alike in their lofty conception of the true aims of art, but unlike in the choice of sphere from which they draw inspiration, and also in their method of handling their subject. The attainment of an ideal life is the end to which both artists have worked; but while Watts is distinctly modern in all that he does, Burne-Jones goes to the past for his subjects. Mythology and Romance furnish the themes for the brush of the one, whilst the other invents figures of his own to embody the abstract ideas he wishes to convey to the people amongst whom he lives. In considering the work of the man whose name stands at the head of this article, we are, therefore, asking the past for the highest lesson it has for the present. If we succeed in reading that lesson aright, we shall find it is precisely the same as that which is given by Mr. Watts, who seeks to paint the ideal conveyed by the best modern spiritual thought. We ought not to be surprised at this, for the spiritual is the eternally real, and is, therefore, the same by whatever medium and in whatever age it is found.

But the present article must be devoted to the man. His work shall be reserved for a future occasion.

The world over, Birmingham stands for business, and that not of a lofty character. Rightly or wrongly, the commercially contemptible term "Brummagem" stands for the idea that Birmingham sends forth articles which are without solidity or beauty. Art is not associated in the minds of many people with the busiest city of England's busy Midlands. Although to-day there is a splendid art gallery and

a good museum in the still-growing city, seventy years ago there was nothing of the kind to arouse or develop any latent talent which might have existed in the inner recesses of a boy's being. In the days when Burne-Jones was a child there, wandering about amongst neighbours, friends, and schoolmates, Birmingham had, as prominent features, ugly buildings, black factories, with plenty of soot and much weary labour. There was little to cheer or inspire. No pieces of historic architecture to arouse the imagination of a romantic boy; no art of a kind to be any source of inspiration, however great the artistic faculty may have been there, waiting to be drawn forth. But that was the city in which one of the greatest artists of our time was born on Aug. 28, 1833. One cannot imagine that Burne-Jones would ever have been an artist had fate decreed that he should remain in that city for many years.

The family surroundings were very little better than those of the city. They were Welsh, of course, but of no particular distinction. The home life of his boyhood was that of the ordinary respectable middle-class, with the various views of life and things prevalent, which are current in the circles of strict Puritanic Protestants, devoted to business, without a sign of any kind leading us to suppose that art was regarded with any feeling higher than contempt. In the boy Edward this environment was reflected. Art was an entirely foreign province to him—unexplored, unknown, perhaps undreamt of. It was not with him as it is with so many, that there was a smothered something which was eating out the vitals of his existence because it wanted to find expression and could not. We have no immature scribbling to indicate how art burned within, desiring to find congenial atmosphere in which to flame forth. There are no signs whatever that any artistic faculty even lay dormant in young Edward Burne-Jones. It was only as he was stepping forth from youth into manhood that he was aware of any possibility of his connection with art.

When he was eleven years old he went to an ancient school, founded by King Edward in 1522, and there had for schoolfellows boys who were afterwards known as Archbishop Benson and Bishop Lightfoot. The three became friendly, for they were all intended for the Church. Schoolmasters were known to have existed in the Burne-Jones family, and Edward's father thought it would add honour to that family if one member of it could find distinction in the Church. Edward worked hard at his studies, took great interest in the classics, and became well versed in romance and mythology. His father was anxious that the boy should apply himself more definitely to studies of an ecclesiastical nature; but Edward found himself powerfully drawn to the romances of both classical and mediæval times. He was, however, desirous of qualifying for the Church, and won, in 1852, an exhibition, which enabled him to enter Exeter College, Oxford. To Oxford he went, fully determined to take Holy Orders in due course.

But at Oxford an element was to enter in the forces of his life which was destined to work a great change in it. Another young Welshman had been sent by his parents to that college, also for the purpose of qualifying for the Church. This was William Morris, the poet, artist, and craftsman who had come from Walthamstow without any special personal desire to tread the path marked out for him by his parents. The two youths soon found that they had very much in common, and their acquaintanceship quickly ripened into the closest friendship. They were alike lonely, and alike felt somewhat lukewarm at the prospect of Church life. Oxford was a beautiful city, with grand historic memories and traditions. The two students revelled together in the architectural features of the ancient buildings and their old associations, and soon discovered that there was a new world, untouched by the constant grind of every-day life. They could call up the spirits of the past and commune with them. Their fancy wove for them the whole world of romance, with its knights and ladies of ancient fables, the depths of mysterious woods and the forms of old grey castles, princes in conflict with grim dragons, and armies led to the rescue of imprisoned innocence. In this ideal world they began to live, no longer a prey to the influence of the drudgery of the common lot.

Whilst still under the charmed influence of his new surroundings, Burne-Jones came across a little engraving of Dante Gabriel Rossetti, which really became the formal introduction to his new world, and the passport to his life's work. It was only a little woodcut illustration to a small volume of poems by William Allingham, but that drawing of "Elfen Mere" was a revelation to him. It answered to the spirit within him, and he became anxious to see more of the work of the same master. When he was able to examine more important pictures of Rossetti, he was sure that somehow in the direction of the Pre-Raphaelite school he would have to find his future work. But he could not draw. Seeing Holman Hunt's "Light of the World," and another of Rossetti's paintings, his enthusiasm knew no bounds. Rossetti was, at once, to him a hero, and he felt that he would henceforth only live to try to echo somehow the work of this master and body forth his own dreams on the same lines.

Of course, all these things were talked over with William Morris, and together they came to the conclusion that they would seek careers in the realm of art, abandoning the parental ideas of the Church. But Burne-Jones had had no art training whatever. What could he do? He was determined to see Rossetti, even if he could not presume to hope for an interview. For this purpose he came up to London in the Christmas vacation of 1855, and made diligent search for his hero. He discovered that Rossetti was teaching drawing with Ruskin at the Working Men's College. To that college he therefore went, and, to his great delight, saw the object of his search. More, he was introduced to him, and spent an evening with him. Rossetti became much interested in the young man, and asked to see some of his drawings. The verdict was unwavering: "Throw up everything, and go in for art." The advice was somewhat dangerous, and the risk attached to the youth making a fresh start in life was very great. But the attempt was made—with what brilliant success the world knows.

Day by day Burne-Jones went to the studio of his new-found friend and master, and watched with interested and careful eye the movements of the painter. Rossetti was at the time painting his picture called "Fra Pace." He had been using a boy as model. Before dismissing the lad Rossetti gave Burne-Jones a palette and brushes, and asked him to paint the boy's head. The task was a difficult one, but the young man did it with enough success for Rossetti to declare that his pupil would do.

Rossetti got some small commissions for Burne-Jones, and introduced him to his own patron, Mr. Ruskin, and to other artistic friends. His studies were very successful, and his work progressed wonderfully. I do not intend to follow further the life story of our painter. It would be merely a record of pictures commenced, put aside, and finished after several years. Burne-Jones lived a quiet life, entirely taken up with his work, and content to make that as perfect as possible. But his perfection was perfection on his own lines. The Royal Academy standard was not his, and he only exhibited one picture on its walls, although he was painting for so many years. He was honoured by foreign cities, and the growing recognition of his genius in this country received a signal mark when, in 1894, Queen Victoria conferred upon him the honour of baronetcy.

He was never robust. Ill-health often interfered considerably with the progress of his work. In the early months of 1898 he had an attack of influenza, from which, however, he appeared to completely recover. On June 16 he passed a quiet day, gently working in his studio, but at night he was seized with sudden illness, and passed away in the early hours of the next day.

A future article will deal with some of the works of this great artist.

L. Tavener.

A FAITH FOR THE CHILDREN.*

BY THE REV. J. MORLEY MILLS.

"To teach the children the doctrines of Unitarianism will be to bias their minds; they will not then be free to make their own choice in religion. To go so far as to formulate the main teachings of Unitarianism and print them and give them to the children to learn by heart will be to do a most dangerous thing. You will have given them a creed!" Such are the principal objections offered to anything like definite doctrinal teaching in our Sunday-schools. By the majority of our teachers these objections have been heeded for a long time. They have carefully refrained from teaching their children our faith, or the principles upon which it is based. If touching on such subjects at all, which they rarely do, it is often only to point out what we *don't* believe. And what is the result? Why, that the majority of our young people grow up into men and women without any clear knowledge of what Unitarianism really is, and, what is worse, for the most part, without the principles upon which to base any true, strong, religious life. Most Unitarians are great on secular education. As members of School Boards or other educational bodies, do they take the stand that no definite instruction must be given by the schoolmaster? Do they denounce teaching the pupils the latest theories in science, the latest modes of calculation, the latest methods in commerce, and so

* The substance of a paper read before the Liverpool Sunday-school Society.

on? No. In the day-school, in the workshop, in the office, in the profession, the latest and the best in everything is the cry of the Unitarian, than whom none is more keen to see that only on this plan will our children have a chance in the future. But is it not perceived that true progress depends far more on the religious conceptions and ideals than on all others? Is it not seen that without the best in the higher ideals of the soul it is not possible to make the best out in the lower walks of life? That while all other teaching may supply *matter* with which to build, the highest *motives* for which to build are given only by a pure and lofty religion? As Unitarians, we think that our beliefs concerning God, Jesus, and humanity, our ideals of duty and destiny, are the noblest, the truest, and the most helpful yet conceived. Of course we all believe that

> The Lord hath yet more light and truth
> To break forth from his word,

and hope each succeeding generation may realise higher ideals and nobler conceptions of God and duty. But the question arises, How are we to expect those higher conceptions to be realised in the future, if we neglect to teach the rising generation the best we know, and the highest we think, or believe, to-day? Is it wise, or consistent in us, to be negationalists here, while we advocate the most positive teaching in every other branch of knowledge?

Is it right to tear up all the old formulas of religious belief and definitely refuse to supply the one needed?

I contend that our children want something more than sentiment, they want truth; that they ask for something more than opinion, they want belief; that they call for more than example, they need to be put in possession of the principles on which our exemplary life is based. And if we refuse them these demands, we are cruel to the child of to-day, and unjust to the future. Whatever may be the gains accruing from the reticence, or negationalism, which is the policy of many homes and schools, I am persuaded that they will utterly fail to compensate for the losses sustained in consequence of that policy. Unitarian Sunday-school teachers need to realise three things; and, in my opinion, the sooner they realise them the better for the religious life of the future.

First: That the child-mind needs direction in religious thinking and living, quite as much as it needs direction in other branches of life and thought.

Second: That the Sunday-school exists for the purpose of giving to our young people such direction.

Third: That our young people are receiving in our public schools such direction as falls lamentably short of what we can and ought to give. While we sleep, the enemy is busy sowing tares. Now, plainly, do we consider that we are doing our duty when we turn out our young people on life's ocean without, religiously speaking, providing them with either an aim, a rudder, or a chart, thus leaving them at the mercy of every breeze that blows, and every current that rushes past them? For, soon, our young people will be out in the thick of life's conflict. In most cases a grinding competition will leave them with little leisure for thinking out their own religious faith and principles, and, often, with little desire for such a serious task. If in those times of stress and danger any of them fall away from religion, and all connection with the churches, it will be useless, it will be unkind of us to blame them for not having thought for themselves, for not having a finer faith than their fathers, while we have deliberately neglected to forearm them with the highest *we* thought, believed, and loved.

All this leads up to the point. But how is the work to be done? And at once we are face to face with this difficulty. In many of our Sunday-schools, young, inexperienced men and women have to be pressed into the service of the school. In many cases they have not been taught much about Unitarianism, have no strong convictions, and are, therefore, at a loss what to teach. So they fall back on the story-book too frequently, and read stories which are often strongly orthodox in flavour. Such teachers need help and guidance. When I came to Bootle, the office of Sunday-school superintendent was vacant, and I stepped into the breach. An early opportunity was taken to explain to the teachers my methods of conducting a Sunday-school. Also I told them what I had done elsewhere about doctrinal teaching, and submitted to their consideration the "Faith Card," of which the following is a copy:—

THE CHILDREN'S FAITH.

Taught in the Bootle Free Church (Unitarian) Sunday-school, Stanley-road.

1.—I am taught that God is my heavenly Father; that He created me, cares for me, and loves me as His child.

2.—I am taught that Jesus was a well-beloved son of my heavenly Father, who marked out "the Way" to Salvation and Holiness by his teaching and life, as well as his death.

3.—I am taught that God is helping me all the time to become good, by means of His influence on my soul, and by the lives and words of good men and women.

4.—I am taught that it is my supreme duty to love God with all my heart, and mind, and soul, and strength, and to love my neighbour as myself.

5.—I am taught that if I do evil it will grieve my Heavenly Father, and injure my soul, and cause pain and suffering both here and hereafter.

6.—I am taught that my faults may be corrected; and my sins will be forgiven and forgotten if I repent of them sincerely, and try to be good.

7.—I am taught that I cannot be happy or good *alone*, but only as I try to make others happy and good.

8.—I am taught that we make a heaven in our hearts and in our homes by our kindness and our love.

9.—I am taught that God in His Fatherly goodness will afford opportunities for all His children to become good, and some time enter His heaven, to be happy in His love for ever.

Lord help me to understand this teaching, and to live in the spirit thereof.

I was very careful to point out that no one should be committed unwillingly to the statements on the Faith Card; that their acceptance should on no account be regarded as a condition of teaching in our Sunday-school; that any teacher refusing to teach the same should not be considered to have broken any rule; that there must be perfect freedom as heretofore. I place the card before them, not as a *substitute* for their teaching, but as a *help*. With perfect unanimity, the Bootle teachers adopted it on those conditions.

So each scholar has it, on what is known as a "Star Card," *i.e.*, a card on which the scholar's attendance is marked. A few minutes is taken up by the teacher in explaining some portion of the "Children's Faith" to the class before the ordinary lesson. About twice a month I give a ten minutes' blackboard address to the whole school on the articles in turn. Also, I write out on the blackboard two or three passages from the Bible bearing upon the articles under consideration, which the whole school will repeat. Some of the scholars will write these passages in exercise-books, that when they grow up they may have at hand a string of gems from the literature of the Old and New Testaments.

Any one who peruses the Faith Card will see that there is no attempt to teach the children to say, "I believe" the matter thereon. The key to the whole of the teaching, both written and oral, is in the short prayer in italics at the bottom—"*Lord help me to understand this teaching, and to live in the spirit thereof.*" Our aim is to give our young people an intelligent grasp of the principles of our faith, and to imbue them with the spirit of our gospel. Never is the teaching put before the children as a *creed*, the believing of which is in itself a saving action. Ever is it made clear that religion is intended to be progressive in "both its thought and spirit." We are simply trying to put them where we are, so that, as we have advanced on the ground upon which we were placed as young people, they may advance.

In a quiet way I have been pursuing this method for some nine years. No teacher has yet objected to it. On the other hand, one and all have acknowledged that it has been a great help to them in speaking to their scholars on the deep subjects of the soul's relation to God, and the principles upon which to base a noble life—subjects upon which many of them durst not trust themselves to speak without its aid. Neither has a single Unitarian parent, nor the majority of parents who were not members of our church, objected to the teaching they found on their children's cards. Many have thanked me for it. As parents, they have had a strong desire to teach their children the principles of religion, but, being inapt at the work, they forbore. But my card has been just the thing they needed. It put into simple language what they themselves wished to say, but were not able to express as effectively as it does. I do not pose as a theologian. Not for a moment do I claim that my card contains just the thing that ought to be said—neither more nor less—nor that what is said, is said in the best way. The aim is simplicity. It is not altogether original. It has been drawn up from the teacher's standpoint, not the preacher's. Many teachers, I doubt not, would be able to improve upon it. But until some better method is forthcoming, I continue with mine, believing that in so doing I am, in a tentative way, meeting an increasingly felt need.

THE best moral antitote lies not in warnings, however particular, but in that positive nurture of character which is the real source of strength in the hour of temptation.—*McCunn.*

SCOTTISH UNITARIAN ASSOCIATION.

ANNUAL MEETINGS.

THE annual sermons of the Association were preached in St. Vincent-street Church, Glasgow, on Sunday, Nov. 24, by the Rev. J. Estlin Carpenter, M.A. The congregations were large, and the discourses were listened to with the most appreciative attention.

On Monday, the 25th, the annual business meeting was held in the church at 5 o'clock. Mr. JAMES GRAHAM presided. Dr. Barlow was unanimously elected President of the Association, and Messrs. Semple and Gemmell, the Secretary and Treasurer, were re-elected, and received thanks for their past services. The Committee's report and the financial statement for the past year were, after some conversation, adopted. Special reference was made to the transference of the Kilmarnock church property to the Association, and the reception of the congregation into formal fellowship.

In the evening a public meeting was held, over which Dr. BARLOW presided. He was accompanied to the platform by Professor Carpenter, the Revs. Charles Travers (Carlisle), John Barron (Tavistock), E. B. Drummond (Edinburgh), and Mr. James Graham (Glasgow). In the course of a most suggestive and inspiring address the Chairman said he would submit three questions for their consideration. First, was the work of the Unitarian churches in Scotland finished? He was assured that it was not. There was much liberalism in other churches, but their liberalism was inconsistent and out of place. Unitarian work, therefore, was not done. But they were charged with indifference, and this charge brought him to his second question: Is indifference to religious questions a *necessary* result of the acceptance of rational opinions? They could not so regard it; but why, then, did the membership of their churches not increase? Partly, perhaps, because Unitarianism was progressive. It had no stereotyped belief, and so had to battle against much prejudice. And still their Church had to be a fighting Church, but it should not be a Church of negations. Never was there greater need than now of their inspiring name and faith being widely known.

Mr. GRAHAM, in the happiest terms, moved a resolution of welcome to the delegates present, which was seconded by Mr. DRUMMOND.

In reply, addresses were given by Messrs. Carpenter, Travers, and Barron. Mr. Carpenter devoted a considerable part of his address to the advocacy of the claims of the Ministers' Superannuation Fund.

Musical items were given by Mr. Pryor and members of the church choir.

The meeting, which was most helpful and enjoyable, was, after the usual votes of thanks, closed by the Rev. E. T. RUSSELL pronouncing a benediction.

THE SCOTTISH UNITARIAN SUNDAY-SCHOOL UNION.

A Conference of this Union was held on Saturday, Nov. 23, in St. Vincent-street Church, Glasgow. After tea, provided in the library by the St. Vincent-street School, an adjournment was made to the church where the business meeting was held. There were about fifty present, every school affiliated to the Union being represented except Aberdeen.

In the absence of the President, the Rev. JAS. FORREST, M.A., took the chair, and, in his opening remarks, said that he was afraid some teachers did not fully appreciate the grandeur of the work in which they were engaged. There was no lack of devotion, but it was not always as intelligent as it should be. He expressed the difficulty which existed in guiding the teachers into true methods without interfering with the spirit of reasonable freedom. He then introduced the Rev. J. Estlin Carpenter, of Manchester College, Oxford, and expressed, in a word, his pleasure and the good fortune of the Union in his presence.

Professor CARPENTER then addressed the meeting. He said he was lacking in a knowledge of the conditions prevailing in Scotland, but during his recent visits to the various cities where he had been lecturing, he had come to the conclusion, as a result of his inquiries, that the systems in the Scottish Sunday-schools were widely different from those in England. He then briefly sketched the methods mainly adopted in English Sunday-schools, and pleaded strongly for preparation on the part of the teachers and for the necessity of adopting some systematic course of teaching. He expressed his belief in the advantage of learning by heart selected hymns and New Testament verses. While it was necessary to recognise the difference between adults and children, there were three guiding principles which existed and should not be lost sight of. (1) External Nature in all its aspects of beauty, up to its intellectual products in civilised man. (2) Moral Experience, and in this direction, he said, a skilful teacher could work out valuable results by carefully-prepared questions, and even by taking advantage of any little incidents in the class. He also suggested to the teachers the idea of keeping a scrap-book, containing newspaper paragraphs relating deeds of heroism at shipwrecks and railway and mining disasters, all of which could be advantageously used in this connection. (3) Great Historical Types of Religious Life. Relative to this he admitted the difficulty which the results of the Higher Criticism introduced into the work of the Sunday-school teacher; but, after all, the best things in the Bible are those which are most certain, and there was still plenty left which could be definitely relied on. He would, therefore, strongly urge that the Scriptures be not left by the teachers altogether on one side. With elder scholars, the historical growth of the Bible should be studied, and this would be sure to make it a book of living interest. If the lines which he had indicated were followed, the Sunday-school could not fail to interest the children, and educate them to become eventually intelligent members of our churches.

An interesting discussion followed, in which all those who spoke expressed to Professor Carpenter their thanks for his interesting and instructive address. It was brought out in the course of the discussion that, while the teachers should make use of external nature in addresses based on flowers or other natural objects, it was unnecessary in Scottish Sunday-schools to directly teach any branch of Natural Science, or to give any purely secular (so-called) instruction whatever. This is now efficiently done in the day-schools under the School Board system, which is compulsory in Scotland.

A very hearty vote of thanks to Mr. Carpenter for his presence and address was carried unanimously, as was also one to the St. Vincent-street School for providing the tea. With that the meeting terminated.

THE Rev. W. Chynoweth Pope, of 27, Vicar's Hill, Lewisham, tells us of a well qualified Dutch lady, who speaks good English and German and a little French, anxious to obtain the care of children, especially as a governess, but hindered chiefly by the avowal of her Unitarianism. Mr. Pope would be glad to hear from anyone who might help in overcoming this difficulty.

WITH reference to Mr. Savage Cooper's letter in last week's INQUIRER as to our report in the previous week from Kentish Town, we have received a letter from the five members of the deputation regularly appointed at the congregational meeting substantiating the report we published. We must decline any further correspondence on the subject.

THE *Christian Freeman* for December contains a separate full-page picture of the new college buildings at Kolozsvár, with the tower of the Unitarian Church also just in sight. It is a fine substantial looking building, on the opening of which our Hungarian brethren are to be warmly congratulated. There is also a short article descriptive of the college and church. The same number includes four capital lessons for boys on "The Voyage of Life," by A. H. Biggs, "Stand By," "Slow Ahead," "Half Speed Ahead," "Full Speed Ahead," based by way of parable on the experiences of a steamship.

WE congratulate Mr. W. Blake Odgers, K.C., on the achievement of his two elder sons. Each of them has been selected to represent his University in the football field. At the approaching University match, to be held on the 11th inst., at the Queen's Club ground at Kensington, Mr. F. W. Odgers, of Trinity College, will play for Cambridge, and Mr. W. B. Odgers, of Balliol College, will play for Oxford. They are both forwards.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Christmas Appeals.

Deptford—The Rev. A. J. Marchant writes:—I am desirous of appealing to your readers in aid of my Poor's Purse, and for our forthcoming New Year's gatherings. There is at present an exceptional amount of sickness among the aged poor, and, as some of our former helpers have passed away, anxiety is felt for the future. It is earnestly hoped, however, that other friends may come forward with assistance. As the contributions received at this season have to meet the demands of the forthcoming year, I venture to solicit a liberal response to this appeal. Gifts of money, clothing, &c. (adults' and children's), will be gratefully received and acknowledged. 37, Clifton-road, Peckham, London S.E.

London: George's-row Mission.—The Rev. F. Summers writes:—Will you allow me to appeal to kind friends for help for the Poor's Purse for Christmas gifts, parties, &c., and also for new or cast-off clothing, books, toys, &c. The address is either Domestic Mission, George's-row, St. Luke's, E.C.; or 4, Durley-road, Stamford-hill, N.

Manchester Domestic Mission, Willert-street.—The Rev. J. W. Bishop writes:—This year, I regret to say, the word urgent must be added to that of appeal, for already there is considerable poverty in our district in consequence of sickness and shortness of work and the higher prices of food and coals. To cope with this it will be necessary that the amount received for the poor's purse be largely augmented. With regard to our Christmas appeal, I am in full hope that friends will be as generous as in previous years. We have been enabled to give Christmas cheer to a number of very poor people, and also to provide an evening of real enjoyment for upwards of 300 children and 150 adults. Beyond this it has been our practice to present each scholar with a useful garment. If those in happier circumstances could realise the conditions under which our people live they would recognise what a boon all this is to them year by year. Friends will greatly help by sending money, left-off clothing, children's garments or toys, which will be gratefully received by the Rev. J. W. Bishop, Mission House, Willert-street, Collyhurst, Manchester.

Aberdare: English Unitarian Church.—The annual meeting of members of the church was held on Thursday, Nov. 28. A large company of friends and visitors assembled for tea, after which a social gathering was held, when Mr. Philip Rhys, solicitor, presided, supported by the Rev. J. Harwood, B.A., Colonel Phillips, and Mr. L. N. Williams. In addition to the address of the Chairman, a most interesting speech was made by the Rev. J. Harwood. At intervals a selection of vocal and instrumental music was well rendered by the choir.

Accrington.—At the summer meeting of the North-East Lancashire Unitarian Mission Committee, a desire was expressed that the Mission should arrange a series of special week-night lectures and services similar to those held in the Manchester district last winter; as, however, the congregations in the Mission are more widely scattered than those in the Manchester district, it was left to individual congregations to arrange for such services if desired. Accordingly, at Accrington, a series of three week-night services, with sermons on matters of religion from the Unitarian standpoint, was arranged for November. The British and Foreign Unitarian Association sent a supply of bright and fresh pamphlets; handbills were distributed by members of the church and school amongst friends and neighbours, and the services were advertised. The visible results were not startling, but were such as justified the effort. The chapel is not large, and, consequently, the congregations (which averaged sixty-five adults) were not lost in the building; there was a fair proportion of strangers, chiefly men, at each service. On Nov. 12 the Rev. Charles Hargrove gave help and encouragement by a striking address on "The True Catholic or Universal Faith"; on Nov. 20 the Rev. Charles Roper preached on "Unitarianism: A Rational Religion"; on Wednesday, Nov. 27, the Rev. Travers Herford gave a thoughtful and lucid discourse on the subject, "Back to Jesus." In each case the congregation was most attentive, and it is hoped those who were present may be helped, and the church itself strengthened by these services.

Bolton: Bank-street.—The first public meeting of the School Temperance Society for this session was held on Monday evening, Nov. 25, when a lecture was delivered by Mr. Alfred T. Davies, of Liverpool, the subject being "Licensing Administration in Liverpool." The chair was taken by Councillor J. P. Taylor, B.A. As the question of licensing administration is one of considerable activity in Bolton at present, the lecture attracted a large audience, including magistrates, town councillors, members of the School Board, and ministers of various denominations. After a few remarks from the Revs. C. J. Street, E. S. Hicks, and Messrs. T. Harwood and G. G. Armstrong, a very successful evening was brought to a close.

Boston.—The congregation of Spain-lane Chapel were encouraged and delighted by a visit on Sunday last of Mr. W. H. Shrubsole, F.G.S., who gave a very interesting address on "Unitarianism in Hungary." On Monday evening, in Shodfriars' Hall, Mr. Shrubsole gave his lecture on "Swiss Scenery" to a most appreciative audience. The proceeds of this lecture were devoted to the funds of the chapel. Mr. Shrubsole also gave an address on Sunday afternoon to the P.S.A. in the same hall, when a resolution was passed, containing a message of brotherly greeting to the Hungarian people.

Chester.—Last week Mr. John Harwood gave one of his popular recitals. The schoolroom was well filled by an appreciative audience, who greatly enjoyed the entertainer's clever and interesting impersonations.

East London Unitarian Sunday School Union.—The second meeting of the session was held at Walthamstow on Saturday, Nov. 30, when a paper was read by Miss A. J. Lawrence, entitled "Our Influence on the Sunday Scholar." A discussion followed, in which the Rev. W. G. Cadman and others joined. There were about thirty present.

Edinburgh.—On Wednesday evening, Nov. 27, the Rev. J. Estlin Carpenter gave his fourth and concluding lecture on "The Gospels in the Nineteenth Century." The Rev. Dr. Glasse, in moving a cordial vote of thanks to the lecturer, said the subject was a very important one, and expressed his surprise that a greater number had not availed themselves of the opportunity of coming for information to one so well qualified to give it. Proceeding, he said the question was not the inspiration of Scripture, but its infallibility or inerrancy. He could understand, he said, the wrench it must be to many people to give up their old ideas, having gone through the same experience himself. He had set out in life believing fully in the infallibility of the Bible, but in giving it up he considered that anything he had lost was more than compensated by what he had gained. The Church must accept the conclusions of the higher criticism. When the question of the Bible was settled, they might then proceed to the settlement of other questions. Dr. Glasse concluded by bearing testimony to the services rendered by the Unitarians, and recommending to all interested the study of Professor Carpenter's book on the Gospels. A vote of thanks was also passed to the McQuaker Trustees.

Gloucester.—The recent effort to free Barton-street Chapel from debt has been crowned with success. The Sale of Work realised £43, friends outside Gloucester contributed £27, and the remainder of the £150 required was subscribed by members of the congregation. The Rev. Walter Lloyd begs to thank those friends who kindly responded to his appeal and helped to bring about this satisfactory result.

Ipswich.—The annual meeting was held on Tuesday, Nov. 26. The annual report read by the hon. secretary, Mr. F. H. Palmer, and the financial statement of the treasurer, Mr. R. Hamblin, jun., were both of a cheering character. Under the energetic leadership of the Rev. L. Tavener, the congregation has made substantial progress in every department. There has been an encouraging increase in the number of worshippers, and many new-comers have made themselves at home. The Sunday-school, interrupted by the renovation of the chapel, has been revived and progresses splendidly. Much interest has been shown in the meetings arranged from week to week, especially in the minister's lectures on such subjects as Watts, Burne-Jones, Shakespeare, Oxford, and Florence. A social guild has been started, which is now engaged as a painting class. In spite of the loss of two of the largest subscriptions, the falling-off in income is but slight, and the balance would have been on the right side but for increased expenditure. The reports were adopted, and officers for the coming year elected. Mr. S. J. Hutley was elected hon. secretary, and the retiring secretary received a hearty vote of thanks for his services. The meeting concluded with an address by the minister, who reviewed the work and progress of the past eleven months, during which period he has occupied the pulpit, and encouraged the congregation to look forward with hope to the future, which promises to be one of great usefulness.

Kendal.—The fifth of a special series of Sunday night lectures was delivered in the Market Place Chapel, by the Rev. Herbert V. Mills, on Sunday last, Dec. 1, when the chapel was crowded, so that extra seats had to be placed in the aisles. The subject of the course in progress is "The Friendship of Nations and the Brotherhood of Man." Two lectures are being devoted to each of our neighbouring European nations, and the lectures are delivered between eight and nine o'clock, so that members of other churches may be present. On previous dates lectures of one hour's duration have been given on "The Belgian Kingdom and the Swiss Nation." Last Sunday the lecturer dealt especially with the historic city of Rouen, and particularly with that period when Joan of Arc lived. "Our Neighbours the French" is the subject of the next lecture, after which lectures are to be given on Spain and Germany.

Leeds: Hunslet.—On the 2nd inst., Mr. Thornton's family and friends gave a high-class minstrel entertainment in the schoolroom, for the benefit of the bazaar fund. Friends were present from far and near, and every inch of room was occupied, the school being completely packed. The entertainment was greatly enjoyed, lasting for more than a couple of hours.

London: Stamford-street.—On Friday, Nov. 29, by the kindly thoughtfulness of Mrs. Sabine and other friends, 130 or more poor children, selected by their teachers (several of whom came with them) from some of the Board Schools in the neighbourhood, were treated to a tea. The meal was served in the large room underneath the chapel, which was lent to Mrs. Sabine for the occasion. After tea the little ones were gladdened by presents of Christmas cards and toys in profusion, many of the latter made by willing helpers among the young people. The pleasing scene had its pathetic side—fifty of the children being mentally deficient, twenty deaf and dumb, while, prior to the tea, thirty or more were re-clothed. On leaving, the surplus food was distributed among the children. On Saturday the annual Rummage Sale was held and was largely attended. On Monday a vocal and instrumental concert of high-class music was given by Mr. John Harrison, in connection with the Social Institute, greatly to the gratification of nearly 200 persons. Those assisting were Miss Keating, Miss Alice Glover ('cello), Herr Amon Hering (violin), Mr. Porcheron and Mr. Harrison (piano). The Rev. F. Allen presided. On Monday next, as announced in our Calendar, the Rev. R. H. U. Bloor, B.A., is to give an evening of recitals.

London: Stepney.—The Monthly Postal Mission Religious Conference was held on Sunday afternoon last, at College Chapel, Miss Florence Hill in the chair, when Miss Tagart gave a graphic account of her recent visit, with a party numbering twenty-eight in all, to the Unitarian Churches of Hungary. Miss Tagart first gave a brief sketch of the rise of Unitarianism in Hungary, and of its apostle Francis David, under whose influence, owing to the conversion of the ruling Prince, Unitarianism became the State religion of Transylvania. She then went on to point out how subsequently the cruel persecutions of the Catholics had stamped out Unitarianism in Poland, in Bohemia, and the adjacent countries, yet it had survived and been maintained by the brave and hardy race of peasants in Transylvania. Just after the Revolutions of 1848, when political and religious oppression was at its height, there seemed danger of Unitarianism, even in Transylvania, being wiped out through lack of means to maintain their schools and college at the status required by the Government. Miss Tagart referred in touching terms to her visit to Transylvania forty-two years ago, when she accompanied her revered father, the late Rev. Edward Tagart, Secretary of the British and Foreign Unitarian Association, on his mission of encouragement and consolation to convey a sum of money contributed by English Unitarians to save the College at at Kolozsvár. She contrasted that time of poverty and struggle with the flourishing conditions of the Unitarian Churches to-day, and described the large buildings crowded with devout worshippers, and the deputations from newly-formed congregations, who came out to greet the tourists, and their enthusiasm at meeting English Unitarians, and the hospitable and warm welcome at Kolozsvár of Bishop of Ferencz, and their satisfaction in showing Miss Tagart and her party the fine College buildings, for the completion of which students of all communions for the ministry were eagerly waiting. The staff of professors was hardly adequate for the candidates for the Theological Department. Throughout the tour there were repeated testimonies to their cordial feelings for England and the English people. At the close of the Conference various photographs illustrating the tour and specimens of exquisite needlework made by the ladies of Hungary were shown. Miss Emily Sharpe, Mr. Ginever, and Mr. Chambers took part in the discussion.

Merthyr Tydfil (Stone-laying).—Foundation stones of the new chapel to be built on a site in Thomas-street, adjoining the Library premises, were laid on Monday afternoon. On the previous Sunday the services in the old Twynyrodyn Chapel were conducted by the Rev. James Harwood, who was present as representative of the British and Foreign Unitarian Association. On Monday, after a luncheon, at which a number of visitors were entertained in the Assembly Rooms, and at which Mr. Harwood responded to the toast of civil and religious liberty all the world over, the stone-laying took place. After the hymn, "We come unto our fathers' God," and prayer by Mr. Harwood, the Rev. D. J. Williams spoke as to the history of the congregation and their present chapel, which dated from 1821. Two stones were then laid by Mrs. Thomas Stephens and Mr. Gwilym C. James, respectively, and after an address by the Rev. R. J.

Jones, M.A., of Aberdare, the Rev. J. Hathren Davies pronounced the benediction. In the evening a public meeting was held in the Old Chapel, Mr. G. C. James, J.P., in the chair, when among the speakers were the Rev. J. Harwood and Mr. T. Grosvenor Lee, representing the British and Foreign Unitarian Association, Mr. H. Wolcott Thompson, President of the South-East Wales Unitarian Association, the Revs. R. J. Jones, W. J. Phillips, J. T. Davies, Lieut.-Colonel Phillips; Messrs. G. Carslake Thompson, Gomer Thomas, and others. The new church, with school buildings, is being built of brick, with bathstone facings in late Gothic style, and is to seat 150. The total cost is estimated at £2,000, of which over £1,000 has already been raised.

Newcastle-on-Tyne.—The last of a series of four lectures on "The Gospels of the Nineteenth Century" was given on Friday evening, Nov. 29, by the Rev. J. Estlin Carpenter, M.A., in the Lovaine Hall. The lectures have been well attended, and principally by friends outside the churches in this district. A resolution of thanks to Mr. Carpenter was carried most enthusiastically and with acclamation.

Oxford: Church of the Divine Love.—On Sunday, Dec. 1, a memorial service for the women and children done to death in the Concentration Camps was held at 11 A.M. In the evening, at 6.30, the Rev. Vernon Herford preached on "The War, the Concentration Camps, and National Righteousness." The Litany of Penitence was then sung, all kneeling, and the choir went out singing "Lord Jesus, Come!" the magnificent hymn by Harriet Martineau, so appropriate to the present time. The church was quite full, and the congregation, undisturbed, listened with breathless attention to the tragic story.

Southend.—A course of week-evening lectures is in progress at the Darnley-road Unitarian Church. On Wednesday evening, Nov. 27, Mr. E. Capleton explained Zola's Social Ideal, as depicted in his recently-published book "Work." There was a good discussion afterwards, and much interest was evinced in the subject.

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BIRTHS.

KENRICK—On the 30th November, at 4, Carpenter-road, Edgbaston, the wife of J. Archibald Kenrick, of a daughter.

DEATHS.

WEBB—On the 4th December, 1901, at his residence, 438, Moss-lane East, Manchester, Richard Webb, in his 80th year.

OUR CALENDAR.

SUNDAY, December 8.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Monday, 9th, 8.15 P.M., Recitals by the Rev. R. H. U. BLOOR, B.A. Admission free. Collection.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., "The Second Coming of Christianity—II." and 7 P.M., "The Golden Legend," Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. EDGAR DAPLYN.

Harlesden, The Old Court House, High-street, 7 P.M., Rev. W. G. TARRANT, B.A., "Free Thinking."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "Harnack's 'What is Christianity.'"—Conclusion.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. H. G. CHANCELLOR.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS, and 6.30 P.M., Rev. C. H. WELLBELOVED.

BOURNEMOUTH, Unitarian Church West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Are Jews and Mohammedans rightly described as Unitarians?"

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M., Rev. C. H. WELLBELOVED, and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE W.—Dec. 8th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 8th, at 11.15 A.M., EDWARD CARPENTER, "Dream World and Real World."

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ASSOCIATION SUNDAY

NOVEMBER 17, 1901.

The TREASURER (Mr. Oswald Nettlefold), on behalf of the COMMITTEE of the BRITISH and FOREIGN UNITARIAN ASSOCIATION, acknowledges with thanks the following Collections received up to Dec. 5 :—

SECOND LIST.	£	s.	d.
Amount advertised Nov. 30 ...	332	18	7
Ainsworth	3	0	0
Birkenhead...	2	5	2
Boston	1	6	6
Braintree	0	15	0
Bury	12	7	3
Buxton	0	18	0
Carlisle	2	2	1
Cheltenham	0	13	6
Choppington	0	10	6
Chowbent	10	4	2
Coventry	1	0	0
Cwmbach	0	14	3
Devonport	1	0	0
Dewsbury	0	15	3
Evesham	2	0	0
Glasgow : South St. Mungo-street ...	1	1	0
Heaton Moor	0	12	3
Horwich	0	13	8
Ilkeston	0	15	6
Ilminster	2	13	10
Kendal	1	17	6
Kidderminster	2	6	6
Kirkcaldy	1	3	4
Leeds : Mill Hill	22	1	2
Leicester : Free Christian Church ...	2	2	0
London : Brixton	15	17	1
Hampstead	18	18	1
Stoke Newington Green ...	3	16	6
Loughborough	0	18	8
Lye (additional)	0	1	0
Middleton	1	16	6
Moretonhampstead	0	12	6
Newark-on-Trent	0	15	0
Poole	1	3	6
Reading	1	5	0
Stannington	1	3	6
Stourbridge	2	0	0
Sunderland	0	6	3
Whitchurch	0	14	8
£457	5	3	

NOTE.—The Treasurer will be glad if all Collections not yet paid are forwarded to Essex Hall within the next few days, so that they may be included in the account for 1901. Also any Subscriptions for 1901 which have not yet been sent in.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of the Contributors to be held on WEDNESDAY, February 12th, 1902, the Contributors will have to elect two Managers in place of Messrs. David Ainsworth and Edgar Chatfeild Clarke, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a Vacancy on the Board of Management. Such nomination must be sent to one of the Secretaries not later than January 1st, 1902.

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COLLEGE CHAPEL, STEPNEY GREEN, E.

The Rev. G. CRITCHLEY (late of Burnt Ash Congregational Church) will Preach on SUNDAY EVENINGS at 7 o'clock,

DECEMBER 15th, 22nd, and 29th.

SUBJECTS :

Dec. 15.—"On a certain notice to quit the King's Chapel."
22.—"On doing the Angels' Bidding when the Angels have gone away."
29.—"On Life as an Education and a Prophecy."

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Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

THE UNITARIAN MEETING HOUSE, OLDBURY, will be RE-OPENED on Dec. 15th, after complete decoration. Preacher, Rev. ALEX. GORDON, M.A., Principal of the Unitarian Missionary College, Manchester. Services at 11 A.M. and 6.30 P.M. The Collections will be devoted to the purchase of a New Organ.

MEMORIAL TO THE LATE REV. C. L. CORKRAN.

A BRASS TABLET to the Memory of the late Rev. C. L. Corkran, for many years Missionary at Spicer-street, will be UNVEILED at MANSFORD-STREET CHURCH, Mansford-street, Bethnal Green-road, E., on SUNDAY, Dec. 8th.

The Service (7 P.M.) will be conducted by the Rev. JAMES DRUMMOND, M.A., D.C.L., of Manchester College, Oxford.

BIRKENHEAD UNITARIAN CHURCH.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3103. NEW SERIES, No. 207.] LONDON, SATURDAY, DECEMBER 14, 1901. [ONE PENNY.

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NOTES OF THE WEEK.

THE INQUIRER will be published next week at the usual time, and will be our Christmas number; but in the following week, as Christmas Day falls on Wednesday, it will be necessary practically to make up the paper on Tuesday evening. We beg, therefore, that all editorial matter and advertisements for the issue of Dec. 28 may be sent in so as to reach the office not later than Tuesday morning, Dec. 24, and the earlier the better. Only the most urgent matter, and that in the smallest compass, will have a chance of insertion in that week's issue, if it arrives later than noon on Tuesday.

WITH intense relief we heard from Mr. Brodrick's speech at Glasgow on Wednesday evening that the Government are at last moving in the matter of the Concentration Camps. What the death-rate was in October we have not yet heard, and November is also past; but now we learn that the west camps are to be broken up, and the numbers to be reduced in all. The overflow from the Orange River Colony is to be sent to Cape Colony, and from the Transvaal into Natal, and it is hoped that more permanent shelters will be provided near the coast.

PREACHING at Bank-street Chapel, Bolton, last Sunday morning, the Rev. C. J. Street told the story of an Irish medical hero, and by a simple narrative of the facts relating to his death made a powerful appeal for the widow and children who survive. Having described the wild coast of Donegal and the extreme poverty of the people, Mr. Street said that his story could not be better told than in the touching words of the Dublin Correspondent of the *Times*, which were as follows :—

"Dr. William Smyth was the medical officer of the Burtonport (Donegal) Dispensary District, which includes the island of Aranmore. An epidemic of typhus fever broke out in this remote and miserable spot, and found a fatal stimulus in the poverty and ignorance of the islanders and the insanitary condition of their hovels. The neighbouring people refused their help, and Dr. Smyth fought the fever absolutely single-handed. Every day he rowed his boat across the stormy waters of the Sound to the island, a distance of four miles, and worked for hours in the cottages, devoid of windows, and therefore, owing to lack of sunlight and ventilation, reeking with foul air. In many cases he had to carry a lighted candle to enable him even to see his patients, who lay sometimes three and four in one bed.

"When at last he persuaded them that their only chance of recovery lay in removal to the mainland, he was confronted with the difficulty that, owing to the terror of the contagion, no one would help him, or even lend him a boat. Fortunately the arrival on the scene of Dr. Brendan MacCarthy, the Medical Inspector to the Local Government Board, brought him at least one willing helper.

"Without any other help these two doctors brought the typhus patients down to the beach, embarked with them in a crazy boat, and rowed them across the Sound. So defective was the boat that she was only kept afloat by the continuous baling of the strongest of the patients, and she sank five minutes after reaching her destination.

"All the patients were safely transferred, and are now on their way to recovery, but Dr. Smyth has himself died of the typhus from which he saved so many. He left a wife and eight children, the youngest of whom is six weeks old. They are without means of support and an appeal on their behalf has been issued by the President of the Royal College of Physicians and Surgeons, and all heads of the medical profession in Ireland."

Mr. Street has received several donations from members of his own congregation, and if any of our readers should also wish to help, he will be glad to take charge of their gifts. His address is Maythorn, Heaton, Bolton.

THE Rev. W. C. GANNETT'S sermon, from which we quoted in our leader of last week, is separately published by his congregation, but will be found also in the *Christian Register* of Nov. 21. That same number contains the monthly supplement of the A.U.A. on "Unitarian Word and Work," which is devoted to the interests of the work on the Pacific coast. There are a number of illustrations of church buildings, and among them that of Oakland, where the Rev. B. Fay Mills is now minister. We looked with special interest for Mr. Hosmer's church at Berkeley, but it does not appear. The church buildings at San Francisco and Los Angeles, if we may judge from the pictures, are substantial, and not without dignity.

THE performance of *Dan'l Druce* at St. George's Hall on Thursday week, generously arranged by Mr. J. H. Leigh, M.A., for the benefit of the London Domestic Mission, was a great success. Although the hall, which holds 700 people, was not full, there was a very good audience, and the amount taken for tickets was £55, the whole of which Mr. Leigh gives to the Mission. The evening's entertainment opened with Lumley's clever one-act comedietta *Palmistry*, rendered with great spirit by Mr. Murray Lochner and Mrs. J. H. Leigh, and then followed the three acts of W. S. Gilbert's *Dan'l Druce*. The piece is, perhaps, too closely packed with sentiment, but it was a thoroughly enjoyable performance, and Mrs. Leigh's Dorothy was delightful, and in the most tragic moments very moving. The humour of Mr. Herbert Lawford's rascally Reuben Haines was a great relief. All the friends who took part, on the stage or otherwise, in securing the success of the evening, are to be warmly congratulated on the result, and the gratitude of the Mission is above all due to Mr. Leigh for his great kindness in the matter.

WE are glad to see that the Rev. R. A. Armstrong's International Council paper on "Religious Thought in England at the Close of the Nineteenth Century," which is, of course, included in the volume of "Proceedings of the Council," has also been issued separately as a penny pamphlet for wider distribution, and may be had from the B. and F.U.A. at Essex Hall.

THERE would seem to be still some valiant champions of Eternal Punishment left, at any rate, in Scotland, for the Rev. Alexander Webster has been engaged in a two evenings' debate with Mr. James Anderson, of Fauldhouse, an Evangelist, who stood up without flinching for the literalism of the old popular belief in all its hideousness.

THE December sermon in the *Mill Hill Pulpit* is on "The Twentieth-Century

New Testament," that most interesting version in modern English, which is now completed (and will be found advertised in our present issue). Mr. Hargrove gives instances of the great freshness of this translation, and it would seem to be most admirably done. But when we are told that the archaisms of Elizabethan English stand in the way of a full understanding of the original, we are not at all sure that the colloquialisms of modern English, which occasionally find their way even into sermons, would not be worse. And when it is said that the translation must be in present-day English, we naturally ask, *Whose* English? Might not a certain stateliness of diction come nearer the truth in giving us the narrative of the life and teaching of Jesus than the familiar talk of our every day?

SHORT NOTICES.

In good time for Christmas, we are glad to welcome Miss F. E. Cooke's *Story of St. Francis of Assisi*, which there is no need for us to commend to the readers of our "Children's Column," and of her many delightful biographies for young people, and the "England" in Mr. Fisher Unwin's "Children's Study Series." This new little book is in the same form as Miss Cooke's most recent biographies of Whittier and Dorothea Dix, and has for frontispiece a picture of the statue of Francis at Assisi. "Perhaps now, more than ever," Miss Cooke says in a brief Introductory note, "we need the kindling influence of great aims and lofty ideals, and it would surely be well for ourselves and for the world about us if we were to try to carry the *spirit* of St. Francis into our daily lives." (Sunday School Association, Essex Hall. 1s. net, postage 2d.).

Let all who wish to be wisely and happily guided in their selection of Christmas presents for their young people send at once for the *Catalogue of Books published by the Sunday School Association*, and also for their larger classified catalogue of *Books for Young People*, the seventh annual issue of a most useful publication. With these two catalogues we have been glad also to receive a copy of the paper on *The Teacher's Aim: To raise the Scholar's Ideal*, read by Miss Marian Pritchard at the recent Autumn Session at Leeds. (Sunday School Association, 4 and 5, Essex-street, Strand, W.C.)

All loyal Unitarians who value that indispensable companion of a rightly ordered life can now procure a copy of *The Essex Hall Pocket Almanac for* 1902. (Philip Green, 5, Essex-street, Strand, W.C. 1s. net.)

The *Rosebud Annual* is much the same as last year, with plenty of amusing animal pictures, and children and fairies and a few of Louis Wain's cats (but most of them seem to have gone into his own *Annual* this year—Treherne and Co., 1s.). The *Rosebud* nonsense verses are not very brilliant, but the book would keep lively little children quiet for a good long time. (James Clarke and Co. 4s.)

Among the booklets of selections, beautiful and helpful, that give pleasure at this season to send and to receive are many of established reputation and some new ones. The Essex Hall book-room clerk will send a list of available works of the kind. We may add a mention of Mr. Albert Broadbent's publications, of which three dainty little specimens have reached us. They consist of *A Festus Treasury*, *A Treasury of Consolation*, and *A Mackenzie Bell Treasury*. We have already referred to *Rose's Diary*, by the late Henry Septimus Sutton, which is uniform in style and price—neat paper cover, 3d. Our preference amongst the three now to hand is shown in the order of naming. We observe that a *Treasury of Lyrical Poems*, by Mr. P. J. Bailey—the venerable poet whose "Festus" is not so well known to the younger generation as it deserves—is announced for this month. The *Festus Treasury* gives a goodly number of quotations, and includes much that is striking, and nothing that is not good. Mr. Broadbent (Oxford-street, Manchester) is to be congratulated as a philanthropist, if not as builder of a fortune, on his inspiration to issue this class of work at a price which obviously leaves no margin of profit.

The Religion of Civilisation and *The Religion of a Gentleman*; both by Charles F. Dole. He who takes up these two little volumes, each of rather more than 200 pages, printed in conveniently large type and well "leaded," and observes the scope and importance of the subjects which the author has essayed to deal with in such brief compass, will not accuse him of lack of courage. It is, indeed, the last sin that can be laid to his charge. The brevity of the treatises, however, is evidently well considered by him. There is pressure enough within the works to expand them to double their present size, if only the author were not so firm a believer in the value of the ancient advice, "let thy words be few." Readers suffer so much by the opposite tendency that we have not much heart to deprecate this ultra-brief dispatch. Mr. Dole began life as a doubter; he has reached faith that is fully described by calling it absolute optimism. Exuberant of thought while niggard of speech, he rushes at one difficulty of thought after another, grips it hard and strangles it, leaving it for dead on the field. Whether it is to be slain so swiftly, the mature mind may be allowed to ponder, not without misgiving. That is the worst we have to say about these two rather notable little volumes. Addressed to young minds especially, and obviously keeping in view the American ideal of "snap" (we have no cis-Atlantic equivalent), his thorough-going buoyancy and dash cannot fail to challenge the reader's attention, and stimulate his thought. The former work is issued by Allenson, price 5s.; the latter by Crowell, New York, price one dollar.

The Fatal Opulence of Bishops is a volume by the Rev. Hubert Handley, M.A., Vicar of St. Thomas's, Camden Town. It may be acknowledged that the suspicion which the title raises is partly justified on reading the work. There is a touch of sledge-hammer in the style; but the writer is most assuredly no blind fanatic, and his book ought to do good, not only in the direction of the particular reform which he advocates, but in recalling everyone who has a care for religious culture, and especially ministers, to the appalling indifference of the mass of the people. Mr. Handley draws up a list of seven reasons alleged for the impotence of existing ecclesiastical agencies—namely, (1) the written sermon; (2) stereotyped forms of prayer; (3) lack of easy congregational singing; (4) scandals of mismanagement and the sale of livings, &c.; (5) pew-rents; (6) obsequiousness to the rich, rudeness to the poor; and, lastly, the vast income of the bishops. He acknowledges the fact that with the name of wealth the bishops often labour in financial difficulties, but this he charges upon the system of artificial dignities and useless appanages which only one here and there, like Bishop Fraser, has the courage to forego. A particularly glaring case is cited. Notwithstanding the deliberate assertion of a high authority that the good work of the Church in Birmingham would increase 50 per cent. if a Bishopric were established there, the recent scheme to establish one was abandoned because not more than £2,000 a year could be guaranteed for the episcopal revenue. Surely something is very "rotten in the state of Denmark" when this has to be chronicled. We hope the author's appeal will not be in vain; the spiritual condition of our people is such that we could forgive a much less decorous mode of address for the sake of the moral vigour and the high mind here manifested. (A. & C. Black. 5s.).

The first volume of Max Müller's collected works was issued early in 1898, and contained the Gifford Lectures on "Natural Religion," delivered at Glasgow ten years before. We have now received the eighteenth and concluding volume, *Last Essays*, containing a second series of "Essays on the Science of Religion." These include the three articles on "The Religions of China" which appeared last year in the *Nineteenth Century*, the last of them only after the author's death. In the concluding essay on "Is Man Immortal?" we find the following sentences:—

> Only let us remember that if our love is the love of what is merely phenomenal, the love of the body, the kindness of the heart, the vigour and wisdom of the intellect, our love is the love of changing and perishable things, and our soul may have to grope in vain among the shadows of the dead. But if our love, under all its earthly aspects, was the love of the true soul of what is immortal and divine in every man and woman, that love cannot die, but will find once more what seems beautiful, true, and lovable in worlds to come as in worlds that have passed.

In this volume are also the essays on "Indian Fables and Esoteric Buddhism," "The Alleged Sojourn of Christ in India," "Mohammedanism and Christianity," and "The Parliament of Religions at Chicago," &c. (Longmans. 5s.)

NEW ZEALAND: AUCKLAND.—A letter has come to hand this week from the Rev. W. Jellie, B.A., stating that the dedication and opening ceremony of the new church would be held on Dec. 4. The Rev. W. Copeland Bowie has received further contributions of £10 from Mrs. George Holt, and £10 from Miss Holt in aid of the Building Fund, making a total of £320 1s.

No longer talk at all about the kind of man that a good man ought to be, but be such.—*Marcus Aurelius.*

LITERATURE.

DR. HASTINGS' DICTIONARY OF THE BIBLE.*

THE third volume of this new Dictionary of the Bible, a monument of great labour and distinguished scholarship, was published last year, and it is only with a shame-faced apology that we can bring up our notice of it now. For reasons which we need not further specify, but connected with inexorable fate, the completion of this notice has been again and again delayed, and if we are to look for any fragment of very human consolation, it must be in the fact that the fourth and concluding volume of the Dictionary, which was to have been published this year, is also for unavoidable reasons delayed.

This third volume does not fall short of the high excellence of the other two, and leaves the same impression as we recorded in speaking of the second, as a demonstration in force, with all the arms that scholarship can furnish, in defence of a complete scheme of orthodox Christianity. It was natural, perhaps, that we did not turn with quite the same eagerness to this further volume, as in the case of the second, which dealt with the supreme subjects of God, the Holy Spirit, Jesus Christ, and Incarnation, and also with John and the Fourth Gospel, and the Gospels as a whole. These were decisive as to the character and stand-point of the work; and yet, in the new volume, though we knew more fully beforehand what to expect, there is a great wealth of interest, and, as we have said, no falling off in the quality of the work. The two central points of interest we have found in the articles on Miracle and St. Paul, but there are also separate articles on the three first evangelists and their Gospels, on Peter and the Epistles which bear his name, the first of which is affirmed to be authentic and the second denied. Among other subjects most fully dealt with are the Old and New Testament Canons, the Language of both Testaments, and Law as interpreted in each. Of Old Testament subjects Moses, Leviticus, Numbers, Micah and the Maccabees fall to this volume, and of more general subjects, Money and Music, while Lieut.-Colonel Conder writes on Palestine, as in the second volume on Jerusalem. Professor Adeney's article on Mediator and Mediation is also one of the chief contributions, touching a subject of vital interest. Professor J. B. Mayor's article on Mary (the Virgin) is a good example of the way in which the Dictionary deals with crucial questions. The critical difficulties connected with the birth-stories in Matthew and Luke, the genealogies and the silence of the whole subsequent Gospel narratives as to a Virgin birth, are fairly stated, but every difficulty is over-ridden by the strength of the orthodox tradition, and the story is accepted in every detail as veritable fact, of surpassing divine significance, with no suspicion that it contains elements of unworthy conception, or any consideration of the questions raised by other stories of Virgin birth in the ancient world.

One of the best of the shorter articles is that on "Knowledge," by Professor Denny, of the Free Church College, Glasgow. It deals not with knowledge in general, but with religious knowledge, the knowledge of God, as it is to be found variously presented in the Bible, and in less than four columns will be found a most helpful guide for the study of that great subject. From the elaborate article on "The Language of the New Testament," by Professor Thayer, of Harvard, we will allow ourselves one quotation:—

> A person familiar with Attic Greek, who should take in hand for the first time a Greek New Testament would not fail to be struck by its peculiar idioms. Apart from traits which distinguish one portion of the volume from another, the language in general would seem strange to him—by reason of the admixture of popular, not to say plebeian, terms in its vocabulary; by its occasional outlandish and hardly intelligible phrases and constructions . . . and throughout by a style which, while it shows occasionally the digressions and broken or anacoluthic sentences characteristic of colloquial and uneducated utterance, is seldom encumbered with parentheses or protracted and entangled periods; a style obviously the expression of men too simple, too self-forgetful and earnest to pay much heed to literary elegances or the established rules of the rhetorician.

The article on Paul, the Apostle, occupies thirty-four pages, and is by Professor Findlay, of Headingley College, Leeds. It is not such a masterpiece as Professor Sanday's article on Jesus Christ; but it is elaborate in its treatment, both of the life of the apostle and of his doctrine. Its apologetics we find by no means convincing, and particularly in the treatment of Paul's conversion. This, we are told, was the result of "no mere spiritual call, such as every servant of Christ hears—but 'a word from His mouth,' for Paul had seen Jesus "in the visible human form." And in a further passage we read:—

> The conversion of Saul is a psychological and ethical problem, the solution of which is to be found only in the actual appearance of Jesus Christ to his senses on the way to Damascus, as he believed this to have taken place. Nothing but his certainty of that appearance could have convinced him that Jesus was raised from the dead, and was therefore the Messiah and the Son of God.

Professor Findlay does not feel any difficulty in harmonising the narrative in Acts with Paul's own teaching, but this acceptance of the supposed miraculous appearance which satisfies the senses and is no "mere spiritual call," seems to us a total reversal of the actual order of experience, for which there is no warrant in what the Apostle himself says on the subject.

The article on "Miracle" is by the Rev. J. H. Bernard, D.D., of Dublin, and occupies sixteen of the closely-printed pages. It is the work of a keen logician, but vitiated, as it appears to us, by its initial assumptions and by a total neglect of all considerations derived from the occurrence of parallel "miracles" in other religions of the ancient world. Dr. Bernard, who also has a useful article on "Nature," argues that to no one but a thorough-going Materialist can miracle in the abstract be impossible, and to that we should imagine that most thoughtful people in the present day would readily assent; but the real question is of fact and history. *Do miracles happen?* Have they happened in the past? Or, in the light of our present knowledge of history and the method of evolution in the religious life of man, must we not rather say that what have been held to be miracles are to be otherwise interpretated, and in a sense far more satisfying and congruous with our deepest faith in the spiritual realities of our life with God. Dr. Bernard himself admits that the argument from miracles must not be pressed into the service as proof of the existence of God, since it is only because we believe in God as the Supreme Cause, who can intervene in the settled order of Nature, that the thought of miracle becomes credible; and his position is that because the Fall introduced a breach in the divine order some exceptional intervention is necessary to put it right, because sin is the true *ἀνομία*, the true violation of law, the remedy must be found in a corresponding miracle of grace. Thus the supreme miracle is the Incarnation, since the person of Christ is essentially supernatural, his natural humanity being "associated with the unearthly, spiritual powers of the Godhead." This being assumed, any other particular "miracle" may follow as a matter of course, and any question of more or less credible is beside the mark. As a matter of fact, in this presentment of the subject, the miracles have to be proved by the Divine power and goodness of their author (for Dr. Bernard admits that a mere marvel might be of Satanic origin, for the deception of the innocent), and indeed one sees how this is the case in the relative treatment of various kinds of miracles. Thus the blasting of the fig-tree is accepted without compunction, because one of the acts of him who was so essentially good, and there must have been some good purpose and meaning in it, and the Old Treatment miracles are covered partly by the same principle of special Divine purpose, but partly also (*e.g.* Jonah's experience, and the three children in the fiery furnace) explained as legendary. When we come to ecclesiastical miracles of later centuries, much more scepticism, but not too incautious, comes in, and the distinction is drawn between a "miracle" as the *sign* of a new spiritual message to mankind, and mere wonders, which can claim no such significance. Dr. Bernard asserts that the whole body of Gospel miracles and that of the "resurrection" in particular, cannot be eliminated without destroying the reality of Christ's life and divine message to the world. For our own part we are not so sceptical, and do not despair of a spiritual interpretation of that great history. Christ's witness to life and love stronger than death is established on a far surer foundation than any argument from miracle. We have not yet fathomed the depths of personality, nor do we claim any finality for our interpretation of the sacred records; but we are convinced that the growth of spiritual insight is leading us not back to the conceptions of marvel, which belong to the childhood of the world, but forward to a more perfect knowledge, in present communion with the Eternal. And with this conviction we are led to a new understanding of the Gospel story, and what issues from it in the uprising of the Christian Church. Amid all the clash of argument, the ebb and flow of opinion, we see once more the purely human Christ, in grace and truth transcendent—the hope of

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* "A Dictionary of the Bible," edited by James Hastings, M.A., D.D. Vol. III. Ker—Pleiades. Edinburgh: T. and T. Clark. 1900. 28s.

the world because human as all his brethren are human, and because with him, before all others, we learn to know and to do the Father's will.

OLIVER CROMWELL.*

OLIVER CROMWELL we have always with us. Even "the indolent reviewer" can never come too late to overtake the endless literature that is now flowing around his memory. The "flowing tide" is indeed with him, and bronze and marble and granite come now after two and a half centuries with subtle irony to mock such arts of perpetuity. This piece of adamant, flanked by his Ironsides—how should men ever forget him, either to perpetually admire or perpetually to hate. The average reviewer cannot plead guilty to indolence, but ought rather to apologise as we do for the impatience that rushes in to notice books that have scarcely yet existed the probationary year. Mr. Paterson's book is the work of a hero worshipper, and he would fain fit his hero to the dimensions of a stage. But somehow a giant never moves easily in a drama. Mr. Firth's book is circumstantial and convincing, at once picturesque and documentary. He is, in the happy phrase of Mr. Morley, one of "the heroes of research." Mr. John Morley's book is judicial, and Cromwell is to be congratulated on his judge. Not all in vain do men appeal to posterity for vindication. Whatever bias there may have been in this judge seems to be effectually neutralised by a touch of philosophy, of which this dictum at the threshold may be taken as a typical instance. "It may be," says Mr. Morley, "that 'a man's noblest mistake is to be before his time.' Yet historic sense forbids us to judge results by motive, or real consequences by the ideals and intentions of the actor who produced them. The first act of the revolutionary play cannot be understood until the curtain has fallen on the fifth. To ignore the Restoration is to misjudge the Rebellion."

Well, truly, the reaction came, "but what worlds away!" And, oh, the difference to us! We are accustomed to call many things the chief safeguard of our Liberties. In the last analysis, we are convinced, the true safeguard of English liberties—well, British, if you like—is Oliver Cromwell. He foreshadowed, if, indeed, he did not actually fashion, that magical attribute of modern Royalty, Constitutionalism. He extinguished the halo of divinity on the brow of despotism, and brought flaunting extravagance within controllable limits. The devolution of responsibility has shifted the incidence of punishment from King and Ministers to the People, and Nemesis stands indeed ready at the door, but no longer in the horrid guise of "the two-handed engine." Not Kings and Ministers now, but Nations and Peoples are branded, as a whole, with Infamy. Neither Laud, nor Strafford, nor King Charles could now win the dubious glory of living in history more by men's pity than their scorn. Yet when the many-headed King, in an irresponsible mood, loses his heads, or a majority of them, he is most apt to assert "divine right," and the brutal sarcasm of Prince Metternich, describing the uproar of a howling mob as the *vox Dei*, is not entirely unpardonable. Mr. Morley's judicial and philosophic treatise seems like a sustained homily on the words of Joubert :—

> Forms of government become established of themselves. They shape themselves; they are not created. We may give them strength and consistency, but we cannot call them into being. Let us rest assured that the form of government can never be a matter of choice; it is almost always a matter of necessity.

This is doubtless good evolutionary doctrine, and seems to glance at the prematurity of revolutionary methods. Yet since Revolutions "happen" they must be no exceptions to Evolution, but that same thing in one of its Protean disguises. The godless Restoration had not far to go to meet half-way a god-forsaken Rebellion that had begun as a righteous Revolt against a revolting Despotism. From the modern point of view Cromwell seemed to stand out clearly as the "Man of Destiny," but as one traverses this troubled chapter of our History in company with the impartial Historian one is amazed to find how much Cromwell seemed to be merely "waiting" for the main events "to shape themselves," how much he seemed to be dancing attendance upon his Fate, stepping tardily into each of the positions that ultimately raised him to virtual kingship. If it is true that many weak shoulders have craved heavy burdens, it appears undeniably true in the case of Cromwell, at least, that Atlantean shoulders, far from craving, reluctantly and painfully hesitated to assume the burden. If cruel Necessity relieved Charles somewhat rudely of his burden, it was little less cruel in the way it imposed it on the stronger shoulders. And one is apt to reflect in reading Mr. Morley's masterly summing up that if as he makes abundantly clear "the punishment of bad princes" (the words are Joubert's) "is to be thought worse than they really are," the reward of good princes (and as Princes go, surely Cromwell was the best of them) is to be credited with doing far less than they actually did. A fine light is thrown upon Cromwell's problem and his subsequent tangled solutions by this noble passage :—

> Cromwell never showed a more sagacious insight into the hard necessities of the situation, than when he endeavoured to form an alliance between the King and the army. All the failures and disasters that harassed him from this until the day of his death arose from the breakdown of the negotiations now undertaken. The restoration of Charles I. by Cromwell would have been a very different thing from the restoration of Charles II. by Monk. In the midsummer of 1647 Cromwell declared that he desired no alteration of the civil government and no meddling with the Presbyterian settlement, and no opening of a way for "licentious liberty under pretence of obtaining ease for tender consciences." Unhappily for any prosperous issue, Cromwell and his men were met by a constancy as fervid as their own. Charles followed slippery and crooked paths; but he was as sure as Cromwell that he had God on his side, that he was serving divine purposes and upholding things divinely instituted. He was as unyielding as Cromwell in fidelity to what he accounted the standards of personal duty and national well-being.

As no Divinity was ever yet found on "slippery and crooked paths" we may leave Charles to his fate. Cromwell had striven with the King for "Liberty of Conscience, and Liberty of the Subject—two as glorious things to be contended for," said he, "as any that God hath given us." He had won. Now came the thorny path for his statesmanship. What his principle was we are left in no manner of doubt. It has been marvellously well embodied in these words of Joubert, "Statesmanship is the art of understanding and leading the masses, or the majority. Its glory is to lead them, not where they want to go, but where they ought to go." But alas! the path of this glory has repeatedly, if not uniformly, led the true statesman to some kind of Calvary. And there is no fault anywhere except in our poor human nature in the lump, which prefers fleshpots to manna, and plains to mountains, the dreary passivity of slavery to the vigilant activity (in wildernesses) of explorers for a promised land, which, in short, prefers the line of least resistance. And Cromwell came at a time when he could only trust that human nature which he himself had welded into iron-like consistency. And it was not a large constituency. His throne was scarcely broad-based upon the people's will. Oliver Cromwell became by sheer consistency of ideal statesmanship the Prime Minister in a Theocracy. He believed in Freedom if only men were, as his immortal Latin Secretary expressed it, "wise and good." He believed in Representative Government if only the country consisted of such free constituents as so defined, or a majority of them. It remained for a later century and another piece of adamant, flanked by his Ironsides, to establish the doctrine and give it trial that the only way to render men wise and good and so truly free was to put great trusts and responsibilities upon them. It is a hard fate for men to have to live in a transition period, awaiting the days when men shall be wise and good, and therefore truly free. The transition period has some woeful signs of being a "chronic complaint" of States, and one could almost welcome a Cromwell, wise and good, and free to act benignly rather than a gusty Democracy, that at one time reaps a whirlwind, and at another drifts on many currents in an ominous calm. But the Democracy is young, and impulsive—caught more quickly by sentiment than by reason and truth. These, however, are strong and will prevail. By discussion alone can truth be sifted from error. On these principles the serious modern Statesman bases all his hopes. Cromwell, we are told, "had little comprehension of that Government by discussion which is now counted the secret of Liberty." Perhaps the interminable nature of seventeenth-century oratory may have had something to do with Cromwell's characteristic exercise of the "closure." Yet that he had no great faith in force as a true remedy for social ills seems fairly obvious. His toleration had but one limit created by his dread lest some form of error (it was generally assumed to be Roman Catholicism) should lie like Truth and, making the worse appear the better reason, deal a fatal blow at universal liberty, from under the protecting cloak of Truth. It was no doubt a lack of faith in the ultimate victory of Truth, a lack of faith in the ultimate power of discussion to achieve that victory. "In things of the mind," said Cromwell, "we look for no compulsion but that of light

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* "Oliver Cromwell: His Life and Character." By Arthur Paterson. J. Nisbet and Co. 10s.

"Oliver Cromwell, and the Rule of the Puritans in England." By Charles Firth, M.A. G. P. Putnam's Sons. 5s.

"Oliver Cromwell." By John Morley. Macmillan and Co. 10s.

and reason." Ay, if only all parties would abide by this truly glorious principle and by no indirection of covert or overt compulsion nullify it, all would be well. Unfortunately that which "pleases men," and not that which may be shown to be "for their good," exerts the most dominant influence in a State. Doing things for our good may justify the actions of a benevolent despot, even as necessity is claimed as justifying the actions of a malevolent despot. In the last resort it is to be feared there is no justification for any domination that admits or implies even a minimum of intolerance. We can never persuade another that a certain thing is for his good if, to begin with, he does not even wish to discuss the matter. "'Tis the general good of the kingdom that we ought to consult," said Cromwell. "That's the question, what's for their good, not what pleases them." And in the same speech he added: "Things obtained by force, though never so good in themselves, would be both less to their honour, and less likely to last." "Really, really, have what you will have; that you have by force, I look upon as nothing." "I could wish," he said earlier, "that we might remember this always, that what we gain in a free way, it is better than twice as much in a forced, and will be more truly ours and our posterity's." "It is one of the harshest ironies of history," says Mr. Morley, "that the name of this famous man, who started on the severest stage of his journey with this broad and far-reaching principle, should have become the favourite symbol of the shallow faith that force is the only remedy."

Yes, and in the bald enumeration of the inevitable successive steps that Cromwell felt obliged to take to disentangle the situation things do indeed take on a woful aspect—*facilis descensus Averno*: "purges, proscriptions, camp courts, executions, major-generals, dictatorship, restoration," this was the path, the descent. Yet in this unpromising soil the germs of Constitutionalism and genuine toleration and freedom were sown, and have in one great reign at least made vast upward growth and borne no mean first-fruits. Though the nation may periodically make its bed in Hell, the spirit of Cromwell will seek it even there to lure it or to constrain it to resume the burden and the glory of its truly freest, most virile and god-fearing days. Speaking nationally, he still remains the chiefest safeguard of our liberties.

E. L. H. THOMAS.

DOGMATISM AND SCEPTICISM.*

PROFESSOR BÜCHNER'S volume, says the translator, has been introduced to English readers as a companion to Haeckel's "Riddles of the Universe" (reviewed in THE INQUIRER, March 9, 1901). Both books show how incompetent a great investigator may be when he leaves his own particular problems and essays to solve the enigmas of creation. The present volume is a collection of short papers written by Dr. Büchner between 1891 and 1899. It is prefaced with a pleasantly-written life of the author, by his brother. The author's *credo* may be summarised in the following dogmas:—Only two things exist—matter and "force." Force is never found apart from matter, and only shows itself in the motion of matter. We do not know what matter is, and we cannot explain many of its properties. Its most inexplicable property is to produce sensation, thought, and feeling in the brain. Nevertheless we are certain that these are produced by matter and by nothing else. Dr. Büchner insists that his system is not properly called "materialism," because he holds that not matter alone but "matter and force" produces all things. It is hard to see the difference; for, according to his own words, "matter and force" means no more than "matter in motion," and all matter is matter in motion. "Evolution" is the name of Dr. Büchner's God. Christianity is wholly pernicious—a degenerate form of Buddhism, from which its first teachers borrowed most of their ideas.

It is curious that the Rationalist Press Association—under whose auspices this book is published, and who presumably desire to be nothing if not "advanced"—should make a point of publishing obsolete German theories characteristic of the middle decades of the last century. Such a theory as that of Büchner, while it has the merit of disposing of Religion, is almost equally inconsistent with modern Physics.

In several of these essays the author asserts a theory of knowledge equivalent to that of Hume: that all our knowledge is manufactured out of "sensations—*i.e.*, facts given to us by our five senses. Now nothing is more certain than that the logical results of this position were worked out by Hume; and what is Hume's conclusion? We can find *causes* for our beliefs—beliefs, for instance, in our own existence and the world around us—but never *reasons*; belief is a gentle force, inclining us to groundless conclusions. Hence the true philosopher yields gracefully to the impressions and maxims which he finds, as a matter of fact, to have most sway over himself. "I may," says Hume, "nay, I must, yield to the current of Nature in submitting to my senses and understanding, and in this blind submission I show most perfectly my sceptical principles"; for, after all, "if we believe that fire warms and water refreshes, it is only because it costs us too much pains to think otherwise." Thus did Hume set the problem of modern philosophy, by dissolving all beliefs, scientific and other, in a universal scepticism, and proving that such was the outcome of the very principle which the materialism of the nineteenth century has paraded as affording the only true foundation for scientific knowledge! If the materialist's account of the origin of knowledge is true, it destroys the foundation on which his own system rests—the existence of the eternal, all-productive "matter and force."

Mr. Hodder's book is a very able attempt to find in the position of Hume a permanent resting-place. Not that the book enters on a discussion of Hume's views; but the result is the same as that of Hume. There is no rational foundation for any belief or knowledge that goes beyond the impressions of the present; but Nature compels us to go beyond them, hence we must try to arrange and codify the ways in which this compulsion operates. The greater part of the book is taken up with keen destructive criticism of most of the affirmative ethical and philosophical thinking of the day—especially that of Mr. F. H. Bradley and Professor Royce, of Harvard. In this respect the book may be of service; for in philosophy the *advocatus diaboli* plays a very useful part. More value than this cannot be granted to Mr. Hodder's work. The only impregnable scepticism is that which doubts its own conclusions, and thus prepares the way for new construction.

S. H. MELLONE.

* "Last Words on Materialism and Kindred Subjects." By Professor Ludwig Büchner. Issued by the Rationalist Press Association (Limited). Pp. xxxiv. 299. Watts and Co. 6s. net.

"The Adversaries of the Sceptic: a New Inquiry into Human Knowledge." By Alfred Hodder, Ph.D. Sonnenschein and Co. 6s.

HYMNS AND THEIR WRITERS.*

THE Sunday-school Association, in publishing "Twelve Hymns and their Writers," has produced a book which is as well suited for home reading as for the Sunday-school. It was announced some time ago that a volume was to be published of lessons for children, on hymns in the Association's Hymn-book. It has turned out to be a work of higher and more permanent value than a mere set of lessons for children. The twelve short biographies and criticisms (we use the word in its best sense) form an introduction to literary biography and poetry of a special class, which older readers may study with advantage. For very young children it is best, perhaps, to take a hymn as it stands in thehymn-book, learn its lesson, and sing it, as an act of devotion, without inquiring whence and how it came to us. Mr. Hamilton Thom, it may be remembered, edited his hymn-book for congregational use without names of the writers or any information about the hymns. It was intended for devotional use, and no personal or critical associations had any place in it. But as we grow out of childhood we cannot ignore the spirit of the age in which we live. Ours is a critical age, an age in which literature of every class is studied, and not merely read and enjoyed.

What is wanted is not to discourage the desire to know who wrote the hymn we love to sing, and whether it has been altered, and if so by whom; but to encourage reverent and sympathetic study. To know how a hymn has reached its present form in our hymn-books does not necessarily lessen one's love of it, or make it a less perfect vehicle of our devotional utterance, any more than knowledge of the flowers need diminish our love of them. In the volume before us, for example, the well-known hymn, "How lovely are Thy dwellings, Lord," is traced from the verse in the Psalms, "How amiable are Thy Tabernacles, O Lord of Hosts," through the rude but regular stanza of Sternhold and Hopkins, and Milton's version, to Martineau's adaptation of Milton, in which appears the added thought of the union of the congregation in their worship. When we know all this the hymn means more, not less, than it did before.

But the volume is not confined to literary criticism. There is, in each case, an exposition of the lessons and spiritual meaning of the hymn selected, with illustrations from other hymns and poems, sometimes by the same writer, and some-

* "Twelve Hymns and their Writers: Biographical Sketches and Lesson Notes." By V. D. Davis, B.A. Sunday-school Association. 1s. net.

times by others. And, most important of all, there is a short and telling Life of each writer selected. Bishop Ken the sturdy and conscientious churchman, Isaac Watts the equally conscientious dissenter, Charles Wesley the religious reformer, Oberlin the practical reformer, who required every candidate for confirmation to plant at least two fruit-trees by way of contributing to the future welfare of their village—all these are here; and the gentle Cowper, and that vigorous Scotchman, Norman Macleod, and the saintly missionary, who left the sunny skies and flowers of Devon to give his life for his poor neglected brethren in Liverpool, and others. This is a book for Sunday afternoon, for old or young, and in it may be found fit company and song for the sacred day of rest and life.

F. H. J.

THE STORY OF THE TARGUMS.*

THIS is the address with which Mr. Manning inaugurated the present session of the Unitarian Home Missionary College. It gives many excellent and curious examples of the Targumic methods of translation and exegesis, and so serves to throw light on the ideas current in those Jewish schools in Palestine and Babylonia in which the Targums were elaborated. In this address, however, Mr. Manning is dealing with the Targums chiefly as helps to the textual critic of the Old Testament. His general conclusion that in this respect they occupy a subordinate but useful place may be accepted. But Mr. Manning does not appear to realise that the Targums are almost entirely collusive witnesses to the traditional Jewish text. It is accordingly futile to adduce the support of the Targums for the traditional text, as he does in the three cases where he disposes of readings put forward by Siegfried, Cornill, and Wellhausen respectively, unless it could be demonstrated that in these particular cases the Targums provide an independent testimony. In other respects also Mr. Manning gives the Targums an antiquity and an authority which we think they cannot be shown really to deserve. He repeats more than once that they represent traditional interpretations of the Old Testament from the time of Ezra. At the utmost this statement could be true only of the Targums on the Pentateuch; but, in fact, it rests on theories of the close of the Canon and the transition from Hebrew to Aramaic which are no longer maintained in scientific works on the Old Testament. That Mr. Manning really holds these theories appears as well from his representation of the returning exiles under Zerubbabel and Ezra as bringing back with them from Babylonia a knowledge of Aramaic, and from his citation of Malachi to show that Hebrew was still understood in B.C. 432. Deutsch, who is Mr. Manning's chief authority, does not state that Ezra originated the custom of giving translations of the Scriptures into Aramaic, but only that the Talmud traces it to him; in any case the view is not tenable in view of the fact that writings which were certainly not intended only for the learned class continued to be produced for at least two centuries after the time of Ezra, in a language which is still Hebrew.

In the course of a short lecture Mr. Manning could, perhaps, be hardly expected to indicate the evidence on which he relies as against the modern critical position in these matters; but to the address in its printed form a few explanatory notes might have been added. With regard to some other points we think Mr. Manning is unduly positive. In view of the complexity of the subject and the twofold nature of the tradition, it is too much to say that there was no such person as Onqelos. Dr. Schiller-Szinessy, for example, holds that there was such a person, and that he lived a century earlier than Aqilas. And unless it could be shown that some particular process of miracle so guarded the transmission of the Old Testament that no error was allowed to occur without leaving a trace in the documentary records, it is surely arbitrary to say that no subjective improvement of the Old Testament text can be admitted unless supported by the early documents.

J. H. WEATHERALL.

* "The Story of the Targums." By J. E. Manning, M.A. Manchester: H. Rawson and Co.

ARTICLES IN THE REVIEWS, MAGAZINES AND CHRISTMAS NUMBERS.

CANON HENSON'S article in the *Contemporary Review* we have referred to in our leader this week. The number opens with an elaborate article by M. Jean de Bloch on "Militarism in Politics and Lord Roberts' Army Reorganisation Scheme." Mr. F. S. A. Lowndes writes on "Journalism for University Men," and the Rev. W. W. Peyton contributes an article on "Anthropology Reconstructed." Mr. Peyton is always a thoughtful and interesting writer, and whether we are able to follow him in his conclusions or not, we are heartily at one with the closing words of this article, in which he says that it behoves the student of the science of religion to take with him the prayer and purpose of Milton:—

> Thou, Celestial Light
> Shine inward, and the mind through all her parts
> Irradiate, there plant eyes, all mist from thence
> Purge and disperse, that I may see and tell
> Of things invisible to mortal sight.

The *Monthly Review* completes its fifth quarterly volume not, perhaps, quite fulfilling the promise of its advent last year; but lovers of the occult should turn to Mr. Andrew Lang's article on "Magic Mirrors and Crystal Gazing," while those who are considering the grave question of National education in this country may do well to look at Mr. Cloudesley Brereton's "Birds-eye View of Education in America." There are two illustrated articles this month, a brief paper by Mr. R. E. Fry on the "Symbolism of Signorelli's 'School of Pan,'" a curious old picture in the Berlin Gallery, and an account by Mr. Baillie-Grohman of "A Famous Mediæval Hunting Book."

In the *Nineteenth Century and After* Mr. Snead Cox, of the *Tablet*, replies to Mr. Wilfranc Hubbard on the subject of the Association Laws in France, and seems to hold that the Religious Orders are being driven from that country because of the hatred of the secular party for their schools, which he declares are proving their superiority to the public schools which have hitherto held the field. Mr. Snead Cox, coming of a family for generations closely allied with the Jesuits, speaks in high praise of that Order. Mr. W. S. Lilly writes on "Marriage and Modern Civilisation," also in the interest of the Roman Catholic Church, in which he finds the only safeguard for the strict maintenance of an institution essential to the soundness of modern civilisation. One of the most interesting articles is Mrs. Henry Birchenough's second series of "Sketches in a Northern Town.

Cornhill opens with an article on "Thackeray in the United States," by General James Grant Wilson, with some of the great satirist's amusing sketches. In this year's Christmas number there is a great variety of illustrations and a good deal of work in colours, some very curious, and some really beautiful, as in one or two pages of the *Queen*. Mark Twain and Bret Harte are both represented in *Harper*, which has also some new letters of R. L. Stevenson's and an appreciation of Rosa Bonheur. In *Scribner* there are some beautiful pictures of "Where the snow falls in the Adirondacks," and a charming little sketch, "The Last of the Fairy Wands"; also an article on "The Old Virginian Sunday."

The *English Illustrated* opens with a study of Giovanni Segantini, a young Italian artist, by Luigi Villari, with illustrations from his pictures, and the article on "Queens of the Court of Valois" has some quaint and picturesque old world pictures. The *Sunday Strand* also has an interesting article in the series of "Great Religious Painters of the World," on J. M. Strudwick.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Sceptre without a Sword. By G. Matheson, M.A. 1s. (J. Clarke and Co.)

St. Luke the Prophet. By E. C. Selwyn, D.D. 8s. 6d. (Macmillan.)

Love, Courtship, and Marriage. By Rev. E. J. Hardy. 3s. 6d. (Chatto and Windus.)

Poverty: A Study of Town Life. By B. S. Rowntree. 10s. 6d. (Macmillan.)

Barbara West. By Keighley Snowden. (John Long.)

Daily Mail Year Book. Edited by P. L. Parker. 1s. (Harmsworth Brothers.)

Scribner's, Idler.

RELIGION enters into the very lives of numbers of us—men, women, and children; it makes us what we are; it moulds our characters; it urges us on to action, and it holds us back; it is with us morning, noon, and night, none the less really because we are not always thinking about it. Therefore it does matter, and matter much, of what kind our religion be, if indeed it be earnest and sincere, for such as it is, such shall we be ourselves; moreover, truth is surely for its own sake to be valued, but we shall never come to know what is true by indifference, but only by serious regard for truth and genuine fear of error.—*Charles Hargrove.*

OBITUARY.

MR. RICHARD WEBB.

THE congregation worshipping at New Bridge-street, Manchester, has suffered another loss by the death of one of its most attached and faithful supporters, Mr. Richard Webb, which took place after a brief illness on Wednesday, Dec. 4, at his residence, Moss-lane East, in his eightieth year.

His father, who came of a west country family, practised as a solicitor in this city; his mother was a member of the highly-respected family of Baker, of Ilminster. Richard was the eldest of several sons and daughters, two of whom still survive.

For the greater part of his early life he held positions of trust in the service of mercantile firms, and then was appointed to the office of cashier-in-chief to the Owens College, an occupation which proved most congenial to him, and which he filled for many years. Here his genial manner, extreme accuracy, and unwearied assiduity secured, in an eminent degree, the confidence and regard of the governors and of all with whom he held official relations. He took little part in any public matters, but gave regular and close attention to his duties at the college and the affairs at his church.

After many years of faithful services he resigned his appointment, and was the recipient of a substantial recognition of the approval and esteem with which the authorities regarded his labours—an esteem which has endured to the close of his life.

He had been a member of the Strangeways congregation since his youth, and was, perhaps, the last of those who had known the old Green-gate Chapel. By the regularity of his attendances at the services and in other ways he manifested his strong attachment to the religious principles which he held with undoubting faith.

He married a sister of the late Alderman Grundy, a name still well known to Manchester Unitarians, and leaves his widow and a son and daughter to mourn their loss.

The interment took place at Blackley Chapel on Saturday last, when the service was conducted by the Rev. W. R. Shanks. Besides members of the family and relations there were present Alderman H. Rawson, J.P., Mr. W. H. Talbot, Mr. George Cook, and others.

On Sunday morning at the conclusion of the sermon, the Rev. W. R. Shanks alluded to Mr. Webb's death after a long and happy life of steady and unostentatious services, to his character, kindly manner, the respect in which he was held by all, his cheerful spirit, and the marked and exemplary steadfastness with which he observed that religious faith in which his mind found satisfaction to the last.

W. R. S.

THERE is no failure for the good and wise
What though thy seed should fall by the wayside,
And the birds snatch it, yet the birds are fed,
Or they may bear it far across the tide
To give rich harvests after thou art dead.

—*Author Unknown.*

THE CHILDREN'S COLUMN.

"HE is like a man beholding his natural face in a glass." This is a verse I read the other morning, and I stopped when I read it, thinking of all the people who had got up that very morning and looked at their faces in the glass. I dare say the boys and girls who read this column all looked in the glass before they went downstairs this morning, and, perhaps, many other times during the day. There are so many things one needs to look in the glass for—to see if the hair is tidy, or the tie and collar straight. And though, for boys at least, it is rather troublesome to get into the habit of looking after little things like these, still it is a good habit to form, because it is part of the general good habit of being orderly and neat in our appearance; which, again, is one of the habits which make us more agreeable to those we live with, and make the world a pleasanter place to live in.

Then the verse went on to say, that this man went away and forgot all about his looks.

And, really, that was the best thing for him to do. Having shown him what was amiss, so that he could put it right, or having shown him that all was right, the glass had done for him all it could. It certainly would have been a mistake for him to go away with his mind full of his looks, so that he was fidgetting about them, or shy and awkward because he did not like them, or vain and affected because he liked them too much. After one has turned away from the glass, one ought to forget it, and not be remembering either how pretty or how plain one is, nor how becoming or how unbecoming the dress or the hat is.

But there are other looking-glasses than the one on the dressing-table. There is the glass *of our own mind.*

We call our thoughts, you know, Reflections. We call what we see, when we look into the glass on the dressing-table, a Reflection. You see it is the same word, and it is pretty much the same thing. For what we see in the looking-glass is not our face itself—nobody ever saw his own face—but a resemblance, an image of it. And what we see in the glass of our mind is also the resemblance, the image of ourself or our act—not the very self or act. It is a reflection. It is the self or act pictured in our thoughts, so that we can judge it, and see if it be right, beautiful, what we wish it to be. And this glass needs more attention than the other.

How often it happens that, thinking over what we have done or said during the day, something strikes unpleasantly. We think, "I was cross, I spoke unkindly. I have a quick temper, I must try to govern it." Or, "I was ill-natured and made an offence out of that which was not meant for one. I ought to try to take things more pleasantly." Or, "I was selfish in not letting brother or sister have my toy or my game." Or, "I was shabby in trying to hide what I did, and letting some one else be blamed for it." Or, "I forgot what I was told to do, or what I promised to do. I must try to be more careful."

There is the reflection of our conduct in the glass of our mind. It stands and looks at us, and says as plainly as by words, "Put me right." And we mean to put it right. We mean to think next time.

Then we think of something else. We turn away from the glass, and forget how we looked to ourself. And the next time we feel cross, or impatient, or lazy, or selfish, we act in just the old way. We have forgotten all the glass showed us, forgotten what kind of boy or girl we were.

There is another glass we may look in—the glass of *other people's minds.* I dare say you have amused yourselves sometimes by looking into someone else's eyes to see the little image of yourself in them. There is such an image of us in others' minds—the reflection of what we are, and of what we do. Our good humour, our kindness, our self-forgetfulness, our wish to please or to help, our industry, our obedience, they are all reflected back to us from the minds of those we live with. And, alas! so is our ill-humour, our self-will, our laziness, or whatever there is which makes a bad impression on them.

Now we are all given to resenting this bad impression, this disagreeable reflection of ourself. We are apt to say it is not a bit like us. It must be the fault of the glass.

Well, perhaps, it sometimes is, for other people are not perfect any more than we are. But, believe me, the best way is to look steadily at this reflection of ourself as it comes back to us from others, and ask ourselves if there is not something in us that makes them think of us as they do. Not to turn away from it because we do not like to think we look like that, but to take the hint from it, and see if there is not really something to alter in ourselves.

How pleasant it is, when one looks into the looking-glass, to see a bright, happy, kindly face looking out at us! I think it is nice to look pleasant to oneself. But, oh, how very nice it is to look pleasant to others—to have the image reflected back from them a cheery, kindly, beautiful one, an image that nobody forgets, or wants to forget!

C. A. F.

LONDON SUNDAY SCHOOL SOCIETY.

COUNTRY HOLIDAY MOVEMENT.

SIR,—We are unwilling to close our report with a debt on the above fund. I would ask you, therefore, to kindly allow me to make one more appeal through your columns to our always generous contributors. We have spent some £15 more than has been received in subscriptions; but the fact that 100 more children have had a fortnight in the country causes us not to regret the expense incurred, but rather to rely once again upon the kind support which has always been given to this movement.

I shall gratefully receive any small additional subscriptions.

ANNIE J. LAWRENCE.

23, Campden House Chambers,
Campden-hill, London, W.

To CORRESPONDENTS. — Letters, &c., received from the following:—A. B.; H. J. B.; A. S. C.; D. D. E.; E. H. C.; A. F.; W. H.; W. H. H.; H. E. J.; H. B. L.; J. M.; R. M.; T. L. M.; R. R.; K. S.; T. W. S.; D. J. W.; I. M. W.; J. W.

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LONDON, DECEMBER 14, 1901.

FIFTEEN HUNDRED MORE.

Two more weeks remain in which to fulfil the hope of the promoters of the Ministers' Superannuation Fund, that the first capital sum of £20,000 should be raised by the end of the year, so that the way might be clear for the Special Committee of the National Conference definitely to launch their scheme, and to begin the good work, which is for the benefit of ministers and congregations alike, at the opening of 1903.

At a meeting held in London on May 28 of this year, the Rev. J. ESTLIN CARPENTER, President of the National Conference, and Chairman of the Superannuation Committee, in the chair, the first public appeal was made on behalf of the Fund, and met at once with a most generous response. On July 2, at a meeting in the Memorial Hall, Manchester, it was announced that half of the needed £20,000 had been promised, and a beginning had been made with annual subscriptions, of which the Committee asked for £300. On Oct. 1 another influential meeting was held in Birmingham, when it was announced that in addition to the last two thousands promised by Mr. FREDERICK NETTLEFOLD and Mr. WILLIAM COLFOX, the donations amounted to over £12,000, and the annual subscriptions to over £200. As we write these lines we see from a note kindly furnished by the Treasurer that now the donations amount to not less than £16,200, and the separate list of ministers' contributions to £279, so that with the two final donations the Fund stands at £18,479, and we are probably right in saying that when these lines are read there will only be the last £1,500 to be raised, while the annual subscriptions now stand at £260.

Writing on this subject on July 6, we said :—"The time is ripe for such an appeal, for the proving of our faith, and the demonstration of the power of that common life in our churches, so happily manifested in the spirit of the recent gatherings in Whit-week. When we remember what has been given in the past and what has already been given for this cause, it is impossible to doubt that the hopes of the promoters of the Fund will be fully realised."

The figures above quoted show what good ground there was for the conviction thus expressed. But there is the last £1,500, the hardest of all to get! The result so far has been achieved by most generous giving, in the smaller donations no less than in the greatest, and *by the most devoted and strenuous work.* Mr. CARPENTER, the Chairman of the Committee, has done the work of twenty men, and has been loyally helped by other members of the Committee and friends in the various localities where meetings have been held. In the North and the South, in Ireland, in Scotland, in the West, and in the Midlands, everywhere Mr. CARPENTER has been, speaking, urging the claims of the Fund, and the campaign is not over yet. Once he has been in Liverpool, but is to be there again, and in other Lancashire towns. Liverpool we know, and the great gift of CHRISTOPHER RAWDON in the old days. Of the donations already promised some of the most generous come from that home of many great and beneficent givers, but the Liverpool list is not yet complete, and we look with eager hope for the last result. Where else our great-hearted Advocate is to go in this next fortnight we do not know, but let it be understood that this final effort must not be left to one man, though through the post he have his hands in a hundred places at once, and no one else has quite such eager persuasiveness as he.

The claims of the Fund have now been clearly put before our whole people; they know what it will mean for the strengthening of our ministry, and therefore of the common life of our churches. They know the need, and to what final effort the generous hearts of our leaders are pledged. It is for them to say, whether it shall be in vain. Many ministers, who will themselves receive no personal benefit from the Fund, have made their own donations, according to their means, and have earnestly advocated the cause with their people. Not a few congregations have made joint contributions. Are there still ministers who have done nothing? Are there congregations from which not even the humblest gift has been made? Then in these next ten days let the appeal be made, out of the heart of each congregation itself, that the smallest sums may be gathered up, with a goodwill in which there is no littleness; and let those who have great means of giving once more earnestly consider what this work means in the brotherhood of our churches. Fifteen Hundred More! Let there be none standing aloof, except of those who have already given all they can; but of the rest let there not be one with no share in this last

CHRISTMAS GIFT!

INCLUSION.

THERE is a notable article in the current number of the *Contemporary Review* by Canon HENSLEY HENSON on "Our Unhappy Divisions: a Plea for the Recognition of Non-Episcopal Churches." The desire for greater unity in Church life, the Canon says, has in these days laid a strong hold on the Christian conscience. "The practical urgency of combining religious men in the crusade against the disintegrating and demoralising forces of modern civilisation is becoming apparent to the most conservative of denominationalists. In front of a task, the magnitude and difficulty of which are daily increasing, the best Christians in all the Churches regard with an impatience which grows quickly into disgust the miserable waste of spiritual energy, and the lamentable loss of spiritual prestige caused by divisions which seem equally unnecessary, irrational and perverse." But in the way of any nearer union stands that theory of the National Church, now in the ascendant, which regards all Nonconformists as schismatics, and non-episcopal orders as no orders, and thus makes intercommunion impossible. This Anglican theory, the recent fruit of the Oxford movement, Canon HENSON laments as a retrograde step to the intolerance of the reign of Queen ANNE, and a mischievous denial of that liberty which in happier periods of its history prevailed in the Church. It is strongly urged that the time has now come when the English Churchman ought once more to give frank recognition to non-episcopal ministers. The logic of facts has long since destroyed the "divine right of Kings," and it must also make an end to any claim to divine right in the Episcopacy.

Here are facts, the logic of which Canon HENSON rightly presses home :—

> The great English denominations have spread throughout the world, and, unless some unimaginable forces reverse the prevailing tendencies, they are destined in the future to take a paramount position in the reformed Churches. English Churchmen are slow to appreciate the magnitude and rapidity of their progress. Even within this island their growth has greatly exceeded that of the Church of England, and though little more than a century ago the "dissenting interest" seemed evidently waning, it is probable that at this moment half the professing Christians in the country are Nonconformists. When, however, we look beyond the confines of Great Britain, and consider the religious state of the British Empire and the United States,

the importance of non-episcopal Christianity becomes immediately apparent. The National Church, then, does not now stand over against a few novel and heavily suspected sectaries, but has to define its attitude towards a federation, or quasi-federation of organised and militant Churches, some of which represent a religious energy and a volume of Christian conviction far greater than its own. Numbers, it may be said, are properly irrelevant to truth—the title deeds of a religious society cannot be its success. But the "Free Churches" are not only numerous and increasing societies: they are mighty evangelistic agencies: they add their full contribution to theological science: they enrich the spiritual life of Christendom with their full proportion of beneficent and saintly lives. Will any candid observer maintain the moral inferiority of non-episcopal Churches?

That is a courageous utterance for a Canon of Westminster, and reminds one of the spirit of a former Dean. From our own point of view we may not think that the plea goes very far, and yet it must be gladly welcomed as making for "the intercommunion of all Reformed Churches" which would terminate "the humiliating isolation of the Church of England."

A plea with a much wider scope is that contained in the first volume of a new series of handbooks on current ecclesiastical problems, under the general title "The Church's Outlook for the Twentieth Century." This first volume, by Dr. W. F. COBB, Rector of St. Ethelburga's, Bishopsgate, is, according to the title, on "Theology Old and New" (Elliot Stock, 2s. 6d. net), but it touches upon a much wider range of subjects, affecting religion, the Bible, and the Church, from a bold and liberal Churchman's point of view.

Where Dr. COBB stands will, perhaps, best be seen from the following concluding passage of his book:—

> The age on which we are now entered promises to be pre-eminently the age of the Spirit. The very strength of materialism is one of the proofs of this. For humanity has always been at the point of an outpouring of the Spirit when at its lowest degradation. Man cannot live by bread alone, and when he has tried the experiment to the utmost the reaction sets in. The remarkable movement towards Christian Reunion in Scotland, the confederation for certain purposes of the Free Churches in England, the joint meeting of the Congregational and Baptist Unions, all show a strong movement towards union on the basis of the possession of a common spiritual life. The very fact that psychology is becoming more and more recognised as a leading feature in our science of religion seems another indication of a return towards trust in the Spirit, and the subordination to the Spirit of the letter of the creed, canon or organisation. We are beginning to understand more profoundly than ever how true it is that "no man can say that Jesus is the Lord but by the Holy Ghost." Worship in spirit and in truth, acceptance of Jesus as the highest Revelation of God, and love of the brotherhood of mankind—these promise to be the chief forces in determining at once the religion and the theology of this twentieth century."

In his hope for the future Dr. COBB stands strongly on Canon HENSON'S side in his conviction that the high Anglican doctrine of the Church must be abandoned. He goes back to the ideal of the Kingdom as taught by JESUS, who instituted no ecclesiastical order, and shows how groundless are the exclusive claims of "the Church."

Which view of the Church, therefore, we may well ask, is this century likely to adopt—that which dangles before our eyes a theological entity hung up between heaven and earth, or that which points us to a holy society of men and women pledged to further the coming of a kingdom whose characteristic is righteousness and joy and peace in the Holy Ghost? The one is a speculation, the other a practical reality. We cannot doubt for a moment that the "Catholic" view is doomed, and that the "Protestant" view is the one which alone suits the testimony of the New Testament, is worthy of the sublime purpose of Jesus Christ, and maintains the character of His teaching as a Gospel and not a Philosophy, and has the additional advantage that it can enlist in its support the best thought and aspiration of the age we live in.

This is a book to be read by all who are interested in the movements of liberal religious life. "In the battle of life," Dr. COBB says, "and above all in the battle of spiritual life, not to go on is to stand still, and to stand still is stagnation, and stagnation leads to death." "It is not a revolution which is desired, but the recognition of an evolution." If only this spirit could prevail in the Church and in the great Nonconformist bodies of the land—the true spirit of the Reformation—a great advance would be made towards that ideal of the Kingdom, which so many, amid all their differences of doctrine and of ecclesiastical order, hold as a common faith and hope.

What the issue of these movements of thought and aspiration may be we do not forecast, but are thankful for every stirring of new life, which, like the fresh morning breeze, seem to herald the coming of a better day. For our own Free Churches, even in this time of reunion, we do not look for inclusion in any great ecclesiastical body, but our hope and prayer is for inclusion in the Church of the Spirit, in which amid diversity of doctrine and outward order all alike are pledged to the highest service, seeking not their own but the FATHER'S will, set on helping the world's need and doing a common work for the Kingdom of GOD on earth.

Children of men! not that your age excel
In pride of life the ages of your sires,
But that *ye* think clear, feel deep, bear fruit well,
The Friend of man desires.

THE test of the true faith should be its power to charm and command the soul—so commanding that we find honour and pleasure in obeying.—*R. W. Emerson.*

SOCIAL WORSHIP.

BY THE REV. W. M. BRUNDAGE, PH.D.*

I FOR one do not believe that we can easily over-estimate the importance of social worship in our churches that shall be broad and sympathetic in spirit and true to the thought of our time. We may be perfectly ready to admit that no priest or minister is necessary to constitute true worship; that no church is necessary; that one may worship God under the open sky, in the fields, or in the forest or beside the sea, just as truly as in the customary house of prayer. We may frankly admit that wherever there are found men and women who are serving a noble unpopular cause with disinterested devotion, wherever men and women in true self-forgetfulness are seeking to uplift the fallen, to comfort the broken-hearted, and encourage the weak and hopeless, there is found genuine worship that cannot be misunderstood.

The practical question is not whether the rare and gifted individual can get along without the social worship of the church, but whether the average man can get along without it, whether he will be as apt to "do justly and to love mercy and to walk humbly with his God" without its uplift and inspiration as with it, and whether even the rare and gifted will not be the better with it than without it. Because we are social beings, we need the help that comes from genuine social worship to fit us for the noblest activities of life. I do not believe that there is anything that can take its place, any substitute for it that can produce just the same results. For those who, while they differ from one another in belief, share a common spirit and are working toward a common end, to come together and together commune with their God means infinitely more in the re-enforcement of the individual's flagging courage, in the quickening of his faith, in the deepening of his devotion, in the comforting of his sorrow, in the enrichment of his spiritual life, than solitary worship amid the most beautiful and sublime scenery the world affords.

The great Companion is never far from any one of us, but we are not always and everywhere equally conscious of His presence.

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!

The church at worship ought to (and does, at its best) help men to get back their "hearts," help them to catch the vision, hear the voice. It lifts to a higher plane of thought and feeling, into a purer, diviner atmosphere, in which they can see more clearly and truly, in which their material interests lose their exaggerated importance and sink into insignificance in comparison with the great spiritual interests of life. In the conscious presence of their God they pledge themselves anew to the unfinished tasks awaiting them. Their ideals become distinctly defined, and regain the reality which they

* The latter part of a paper on "The Church at Worship," given at the meeting of the American National Conference of Unitarian and other Christian Churches at Saratoga, on Tuesday evening, Sept. 24.

had lost. They once more perceive that only in the service of those ideals can they be at one with their God.

Unassisted by their fellows, only those rare and gifted spirits among us are able to catch the vision and hear the voice. The ordinary man finds the stern struggle for bread too absorbing: he lives at too high a pressure, is distracted by too many cares. His eyes are glued upon the ground. Left to himself, he finds it almost impossible to lift them up to the mountains, whence alone cometh his help. Certainly, the church at worship has a divine mission to him.

If there are any among us who feel that they do not need the inspiration of social worship, the consciousness that others need them ought to be a sufficiently powerful motive to induce them to unite with their fellows. After all, it is what we can give, more than what we can get, that ought to constrain us. Thus, coming together in the spirit of a true worshipper, in the spirit of a sympathetic brother man, forgetting for the moment all that divides, ignoring all merely individual idiosyncrasies, we can best help one another to the possession of "that quenchless faith" without which life would not be worth the living.

"I believe in the communion of saints." Surely, there is no nobler article than this in the Apostles' Creed. When men once come to believe in it, they will be irresistibly drawn to the public service of worship and will help to lift it to its best.

We know that Emerson, after many years of absence from the village church at Concord, went back to it again because of what he found it meant to his spiritual life. Gifted prophet though he was, he needed the help that came to him in the social worship as much as his fellow-worshippers needed him.

Only recently a layman of our fellowship, one of the most devout and thoughtful of our writers, confessed to me that, after a long absence, he too, had gone back to his place in the church because he had missed its services. He had thought that he could get along better without the church than with it, but he had discovered his mistake. He had determined hereafter to exert all his personal influence to help to make the church at worship more efficient.

One word more in conclusion. To produce the best spiritual results, I do not believe that we need an elaborate ritual of worship. To many of us, the simpler the service, the better. We prefer that more be left to our imagination. We worship best when we are free from the distractions of conventional forms.

I for one dislike to hear those of our own fellowship criticise "our bare, uninteresting congregational service." It is bare and uninteresting only when the singing is merely perfunctory, when the Scripture readings are carelessly selected and slovenly interpreted, when the prayers are laboured and artificial. It is bare and uninteresting only when a warm human sympathy and a devotional spirit are wanting. And who but ourselves are to blame for this spiritual barrenness?

Certainly there can be no objection to the introduction of an elaborate musical and responsive service for those who like it, provided the spirit of true social worship be not sacrificed. But to many of us the only enrichment of the service of worship that really counts is the introduction into our simple congregational forms of a more profoundly devout spirit, of a more intelligent and adequate appreciation of the presence of our God, and of an enlargement of our social sympathies. We cannot be persuaded that any merely æsthetic elaboration of the service is calculated to help us to feel more deeply the ties that bind us to one another and to the great family of God or to help us to realise more thoroughly the supreme worth of our ideals and the demands they make upon us.

After all, the final test of the value of our worship will be the fidelity of our service.

Oh, he whom Jesus loved hath truly spoken!
The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

Then, brother man, fold to thy heart thy brother.
Where pity dwells, the peace of God is there.
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

SIR EDWARD BURNE-JONES.

II.

IN this and a third concluding article, I am anxious to deal with the works of Sir Edward Burne-Jones, but it is not my purpose to set before my readers a complete list of the artist's pictures, or to arrange them in a chronological order. It would not be difficult or dull to take each picture in the order in which it came from the studio, and describe it as minutely as possible; but I propose rather to make a selection of the most impressive, and ask, as we stand before each picture, the questions—What has the artist seen? and What would he show us?

There was very little of the materialist about Burne-Jones. When you stand in the midst of a number of his paintings, you feel that you are surrounded by representations of another world. "The maker of those pictures has seen visions," you say. He has not stayed to depict everything interesting he has seen about him. His figures and faces are not of the people you meet with every day. Consequently, gazing upon his beautiful creations, you forget all those manifestations of temporal life which are stained by ugliness and deformity. You may approach pictures as some do, expecting to find a simple window giving you a view of some commonplace object, and consider that the more you are deceived by the mimicry of some part of the work the greater the art. But if you approach Burne-Jones in that way, you will be sadly disappointed. He is no window maker; neither is he an imitator of photography. His pictures speak to us of that world where the spiritual predominates over the material, where love and faith succeed in penetrating the commonest surroundings, and reveal the beauty that lies hidden beneath. It is not that he passes by every-day life, but that he looks so intently upon it that the superficial becomes of little account, whilst the deeper meaning of that life is, to him, the all-important.

He found that he could illustrate these deeper meanings with more effect by old legends and myths of classical and mediæval times than by reproductions, however faithful and pathetic, of ordinary modern scenes, or even from the Hebrew Scriptures. Burne-Jones would rather paint the Garden of Hesperides and the Apple of Discord than Adam and Eve in the Garden of Eden. He frequently uses the beautiful and tender stories of the Bible, but by no means limits himself to such subjects for spiritual teaching. The legends of Troy, the thoughts and stories from Homer, the visions of Dante, the robust imagination of Chaucer, the delicate fancy of Spenser, Shakespeare and the Arthurian legends are very largely drawn from in the making of his pictures. Anywhere, in fact, that he discovers some illustration of the quest of the holiest, he is ready to go and get inspiration for the attempted realisation of the ideal. Anything he finds which will help to this end he seizes, and puts it beautifully on canvas.

We will take a few examples. On several occasions he has treated the allegory of Pan and Psyche, but very beautifully in two small canvases. The one is "Pan and Psyche," and the other "Psyche and Cupid." Psyche is, of course, the Soul; Pan is Nature, and Cupid, Love. In the first picture we are introduced to the realm of which Pan is king. It is barren and rocky and a stream flows in the foreground. Out of this stream a very beautiful and tender figure arises. It is Psyche, the Soul. She has wandered from the realm of spirits, and enters the territory of Pan. She seems very much out of place—so delicate and lovely, and the place so rough. Pan sees her, and himself half-animal, half-man, pities her. He is, like his country, strange and rude; but he is also simple and reverent. He bends down from one of his rocks and kindly offers her all the help he can. She seems so much alone and, being filled with surprise at all the strange experience of the moment, accepts the proffered help of Pan. As you look at the picture, you feel they are strange companions. The Soul so frail and spiritual, Nature so rough, strong, and animal. But they are very good companions for a time, though not for ever. Nature can only be fit for the Soul in its earliest days. Pan is but a suitable companion for the childhood of Psyche; and Psyche grows. Who is she to find for a friend in her maturer years?

Burne-Jones answers the question in another picture. The Soul is surprised and delighted when it first takes in the wonder of Nature, and for a time man's soul and simple nature are companions; but as the Soul develops it needs a higher than Nature for companion, and it can only find true solace and companionship in Love. So the artist has painted poor Psyche, who has wandered about in search of a higher companion and found her way into a garden of lovely flowers, but there sunk down, tired and weary and sighing, has gone to sleep. Whilst she is dreaming Cupid has come down from a higher realm, and already stands by her side. She will wake soon, and in her new visitor will find a companion who will really satisfy.

One of the most powerful of the artist's pictures is called "The Merciful Knight."*

* See THE INQUIRER of Feb. 16, for a sermon by the Rev. E. L. H. Thomas on this picture.

It is an illustration of an old Florentine legend to the following effect:—A knight rode out one Good Friday in search of his brother's murderer, determined to avenge the crime. He found the murderer unarmed and at his mercy, but touched by the thought of the day, held his hand. He sheathed his sword, forgave the murderer, and himself prayed for mercy, remembering Christ. The legend says that as the knight that evening worshipped at a wayside shrine; the figure of Christ bent from the cross and kissed his cheek in recognition of his mercifulness, and it is added that the knight then and there laid down his armour and vowed that he would devote the rest of his life to religion. He it was who founded the monastery of Vallambrosa.

Of this legend Burne-Jones grasped the central thought so clearly with all its precious meaning, and expressed it so marvellously in his picture that it is one of the most powerful of modern works of art. It is moonlight, and a pale silver glow rests on the whole of the scene. The background is a hilly landscape, and in the foreground the wayside shrine is painted in all the minute detail that only Burne-Jones was capable of. The figure of the kneeling knight is a wonderful piece of work. The pale weary face is turned, pleading and trustful, to the figure on the cross. The recent soul-struggles have told markedly on the features, over which there seems to rest an unearthly beauty. The divine presence, in a most mysterious way, is suggested by the picture. The figure of the Christ-image is as beautiful as the armour-clad knight; its bending grace is admirably painted. The idea at the back of the legend, it seems to me, must be clearly realised by anyone looking thoughtfully at the picture, "Blessed are the Merciful!"

Let us now take the world-celebrated picture called "The Golden Stair." It is a beautiful dream of exquisite womanhood. Apart from all mysticism, this picture is a vision of loveliness of face, grace of form, and harmony in design and colour. Its completeness of scheme and beauty of detail make us all admire this picture. It is a procession of beautiful girls descending from the top of a house to the basement—singing, talking, and playing musical instruments. There is an opening in the roof, from the edge of which white doves are looking down upon the lovely maidens as they descend along the golden staircase to the lower parts of the house. Though there is that serious sadness somehow felt, there is also the breath of spring and joy. The basement is dark, and there work is carried on. Little of sunshine can penetrate there. Through the opening in the roof the blue sky, the sunshine, and the pure air may be realised, and the song of birds heard. The maidens bring the influence of these good things to where they are not usually felt. They have come from purer realms to brighten lives not so well favoured. As they descend they will come in contact with other spheres of life—spheres which will be new to them—and the happy girls realise a seriousness and a wonder which they have not experienced before. Every one of the many figures on the well-covered canvas may be truly described as beautiful; and the thought which the picture is intended to materialise is beautiful also. It is the descent of the noblest qualities upon the people of earth. Each beautiful girl represents a quality which is a gift from a higher plane—dignity, sobriety, curiosity, pity, love. These all come bringing music with them; but without jewels or other dress ornaments; sufficiently adorned by their own loveliness of character to cheer earth's fitful and struggling life with their presence and song. From the beautiful blue of heaven's light all the figures catch a soft and tender radiance. They bring from the spiritual sphere the light of eternal purity and love, and so brighten the work-rooms and kitchens and dark basement of the house of earthly life. Worry and scrambling are the dominant features of the humbler walks of life; but the artist would urge that even these spheres may be beautified by light-beams from spiritual qualities of other and higher spheres. We live in the cellars of life, and often shut out the light of God's sun and sky. Burne-Jones seems to say in this lovely painting: "Open your doors and windows and let in heaven's light." There are multitudes of lovely, spiritual and angelic beings waiting to enter the dark rooms of your house of life. God has sent them; they wait at your door with music and song. Let them in, that your life may be sunshine and joy. Your calling is a high, not a low one. You should not live in the basement always, but in the topmost storey, near the sunshine and the stars of night. Do not shut your doors on perfection, or close the shutters on the spiritual life.

L. TAVENER.

MEMORIAL TO MR. CORKRAN.

LAST Sunday evening the service at the Mansford-street Church, which is the successor to the old Spicer-street Mission, was conducted by the Rev. Dr. Drummond, Principal of Manchester College, Oxford, when a memorial tablet to the late Rev. C. L. Corkran was unveiled.

The lessons were Psalm xxxvii. and 1 Cor. xiii., and the anthem, "Eye hath not seen," was sung. After the prayer Dr. Drummond, standing by the veiled tablet, said that it was well for them to keep fresh the memory of their saints, and friends had erected that memorial to one who for many years worked in the East of London in the spirit of Christ, which alone could give strength and peace; it was to the memory of a man whom all who knew him revered and deeply loved. He then unveiled the tablet, and Hosmer's hymn, "I cannot think of them as dead," was sung.

The tablet, which is of brass, perfectly simple, but beautifully chased, with a border round the inscription, and set in black marble, bears the following words:—

In Memory of
Charles Loftus Corkran,
who was from 1848 to 1879
Missionary at Spicer-street, Spitalfields,
the first Domestic Mission established in London,
this Tablet is placed here by friends and fellow-workers
to record their high appreciation of his sterling character,
Christian zeal, and life-long devotion to the work
for which he was so eminently fitted.
b. 1813. d. 1901.

In the course of his sermon, which was from Psalm xxxvii. 27, "The steps of a good man are ordered by the Lord," proceeding to speak of Mr. Corkran's character and work, Dr. Drummond first read a letter from Mr. I. M. Wade, an old friend of over sixty years' standing, who wrote of the happiness it had been to him to go down to Spicer-street to help Mr. Corkran in his work, to him always a labour of love. For himself, Dr. Drummond said that his remembrance of Mr. Corkran also went back a long way—to a back parlour in Dublin, with the walls almost completely lined with books, where, as a young man, Mr. Corkran came to breakfast with his father. He had been brought up in the narrowest orthodoxy, and told afterwards of the literal terror with which he used to pass Dr. Drummond's chapel. But when he was led to broader views he did not become a sectarian, but what he always prized was the Christian spirit.

Dr. Drummond then told how, when he came to London as a student at Manchester New College, he saw Mr. Corkran constantly, and felt how noble was the work to which he had given himself. He was a man of large ability and wide views, who might have made a good position for himself in the world, but of him they might say what St. Paul had said of Christ: "For your sakes he became poor, that you through his poverty might become rich." He was a man of deeply devout spirit, which made itself felt through all his work. The most thoroughly happy hours of his student years, Dr. Drummond said, had been spent at Spicer-street, where he was deeply impressed by the spirit that presided there, with kindliness and wise control. All who came in contact with Mr. Corkran felt the deep impress of divine reality, because it was so clear that his whole heart and soul was bowed down before the Unseen Spirit. That devoutness characterised his preaching and teaching, which was not sensational, with none of the arts of the rhetorician. He spoke simply from the heart, and those who came to hear him came for the sake of the higher spirit he had to impart. Speaking from the depths of his own soul he found the depths in others. He was wise in action, not carried away by impulses of benevolence, but always seeking to understand cases of distress and to find means of effectual help. The ultimate roots of poverty and wretchedness he saw in moral causes; and while he welcomed all improvements of outward condition, he knew that true regeneration must come from within. Dr. Drummond also spoke of his love of children and his genial Irish humour, so closely akin to true sympathy, and so great a help in carrying him through his work. He reached an old age, rich in the love and reverence of friends, and had left a pure and beautiful influence. The best prayer they could offer for that church and mission was that that spirit might always abide there and his memory be treasured by those who heard the story of his life, and so would be helped to keep sweet and pure many a home in that part of London. It was their prayer that that fine spirit, which he had caught from Christ, might still come in even fuller and richer measure and bless all in that place.

There was a large congregation, among whom were Miss Corkran, Mrs. Drummond, Mrs. Walter Baily, Miss L. Jones, Mr. W. Blake Odgers, K.C., Mr. W. S. Preston, Mr. Richard Whiteing, Mr.

Classon Drummond, the Rev. W. G. Cadman, and many other friends and workers.

THE LATE REV. S. FLETCHER WILLIAMS.

AT a meeting of the Committee of the British and Foreign Unitarian Association, held on Wednesday afternoon, Mr. David Martineau, in the absence of the President, in the chair, the following resolution, moved from the chair, and seconded by the Rev. V. D. Davis, Chairman of the Indian Committee, was unanimously passed :—

That this Committee, meeting for the first time since the death of the Rev. S. Fletcher Williams, desires to place on record its high appreciation of the services he rendered during two and a-half years as representative of the British and Foreign Unitarian Association in India, its gratitude and admiration for the devotion with which he gave himself to his mission, as an eloquent exponent of liberal religious thought and spiritual religion, and its sorrow that his labours should have been cut short by death, when the ripeness of his gifts and the wide experience he had gathered gave such promise of yet more fruitful service.

The Committee feel that in thus recording their sense of loss they are united in a common sorrow with many friends both in this country and in India, and they would offer to the members of Mr. Williams's family an expression of heartfelt sympathy in their bereavement.

At a recent meeting of the Northumberland and Durham Unitarian Christian Association, held at Newcastle-on-Tyne, a resolution was also passed, expressing sympathy with the family of Mr. Fletcher Williams, and their sense of loss in his death.

The Rev. Frank Walters, in moving the resolution, spoke of the earnestness and ability Mr. Williams had shown in his long career, the striking versatility of his gifts, and his ardour in the work of Unitarian propaganda.

Mr. Walters also spoke of his wide reading and his powers as a popular lecturer, and the ability he showed as one of the editors of the *Unitarian Herald*. He possessed a wide experience of men and of secular affairs, and wherever he might be settled, he soon found himself in vital touch with the social interests of the neighbourhood. Having referred to his indefatigable work in India, both as a religious teacher and a literary lecturer, Mr. Walters concluded :—

"I only once heard Mr. Williams preach, and that is about twenty-six years ago. I was conducting services afternoon and evening at a place of worship near Newchurch, where he was then settled. I attended his morning service, and I have never forgotten the sweet sermon he preached from the text, "So he giveth his beloved sleep," closing his discourse by reading Mrs. Browning's perfect poem on the words. Little did I think then that I should ever be called upon to speak of the final sleep through which our brother has passed into eternal life. The day's work is over ; the faithful labourer sleeps well, and we thank God for the memory he has left behind."

YOU cannot be so much as honest, unless you have the habit of looking at the other man's end of the bargain as well as your own.—*Merriam.*

JOKAI'S MANASSEH.*

FEW stories can bear translating, and one feels, in reading "Manasseh," that it does not fully account for Maurus Jokai's fame in his own land, and that probably the necessary limitations of translation are a large part of the reason. And yet there is here such a powerful body of incident, and such strong contrasts of character, that for these reasons alone many will be glad to meet with the book in these days of psychology and problem. There is, however, an additional interest for readers of THE INQUIRER, since they will find themselves in an atmosphere more or less familiar to them, as the hero and many of the characters are frankly Unitarians. A hero Manasseh undoubtedly is—with perhaps a touch of the old G. P. R. James' melodramatic love of surprises—and this is welcome enough to the modern who finds little enough of the heroic anywhere. We all have a subconsciousness that ours is not a great time in history—that there are no heroes possible under the conditions of to-day—and that we must still turn back from the mean realisms of the present to the heroic strains of Arthurian and such-like legends. Yet here comes Jokai with a true hero, original and daring, standing boldly out in the middle, not of the ninth, but of the nineteenth century. In a corner of that mass of incongruities, the Austrian Empire, the Hungarian novelist finds a community of heretics—men and women of quiet strength, big as Saul among the Israelites, faithful as Jonathan, devout as the first disciples. What more natural than a good story, a story of treacherous plans and brave deeds, Viennese brilliance, Torocsko gravity, the race wars of '48, and through it all a tale of firm true love. Quite early in the book one is drawn to Torocsko, Manasseh's home, as he describes the place of the people "who love but once."

On the maps the place is put down as "Torocsko." It is in a mountain gorge, entered by a narrow path along the river-side and through a cleft in the rocks. The northern side of this narrow ravine is clothed with woods ; the southern is a great wall of bare rock, rising in terraces, or giant steps. This barren, naked rock is called the Szekler Stone. Its lower slopes are cultivated, and the ploughshare is slowly forcing one terrace after another to yield sustenance to the farmer. By these cultivated terraces the centuries of the town's history may be numbered. For there is a village there, deep down in the rocky ravine, as if on the floor of a volcano's crater, and in that village live the happiest people in all the world. Strangers find no terms of praise too high for those happy and industrious people. Out of their rocky soil they conjure riches in the shape of iron—the best that can be found in all Transylvania. The same men that fill the church every Sunday, in holiday attire, dig and delve underground the remaining six days of the week. Another secret of their modest wealth is their abstinence from strong drink. There is not a single grog-shop in Torocsko.

This is the town to which Manasseh would bring his high-born bride, a town of simple, earnest people, who live a life of unpretentious reality though they lie on the borders of Islam and Greek Catholicism, and might be tempted to displays.

There are few of us who will not feel the glow of kinship as we read Jokai's description of the chapel in Torocsko. His sympathy is so complete that we could easily change the name for one of our own meeting houses or village chapels, "a simple structure, with four blank white walls, and a plain white ceiling overhead. A gallery ran across each end of the room, and in the middle stood the pulpit with the Communion-table before it." Then follows a description of the appearance both of men and women—especially of their dress. "A Parisian modiste would have been put to the blush by the ingenuity of design displayed by these countrywomen's costumes." And "finally the children came—a splendid phalanx, a company of angels of the Murillo and Bernini type."

The service and sermon are described, but that which few will forget is the impression upon the author of the appearance of that congregation, and its contrast with Rome's grandeur. Seeing that the story is largely that of conversion, through a human affection, of Blanka, the heroine from Catholicism to Unitarianism, no more suggestive summary of the contrast could have been given than is embodied in the description of the Torocsko congregation.

The pride of the Torocsko church is its people. The churches of Rome boast many a masterpiece of early Italian art on their walls, but their worshippers are ragged and dirty. The walls of the Torocsko temple are bare, but the faces of its congregation beam with happiness. No works of sculpture, resplendent with gold and silver and precious stones, are to be seen there. The people themselves are arrayed in costly stuffs, and furnish the adornment of the house.

And some little indication of the primitive and Stundist-like reading of Gospel truths among this people is shown in Manasseh's behaviour at Solferino. He and many of his Torocsko men have been compelled to serve in the Austrian army, and they, during the day of Solferino, have already taken one important post without the firing of a single shot. But when the order to fire on the returning French troops is given,

Manasseh shook his head. Whereupon the whole battalion grounded arms.

"What do you mean ?" cried the major, astounded.

Manasseh raised his hand to heaven. "There is one God !" he cried, using this ancient and possibly pre-Christian cry of the Magyars. All his comrades followed his example.

"What do you say ?" asked the bewildered officer.

"We swear by the God who has said 'Thou shalt not kill !'" was Manasseh's reply.

"But you are soldiers, and on the battle-field."

"We do our duty, we go whither we are ordered, and we can die if we must ; but we will not take human life except in defence of our homes and our Fatherland."

"But, man, the enemy will kill you."

"So be it."

The commander threatened, begged, wept, all in vain. The only reply was "Egyaz Isten !"—"There is One God !"

This incident, apparently the original of, or similar to Mrs. Browning's story of "The Forced Recruit" at Solferino, shows the innate courage and faith of the type which Jokai has chosen. But what is especially noteworthy is the fact that,

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* "Manasseh : a Romance of Transylvania." By Dr. Maurus Jokai. Translated by P. F. Bicknell. John Macqueen, London, 1901.

See also "The Christian in Hungarian Romance." By John Fretwell. Philip Green. 3s. net. (Noticed in THE INQUIRER of Sept. 7.)

probably for the first time, this translation places a novel on the English market, with a clearly defined Unitarian for its hero. No convert to a sort of Unitarianism such as we had in Robert Elsmere, but a born Unitarian, proud of his faith, and never hesitating to declare it. And all readers must feel what a gain to Liberal Christianity it would be if such a book were widely circulated, familiarising England with a type of Unitarianism that we may all be proud of. Indeed, if it were only for its work of gladdening our hearts in the thought of holding religious fellowship with such men and women as these Transylvanians, the book would be worth a warm welcome, and deserve perhaps more than has been said of it in this column. EDGAR DAPLYN.

THE "HUNGARIAN" SOIRÉE.

A DELIGHTFUL gathering took place at Essex Hall on Wednesday evening, when Miss Tagart, as President of the Unitarian Workers' Union and Central Postal Mission, welcomed the members of her Hungarian party, who last summer paid a visit to the Unitarian churches of that country, and a large number of other friends. From near and far (as far as Bridgwater, Bradford and Belfast) members of the party had come up for this re-union, among them being, in addition to Miss Tagart, Miss Teschemacher, Miss E. M. Lawrence, the Revs. T. B. Broadrick, W. J. Davies, E. Ceredig Jones, S. G. Preston, T. P. Spedding, Messrs. Shrubsole, Ward, Ginever, and Wilfred Tayler. Among others who were present at the meeting were Sir E. Durning Lawrence, Mrs. Alfred and the Misses Lawrence, Mr. and Mrs. David Martineau, Mr. and Mrs. W. Blake Odgers, Mr. and Mrs. Walter Crane (who had also recently been in Hungary), Mr. and Mrs. C. E. Maurice, Mrs. Aspland, Mrs. Mace, Miss E. Sharpe, Miss Brooke Herford, the Revs. Alexander Gordon, F. W. Stanley, F. Allen, Vernon Herford, A. Farquharson, W. Copeland Bowie, and V. D. Davis, Messrs. I. S. Lister, and G. H. Leigh.

After the first social hour the chair was taken by the Rev. S. A. STEINTHAL, who, in an opening address, told of his own visit to Transylvania in 1859, and contrasted the conditions of the country at that time with what this summer's party had found. After Grosswardien there was in those days no railway, and he had travelled in carts without springs, with bullocks as well as horses to get them up the bad hills. Those were days of Austrian tyranny and suspicions of treason, when the hope of liberty was crushed to its lowest depth. He carried messages to several of Kossuth's friends in Hungary, but escaped the police, while a perfectly innocent American, who had excited suspicion, passed several weeks in prison. The closer union between the Unitarian churches of Transylvania and their own churches in England and America, for which they then hoped had been to a great extent accomplished, and both had reaped great advantages. It was a strange feeling for an Englishman to stand in that country and from a hillside to see thirteen or fourteen church spires and know that they were all Unitarian, and to go into towns and villages where there was only one church and to find that the clergyman and the people were Unitarians. Nothing could exceed the hospitality and the enthusiasm with which they, as English people, were welcomed to Hungary. At the end of his address, Mr. Steinthal described the extraordinary effect in those days of oppression which the playing of the "Rákóczy March" had upon the Hungarians; how on one occasion in some public gardens he had asked the band to play the march, and it was called for again and again, amid scenes of the utmost enthusiasm, until the police came upon the scene and cleared the gardens.

He then called upon Miss Lawrence, who played the March, after which Mr. W. H. SHRUBSOLE showed by lantern a large number of photographs taken by himself, Mr. Tagart, and Mr. Spedding during their tour, and a number of other Hungarian pictures, accompanying them with an informal and most interesting talk. The party had been worked so hard that there had been no time to check their photographs, and a good many of the groups were indistinct, but other of the pictures were extremely beautiful, and the large portraits of Bishop Ferencz, Mr. Boros, Mr. Jozan, and one or two of their lady friends, were most cordially greeted.

At the conclusion of the show Miss TAGART said how great a pleasure it was to her to welcome them all to that gathering, and then spoke of the great movement now going on in Catholic countries —*Los von Rom*—and how the Unitarian movement in Transylvania dated back to the Reformation, and through all persecutions the people had held firm to their religion. In their lives the power of their religion was felt. She told the story of the Unitarian troop at Solferino (to which a reference will be found in our review this week of Jokai's novel), and then told how deeply they had been impressed by Bishop Ferencz, a man of truly apostolic character, of great gentleness, and everywhere held in the highest respect, as had been recently shown, when the King conferred on him noble rank. Miss Tagart told of a letter of thanks she had just received from Bishop Ferencz for their gift of £40 towards the endowment of a new professorship at Kolozsvár, and also of letters of cordial greeting from Mr. Jozan and other friends.

The Rev. E. CEREDIG JONES also spoke, though the hour was too late for the speech he had prepared on the religious aspect of their visit, and the Rev. W. J. Davies then sang in Hungarian a verse of the National Hymn, the whole party taking it up in an English version, made by Mr. Ceredig Jones, as follows:—

Father, with thy mercies crown
Ungarn's fair and fertile land;
When her foes around her frown
Shield her with thy mighty hand.
Dark the past, but brighter time
God hath for the brave in store,
Years of plenty, faith sublime,
And freedom ever more.

It was too late for any further speeches, and the Benediction, pronounced by the Rev. S. A. Steinthal, brought the meeting to a close.

WAIT not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own.—*Dr. Channing.*

MINISTERS' SUPERANNUATION FUND.

UNDER the auspices of the Western Union a meeting was held in the Congregational Lecture Hall, at Lewin's Mead, Bristol, on Wednesday evening, Dec. 4, the chair being taken by Mr. PHILIP J. WORSLEY, J.P. The Rev. J. ESTLIN CARPENTER was present, and made an earnest appeal for the Fund, the objects of which he clearly and carefully explained. It was unanimously resolved "That this meeting, having heard the appeal of the Rev. J. Estlin Carpenter, give their cordial approval to the proposal to raise a Ministers' Superannuation Fund, and resolved to support it by their donations and subscriptions." It was further agreed that the congregations in the district should be respectfully requested to appoint each a special treasurer for receiving the contributions of its members.

A meeting of a representative character was held in George's Chapel, Exeter, on Dec. 5, in support of the National Conference Ministers' Superannuation Fund. Amongst those present, besides the ministers and members of the Exeter congregation, were the Revs. T. B. Broadrick, R. C. Dendy, A. Lancaster, A. E. O'Connor, F. T. Reed, A. Sutcliffe, J. Worthington, and Messrs. A. S. Harris (Plymouth), and J. A. Barnes (Devonport). The Rev. T. W. CHIGNELL presided, and after expressing their pleasure at having the Rev. J. Estlin Carpenter with them, called upon him to explain the objects and methods of the superannuation scheme. Mr. CARPENTER concluded his address with an expression of the confident hope that within a few weeks the remainder of the money would be promised. At the conclusion of the address some questions relative to the working of the scheme were asked and answered, and a resolution to support the Fund was then unanimously passed. The meeting ended with a vote of thanks to the Chairman and to Mr. Carpenter. And the company afterwards adjourned to the lecture hall, where the ladies of George's Chapel Social Circle had kindly provided tea.

A meeting in support of the Ministers' Superannuation Fund was held at Bolton in the Bank-street schoolroom on Monday evening, Dec. 9. The chair was occupied by Mr. THOMAS HARWOOD, who was supported by Messrs. J. P. Thomasson, Frank Taylor, J.P., William Haslam, J. J. Bradshaw, Councillor J. Percy Taylor, and Rev. J. E. Carpenter and Rev. C. J. Street. Professor CARPENTER gave an address on "Old Age Pensions for Ministers," explaining the provisions of the National Conference Scheme, which had already found generous support among Bolton friends. The following resolution was proposed by Mr. Thomasson, seconded by Mr. F. Taylor, and unanimously adopted:—"That this meeting accords its best thanks to Professor Carpenter for his address and his unwearied exertions for the institution of the Ministers' Superannuation Fund; and recognising in the fact of the small average stipend of ministers the need of special provision for their declining years, cordially commends the scheme to the generous support of the Unitarian and Free Churches." A vote of thanks to the Chairman concluded the proceedings.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Christmas Appeals.

London Domestic Mission, Bell-street, Edgware-road. — The Rev. B. Kirkman Gray writes:—Will you kindly insert in THE INQUIRER an appeal for the Bell-street Mission. There is more sickness and distress in the district this winter than has been the case in my experience at this time of year, and help will therefore be of even more value than usual. I shall gratefully receive donations for the Poor's Purse and for Christmas entertainments, &c., as also gifts of clothes, toys, books, &c.—25, Carlton Mansions, Portsdown-road, W.

London: Rhyl-street Mission.—Mr. Wilson, of the Domestic Mission, 4, Rhyl-street, Kentish Town, N.W., and 5, Claremont-road, Cricklewood, N.W., will gladly and thankfully receive subscriptions to his Poor's Purse and Christmas Parties Funds; Christmas presents for the Sunday-school scholars, which may be sent to the Mission, or to Miss Rayner, Upper Terrace House, Hampstead, new or second-hand warm clothing, and evergreens by the 21st inst., for decorations. The congregational soirée takes place on Friday, Dec. 27, the infants' party on Monday, Dec. 30, and the boys' and girls' party on Friday, Jan. 3. Friends willing to help to amuse and entertain on any of these occasions cordially invited.

Astley.—The third united party of the Leigh, Chowbent, and Astley congregations was held on Saturday, Nov. 30. After tea a meeting was held, Mr. F. Grundy in the chair. The speakers included Messrs. Alderman Pennington, Councillor Yearnshaw, Mather, and Ridyard, and Revs. A. H. Dolphin, J. J. Wright, and P. Holt. The party, which was enlivened by songs and glees, was well attended and most successful.

Bootle.—The annual Sale of Work was held in the Free Church Hall on Wednesday and Thursday, Dec. 4 and 5. The sale was opened by Mr. Charles W. Jones, who delivered a short speech full of cheer and encouragement. On the platform were the Revs. H. W. Hawkes, A. E. Parry, J. M. Mills, and Mrs. Rawlins, and the opening ceremony was presided over by Mr. F. R. Wilson, the Chairman of the Church Committee. The object of this year's sale was the reduction of the remaining debt of £100 on the caretaker's cottage. Including a donation from Mr. Jones and Mrs. Holt, upwards of £45 has been raised. Throughout the proceedings were of the most pleasant character.

Burnley.—The Rev. E. A. Voysey, B.A., has resigned the pastorate of Trafalgar-street Church, Burnley. The resignation has been accepted, and Mr. Voysey's ministry will terminate at the end of February.

Hindley.—Mr. John Harwood, of Pendleton, gave a recital of Dickens's "Christmas Carol" for the first time in the school on Dec. 5. Though the night was very inclement a good company mustered, and all were thoroughly delighted with Mr. Harwood's remarkable impersonations.

Horwich.—On Wednesday evening, Nov. 27, Mr. John Harwood, of Manchester, gave one of his popular recitals, coming for the fourth time to Horwich. The programme was entitled, "A Novel Lecture, followed by Illustrative Recitals," and was rendered in a manner which gave satisfaction and delight to all present. The attendance was good, though not quite so large as on previous occasions, owing to a great counter attraction in the town. The local paper gave a most appreciative report. A Bazaar and Sale of Work was held in the schoolroom on Dec. 5 and 7 in aid of the independence fund, the decoration of the church, and for current expenses. The opener on the first day was Mrs. Charles Taylor, of Bolton. Mr. C. E. Barr presided. The Rev. E. Jolliffe, Wesleyan minister, was present, and offered prayer. Miss Taylor, speaking on behalf of Mrs. Taylor, congratulated the Horwich minister and congregation on the good work that was being done under difficult conditions. The opener on the second day was Councillor David Healey, of Heywood. Mr. Thomas Harwood presided. Mr. Healey's sound and practical remarks produced a very happy impression. When the bazaar closed, the receipts of the sales and donations amounted to a little over £120, which has since been increased to £130—a satisfactory result.

London: Forest Gate.—An excellent entertainment was given in the hall on Saturday evening for the benefit of the church funds. There was a good audience, and the rendering of the various items was much appreciated. The dramatic sketch was admirably played, considerable histrionic ability being displayed. It is satisfactory and encouraging to note that the whole of the performers are members of the church, and have been attracted thereto during the current ministry, thus evincing a deep and vital interest in the church's work. The best thanks of the church and Committee are tendered to them for their generous efforts.

London: Highgate.—The Rev. R. H. Greaves, of Troy, New York, the newly-appointed pastor of this church, is expected in England early in the new year, and will take up his duties on the second or third Sunday in January. A congregational welcome soirée is being arranged for Thursday, Jan. 16, and an induction service, and public meeting for Saturday, Jan. 25.

London: Mansford-street Church and Missions.—The Committee have to announce with regret that in consequence of the health of his wife, the Rev. W. G. Cadman has felt compelled to resign his position as minister, where he and his family have so earnestly laboured for upwards of eight years. The Committee have been fortunate in securing the services of the Rev. John Ellis, of Sheffield, who, they have every reason to hope, will not only continue but extend the good work now being carried on. The change will take place at Lady Day, 1902.

London: South-Eastern Lay-Preachers.—A second meeting was held at 24, Inverness-terrace, on Monday last, sixteen being present, about half of whom were visitors, including members of the Brotherhood Church. Two papers were read, and a very helpful evening was spent.

Manchester District.—A united devotional service was held in Cross-street Chapel, Manchester on Tuesday evening, Nov. 26, to which the members of all the churches of the district were invited. Unfortunately, the notice given was very short, consequently there was not so good an attendance as is usual on these occasions. The service was an impressive one, nevertheless, the devotional part being conducted by the Rev. E. L. H. Thomas, B.A., and the sermon preached by the Rev. E. W. Lummis, M.A. The object of these united services is to draw together friends from the various churches in order that they may feel their kinship, and blend their aspirations in a common worship. Those who do attend appreciate the services very much, and it is to be hoped that in course of time an increasing number will respond to the spirit and desire which actuate the District Association in making arrangements for these special services.

Middlesbrough.—On the 4th and 5th inst. the ladies of Christ Church held a Sale of Useful and Fancy Articles, the object of which was to clear off a debt incurred in the structural alteration and renovation of the schoolroom and vestries, together with increased lighting appliances for the same. The opening ceremony was gracefully performed by Mrs. Sadler, supported by Colonel Sadler, M.P., the borough member. The sale proved most successful, resulting in a net gain of £90. The stalls were presided over by Mrs. Lambelle, Mrs. and the Misses Ward, Mrs. and the Misses MacNay, and the refreshment stall by Mrs. and Miss Wood, Mrs. Martin, Misses Lilley, and Miss Powell. A grant of books kindly made by the British and Foreign Unitarian Association furnished a book-stall, under the care of Mr. A. Newcomb. There were the usual entertainments—art gallery, museum, and the grab-bag, into all of which the young people entered with spirit and enthusiasm. The work here progresses most favourably.

EVERY right thought we think, every unselfish word or action is bound by immutable law to be fraught with good results. But in our walk we must learn to lose sight of results.—*Emilie Cady.*

BIRTHS.

DALBY—On the 8th December, at 52, Kingsland-road, Birkenhead, the wife of George Dalby, of a daughter.

DEATHS.

DOBSON—On the 9th December, at her residence, 2, Montagu-terrace, Tunbridge Wells, Jessie, widow of the late Rev. Thomas Dobson, of Brighton, youngest daughter of the late Moses Mocatta, in her 89th year.

RENDALL—On the 9th December, suddenly, at Allington House, Bridport, Henry Rendall, J.P., in his 89th year.

OUR CALENDAR.

SUNDAY, December 15.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN, and Lantern Service, 7 P.M., "Bethlehem," soloist, Mr. W. SAVAGE COOPER. Monday, 16th, 8 P.M., B. of H. and M. CHRISTMAS CONCERT, under direction of Mr. A. W. HARRIS. Admission free. Collection.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., "The Reconstruction of Theology," and 7 P.M., "Akbar's Dream," Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN, and 7 P.M., Rev. T. J. HARDY.

Harlesden, The Old Court House, High-street, 7 P.M., Rev. EDGAR DAPLYN, "The Bible as we read it to-day."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. FORD, and 7 P.M., Rev. G. CRITCHLEY.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. A. J. CLARKE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. A. GINEVER.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. JAMES CROSSLEY.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. J. E. CARPENTER, M.A., and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Apostle Paul: his Conception of Christ and his View of Christianity."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE W.—Dec. 15th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 15th, at 11.15 A.M., JOHN M. ROBERTSON, "The Economics of Art and Genius."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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No. 3104. NEW SERIES, No. 208.] LONDON, SATURDAY, DECEMBER 21, 1901. [ONE PENNY.

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The "Inquirer" Office will be closed on Christmas Day and Dec. 26. Matter for insertion in next week's issue should reach the Office on Monday, if possible, and not later than Tuesday Morning.

NOTES OF THE WEEK.

ON Christmas Day the Rev. Stopford A. Brooke is to preach at Little Portland-street Chapel a special Christmas sermon, the service beginning at 11.15 A.M. The offertory will be on behalf of the Honor Club for Working Girls, in Fitzroy-square, with the excellent work of which many of Mr. Brooke's old hearers at Bedford Chapel have been long familiar, and which is now in need of fresh support. For the sake of strangers in London, it may be noted that Little Portland-street is within a few minutes' walk of Portland-road Station on the Metropolitan, and of Oxford-circus Station on the Central London Electric Railway. Notice of other Christmas Day services will be found in our Calendar.

WE hear good news of the progress of the Superannuation Fund, and there now remains not more than £900 to be secured. If every good intention in this matter may be at once turned into deed, it will be our happiness in the New Year's number to publish the December lists, and show that the end so earnestly desired, and so strenuously worked for, has been achieved.

MR. CARPENTER'S visit to Liverpool last week was crowded with engagements of the greatest interest. On Saturday afternoon he was also in Birkenhead, and laid the memorial stone of the new Unitarian Church in Bessborough-road; we regret that the report of these proceedings has reached us too late for insertion in our present issue, but we hope to give a full account next week.

THE Liverpool meetings began on Thursday, Dec. 12, with an evening reception at the Domestic Mission in Mill-street, given to Mr. Carpenter by the President, Mr. Walter Holland, and Mrs. Holland. The building was most beautifully decorated with plants and flowers, and there was a large attendance of subscribers, workers, and other friends, though many invited guests were kept away by previous engagements and the very inclement weather. The President offered a very cordial welcome to Mr. Carpenter, and recalled the fact that it was he who preached the sermon at the opening of the new buildings nine years ago. The Rev. R. A. Armstrong, Sir John Brunner, and the Rev. L. de Beaumont Klein having also joined in the welcome, Mr. Carpenter responded and spoke of his constant interest in Domestic Mission work. On the following evening he addressed 120 elder scholars and teachers at the Mission, on "How to make the best of Life." On Saturday, after the stone-laying at Birkenhead above referred to, he attended the meeting of the Liverpool Sunday School Society, of which a report will be found under "News from the Churches." On Sunday he preached in the morning at Hope-street Church on behalf of the three Liverpool Domestic Missions, and in the afternoon and evening, at the Mill-street Mission, Sunday School Anniversary sermons. On Monday evening he gave a further address at Mill-street to the audience of 400 on "Temperance." This is the record of a working-man.

A SECOND Blue Book on the subject of the Concentration Camps was published last Saturday, showing for October and November, as was to be feared, an even worse mortality return than in September. In the small camps in Cape Colony there were no deaths, and in Natal very few; but in the Transvaal and Orange River camps the deaths among the white population amounted in October to over 3,000, of which over 2,600 were of children, and in November to over 2,700, of which 2,200 were of children. It will thus be seen that although November was still worse than September, it showed an improvement on October, and we are thankful to learn more fully from the Blue Book, what we reported last week, that the Government are now most strenuously grappling with the worst conditions of the camps. On Nov. 8 Mr. Chamberlain telegraphed to Lord Milner :—

> Please consider whether aggregation of large numbers will not always involve excessive mortality. If so, only remedy is to break up camps into smaller units. Expense must not be allowed to stand in the way.

And subsequent messages show how urgently the Colonial Secretary has insisted that every possible means should be used to prevent a continuance of the dreadful mortality, which during the seven months from the beginning of May reached a total of over 14,000 deaths. On Dec. 1, Lord Milner, in a long message, told what was being done to form new camps near the coast, and with lessened numbers to improve the conditions of the old camps, and added :—

> These measures will, I trust, considerably abate the present deplorable mortality. It will, of course, take some considerable time to get the new camps ready, so we cannot look for immediate improvement from that source. Meanwhile everything will be done which our new improved means of transport admit, to give those remaining in northern camps better and more varied food, ampler hospital and other accommodation, and all the sanitary appliances such as boilers, &c., recommended by the Commission. The increased number of nurses and doctors from home will be a great help, and travelling inspectors are being appointed here to visit all camps, and insure uniform management. I hope for great, if gradual, improvement from these causes, but whatever we do I fear that, though we may lower the death-rate, it will always be high.

There are those who find alleviation from the thought of what has happened in these camps, in the reminder, that if the women and children had been left upon the Veldt, even more of them would have perished; but since it was our troops that "from military necessity" destroyed their homes and laid the land waste, we confess to finding little comfort in that thought.

LAST Saturday's *Daily News* contained a list of the 5,270 "Free Church" ministers who signed the Peace Manifesto, promoted during the summer by a representative meeting at the Memorial Hall, particulars of which we published at the time. Bearing marks of compromise, and consequent vagueness of expression, we could not feel any great enthusiasm for this manifesto or hope for much good result, but we can well understand that many ministers signed it, glad to make any confession of their desire for conciliation and peace. The clergy of the Church of England were not invited to sign, and that again we took to be a weakness in

such a manifesto. We learn from an analysis of the names printed with the list, that among those who signed were 1,100 Congregational ministers, 1,000 Baptists, 950 Presbyterians, 800 Methodists, and 500 Wesleyan Methodists, and among other smaller bodies, 100 Unitarians. We have succeeded in counting not many more than sixty Unitarians—but among so great a number, with innumerable Joneses, Davieses and others, search is difficult.

The Rev. G. Critchley, B.A., lately minister of the Burnt Ash Congregational Church, Lee, preached on Sunday evening at College Chapel, Stepney-green, having undertaken the charge of that pulpit for the next few months. The subject of the sermon was "On a Certain Notice to Quit the King's Chapel," the text being that dramatic incident in the life of the prophet Amos, described in the following verses (Amos vii. 10-13) :—

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is a royal house.

Drawing a vivid picture of the prosperous reign of Jeroboam—prosperous at a great cost of oppression and suffering to the poor—Mr. Critchley described the fearless prophet of Tekoa, the plain countryman from the South, who burst in upon their self-complacency at Bethel with his passionate home-truths. As a disturber of the peace, he was met by the cry, "Visionary, begone!" and he was forbidden to speak again in the King's Chapel. That was an experience repeated again and again, as in the case of Jeremiah, and at the coming of Christianity, with those men who "turned the world upside down," and in much more recent times. Taking up the parable, Mr. Critchley referred to certain "King's chapels" of the present day—(i.) The chapel of King Mammon, where everything, pity, honour, righteousness, must give way before commercial interests and the hope of gain. (ii.) The chapel of Popular Christianity, where a glittering mass of sentiment and superstition obscures the divine simplicity and sense that Jesus taught as religion, and where a preacher who, in the name of righteousness, dares to oppose the prejudices or the interest of the dominant powers he is quickly made to understand that he is a disturber of the peace, and, as a visionary, by one method or another, removed from "the King's Chapel," and sent to prophesy elsewhere. (iii.) The chapel of One's Own Self, where behind the wish to do right there are too often reserves of secret selfishness. The only true security, the preacher said, was to have no reserves from God. To-morrow (Sunday) Mr. Critchley is to preach on "Angelic Visitations: Their Purpose and their Use," and on Dec. 29 on "Life as an Education and a Prophecy."

The two practical points are to beware of false standards, and of stifling the warnings of conscience.—*Dr. Schofield.*

THE TARGUMS.

Sir,—Kindly allow me a few words in reply to Mr. Weatherall's criticisms of my address on the Targums. I will take them seriatim. (i.) My object was *not* to deal with the Targums "chiefly as helps to the textual critic of the Old Testament," but to tell their story. Incidentally I showed their value to the text critic, pointing out distinctly their subordinate place. If Mr. W. had taken the trouble to understand this, he would have seen how futile are his strictures upon my treatment of the conjectural eadings selected from Haupt's texts. (ii.) I maintain that the Targums are witnesses to the Massoretic text, and they constitute a useful corrective to subjective critics; but I certainly do "*not* realise that they are almost entirely collusive witnesses"; nor do I know what these words mean. They sound like the echo of some text-book, and have no doubt taken Mr. W.'s fancy. If he means that the Targums are in collusion to support the Massoretic readings, I can only say the idea is ridiculous. With whom, for example, or with what, was the writer of the Targum on Isaiah lii. 13 and liii. 12 in collusion, a specimen of whose work I give on pp. 16, 17 of my address? He completely perverts the meaning of the Hebrew. Yet the text critic, looking through the glass, darkly, of even these perverted words, can find confirmation of the validity of the Massoretic readings. (iii.) I do not adduce Targumic readings to confute Siegfried and the others. I state distinctly that the *other* versions are against them — against Siegfried, the Syriac and Vulgate; against Cornell, the versions except the Septuagint; against Wellhausen, *all* the versions. I quoted the Targums to tell my hearers what they had to say, and I showed how they support the Massoretic text. (iv.) For the gratuitous information that "Deutsch does not state that Ezra originated the custom of giving translations of the Scriptures into Aramaic," Mr. W. has my warmest thanks; but I do not see what it has to do with my paper. (v.) That I believe the Babylonian sojourn exercised immense influence on the Jews generally, and especially on the transition of Hebrew into Aramaic, is quite true, and I have yet to see the arguments in scientific text-books that disprove it. Does Mr. W. seriously maintain that the Jews were entirely uninfluenced by their Babylonian surroundings, and came home without the slightest knowledge of Aramaic? That is the only meaning I can extract from his words. If so, his theory is as extravagant as that of those who maintain that they entirely forgot their Hebrew in captivity. Both views are equally improbable. Neither will stand examination. (vi.) That I believe Onkelos to be not a person but a convenient name, is also quite true. Mr. W. ought to know, as a reader of "Scientific Works on the Old Testament," that most modern scholars hold the same view. That one scholar (or even a few) holds the opposite view is not conclusive against it. Dr. Priestley held, to his dying day, that Phlogiston was a real thing; but his holding it did not prove it true. All modern scientific men have abandoned it. (vii.) I maintain strenuously that subjective criticism is always treacherous, and that no conjecture is admissible unless supported by the early documents. At any rate, their verdict must not be against it. To the neglect of this rule is due the mass of unsatisfactory conjectures in Haupt's new texts. (viii.) Finally, I would suggest that Mr. W. should study the Targums themselves rather than take unquestioning the word of text-books however scientific. He would then be better qualified to speak about them.

J. E. Manning.

Sheffield, Dec. 16.

Jesus Christ calls to every poor soul; he calls to every one who bears a human face—"You are the children of the living God, and not only of more value than many sparrows, but of more value than the whole world." The value of a truly great man, as I saw it put lately, consists in his increasing the value of all mankind. It is here, truly, that the highest significance of great men lies; to have enhanced, that is to have progressively given effect to human value. But Christ was the first to bring the value of every human soul to light, and what he did no one can any more undo. We may take up what relation to him we will: in the history of the past no one can refuse to recognise that it was he who raised humanity to this level. Real reverence for humanity follows the recognition that God is the Father of all.—*Harnack.*

Dr. William Smyth Memorial Fund.—The Rev. C. J. Street (Maythorn, Heaton, Bolton) acknowledges with grateful thanks the following gifts to this Fund, which have been made by readers of The Inquirer:—G. W. Chitty, £5; T. A. and Mrs. Johnson, £1; H. J. Morton, £1; Mrs. Todd Vance-Smith, £1 1s.; Henry and Mrs. Woodall, £2 2s.; A Lady Friend, 10s.; T. Rowlands, 10s.; Mrs. Burridge, 5s.; W. Wilkinson, £1; Mrs. Hall and Friend, £5 10s.; Mrs. Holt, £10; Miss E. G. Holt, £10; Mrs. Worthington, £1 1s.; Miss A. Garrett, £1 1s.; the Rev. J. and Mrs. Howard, £1; Miss Howard, 10s.; Mrs. S. A. Fryer, £1; J. C. Hollins, 10s.; Miss Alice Brown's Sunday-school Class, 5s.; A Friend, £2. Total (including also £19 10s. contributed by twenty-nine members of Bank-street Chapel, Bolton), £64 15s. This amount has been forwarded to Dr. T. Myles, President of the Royal College of Surgeons, Ireland, who, expressing gratitude to the donors, reports that over £3,000 has now been received, while a sum of £5,000 is aimed at. The money collected will be vested in trustees for the benefit of the window and children.

Channing House School.—We note in the recently published list of graduates of London University the names of three former pupils of this school. Miss F. Hayhurst and Miss A. Withall have graduated in Arts as B.A., and Miss E. Morphy in Science as B.Sc. We heartily congratulate all three ladies on their success. At the Christmas party held in the school on Saturday, Dec. 14, a large number of visitors were entertained by a Kindergarten display, followed by a concert by the older scholars, after which a dance brought a very pleasant evening to a close.

UNDER THE SNOW.

VIOLETS under the snow,
Waiting their time of birth
Sheltered in buds close curled;
Warmth at the heart of the world;
Roots only waiting to grow,
Under the frozen earth.

Faith lying buried deep
Under a weight of ill,
Waiting its hour to appear
When the soul's spring-tide is near;
Faith lying folded in sleep,
Hidden, but living still.

Hope, with its promise fair,
Bowed down and gloom-o'ercast,
Bending its lovely head,
Patient through darkness and dread;
Hope in the chains of despair,
Waiting till night be past.

Love, smothered long by hate,
Cruelty, lust, and sin,
Waiting to stretch kind hands
Unto all suffering lands;
Love, left forlorn at the gate,
Ready to enter in.

Christ, waiting still to speak
To the wild hearts of men,
Silenced by battle cries,
But with his tear-brimming eyes
Pleading against the wrong;
Waiting so long to be heard,
Striving to speak his word;
Christ, royal suppliant meek,
When shall we listen? When?

Birmingham. THEODORA MILLS.

JOSEPH'S FIRST-BORN SON.

THE Gospel stories of the birth of Jesus, in which reverence, wonder and love found naïve expression, have an imperishable beauty and significance. We hear in them, with ever-fresh delight, an echo of the ideas and emotions that gave birth to them. But the actual facts, of which there are only scattered hints in the stories, have also a claim upon our sympathetic attention. There is in the facts a wealth of religious and poetical meaning, though we only know them in barest outline, and reach them only by general inference. Using our constructive imagination we see the young Jewish workman and his wife—for there is no real ground for supposing that Joseph was an old man—and the wonder and joy with which they welcomed their first-born son, and felt the strange appeal for love and protection in the clinging fingers. It is the old, old story, in its roots older than the human race, yet ever new with every fresh generation. There were also the usual circumstances attending babyhood, the trivial round, the common tasks, weariness and anxiety, and the new-born patience and love to meet the new demands. There were infant wailings in the night, and the toil-worn father's soothings, as well as the mother's lullabies.

"His parents" certainly experienced the prosaic facts of babyhood in all their trivial detail. And there is nothing to forbid the supposition that they also felt its deep poetical and religious significance, and brooding hope. There would be the general anticipations of parents in all ages. And there might have been the timid thought, scarcely venturing into the light of speech, and as natural to "his father" as to "his mother," that *their* child might perchance, in the providence of God, be "he that should redeem Israel." That thought would be especially natural if there is truth in the Davidic descent of Joseph, which is supported by a few words of St. Paul apart from the conflicting genealogies. And it is a natural though unsupported conjecture, that some aged Simeon or Anna may have habitually spoken of this hope to those who brought their children into the Temple.

All we know of the father of Jesus is that he did not spoil the image of fatherhood for his first-born son, who was afterwards to reveal the significance of the Fatherhood of God; but even in that negative fact there is a wealth of meaning. We know nothing of Joseph's thoughts and parental hopes. But as we look back through the centuries we perceive the wonder and mystery of that baby life, which the parents fondly cherished. From that frail bud of humanity opened out the life of purity and love and nobleness in closest union with God, which we still regard with deepest veneration as our type and ideal of the highest spiritual manhood. Their most soaring hopes could never have approached the reality. It could never have occurred to them that millions beyond their power of computation, through ages longer than the national life of Israel would turn with love and wonder to the thought of their baby. They could not have dreamed that the commemoration of his birth would become a yearly festival, on which the children of unknown tribes of men would rejoice; a sacrament of family love, an added consecration to family life.

The facts are more wonderful and more poetical than even the lyrical beauty and mythical marvels of the birth stories. But it was those stories which directed the mind of Christendom, while it was still plastic, to the *birth* of Christ; and supplied a mould for the reverent imagination of the ages. The fashioners of those stories little knew the service they were rendering to mankind. And, while we regret the great misfortune of their excluding the father from his rightful place in the world's love and honour, we are thankful for what they have given us, and turn each Christmas tide with inexhaustible delight to their charming and suggestive picture of the real mystery in the birth of Joseph's first-born son.

C. D. BADLAND.

THE CHRISTMAS HOME-GATHERING.

ONE of the greatest joys of Christmastide is that it is a season of family reunions. Now it is that the sons or daughters who had to leave the old home in search of a livelihood find themselves able to visit the old scenes and the old folk, whose thoughts have gone out to them in many an anxious time and whose hearts have yearned for them in absence. It may be from some place of business in the crowded town that the young man turns his face towards the old home in the country. The journey is cold and tedious, but what matters that when hearts are warm. The village looks smaller and duller than it was wont to do in the days gone by, but what matters that when the loved faces are ready with a look of welcome and all is warmth and cheeriness beside the ancient hearth. The boys and girls from boarding school have already reached the house and right eagerly do they look out for the arrival of bigger brothers and sisters who come along as soon as work and distance will permit. Think of the cheery greetings as each arrives; the eagerness to relieve the new-comer of his bag and hat, and to learn all the news; the curiosity about possible presents; the questions put all in one breath, with no waiting for an answer. And so they gather one by one; perhaps the party is not complete till Christmas morning, when the last straggler comes home after a busy Christmas Eve, and great is his exultation if he arrives before the others are stirring. Then comes the walk in the crisp frosty morning air, while the women-folk of the household are preparing the Christmas dinner, and glad they are to get us out of the way during that harassing time. But what a triumph it is for them when all are gathered round the board hungry as hunters, and the several dishes, about which there has been such anxious thought, are pronounced quite satisfactory. Yes, it is good for us to have these times of re-union. The life of to-day is often a great rush and a great strain upon our powers, and it is well that times of relaxation come to us. It is well that we have these opportunities of keeping in touch with the home influences which have done so much to mould our lives. It is well that friends and kinsfolk should thus gather together to share with one another in the joy and gladness of this season, to talk over their hopes and prospects for the coming days and recall the happy memories of the past.

W. H. BURGESS.

CHRISTMAS CHEER.

"The Son of Man came eating and drinking, and they say, 'Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!'"—Matt. xi. 19.

PROBABLY we are all agreed that there is in our Christmas cheer a tendency to fall in love with Martha and the serving of tables, and to slight her sister Mary, the sitting at the Master's feet and hearing his word.

To hold a supper or dinner in honour of the birth of Jesus, and to celebrate with eating, drinking and merry-making the memory of the Man of Sorrow, the Christ, the Crucified, has seemed to many of us most incongruous. And voices of protest are heard, but seemingly so far in vain, against this method of commemorating the birthday of Christ. It is said that all this Christmas cheer hides from us rather than reveals to us the real spirit of Christianity.

The object of this present essay is to meet this objection, to defend the time-honoured custom of the Christmas Feast, and to explain the seeming incongruity.

In the first place, let us remember that Christmas is the birthday feast, it is not a funeral, it is not Good Friday.

In the second place, that every child of man born into this world must either come amongst us as one that is going to eat and drink; or, if food be refused, cannot stay amongst us. The Son of Man, of necessity, is come amongst us to eat and drink, or else to perish.

In the third place, let us remember that Jesus, in distinction from many other prophets, accepted the necessities of life as blessings, and glorified our nature and its necessities as visible works of God. What others

rejected as common and unclean, he rather consecrated and used to the glory of God. It was thus that he seized hold upon the necessity of eating and drinking, and exalted it into a sacrament, into a bond of closest religious fellowship, and an occasion for intimate friendship and communion between man and man, meeting together on a common basis ordained of God for all to be alike in. Whatever else men might differ about, yet all alike must eat and drink. On a basis as broad as this all men might surely be united in one communion. "The Son of Man is come eating and drinking."

There are few Churches founded on a broader creed.

We have next to note, in an age when fasting was a frequent exercise of devotion, and religious teachers, such as the Pharisees and the great prophet John the Baptist, were held in honour for their marked abstinenee from certain food and for their ascetic practices, that a religious teacher who came eating and drinking was likely to have many hard sayings said about him. "Behold a gluttonous man, and a winebibber, a friend of publicans and sinners."

Jesus, in telling us of this accusation, seems to imply that it was as false a charge against himself as was that other said of John the Baptist—"He hath a devil."

We may understand Jesus to repudiate the charge against himself, no less than the other against his friend.

He repudiates the charge of excess; but not, I think, of joyous festivity. As contrasted with the asceticism of John which people refused as devilish, he invites men himself to friendly and joyous gathering around the supper-table, only to be accused of gluttony and excess. That Jesus approved of feasting and festivity, no one, I think, who is familiar with his life and sayings will deny. Both his parables and his practice seem to agree about this. He refers to feasts as to good things, and is himself not unwilling to accept an invitation to dinner, and to be seated at meat in a large company. He may perhaps be described as the Prophet of the Supper Table, whose conversations during the meal-time are among the richest; and whose memory, not without his own approval, has been commemorated in a supper, where those who share his spirit of broad human sympathy may gather round the common necessity of life, eat of the same bread and drink of the same cup, and be, here at least, in communion one with another.

The customs of eating and drinking vary from age to age and from country to country; that Jesus accepted such food as was in his day and country held to be necessary, as *e.g.* wine, does not prove that he would accept wine to-day, do other than bless such food and drink as seemed to his host the best, and to himself not wrong to partake of.

From such a teacher the lessons of self-denial come with peculiar force; and the open scorn and contempt which the great Prophet of the Supper Table always had and always showed to mere eating and drinking as such, and to all such questions as What shall we eat? and What shall we drink? reveal the loftier purpose that he had in view when he hallowed the supper-table, as the Churches have done the Communion, to the highest services of God. His personal refusal at the last supper to drink any more of the fruit of the vine, his warning continually that the life is more than the food, and the body than the raiment; that man shall not live by bread alone, but by every word which proceedeth out of the mouth of God; his reminder that he had meat to eat that others knew not of, that the cup which the Father gave should he not drink of it? That his disciples must drink of his cup and be baptised with his baptism; these are sayings which intimate something of a salt that never lost its savour at the supper-table of Jesus, an imagery passing from it outwards over the whole of life and hallowing the whole thought of him who taught men to hunger and thirst after righteousness, to be filled with the living waters and satisfied with the bread of God.

As we enter the dining-room, how little do we care what we shall eat or what we shall drink! The flowers, the silver, the vases, the exquisite dishes, the assembled company, the gracious welcome, the charm and fascination of our brilliant hostess banish from our minds all other thoughts. The ordinary sense of eating and drinking is obliterated by the very magnificence of the attention, and by the brilliance of the company that is gathered around it.

So, perhaps, it was at the supper-table of the Master. It was there that men learned to forget what they should eat and what they should drink, and treasured only the remembrance of that loving friend and host, of a heavenly feast, of parable succeeding parable, of wit and wisdom, and the repartee of a divinely illuminated mind, of facts and of fancies and of flights of imagination, a flowing stream of revelation that had filled the soul with a longing to feast for ever on Righteousness and in the Kingdom of God.

So Martha served, and Mary sat at the feet of the Master.

WILFRED HARRIS.

THE TWO CHRISTS.

THERE are two Christs: the Christ of long ago,
Whom Mother Mary bore, and Pilate slew;
And that celestial Christ the holy know,
Soul of their soul, the Vision of the True!
One born in time—a man of mortal mould,
Who waked and slept, who drank of sorrow's wine;
One, all unseen, whose lineaments unfold
In lines of childlike faith and love divine.
From age to age the primal Word of God
Lies deeply hidden in the human breast,
And bourgeons, as the blossom from the sod,
When willing souls obey its high behest!
Then we interpret that indwelling life
By vision of the Christ of Galilee,
When, sore confounded by our earthly strife,
Through the dim mists his radiant face we see.
The Christ of Yore speaks to the Christ of Now;
The Son, the heaven of Sonship opens wide:
And while the rolling years unceasing flow,
The heart of man shall still keep Christmas-tide!

H. W. HAWKES.

ET TETIGIT EOS.

"*And Jesus came and touched them. . . and, lifting up their eyes, they saw no one, save Jesus only.*—*Matt. xvii.* 7, 8.

SUCH grace and sweetness with thee dwell,
The tongue to utter breaks its sphere;
The herald tears alone can tell
That earth is heaven when thou art near.

Such grace and sweetness dwell with thee—
The bankrupt gods could tell how much:
Self-banished they ordained to be,
To put all heaven into thy touch.

E. L. H. THOMAS.

OBITUARY.

ADMIRAL SIR GEORGE ELLIOT, K.C.B.

THE passing away of one full of years, of simple manly piety, and of serene trust for the great future, is an event that mingles with natural human sadness a dominating sense of reverent joy. Sir George Elliot, who died on the morning of the 13th inst., was in his eighty-ninth year. The infirmities of age had long kept him indoors, but he enjoyed a considerable measure of health and much vigour of mind up to within a few days of the end, and his last illness was not severely painful.

His funeral, which was preceded by a service at the home for his family, conducted by the Rev. W. G. Tarrant, was by his own desire as simple as possible. The flag under which he sailed so many years, and portions of his admiral's uniform, lay upon the coffin; other insignia of mourning there were none. He directed that his remains should be cremated and the ashes taken to Niddrie, the Midlothian home of the Wauchopes, to be laid in the grave of his wife, who came of that family.

So fitly the earthly scene closed for one who had long ceased to fear the great change. His public life has been briefly given in the daily newspapers and needs no lengthened comment here. The son of an admiral, the grandson of the first Earl of Minto, Governor-General of Bengal, he entered the Royal navy as a boy of fourteen, saw active service in the China war (1840), and in the Baltic during the war with Russia (1854-5). He became admiral in 1870, was M.P. for Chatham (1874-5), and held appointments there and at Portsmouth. His energies were not, however, confined to official tasks, and subsequent to his retirement from them he took great interest in religious questions, to the study of which he brought a fearless and original mind. For a considerable time he was associated with the Theistic Church, founded by the Rev. C. Voysey, and it was quite late in life when, attracted by the undogmatic principles of Unitarians, he enrolled himself amongst them. Many of our readers will remember contributions to our columns in which he stoutly gave battle against what he termed "the creation theory," and pleaded on behalf of "spiritual Unitarianism." No one could be more modest than he with respect to his inadequate equipment for philosophical debate; but the essays

in which he defended his thesis, and which were afterwards collected into a little volume ("God is Spirit, God is Love," 1895), showed to every attentive reader the characteristics of a mind profoundly imbued with love to God and man, and wrestling with all its might against what seemed to him to be derogatory to the divine love and obstructive to piety. This is not the time to discuss the problem; interested readers may turn to his book and consider it for themselves. But it was fit to refer to it here, for in conversation to the last he urged his argument with renewed earnestness and with ever-tenderer affection for mankind. Peace be with him!

W. G. T.

MR. HENRY RENDALL.

BY the death of Henry Rendall, at the age of eighty-eight, we lose one of the oldest and staunchest supporters of Unitarianism in Bridport, or, indeed, throughout the West of England. As Sunday-school teacher, as chapel librarian, and as chapel warden for twenty-two years, from 1864 to 1886, he rendered faithful service to the cause, and when the chapel centenary was celebrated in 1894, he was asked by the congregation to preside at the public luncheon, and delivered a fine speech on the worth of our Nonconformist worship. This he was specially qualified to do, for never was worshipper more regular in his attendance every Sunday morning, even after a slight deafness made it difficult for him to hear all that was said. In business he was a twine and net manufacturer, and his whole career was a refutation of the faithless saying that no man can succeed in business and keep a clear conscience. He was content to succeed only so far as he could do so with a clear conscience. He did not make a fortune, but he carried on a prosperous industry, and his golden wedding, which was celebrated this year, called forth much heartfelt appreciation of the relation which had long existed between him and his workpeople. This was the more gratifying because he required of others the same high standard of integrity which he exacted of himself. He could not tolerate shiftiness, and could keep a strict watch and, when necessary, speak a sharp word. But he was always just, and just in a way that was universally recognised as just, for his was that fine type of character which adds generosity to justice, and still does all in the name of justice, and would feel anything less unworthy. Another noteworthy characteristic was his culture. He read much, and always read good literature. He had been early started in the right path by the training of a former Unitarian minister of Bridport, the Rev. G. B. Wawne, and to the end of his life he would never read anything which he considered rubbish. In 1851 he married Julia, daughter of E. F. Pratt, of Glastonbury, who survives him, as do also three sons and three daughters. The funeral was on Dec. 12, the service being conducted in the Unitarian chapel, and the interment in the Bridport Public Cemetery, and was largely attend by his fellow-townsmen as well as by his fellow-worshippers.

H. S. S.

MR. HENRY HOLLAND.

THE congregation of the Trafalgar-street Unitarian Church, Burnley, lost a devoted member by the death on Sunday last of their vice-chairman, Mr. Henry Holland, who passed away in his eighty-third year. A native of Padiham, the whole of Mr. Holland's working life was spent at Burnley, where he was well known in the building trade as a skilful joiner. An obituary notice in the *Burnley Gazette* speaks of him in the following terms:—

"He was a type of man we are apt to think is rapidly passing away—strong, upright, singularly simple and honest, a thorough workman, who took a pride in work, and would not tolerate any skulking on the part of the men or any scamping on the part of his employers. But he was something more than a capable artisan—he was an artist. Many fine specimens of hand-railing—that highest branch of the joiner's art—done by him in this district, remain to testify to his artistic skill, and the oak panelling and wainscotting in the Manchester and County Bank also stands out as a monument to his skill and capacity."

Mr. Holland was also a musician, and in his younger days "Holland's Quadrille Band" was well known in Burnley, and at festivities at Towneley Hall. He worked at the bench to within four or five years of his death, and leaves a memory that will be gratefully cherished.

LOVE, THE WORLD-REDEEMER.

Tune, "Dewsbury."

LOVE, the World-Redeemer,
Sought the lowly place,
Stooped above the manger,
Kissed the infant-face.

Love, the World-Redeemer,
Knelt by Mary there,
Gave her God's own wisdom
In her mother-prayer.

Love, the World-Redeemer,
Walked beside the youth
Crowned with power and meekness,
Purity and truth.

Love, the World-Redeemer,
Kept his manhood true,
Strong in trust and courage,
Wise to dare and do.

Love, the World-Redeemer,
Filled his human breast
With compassion's yearning—
"Come to me and rest."

Love, the World-Redeemer,
Sent him holiest faith,
Followed him triumphant
On through shame and death.

God, in Thy great mercy,
Let our spirits move
With the patient passion
Of this mighty Love.

J. L. HAIGH.

EVERY impulse of beauty, of heroism, and every craving for purer love, fairer perfection, nobler type, and style of being, than that which closes like a prison-house around us in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer yet to be attained.

—*Harriet Beecher Stowe.*

THE CHILDREN'S COLUMN.

Something about Christmas. For the Little Ones.

A HAPPY CHRISTMAS to you! dear children. How often do we say this good old wish to each other when the eagerly-looked for day comes, and sometimes we should think how we can each best help to make Christmas a happy time. Snowballing, and presents, Christmas trees, and Christmas parties, and all kinds of wonderful surprises! These are the good fortune of some little ones at Christmas; but, after all, happiness does not depend upon them, and we have all known children, who have no such enjoyments, who were really far happier than were those who were laden with gifts and treats and who seemed to have nothing left to wish for; for all depends upon whether we have a loving, helpful spirit within us which makes us forget ourselves and try to make other people happy.

I think you will like to read a fairy story in verse, which numbers of children in America have been reading lately. The verses are called "Grey or White," and here they are:—

There was once a rabbit with silver fur,
Her little grey neighbours looked to her;
Till she thought with pride in the moonlit wood,
The reason I'm white is because I'm good.

"Oh, what shall I do?" cried a tiny mole,
"A fairy has tumbled into a hole,
It's full of water and crawling things,
And she can't get out for she's hurt her wings.

"I did my best to catch hold of her fur,
But my arms are short and she's still in there;
Oh, darling white rabbit, your arms are long,
You say you're good, and I know you're strong."

"Don't tell me about it," the rabbit said;
She shut up her eyes, and her ears grew red.
"There's lots of mud, and its sure to stick,
Because my fur is so long and thick."

"There's plenty of water," the wee mole cried,
"There are shining rivers from moorland wide,
Dew from the sky and the dear grey rain,
And the fairy to kiss you white again."

"Oh dear! oh dear!" sobbed the poor little mole,
"Who will help the fairy out of the hole?"
A common grey rabbit popped up from the gorse:
"I'm not very strong, but I'll try, of course."

His little tail bobbed as he waded in,
The muddy water came up to his chin;
But he caught the fairy tight by the hand
And sent her off safely to fairy land.

But she kissed him first on his muddy nose,
She kissed his feet, and his little wet toes;
And when day dawned, in the early light,
The little grey rabbit was shining white.*

I hope you like these verses as much as I do. Do you not know some children like the grey rabbit? They are always ready to help and trying to make people about them happy. See how the white rabbit thought about no one except herself and her own looks and comfort, and then see how the dear little common grey thing popped up when help was wanted,

* E. R. in the "Golden Chain."

and said "I'm not very strong, but I'll try, of course." Can you tell what the poem means when it says that the little kind-hearted grey rabbit, that had no silver fur, was nevertheless shining white when the day dawned?

Now for a little Christmas story with just the same sort of meaning. Charlie was an errand boy. Never mind his surname. Everybody called him Charlie; he was such a kind, willing little fellow. Being only an errand boy, he earned very small wages, and they were needed to help to pay the rent of the tiny house in which he and his widowed mother and his little three-years-old sister lived. But all the year he had been saving up the odd pennies that were sometimes given to him, in order to buy his mother a warm pair of gloves at Christmas. Charlie thought no other boy ever loved his mother so much; and as Christmas drew near, every night when he went to bed he counted up the precious money, and thought how he would go on Christmas Eve to buy the gloves, and what a joy it would be to give them to her and see her wearing them.

But when he ran home to dinner one morning he found his little sister in tears. She was very small, and neither so patient nor so wise as she would be when she was a little older. She had seen children as small as herself, in the streets that morning, laden with presents, and there was a beautiful little doll in a shop window she *did* so want. Poor Charlie! there was a lump in his throat and tears came into his eyes. "All right, Mollie," he said, "you shall have the doll." And so on Christmas Eve there was no money for mother's gloves. Do you think she cared for this when, the next day, her boy threw his arms round her neck and told her how he had been saving all the year because he loved her so?

It is the kind thought and the loving word that make Christmas bright and beautiful. So once more a happy Christmas, and let us all do our best to make it so.

FRANCES E. COOKE.

MARIE'S CHRISTMAS EVE.

IT was Christmas Eve; and beautiful, frosty weather in Lihou Island, a tiny place off the coast of Guernsey, reached at low tide by a path made of big stones. In a cottage on Lihou there lived a fisherman, his wife and little girl called Marie. They were very poor and very happy. Marie was full of joy to-day, because mother was going across to Guernsey to buy things for Christmas. It had struck seven and the moon was shining when she crossed the stone causeway; and Marie tood watching her for a minute before she went back to the cottage to see about father's supper, for he was still out fishing.

She had just stirred the soup in the big saucepan which stood on a three-legged iron stand in the fire of dried sea-weed, when the door opened and her father came in. He was tall and big, and had kind blue eyes and little yellow curls all over his head; Marie just adored him. After supper, the two had a romp; and then he fell asleep in the cosy old armchair by the hearth, and Marie sat on a wooden stool, knitting a long blue stocking. She was ten years old, rosy and golden-haired. This evening she was full of thoughts. By-and-bye she let her knitting drop on the floor; and rising, she tiptoed across the kitchen, put on her sabots, opened the door and found herself at once on a wide common. To her surprise, a dense silvery fog covered everything and dimmed the light of the moon. But she only stopped to shut the kitchen door softly; then she ran along till she came to a tiny stable under a tall hedge. She lifted the latch and went in. There, munching hay, side by side, stood a small beautiful cow, and a darling little calf. Marie said a sweet good-evening, in Guernsey-French language, to the cow; then she patted the calf and coaxed it till it turned its pretty head and listened to her. "Dear Calf," she said softly, "do you know that this is Christmas Eve? A long time ago—oh, years and years ago—there was a baby born in a stable where cows lived and little calves like you. And the baby was so pretty and so sweet. It just crowed all the time its mother was dressing it. And I know the calves licked its little feet; and it tried to poke its little fingers in their eyes, just in play. And by-and-bye shepherds came to see the baby, because God had told them to, and that the baby was going to grow up the kindest and best man that ever was. Well, Calf, what *do* you think? The shepherds brought dear little lambs with them, and one poor naughty black sheep that couldn't be trusted out of their sight. And the sweet baby, who was called Jesus, you know, was just as playful with the black sheep as with the white lambs; and so it was so grateful, that when it got back to the fields it was never so naughty again. There, now I have come to tell you all this that I've thinked and thinked by the fire. But, Calf, listen! Don't turn your head away and eat *just* yet! *Now*, I'll tell you something that my mother told me this very morning."

She leant her golden head against the brown calf and spoke on softly:—

"Ever after Jesus was born in a stable, cows and calves kneel down when it is twelve o'clock on Christmas Eve, because they remember that God sent Jesus to his mother and father and to all the people to teach them to be good. Ever since then mother says that cows have remembered it, you know. And, to-night, in Guernsey, all the cows and calves will kneel down. So, dear Calf, I came to remind you just in case that your mother *might* forget to tell you. I hope she won't mind."

Marie moved away to a heap of hay stacked in a corner, and gathered a big armful of it together.

"There!" she cried, putting it down before the Calf, "that's for you to kneel on, Chérie, when it is twelve o'clock. And I'm going to get some for your mother."

She pulled out two big heaps of hay for the mother cow; and then, with a kiss on the white star of the Calf's forehead, she stole out of the stable, and ran back across the common to the cottage, where her father was still fast asleep before the fire. But he soon woke up, and then she told him what she had done. He smiled and kissed her, oh! so tenderly, and then he told her to go to bed, because mother would be home late. Like an obedient child she went at once, and you may be sure she did not forget to Hang Up Her Stocking for Santa Claus to see when he came in a boat, across from Guernsey, all in the black night, with a shining star on the mast of his boat, and toys and sweets for Marie.

The child woke in the middle of the night, sat up instantly, for at once she thought of her stocking. She slept in a tiny cupboard of a room inside the kitchen; and she was surprised to see through the half-open door that a light was burning in there yet. Was it Santa Claus with the toys? Had he been to fill her stocking? Her little fingers trembled with excitement as she felt along the side of the wooden bed where her stocking was pinned. She found it. She squeezed it, but it was empty. Santa Claus had not yet been. Oh, if she could only see him, with his red cloak and hood, his white beard, his fur-gloved hands! She crept out of bed, and opened the kitchen door wider so that she could see better. Her father sat on the *jonquière* or green-bed smoking his pipe. Mother knelt before the hearth, bending over . . . over what? Marie crept in, closer, closer to the *vraicq* fire; for there lay a lovely babe, in its tiny shirt, kicking, crowing. Its dimpled hands were clutching mother's wedding-ring finger. Its wee yellow curls tossed like gold on the old rug—its pink feet and fairy toes lay on mother's lap.

Marie threw herself beside the babe.

"It's Jesus!" she said, softly, folding her hands, "it's the child Jesus. Did God give him to you, mother?"

Father and mother started; for they had been so taken up with the baby that they had not noticed Marie before.

"My blessing," said mother in her sweet voice, "it is not Jesus, but it is one of his little brothers that God has given to us three to live with us in Lihou. His father and mother died; and the darling was going to be taken to the hospital this very Christmas Eve; but it happened that I knew about it, and father and I said we would take it. I went to town to fetch it. Kiss him, my sweet one!"

Marie covered the baby with kisses, and then she begged for a stocking to pin up by hers, that Santa Claus might give the little brother some toys and sweets, too.

"Mother," she said, as she nestled down in bed again, "what a lovely Christmas Eve! How kind God is—to let the cows and calves and all the animals have nice stables and hay—and to send me a little baby brother—all on a Christmas Eve!"

ELLEN MARY ROBIN.

THE CABIN-BOY'S CHRISTMAS EVE.

FROM THE GERMAN.

IT was Christmas Eve. The beams of the setting sun were shed, not upon a white winter landscape dotted with towns and villages, ice-bound streams and snow-laden forests, but upon a wild stormy sea. How the waves seethed and rose in great mountains, crested with foam! And overhead dark ragged clouds were driven before the wind, while now and again heavy showers of icy rain were dashed in the sailors' faces. For a large sailing ship was struggling through the storm, the brig *Augusta*, homeward bound, but yet many hundreds of miles away.

And it was Christmas Eve. Underneath the rough weather-beaten exterior of the men there were loyal hearts, and tender feelings, with thoughts of wife and child, or of Christmases in the old home long ago. But it was worst of all for Franz, the

little cabin-boy. He was up in the rigging with some of the sailors, putting something right with the sails. The tossing of the ship was nothing to him. The driving storm did not terrify him, he was used to that; it was something else that brought the look of trouble to his face. It was the first time he had spent Christmas away from home, and that was why he so often cast longing looks out over the sea as if the little village among the hills must appear above the dark waters. And now it seemed to him as if he heard through the storm the distant sound of bells, the Christmas bells at home; and old and young, great and small, hurry over the crisp snow to the little village church, and through the brightly-lighted building the familiar Christmas hymn echoes joyfully as the old pastor reads the beautiful Christmas story. "Well, lad, what a stupid face you are making; you're never crying?" growled his neighbour; and, ashamed, Franz looked down and set to work again.

Then they went forward to the cabin. No Christmas-tree shone to greet him; there was only the oil lamp with its dull flickering flame. Where could a tree come from, or anything that could have been used instead of a tree? There were no presents either. The captain had told the cook to make an extra brew of hot grog, which Franz did not like; and there were pancakes too, which he did like. That was all that they did to celebrate Christmas. The little oil lamp had to take the place of the burning tree, and instead of the delicious scent of fir branches there was the tobacco-smoke from the sailors' pipes, while the noise of the storm was their only Christmas music. Franz, who had "cleared out" the last pancake, looked round him as if he thought something was wanting. He expected Christmas songs and Christmas cheerfulness; but nothing of the sort came. Some of the old sailors had enveloped themselves in such a dense cloud of tobacco-smoke that their faces were no longer visible; others, enlivened by the grog, told how and where they had spent their various Christmas Eves—one on the polar seas, another at the Equator, a third on the mast of a wrecked ship, a fourth among the Chinese, one even among the cannibals.

Franz thought that the best thing he could do was to get into his bunk, and the others, who had not to be up on deck did the same, and drew their woollen coverlets over their ears in order to sleep away their Christmas Eve. For a time there was silence in the cabin; but before long a face looked out from one of the bunks, then shoulders appeared and a slender young figure climbed down carefully and noiselessly in order not to waken the others. It was Franz. He stood still for a moment and listened, then looked at the other bunks, but from each one he heard heavy breathing or a subdued snore.

Satisfied, the little fellow nodded his head, then stole to the table, took out of his trousers' pocket three candle ends, which he had been carefully saving up for a long time, lighted them at the oil lamp, and then stuck them on to the table. How his eyes shone with pleasure while he looked, as if transfigured, into the three little flickering lights! They were his Christmas-tree candles, and now he was going to celebrate Christmas, but all by himself. The celebration earlier in the evening with the tobacco-smoke and grog had not been to his taste; he was used to quite other things at home.

With a thoughtful face he took out of the pocket of his woollen jacket the little Testament which his mother had packed in his chest, not down at the bottom in a corner, but at the top, where it would be easy to find.

And now he read the whole Christmas story through, and the joy of it was reflected in his face as he shut the book and sat gazing at his burning candles. His thoughts flew far across the sea to his father's house; he wondered whether the candles had burnt out on the tree, or whether they were still shining on the bright faces of his brothers and sisters. And his parents, his dear father and mother, wouldn't they think of their eldest boy? The child was so lost in thought that he did not notice that for some time a grey-haired old sailor had been watching him from one of the bunks. But when a heavy sea swept the decks, and the ship suddenly heeled over to one side so that Franz fell backwards with a crash and the bench with him, then he saw to his dismay that old Jan was looking at him; and worse still! more heads were lifted and all the men were awake.

Poor Franz stood and waited for the expected storm of abuse with trembling knees, and a face red as fire; perhaps blows too, for he had disturbed them in their sleep. But for some moments nothing happened. If Franz had not been so alarmed, he would have seen that the awakened sailors were opening their sleepy eyes wide, and were staring in astonishment first at the candles and then at him. At last one said: "Well, youngster, whatever are you doing?—having a Christmas, eh?"

"Yes, I was having my Christmas," stammered Franz, "but I won't make any more noise—I won't, indeed," and his voice sounded as if tears were not far off.

"Well, well, don't howl!" sounded reassuringly from the bunk. "But what's that little bit of a book you were reading in?" and the sailor nodded inquiringly towards the table.

Franz picked up the "little bit of a book" and said, "That's the Testament; it has got the Christmas story in it."

"H'm, the Christmas story—well, read it aloud to us."

The lad had not expected this, and half incredulously he gazed at the sailor. Could he have heard right? Did the man really mean it? Then another said in a mocking voice: "Aren't we going to be pious now?" But another called out: "Yes, yes, read it;" and two others, who were already sitting up, cried: "Read it!"

How gladly Franz did it! At first he was very shy, and stammered as he read, but soon he got on better, and when he came to the verse, "For unto you is born this day," he forgot his audience, and his clear voice rang through the cabin as if he had been one of the real angels. As his eyes were fixed upon his book he did not see the changing expression on the brown faces, and that even the sailor who had mocked was listening quietly. It was a half-forgotten, but yet familiar, story which they listened to, and it seemed to come to them like an echo from their young days. How many years was it since they had last heard it?

When Franz had finished reading, there was a deep silence, the only sound being of the storm outside. Jan, the boatswain, passed his hand over his eyes and said: "Well, now we must sing, that's part of the business." "Yes, let's sing," said the others, in chorus, "and you must start us, Franz." The sailor who had mocked dived into his seaman's chest, for it had suddenly struck him that he had a book with songs somewhere. He found it, but, unfortunately, though there were plenty of sailors' songs in it, there were none about Christmas. However, it did not matter, for Franz knew plenty by heart, and recited each verse before singing it.

The sailors had not particularly sweet voices, the singing of some was like a deep growl, and sometimes it sounded like old rusty iron, but in spite of that there was a hearty ring about it, and it sounded really well with the clear bell-like tones of the boy's voice swelling above the deep bass of the men. They must have heard on deck, too, for one dripping figure after another in sou'-wester and oilskins appeared for a moment at the cabin-door with faces full of astonishment. At last the skipper himself came in, but they did not let themselves be disturbed, and went through to the last verse, when the boatswain said: "Yes, sir, we are celebrating Christmas Eve." Then to Franz: "Now, my lad, another Christmas carol; d'you know that one, 'When shepherds watched their flocks by night'?" The boy cast a shy, questioning glance at the stern skipper, but he only growled: "Set to, lad," with not nearly such a fierce expression as usual.

So Franz began, and, wonder of wonders, the skipper joined in, and also another of the sailors who had come in dripping from the deck. There would have been no end to it, if Franz's stock of hymns and carols had not come to an end. The sailors had got into the mood for singing, and seemed as though they would never tire. When they left off, they one after another began telling about their children, whom they supposed would have been celebrating their Christmas at home, and their faces shone with quite a different light to that which had enlivened them when sitting over their grog.

The three candle-ends had burnt down, and the men at last turned in again. Franz also was back in his bunk. What a splendid Christmas Eve it had been, even without a tree, and in spite of the storm! Yes; he had to thank the rough weather for it, for if he had not tumbled over and made such a noise he would have had his Christmas Eve alone, and his mates would have had none of it.

When he at last went to sleep it was to dream of blazing Christmas tapers, the scent of fir-green and gingerbread, and the chorus of angels singing "Glory to God in the highest, on earth peace, goodwill to men."

And that was Franz's Christmas Eve.

To CORRESPONDENTS. — Letters, &c., received from the following:—A. N. B.; B. B.; W. B.; E. H. C.; F. E. C.; J. D.; J. D. D.; G. E. E.; J. E.; M. C. G.; A. H.; A. J. M.; S. B. R.; L. T.; B. W.; J. H. W.; J. W.

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LONDON, DECEMBER 21, 1901.

CHRISTMAS.

Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy heart is still forlorn.

The cross on Golgotha will never save thy soul :
The cross in thine own heart alone can make thee whole.

TO-MORROW is "Peace Sunday," and Wednesday is Christmas Day. Three years ago we could write with unclouded heart of the "Joy of Christmas," and indeed with a new-born hope, because of the promise of the TSAR'S Conference of Peace ; but when the next Christmas came we had to write of an "Embittered Joy," for those were dark days of mourning in many homes, and of sorrow and anxiety for our whole people, and the desolation of War was in South Africa. Last year it was the same, and now over a third Christmas the same shadow hangs.

It seems indeed that the miserable struggle must be drawing to a close, and that the worst horrors of the actual conflict are over. The land is desolate indeed. Some thousands of the burghers are still in arms, but by far the greater number who have not fallen in the war are prisoners in exile ; and if now they were brought home again, what would they find where their home once was ? How many of them would have to mourn their little ones, among the thousands that have perished in the Camps ? And if the war is nearly over, ominous clouds must long hang over that unhappy land, and it will be the labour of years to make a true peace, to purge away all bitterness, and on the ruins of irreparable wrong, to build up a new and better life.

And in this country, if wisdom may prevail toward that hoped-for end, there must yet be grievous and heavy burdens to bear, not only in the memory of what has been, and of so many blighted homes, but of actual impoverishment, of progress hindered, works of beneficence crippled, and of the hard times that must surely come.

"Peace on earth, good will toward men" is the Christmas prayer throughout the world. How shall we now make it *our* prayer ? With sorrow surely in every generous heart, whatever conflict of opinion there may be as to the causes of the war, and the incidence of guilt, and with the humble and earnest desire to judge righteous judgment, to hasten mutual understanding and conciliation, with readiness to bear the burdens which these calamitous years must inevitably bring.

With sorrow that may not be put away we are still obliged to keep our Christmas ; but as in the house of mourning there is yet the tender desire that the children's happiness shall not be marred, and with a new depth of feeling every opportunity of kindly ministering to others is gladly grasped, so we may now give ourselves to the rejoicing of our little ones, to the gladness of their innocence and the hope which ever freshly springs with them, and even more, with the passion of a great pity, to every effort to bring relief to suffering, the light of a better hope to those who mourn, and to the sharing in true brotherhood with the down-trodden, the poor and lonely, of all that makes life rich and beautiful.

And out of such giving of ourselves must spring a deeper and a holier joy, strong even to lift off the burdens of sin and shame ; for therein we come to the secret of Christ.

The cross in thine our heart alone can make thee whole.

There are many needs close at home calling to us for help, and for each one the first requirement is that we enter into the secret of unselfishness and learn with CHRIST the blessedness of giving. That may well cover all—the giving of means to the full measure of our capacity, the giving of service as faithful citizens and helpers of our brethren's need, the giving of ourselves to GOD in humble self-surrender and love and trust, and to our neighbour in true brotherly love.

CHRISTUS DOMINUS.

THE birds and flowers and whispering trees
Have told your name to the passing breeze ;
Whatever else might be your name,
Your name, said they, was Love to them ;
Whatever else your name may be,
Your name, sweet child, is Love to me.

E. L. H. THOMAS.

IMMANUEL.

OF all explanations of Christmas Day the least adequate is that which is content with describing it as the birthday of Jesus of Nazareth. We have to do with something more than the beginning of an historical life, with the first appearance of a Person upon the stage of the world. We may, if we will, observe the day in this sense, we may make it the commemoration of a single distant fact, but the least reflective cannot suppress some astonishment that, if this be all, such a day survives for remembrance.

The truth is that the Christian Festival of the Nativity is a day not of one, but of two nativities. It marks the birth of an historic individual, and it marks also the new birth "of water and the Spirit," of an historic community, and the beginning of a kingdom. It is this new birth that gives significance to the first birth ; for us there were no first birth at all except through transmission by the second. The meaning of Christmas is not exhausted in St. Matthew's "Now the birth of Jesus Christ was on this wise," or in St. Luke's "And Mary brought forth her first-born son." All significance is wanting in these statements until we have added to them such as these, "It was the good pleasure of God to reveal His Son in me" (Gal. i. 15), and "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the Word of Life—and the life was manifested unto us" (1 John i. 1, 2). Here is their true commentary. Not Generation, but Manifestation, is the interpreting word ; not the manger in the inn, but the heart of St. Paul ; not the shining beacon over Bethlehem, but the Light illumining the spirit of St. John.

It is the hour of festival. There is the sound of carols and thankful songs. Wherein is the thanksgiving ? There is no thanksgiving where is no gift, or, if gift has been, where is no perception of its preciousness. There is only sound in our thanksgiving if we have not received. For what shall we give thanks ? Shall it be for what was given to Mary, and shall we appropriate the *Magnificat* by efforts of the historic imagination ? Shall we with like endeavours achieve a gratitude for the heavenly vision on the Damascus road, or for the Word that touched the hands and filled the ears of John ? Shall we lift disinterested anthems, thanking God that unto *them* was born a Saviour, which was Christ the Lord ? Nay, hymns to the sun were never framed by the blind. The light of heaven is not sweet by hearsay, but by vision. It is spectacle, not narrative. If we make not thanksgiving at this hour for a gift which is our own, we do but beat the air. We must have seen it with our eyes and handled it with our hands and heard it with our ears. The Life must have been manifested, and the scene of the manifestation must have been our own hearts. The people that walked in darkness are not those who travel across a written page, they are our native passions. No Saviour is born anywhere to-day of whom we need take account if the place of his nativity is not found in our own bosoms.

If we have been in the darkness we can witness to the rising of the light. If we have felt the urgency of a great need, we

can rejoice in its satisfaction. If we have been face to face with our own weakness, we can hail the Strength that has made us strong. If amid the welter of outward things when hope has flickered and confidence fallen away we have seen moving the form as of a Son of Man, and to-day we are not the world's but our own, and masters of our destiny; if One has come, and, destroying our house of pride, has straightway restored it to us as a temple within which, for the first time, the Divine Tradition has passed into the Divine Voice; if the glory of God has shone for us in the face of Jesus Christ, then is the Feast of his Nativity come indeed.

Let it suggest to others, if they will, the theme of transcendent happenings and obscure embassies from the supernal world. Others, again, if no more is possible, let it prompt to historical reminiscence and admiration of what has been. Their speech is as of things that are out-of-doors and very far away. Whereas the blessing of this Feast is domestic, and what gives it life has passed under our own roof.

A. B.

FROM A LETTER TO A FRIEND AT THE ANTIPODES.

So Christmas—the dear northern Christmas—is back again, and you so far away; yet never a Christmas but you will be keeping it with us. Insensibly one turns over the old times before the round earth lay between us.

You—sitting, perhaps, back to stem on the shady side of a kauri or a gum tree, while the children are rollicking in the river—are dreaming of other children of long ago, and memory sits down to her phonograph and gives you their laughter as crisp as if they were clambering on the branches over your head. You will not fail to remember how with a touch of homely ceremony the Yule log was brought in and set on the bright coals. What crackling and blazing soon followed as the dry bark caught fire—what merry crackle of laughter and song meanwhile! Slowly the flames penetrated the timber and clove it in gashes from end to end. The wood, as we watched it, changed into little bricks of fire, now blushing crimson-gold, now, in a whiff of air, chilled to impalpable, silvery ash. Ring by ring, from bark to pith, from the tree's last autumn to its first spring, the dry log burnt away in the glow, responding now and then to the intrusive poker with a shower of angry sparks.

Circle by circle—so the story goes of what once was life of ours and in the natural course of things has burnt out. Only, whatever of us disappears, God grant the heart may be imperishable. Circle by circle we loosen hands and vanish, even in the midst of the radiant warmth of love. Circle within circle, while each one is to himself the point in the centre to go last of all.

Somehow, amidst all the mirth and feasting, dance and song, you and I seemed to edge in or edge out an interval; but it had no time, it was an interlude of the soul when we sat before the crumbling log silent, each for himself seeing, in the embers, faces, cities, and ways of men, shadows of sin, glories of love.

Sometimes, too, late at night, there came a restful release from our energetic mirth, when the lights were turned low, and by common consent the talk of everyone almost ceased as we clustered round the hearth. A sacred spirit of fellowship took hold of us, and the notes of a carol on the snow outside, or a timely hint from aged lips of the shepherds watching by night, and the inn where there was no room, solemnised our thoughts, and silently peering into the fire like worshippers round an altar of reconciliation, old and young sank for a little while into a quietude of love and awe.

The hearth became holy to us. There was something of another world about everything at Christmas. After all the dividing paths and duties and cares of the year we seemed to have come so mysteriously near to one another. There was one joy between us—one love penetrating us. Every feature revealed it, and, as one of the nestling group protected her face from the heat, "her outstretched hands smiled also." We felt the beauty of Something more than ourselves. We had rallied for a game, and God had joined in. I say it with reverence. Words are inapt. I think you felt something of the same childish inability to put into language this hallowing obsession of peace and goodwill and great joy in the midst of the home.

Some of us, in our own minds, perhaps, called the Bethlehem legends poetry—simply poetry. But if so they were more rather than less true to us. True *to us* no less than true *of* Jesus and Mary. God is with us. Unseen presences glorify the air around. We ourselves are miracles.

At the time it was a case of least said most felt, but you, I think, will rightly interpret my meaning when I say that round the Christmas fireside the face of God was unveiled within the soul. Was it because some of us were children with eyes still tender to things which we have learned since not to see? Or was it that in this fulness of life and warmth of hearts we were able together to melt some of the frozen music of heaven lying about us? You have read "Rabelais," and will recall the story of the frozen sounds. Is not one of the functions of love to melt silence into song? Howsoever it may have been, the defining line between human and divine vanished and home became heaven.

There is no fireside in the Bible, but we do not need to read about it. God comes to us in our firelight as He used to come to the folk of old in the flames of their altars.

But the gain is on our side. He entered their temples. He enters our homes. Daily, hourly, of course, He is in all homes. Nor does He wait for the festival, or pass the cottage door on His way to the mansion. Only casually, in deepness of joy or keenness of suffering, we catch sight of Him. Do you know Austin Dobson's "Angel Court"?—

In Angel Court the sunless air
Grows faint and sick; to left and right
The cowering houses shrink from sight,
Huddling and hopeless, eyeless, bare.

Misnamed, you say. For surely rare
Must be the angel shapes that light
In Angel Court!

Nay; the Eternities are there.
Death by the doorway stands to smite;
Life in its garrets leaps to light:
And Love has climbed that crumbling stair
In Angel Court!

It is the Bethlehem idyl in modern dress. God won't go away. Shut Him out of doors and He will lodge in your stable, sleep in your manger. In poverty if not in riches, in sorrow if gladness denies Him, come He will. On those Christmas nights long ago we needed not to be told that God was on the earth—was our side the threshold. We felt, as we glanced at the children's faces which the glancing flames alone lit up, that we were all together then at the feet of the Eternities of Life and Love, and that the other Eternity, Death, was only dark because its glory was on the other side. And, dear friend, ever since you have been the other side of the world I have been better able to realise that. Circle after circle of beloved faces and voices, like what once were rings of life in a growing tree, have vanished in the glow and the mystery; but it is only a dissolution out of firelight into sunlight. From the sunshine they came; into the sunshine they go. And you have gone from our winter firelight into the summer sunlight of the Other Side. It is always so, and only so. The light of life is Eternal in this kind or in that. Our life—first here, then there—is only alternation between winter firelight this side the world and summer sunlight that side; between the homely glow of this cheery indoor season now, and the great glow of the heavenly out-of-doors. By-and-bye we shall all be out-of-doors, and shall keep, like you, Christmas in the sunshine. To-day at our own hearth. In love, farewell!

H. M. L.

ORPHEUS AND EURYDICE.

BY THE REV. E. L. H. THOMAS, B.A.

"No man looking back is fit for the kingdom of God.—Luke ix. 62.

AMONGST the many beautiful tales of mythology few are more beautiful or more full of suggestiveness than the tale of Orpheus and Eurydice. It is a tale that has some special fitness in being told on Christmas Day, and if not told as of old it might often have been told around the blazing yule-log, at least it is not inappropriate within walls decorated with the symbolism of love and hope and faith, the symbolism of a religion that came not to rob the heathen yule-log of its joy, its warmth, its light, but only to add a deeper joy, a more heartfelt warmth, and a sweeter light.

Some few years ago most of us will remember to have read an account in the papers of the strange and sad wreck of a fine ship called the *Eurydice*. There was something phantom-like in its sudden disappearance. It was clearly seen from the land, and with all sails set that gleamed in the bright sunshine, like the wings of the sea-gull, the stately ship was making joyfully for the haven where she would be. In a moment, within sight of those to whom she seemed "like an unbodied joy," she disappeared, like a phantom ship, and left not a trace behind. A sailor with pardonable leanings towards an amiable and pardonable kind of superstition might have been led to ask the meaning or the story attached to the name Eurydice, and when told he would, no doubt, sailor-like, have thought that it was an ominously unfortunate, ill-fated name to have given the fair ship.

The story has been a favourite subject of art, and few of us but must have seen Burne-Jones's strikingly lovely picture of the chief incident in the story, the sudden disappearance of Eury-

dice into the Under-world, at the very moment when she seemed to have reached the upper world, and was being given back from the dead to the love of her husband. I will give the story briefly (it it much the same everywhere) much as it is given in a book from which the poet John Keats delighted to dig his gold nuggets of ancient story, and which he knew so well how to mint into current coin of the Realm of Poetry. A word of comment here and there will suffice to unfold its suggestiveness. Orpheus is fabled to have been the son of Apollo, the god of the Sun—that is, human light or wisdom was derived from the heavenly light or wisdom. He received a lyre from Apollo, for is not Wisdom the bringer of Harmony? He played upon it with such a masterly hand that even the most rapid rivers ceased to overflow, the savage beasts of the forest forgot their wildness, and the mountains moved to listen to his song. All Nature seemed charmed and animated. Eurydice, meaning, doubtless, joy or happiness, was the only one who made a deep and lasting impression upon the melodious musician, and their nuptials were celebrated—Righteousness and Peace kissed each other. Their happiness, however, was short. Eurydice, stung in the foot by a serpent that was lurking in the grass, died of the poisoned wound. Her loss was so severely felt by Orpheus that he resolved to recover her or perish in the attempt. With his lyre in his hand he entered the Under-world, and gained an easy admission to the palace of Pluto. The King was charmed with the melody of his strains, and, according to the beautiful expressions of the poets, the torments of the wicked were suspended, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and the Furies relented. Pluto and Proserpina were moved with his sorrow, and consented to restore to him Eurydice, provided he forebore looking behind till he had come to the extremest border of the Under-world. The conditions were gladly accepted, and Orpheus was already in sight of the upper regions of the air when he forgot his promise, and turned back to look at his long-lost Eurydice. He saw her, but she vanished instantly from his eyes. He attempted to follow her, but he was refused admission. He then totally separated himself from the society of mankind. The Thracian women, the story concludes, during one of their celebrations of the orgies of Bacchus, attacked him and tore him to pieces, throwing into the river Hebrus his head, which still articulated the words "Eurydice! Eurydice!" as it was carried down the stream into the Aegean Sea.

In broad lines this story is really a parable of the harmouy, order, and peace that even human wisdom is able to bring into the affairs of men. And it seems to carry us back in the first part, referring to the period of true but short happiness, to the Golden Age, when Wisdom had brought perfect order and harmony, and with it happiness. The seemingly miraculous sway that the music of Orpheus had upon men, and trees, and rivers, and stones is surely a not unnatural parable of the kind of sway wisdom has in bringing about a state of concord in the minds of men, by making them love virtue and equity, by drawing multitudes of people to a society, by making them subject to laws, obedient to government, forgetful of their unbridled affections, by making them learn the arts of peace, so that even stones and trees may well be considered as coming at the bidding and under the charm of the lyre of Orpheus, for were they not shaped into buildings and towns, and did not fields and orchards become planted with trees under the sway of the harmony of wisdom? Did not the same wisdom restrain the damaging power of swift rivers and tame the beasts of the field? What could exceed the aptness and beauty of Coleridge's description of a beautiful building such as a cathedral, for example, when he speaks of it as "frozen music," as if the very stones were spell-bound by some controlling music. But a time came when this happy result was brought to an end; some serpent of evil entered into the scheme of things, and human wisdom had to grapple with a more difficult problem and endeavour to overcome the evil influence at its source, and strive with even greater power to recall the lost happiness, the poisoned and dead Eurydice.

There the parable has a touch of the spiritual and the divine in it. Pluto and Proserpina are touched by man's yearning for lost happiness, and they consent to restore it under a condition which seems light enough at first to fulfil. It was man's *first divine* lesson, but it is the *last* he succeeds in learning and grasping. Happiness shall follow him, they say, if he will not look for it. They consented, says the story, provided Orpheus forebore looking back till he had reached the extremest bounds of his upward journey. No man looking back is fit for the Kingdom of God—that is the Christian version of the story. It is the strange but eternal law of the spiritual world that no man ever should find happiness by seeking for it. If he but goes forward in pure faith, in obedience to divine command to fulfil the journey through difficult climbing, in darkness and gloom, and even with seasons of misgivings in his heart, then will his happiness have really been accompanying him though not visible, and finally it will be seen and understood in its perfected fulness, when the divine condition was fulfilled, for we must walk by faith and not by sight through this probationary period. Well, the condition was violated. Man sought happiness and lost it; man doubted and saw even the happiness that had been silently accompanying him vanish. How spiritually true all this is! Then the story indicates that true happiness was lost for good, and that moroseness, passion and strife, and Bacchic pleasure took its place: the licence and cruelty and disorder of the Saturnalia followed the peace of the Orphic music.

We are told that the Christmas festival took the place of the Saturnalia among the Roman converts, as it took the place of the yule-tide festival of the Saxon races. Once again the lost happiness and lost peace was promised to be restored to men, and where *human* wisdom, trusting to itself, had failed, *divine* wisdom, which now meant a *loving spirit*, the greatest harmonising force, was succeeding, and had set forth on its conquering errand. The difference of the two kinds of harmonising forces is best seen, perhaps, in the beautiful symbolism with which men surrounded the story of the defeated Orphic music—defeated human wisdom, and the conquering Song of the Herald Angels—the conquering divine wisdom. A lovely story tells us why the nightingales sang with greater melody than all other birds; it was because they built their nests near the tomb of Orpheus.

A still lovelier story in the Gospel of Luke tells us that neither birds nor human voices sufficed to herald the happiness and peace that was to be divinely restored to men, but that with the angel heralding the good tidings of great joy, suddenly there were a multitude of the heavenly host praising God and saying, "Glory to God in the highest and on earth peace, goodwill toward men." Thus did men symbolise the entrance into the life of men of the *new* wisdom, the wisdom *from above*, which is a loving spirit, and marvellously indeed has it drawn men to it spell-bound, to achieve deeds of daring and of self-sacrifice and martyrdom; it has transformed and is transforming society into higher and higher forms of harmony; it has drawn the trees and mountains as never before, for wood and stone have crowded themselves into magnificent harmony, and risen into such structures of loveliness as are a joy for ever, and ever as the Christmas season comes round with its echo of the angels' song on our lips and in our hearts, the bonds of peace are rendered firmer and the fellowship of men is made ever a little closer, a little purer, a little kinder. At times, perhaps, we doubt whether all the great promise of Christianity is being fulfilled, whether all its promised peace and happiness is following after us; at times we have misgivings whether goodness and mercy will surely follow us all the days of our life, as we see much apathy and coldness, and perceive much forgetfulness of gratitude. We fain would look behind, we fain would look back, and, as it were, hasten the coming joy and peace and happiness. Like Orpheus, after toiling long along the arduous upward, onward, forward way, we are apt to grow a little doubting, a little impatient, and would fain be sure, would fain seize the fruit before it was promised to us. If the ancient tale of the ill-fated Orpheus and Eurydice has not its warning and constraining lesson for us, surely the words of him who knew the path of peace, and trod it to its extremest bounds, and became the Prince of Peace, will sink into our hearts, and as we heed them will make us fit to enter into his joy and his peace, and as we spread that joy and peace, will make us help him to establish the Kingdom of God on earth—and that story may at least in its humble way help to fix in our hearts the great words of Christ, "No man looking back is fit for the kingdom of God."

A CHRISTMAS PRAYER.

O FOUNT of Love by which we live,
This timely benediction give—
That all who ever loved before
May honour Love by loving more.

Bring ancient kindness back again,
And pity for the heart in pain,
And skill to harmonise the strife
That mars the music of our life.

And if there be a heart so cold
As never to have loved of old,
O tender Spirit, Love divine,
Touch that poor heart and make it Thine.

And still, we pray, this blessing give
While here we love, while here we live,
That we may bless the world for Thee
And learn to love eternally.

W. G. TARRANT.

SIR EDWARD BURNE-JONES.

III.

"LOVE among the Ruins" is considered by many to be one of the most beautiful and perfect of Burne-Jones's works. As a harmony of colouring alone, it is wonderful. Blues and greys are mingled with gleams of light and shadows of gloom. The thought of the picture is splendidly emphasised by this beauty of painting. The scene is a corner of a ruined temple; arches, columns, and carved friezes are seen covered with the entangling branches of a briar rose, and in the midst of the crumbling mass of masonry two lovers sit embracing each other. The building was once the scene of joy and worship, and the stone stairs, now thickly grown with grass weeds and wild flowers, were once trodden by the feet of earnest worshippers. The girl is sorrow-stricken with the thought of decay, ruin, and desolation which seem to overshadow her. She clings to the neck of her lover for protection, as though anticipating that a worse fate is to happen yet. The lover looks upon her sweet face reassuringly, and puts his strong arms about her shoulders. The thought of the picture is very clear. Love lives amidst all kinds of decay, for it is eternal. The ruined temple is indicative of the ancient systems which have, in different ages, been used to symbolise the various forms of this Love. The symbols have decayed, as progress has shown the people better ones; but the reality lasts, for it is eternal.

Another great favourite is "Le Chant d'Amour." Many popular painters have painted this subject; but few, I think, have touched it so deeply. It is somewhat easy to imagine a sentimental scene in which music awakens love, and call it "Harmony." Many have so painted, and the result has been trivial and superficial. But superficial is the last word that can be thought of in looking at this chant of Love by Burne-Jones. A bright gleam of sunlight is streaming through the chancel windows of a cathedral, lighting up a group in the foreground, which forms the subject of the picture. The group consists of three figures. One plays upon a kind of organ which was a great favourite with the Italian Pre Raphaelites; another listens, and the third is blowing the bellows. It is Love who works the bellows for the beautiful girl who is fascinating the knight in armour with her playing. There is not much else in the picture; and as you look at it you feel the painter possessed a power which cannot be described. You are sure this chant of love is not the same as that which is indicated in the ordinary modern love-scene where self-gratification is the aim. There is here genuine spiritual delight, and a love, which, as compared with the ordinary love-scene, is a new revelation. If you look attentively at the beautiful, if pensive, expression of the knight, in whose heart love has just arisen, you will notice the difference between it and the sickly, selfish, sentimentality on the faces of most men portrayed as being in love. The lover is solemnised by the fact of his love. He has not only had the sacred flame kindled; it has been kindled in such a way that it will grow everlastingly. It is heavenly love, not earthly passion—two utterly different emotions, though often called by the same name. The feeling which desires an object, however beautiful and noble, for itself is not love. It is only love when it is inspired by unselfishness and touched by the finger of God.

Many of the artist's works were painted in sets. "St. George and the Dragon," "The Seasons," "The Story of Perseus," "The Briar Rose," "The Six Days of Creation," and "Pygmalion and Galatea," consist each of several pictures, worked out with marvellous accuracy of detail in colour, drawing and design. Each set has become deservedly popular; but perhaps the best known is that of "The Briar Rose." The old story is one in which we can imagine a painter like Burne-Jones revelling. The pictures all show that he has taken delight in his work. First we are shown the tangled thicket of the briar-wood, which has been gradually growing around the palace in the hundred years during which its inmates have been sleeping. The brave knight is there with drawn sword, making his way to the palace gates to arouse the sleeping Court. He is alarmed at the greatness of his task, but he pushes on to rescue the Sleeping Beauty, and will risk all for love's sake. The second picture is a representation of the interior of the enchanted palace. The king sleeps in the council room, with his councillors and courtiers around him, also asleep. The third is a very beautiful grouping of maiden forms on the garden terrace, where they have fallen asleep in the midst of their work. But the great picture of the series is the last, though it is not the most popular. It is the rose-bower where the sleeping princess awaits the knight's awakening. The picture cannot easily be forgotten. The lines of the sleeping beauty are very straight, resembling the effigies of a Gothic tomb. The figure is sweet and child-like, with its gracefully resting arms, and its fair hair falling gently upon the fairer neck. So beautiful a figure should not have been asleep so long. The world needs the beautiful, the sweet, and the spiritual awake and about, that those who live in the ordinary humdrum walks of life may be cheered; and those who can, by struggling and fighting, arouse such angelic spirits to waking, active life, are our true heroes, our valiant knights. It is only a fairy story; but how true! The majority of those around us are enchanted by the things of time and sense. They are asleep to the best concerns of their being, and need rousing. The true knights are those who are ready with the sword of the spirit to enter the enchanted ground in spite of the difficulties, and who are willing to be torn by the thorns that encumber the way.

There is a great charm about the four pictures which received their inspiration from William Morris's Poem, "The Earthly Paradise." Pygmalion and Galatea is a story well known, and lends itself very easily to the popular artist in search of an idea. But it requires an artist of very lofty genius to deal with the subject as Burne-Jones has dealt with it. The titles alone are inspirations—"The Heart Desires," "The Hand Refrains," "The Goddess Fires," and "The Heart Attains." The treatment reminds one very emphatically of Browning's "Paracelsus." Paracelsus works in his natural groove, and his work is admired and praised by men. But he himself is not satisfied. He turns from his work, and in a time of resting he meditates, and is fired with a higher and nobler inspiration. He has merged the desire to know with the desire to love, and finally arrived at his ideal, recognising the great unity and the divinity of all work and nature. Pygmalion's work is different to that of Paracelsus. But men look upon his beautiful sculptures and admire them. He admires also the work of his hand. One statue has pleased him more than all the rest. It is a beautiful work of art, and he loves his own creation. But it is scarcely fit for a man to love, being only marble. It does not live. He stops chipping, pauses and thinks; his love increases and he worships. He prays the gods that they will bestow life upon his beautiful work. Then, in the third picture, we see the goddess Venus alighting from heaven in a blue cloud, with flowers falling and doves flying about her. She gives the lovely carved figure a touch of life, and Pygmalion sees his creation glowing with the soft flush of pink as the life blood permeats the body of marble. The last of the series shows Pygmalion kneeling before his own figure, now breathing with warm life, and he bows in adoration. His soul has attained, because his work is more than art now; it has had life and love given to it.

We are all workers; the marble different in each case. Shall it be a lifeless bit of stone, or shall it be touched with the divine hand, and so made to vibrate and glow with the blood of life? The only thing that will make life worth living is that our work should be sacred for us, the one object of our life; and to be sacred it must be fused with love.

One other picture I must speak of in conclusion. It is "The Mirror of Venus." Put this by the side of "The Golden Stair," and, I think, in the two you have a collection of beauty which cannot be equalled in all the realm of art. The "Mirror of Venus" was begun many years ago, somewhere near 1867. It represents a group of nine maidens gathered round a small clear lake in a beautifully verdant valley. The sky is blue above, and its reflection is seen distinct in the pool into which the maidens gaze. The lovely figures are standing, kneeling, and gracefully bending, looking at the reflection of their own loveliness in Nature's mirror. Venus stands erect, the tallest and fairest of them all. The girls and flowers and hills and shadows are all works of beauty; and words fail to say more. You must see the picture to realise its loveliness. Both the picture and its subject warn against any attempt at words of description. Venus and her companions have come from Arcady, or some other pure sphere known only in our dreams. They do not seem to be of us, though for a time they have taken our bodily form to beautify it. Nature may catch the image and send it back; but even Nature cannot retain it. Those maidens came, like those who entered our house down the golden stair, from a spiritual sphere; and they must go, for we are too materialistic for them to stay. They looked into earth's mirror and for a moment it caught their beauty and grace. But when they depart, even their image will depart also. They vanish before we even try to retain them. But it is good to think that they do at times come to grace our existence by their presence. It is good for us to drink in their pure beauty while we can, so that their influence and spirit may beautify our lives.

Such painters as Burne-Jones help us to see these spirits. We miss much of them in the ordinary grind of every-day life. Artists point them out to us, and we ourselves must make earnest quest for them. We miss life's truest reality when we miss them. They are not seen by the eye of sense; it is the eye of the spirit which alone discerns them. Such visions are of the highest realm of reality, and such therefore must we seek after.

L. TAVENER.

A SEASONABLE LETTER FROM EVERYWHERE.

DEAR INQUIRER,—Your rule in these later years of your most honourable history is that everyone who writes to you shall sign his or her name—not necessarily as a sign of good faith, says one of my friends, but (apparently) to gratify the insatiable curiosity of the modern reader. The ancient reader took it for granted that anonymity was modesty, and it certainly afforded a pleasing exercise in the art of identifying authors by their style. But doubtless your rule is excellent. Another of my friends, indeed, declares that it is a measure of self-protection on your part, and that you find therein a defence against bores and libellers. But who can be protected against such people? Certainly not you, my dear INQUIRER. Like those to whom the Apostle wrote, you are called upon by fate to "suffer fools"—"gladly," I would fain add, but "grimly" is, perhaps, more like the word. Well, I do not dispute your ruling; I will duly sign my little contribution to your Christmas number; and by all that is free and catholic I trust you will not rule me out.*

The fact is, I wish to thank you most sincerely for a great many things; and I wish to grumble at—nothing. *That* will surprise you, I am sure. As long as I remember you, which is a very long while, Someone—a rather quick-tempered fellow as he himself must confess—has, now and then, grumbled at one thing or other. The paper has been too light, or too heavy, for him—too serious, too flippant; too learned, too shallow; too denominational, too undenominational; too political, too non-political; in short too-everything in particular that he dislikes. And yet, such is the fascination you exert upon him, that he goes on submitting himself to fresh irritation, week by week, snatching a fearful joy out of each new enormity of yours.

Now, I dare not presume to advise you at all; but if I were Editor (and it is generally admitted that I should succeed better in that capacity than any previous occupant of the chair)—I say, if I were Editor, I should be strongly tempted, not to say disposed, to take a certain innocently malicious pleasure in teasing that dear delightful "stupid," and just be too-anything that I thought would stir him up. It would be good for him, in the end, though he might not know it at the time.

Why, Sir, I gratefully acknowledge that it has been most healthful for me to be stirred up, now and again. I have gone on "taking my ease in Zion" (please understand this as highly metaphorical, both as to place and mood), till, unless you rouse me, I must droop off into mere sleep—which, according to "In Memoriam," is "Death's twin-brother." My ambition has long been to see how I look when asleep. Hitherto it has been denied me; but so far as I have observed in the case of my close acquaintance, Everyone-else, the slumbrous state of a religious man too nearly resembles that of Sleep's "twin-brother" to be pleasant. I thank you, therefore, for an occasional stirring-up. Keep on stirring, I beg, either with the Editor's own broad and gentle pen, or with the finer, maybe, but scratchier nib of some one of his young men. Remember that admirable and evergreen story of the Man and the Ass. Ride on in your own way, Sir; and if Someone, standing by, shouts in anger or derision, be sure Everyone will not do so.

As to those of your features that most appeal to my taste, I may say that I like the ——* columns best; the articles signed by the well-known initials ——* and ——*, and especially ——*, delight me always. I don't care so much for the allusions to ——* or for the leaders and notes dealing with ——*, but that good fellow, Everyone-else, does; so I am neighbourly content. But if you saw the eagerness with which, on Friday evening or Saturday morning, I seized the paper knife and turn to the ——* paragraphs, you would be more than content. Why not increase that class of matter? But, there! I said I wouldn't grumble; please take that last observation as the not unwilling singer receives the sweet flattery of an *encore*. If your programme cannot permit of the additions I should like to see, I loyally bow to your decision, and only prize the more what I do get.

That is all the business of my letter, the rest is unadulterated pleasure. It is to ask your acceptance of my very best wishes. Your little den—I mean your editorial sanctum at the basement of Essex Hall—is neither open to me, nor to my friend Everyone-else. But, proper as that is, you cannot, and I am sure you would not block the letter-box against people like myself, who lacking the literary art, still enjoy it in others, and who take advantage of this heart-opening season to tell their benefactors something of their gratitude. In your hours of toil for my good, you have but few revelations (I fear) of what I really feel towards you. Be assured, then, at the present time, that I feel myself greatly your debtor; that I am trying to grow in grace, and to put up with any slight defects that I may occasionally suspect in you (for, to judge absolutely, I am hardly fitted); and that my gratitude for benefits past is transformed, even while I write, into a lively sense of still greater favours to come.

So wishing you, my dear INQUIRER, as well as the Editor and his young men, long life and increasing prosperity,—I am, yours respectfully,

EVERYONE.

WE must send truth abroad, not forcing it on here and there a mind, not watching its progress anxiously, but trusting that it will light on a kindly soil, and yield its fruit. So Nature teaches.—*Dr. Channing.*

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* We have hesitated a good deal about it; but finally we think our readers will not be greatly shocked by its admission.—ED. INQ.

* The original MS. is most unfortunately illegible in these places.—ED. INQ.

BREAMY.

WE called him Breamy, a name which exactly hit off the kind of impeded gush that characterised his attempts at conversation. He was a queer-looking little fellow, clad in the quaintest of possible garbs. A long coat whose tails almost swept the ground, reminded one of the Artful Dodger, the sleeves being rolled up sufficiently to show two rather grimy hands, that is, when Breamy could deny himself the pleasure of jingling the coppers in his trousers pockets; for he was always making money—honestly when it suited him, and otherwise when the opportunity offered.

Here and there in his costume were undesigned slits and rents, some of which served as impromptu pockets, others lent themselves to a very necessary scheme of ventilation, for Breamy was not a pattern of cleanliness. Now and then he delighted to soak himself in the hot steaming waters of the canal; at other times he contented himself with the mere reminiscence of former washings. Occasionally his mother would put through the dolly-tub the faded calico shirt that protected his inner man, Breamy meanwhile staying in bed until operations were completed. Then, despite the boisterous inclemency of the weather, he would sally forth in his shirt-sleeves, and to all his friends and acquaintances who failed to notice the temporary improvement he would point out the change.

"Oh, Mr. Smith—clean shirt—mother washed it." And then after bulging out the sleeves to their full dimensions, he would stalk solemnly round, so that we might have every opportunity of admiring his diminished attire.

He had a curious wistful face, older than his years, and already marked with the signs of hardship and cruelty. Sometimes one would catch a look in the eyes that dimly shadowed forth the unconscious yearning of the soul within; but generally one was met by the keen questioning glance of the boy who, long before the rightful time, has to fight his way in the world, not only providing for his own needs, but also ministering to the unholy wants of drunken, improvident parents.

Occasionally one would meet Breamy in unaccustomed places. Passing one night by a corner where stood several boys selling the evening papers, I felt a tug at the cape of my overcoat, and turning round I saw a little squat figure holding on to my garment. "Eh! don'ch yer know me? I'm Breamy."

The words tumbled out with a funny kind of gurgle that made it difficult to understand what was said. By the flare of the public-house lamp, I could make out the gloriously dirty face of my little friend. He had taken to newspaper selling, and was doing rather well. Perhaps he was not as scrupulously honest as he ought to be. He told me with triumph in his voice how he had "chiselled" somebody out of twopence, and when I pointed out the questionable aspect of the transaction, he simply shrugged his shoulders and said, "What's better?"

And yet we noticed moral advances, which fostered our hopes of the lad. He no longer went on the "prigging" lay—he forbore even from "sneaking turmits" from the greengrocer's shop, and in other respects he showed a better spirit; but it was a long time before we could convince

him that "chiselling" was wrong. He looked on bargaining as a fair field for the display of cunning; if he could get the better of his partner, by any means whatever, he regarded himself as a more worthy member of society, and he would walk round in high glee as he told us of his successful performances. He would generally turn in on Sunday afternoon to the little meeting we held in a room rented from one of the people of the district, and on such occasions it was a treat to hear him sing, especially if the chorus of the hymn was a rousing one. He would throw himself bodily at the tune and lift on high his husky treble with all the soul and fervour of a philharmonic artiste.

Since I have left the district I have often wondered what has become of the lad. He had in him the makings of a good strong man. We watched the lad's nature in its silent progress towards good, and if sometimes we doubted, it was not for long; some new feature of gentleness or honesty would come to cheer our hopes and re-establish us in our work. Breamy is of a class not often touched by our churches; even our Domestic Missions but rarely have the opportunity of moulding the character of such a one, and yet the work lies close at our hand in all the larger cities of our land. In the work of redeeming the fallen, it is the living influence of personality that tells. The touch of a brotherly hand, and the sympathetic glance that speaks of the love within, do more for the salvation of souls than all the merely official attempts to save the people according to theory. Breamy is our brother, but he is generally shy at claiming such relation; it is for us to greet him in Christlike fashion, and in the spirit of the Master do what we can to help him in his fight with want and disease, sin and death.

W. LAWRENCE SCHROEDER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Christmas Appeals.

Bermondsey.—May I beg a little help towards a Christmas treat for the Sunday scholars here? Readers will remember that they have no minister of their own as yet—I hope they soon may have—to plead for them. The superintendent and teachers who so patiently and loyally persevere in the good work deserve well of other kind hearts.—W. G. Tarrant, 4, Geraldine-road, Wandsworth, S.W.

London: George's-row Mission.—The Rev. F. Summers gratefully acknowledges 2s. 6d. from "F."

Belfast: Mountpottinger.—A grand series of concerts and musical services, by the Royal Welsh Ladies' Choir, conducted by Mme. Clara Novello Davies, was held on the four days, Friday, Nov. 29, to Monday, Dec. 2, arranged by the Rev. W. J. Davies and the Mountpottinger congregation. The large hall of the Y.M.C.A., in Wellington-place, was secured for the concerts, and the Rosemary-street Chapel and All Souls' Church were lent for musical services on the Sunday afternoon, when the Rev. W. J. Davies officiated at Rosemary-street, and the Rev. W. H. Drummond at All Souls'. In the evening the choir sung at Mountpottinger and All Souls'. The hall and the churches were filled to their utmost capacity, and it was computed that 7,000 people must have attended the various concerts and services. The choir is acknowledged to be the finest ladies' choir in the world, and their part singing made a deep impression. The financial result is not yet known, but it is expected to be very satisfactory. From a musical point of view the visit was a brilliant success.

Kendal.—On Monday week the Rev. H. V Mills delivered a lecture in the Market Place Chapel on "The Price of War: Is it the Only Way?" Mr. Councillor Jefferys, a member of the Society of Friends, took the chair, and in an opening address explained the position of his Society on the subject. Mr. Mills, in his lecture, forcibly illustrated the ruinous cost of the present war, not merely in the millions it has cost, but in men, and waste of energy that might have been expended on productive and beneficent work. He pleaded strongly for arbitration as the true method for settling international disputes. At the close of the lecture a number of pictures were shown on the screen, illustrating the war and the teachings of Christ. A hymn was sung during the collection, and the meeting closed with prayer.

Leicester: Free Christian Church.—A Sale of Work, promoted by the Ladies' Sewing Society, to assist the current expenses of the church, was held in the schoolroom on Thursday and Friday, the 12th and 13th inst. Miss A. E. Clephan kindly opened the sale, which, notwithstanding the most unpropitious weather, resulted in net receipts of £67, being a little more than the amount required. A very satisfactory result considering the number of calls recently made on the members and friends of the congregation in connection with the building fund.

Liverpool Sunday School Society.—A meeting was held on Saturday evening, the 14th inst., in the Hope-street Church Hall, when between sixty and seventy teachers connected with the different Sunday-schools assembled, to meet the Rev. J. Estlin Carpenter. Tea and social intercourse occupied the first part of the evening, after which the President (Rev. J. Crowther Hirst) took the chair and introduced Mr. Carpenter, who gave an interesting address on "Doctrinal Teaching in our Sunday Schools." He spoke of the necessity for definite religious instruction, without which the children were sure to grow up with vague and uncertain ideas, and pointed out that there must be in the teacher's own mind some wrong theological idea to combat, whether Agnostic or Atheistic, and he urged that the teaching should be doctrinal and constructive rather than controversial. The Rev. E. W. Lummis proposed a vote of thanks to Mr. Carpenter for his valuable address, and the Rev. R. A. Armstrong, in seconding the resolution, pointed out that in Liverpool it was Orthodoxy rather than Agnosticism that the teachers had to combat, as so many of the children attended church schools during the week. The President, after putting the resolution to the meeting, said that although it was a good thing to give doctrinal teaching, he did not consider that it was of the first importance, and he would like those teachers who were not able to study the subject sufficiently, and who had not much time to give for the preparation of their lessons, to feel that the forming of character was the most important thing, and that no good and really earnest teacher need feel that his or her work was done in vain.

London: Sydenham.—Conferences took place on Sunday last at No. 1, Meadowcroft (near Bell Green), Sydenham, in the interest of a new Unitarian movement; twelve adults were present. It was decided to hold services each Sunday at 6.45 P.M. in the Meadowcroft Hall. Mr. Abbott convened the meetings, and the Rev. W. Birks was in the chair. The gatherings were most interesting, and it is to be hoped they will lead to the successful establishment of regular Unitarian services.

Moreton Hampstead (Re-opening Services).—The nearly century-old Cross Chapel was re-opened on Sunday, the 15th inst., after having been closed for five weeks for renovation, during which time the services were held in the old General Baptist Chapel. The renovations include a new floor and a heating apparatus, while the old square pews have been replaced by modern benches. The congregation owe the whole of these improvements to the generosity of Mr. T. B. Bowring, of London, whose family was for generations connected with the old chapel, before his father, the late Edward Bowring, removed to London thirty-five years ago. The opening services were to have been conducted on the 8th inst. by the Rev. H. S. Solly, but he was kept at home by illness, and the services on the 15th were taken by the Rev. A. Lancaster, minister of the chapel, who preached in the morning on "Christian Life the Hope of the Future," and in the afternoon on "The Unity of all Religions." Special anthems and introits were rendered by the choir.

Newcastle-on-Tyne.—The biennial bazaar in aid of the funds of the Church of the Divine Unity was held in the schoolrooms on Wednesday and Thursday, Dec. 4 and 5. The proceedings were opened by the Sheriff of Newcastle-on-Tyne, who expressed his pleasure in being able to support a church that had done so much good for the city. At the close of the bazaar it was announced that the proceeds amounted to the substantial sum of upwards of £250.

Nottingham.—On Monday evening, Dec. 9, a lecture was delivered in connection with the High Pavement Historical Society, by the Rev. J. Edwin Odgers, M.A., entitled "The English Presbyterian in the Eighteenth Century." The chair was taken by the President (Mr. J. C. Warren), who, in the course of a brief introduction, traced the early history of the Presbyterian movement in Nottingham, and pointed out that the High Pavement congregation could claim to be the direct descendants of English Presbyterians of the Commonwealth. Professor Odgers said that the original intention of Presbyterians was not to sever themselves from connection with the National Church, whose existence they thoroughly supported in theory, regarding the Independents, or Separatists, as schismatics. Rather was it their hope and intention to realise the idea, supported by the Broad Churchmen of to-day, that if the Church of England were to be reformed it must be from within. Their separation from the Established Church was due to a regrettable spasm of vindictive legislation, which disappointed Presbyterians in a deeply cherished hope, and caused many to become Nonconformists who would not otherwise have separated themselves from the Church of England. Professor Odgers proceeded to relate the history of the amalgamation of the Presbyterians and Independents under the title of Protestant Dissenters, according to the "Articles of Conciliation," drawn up mainly under the supervision of John Howe in 1691. Differences in matters of theological feeling and methods of Church work caused this amalgamation to be short-lived, and Presbyterians resumed something like their former position. Mr. Odgers then referred at some length to the theological position of the Presbyterian ministers and laity of the eighteenth century, and spoke in detail of the culture and learning that marked so many of them. He also made allusion to some of the Dissenting academics, dealing particularly with that of Dr. Doddridge. At the close Mr. Odgers was heartily thanked for his lecture, on the motion of the Rev. J. M. Lloyd Thomas, seconded by the Rev. J. C. Grant, M.A., minister of St. Andrew's Scottish Presbyterian Church in Nottingham. Among other guests present was also the Rev. Dr. Forbes (minister of the Second Presbyterian Congregation in Nottingham).

Sheffield: Upperthorpe (Resignation).—The Rev. John Ellis, having accepted a cordial and unanimous invitation to succeed the Rev. W. G. Cadman at Mansford-street Church and Mission, Bethnal Green, E., has tendered his resignation of the pastorate of Upperthorpe Chapel, which will take effect at the end of March next.

Todmorden.—A highly successful bazaar was held in the Unitarian School on Thursday, Friday, Saturday, and Monday, Dec. 5, 6, 7, and 9, to raise £500 to pay a debt on the Fielden Memorial Extension and to decorate and furnish. Mr. E. B. Fielden, M.P., opened on the first day, the Mayor, Alderman W. Ormerod, being in the chair. The Rev. S. A. Steinthal, a friend of fifty years' standing, opened on the second day, the Rev. Arthur W. Fox, M.A., being in the chair. Councillor James Dugdale opened on the third day, Mr. W. H. Sutcliffe, of Chorley, being in the chair. The stalls represented the four seasons, and were charmingly decorated. Many excellent entertainments were given. The total receipts of the bazaar, after expenses had been paid, were £530.

Walmsley.—Last Saturday, in connection with the Sunday-school, the young men's annual tea-party and entertainment took place. There was a large attendance, and a good tea was provided, and served entirely by the young men themselves. The first part of the entertainment consisted of songs and choruses and a piano solo, followed by a lively farce, which kept the audience in almost continuous merriment.

CHILDREN'S COUNTRY HOLIDAY FUND.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. Ion Pritchard, £2 2s.; Mrs. Bartram, 10s.; Mr. E. G. Mott, £1 1s.; Dr. Courtney Kenny, £1 1s.; Miss R. Saint, 5s.; Mr. Howard Young, £1.

THE soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that time hath made.—*Edmund Waller.*

OUR CALENDAR.

SUNDAY, December 22.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, Peace Sunday, Rev. FREDERIC ALLEN, 11 A.M., "Peace when there is no Peace, and 7 P.M., "The Angels' Story." Carols will be sung at this service.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A M., "Second Coming of Christianity" (Peace Sunday), 3.15 P.M., Carol Service, and 7 P.M., "The Vision of St. Brandan" and "The Messiah."—Part I.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. EDGAR DAPLYN.

Harlesden, The Old Court House, High-street, 7 P.M., Rev. T. E. M. EDWARDS, "The Great Essentials of Religion."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. "Peace Sunday and the War in South Africa."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. F. HORNE, and 7 P.M., Rev. G. CRITCHLEY.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. E. D. CECIL.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. A. GINEVER.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M , Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Coming of the Son of Man."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M. ,Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CHRISTMAS DAY.

Blackfriars, 11 A.M., Rev. FREDERIC ALLEN.

Hampstead, 11.15 A.M., Rev. EDGAR DAPLYN.

Islington, 11 A.M., Rev. G. DAWES HICKS, M.A.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, M.A.

Stratford, 10.30 A.M., Mr. G. SKELT.

Wandsworth, 11 A.M., Rev. W. G. TARRANT, B.A.

Bootle, 11 A.M., Rev. J. MORLEY MILLS.

Liscard, 11 A.M., Rev. A. ERNEST PARRY.

Liverpool, Hope-street, 11 A.M., Rev. R. A. ARMSTRONG, B.A.

Liverpool, Ullet-road, 11 A.M., Rev. Dr. KLEIN, "The Word was made Flesh."

Oxford, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

Scarborough, 11 A.M., Rev. OTTWELL BINNS.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE W.—Dec. 22nd, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 22nd, at 11.15 A.M., JOHN A. HOBSON, "Sherlock Holmes."

LADY HOUSEKEEPER requires engagement in January. Practical manager, comfort and economy studied; understands really good cookery; can nurse in sickness; age 40.—Address, A. Z., Office of INQUIRER, Essex-street, Strand.

MARRIAGES.

BATE—TURNER—On the 11th December, at the Unitarian Chapel, Ditchling, by the Rev. Edgar Daplyn, Percy Herbert Bate, of Glasgow, to Mary, elder daughter of Henry Turner, of Newland, Keymer, Sussex.

DEATHS.

PARKER—On the 15th December, Frank Rowley Parker, of Kynaston Lodge, Harrow Weald, and of 12, New-court, Carey-street, W.C., aged 59.

WINIFRED HOUSE,

Invalid Children's Convalescent Nursing Home,

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NOTES OF THE WEEK.

OUR silent greetings go out to many friends, near and distant, as we write this note on Christmas Eve. The year is quickly drawing to a close, the fourth year in which one who is conscious of many failings has held the difficult post of Editor of this Journal. It is a good time to ask forgiveness of some, to express heartfelt gratitude to very many, and most of all, perhaps, to those true friends, who, strongly dissenting from the course taken by THE INQUIRER in a very trying time, have yet had generous forbearance and an understanding sympathy. Next year THE INQUIRER will be 60 years old, and whoever on its birthday is at the helm, we are confident that our paper will be found "always young for Liberty."

MANY of our readers will be glad to hear that with the New Year the Rev. R. A. Armstrong will resume the publication of his "Sermons for the Day," a monthly issue of sermons, lectures, and addresses. The January number will contain a sermon on "Good Will and Peace," and in February the subject will be "The Historic Jesus; a Comment on the Article 'Gospels' in the 'Encyclopædia Biblica.'" The price of "Sermons for the Day," like the Rev. C. Hargrove's "Mill Hill Pulpit," will be 1d. monthly, or 1½d. by post, and the new series will be published by the Liverpool Booksellers' Co., 70, Lord-street, Liverpool.

"A NATURAL or a Miraculously Organised Jesus" is the title of a sermon preached last July in Christ Church, Yardley Wood, by the Vicar, the Rev. C. E. Beeby, B.D., and now reprinted from the *Church of England Pulpit*. (It may be had by post for 1½d. from the author, at Yardley Wood Vicarage, Warstock, Birmingham.) Taking for text Hebrews v. 7, 8, 9, (R.V.), Mr. Beeby insists on the reality of this conception of Christ, as veritably man, who "learned obedience by the things which he suffered," and, as the author of the Epistle says in another verse, was "in all points tempted like as we are." With this is contrasted the mischievous unreality of the theory which centres in the idea of a miraculous birth, giving a Christology which destroys the true springs of moral endeavour. "The Human Christ of the Epistle to the Hebrews," Mr. Beeby says, "is a Christ of the same flesh and blood as ourselves. No man is mere man. The Divine is in the human, and the human in the Divine. Every human life is embraced in the one Universal Eternal Life." We must learn to overcome through the power of the same Spirit by which Christ gained his victory.

For my own part I feel that the hopeful, encouraging, stimulating gospel is the gospel that the higher life comes to the asking, seeking, and knocking of the soul, and in response to the aspiration and upward striving of my nature. That my nature has the capacity, and that Christ has proved it, that is to me the good news. No doubt we are all dependent on the Uplifting Spirit, but the Spirit of God is not dependent on the form and formula of the priest. The same Eternal Spirit, through which Christ offered a perfect sacrifice on earth, pleasing and acceptable to God, is ready to flow into the souls of all, in response to the aspiration, the striving, the valiant effort of the man according to his natural origin and constitution, made as he is in the Divine image, and supported as he is, at every moment of his life, by the Divine embrace of the everlasting arms.

OUR report of the recent "Hungarian" Soirée at Essex Hall, no less than the letters we published at the time, bore witness to the extreme cordiality of the welcome extended to Miss Tagart's party of visitors to the Unitarian Churches of Transylvania, not only by their co-religionists, but by the Hungarian people generally. Another testimony to this cordiality of feeling has been received by Mr. W. H. Shrubsole, in the following letter, from the Budapest branch of the Carpathian Club, which, it will be remembered, includes members of every religious denomination. The letter is signed by Mr. Daniel Gábor, President of the Budapest branch and Vice-President of the House of Commons of Hungary, and Mr. Jerémias Rersöy, Secretary of the Budapest branch and Redactor:—

"The Committee of the Budapest branch of the Carpathian Club of Transylvania wish to express their deep esteem and sympathy for the very kind way in which you, Mr. Shrubsole, and several of your friends whom we had the pleasure of seeing not long ago, inform your countrymen about our land and people, our history in the past, and our efforts in the present. May this union of true hearts and souls continue to keep the mutual interest alive for the benefit of both countries. We hope to meet and guide you again some day. Our Club is glad to assure you and your friends of the heartiest welcome at any time."

Mr. Shrubsole informs us that he has heard from several friends who are eager to join in another Hungarian tour next year.

FOR those of our friends who read Dutch we note that in the last three numbers of the *Theologisch Tijdschrift*, the numbers for July, September, and November, they will find a series of articles on "James Martineau," by Mr. W. van der Vlugt. The articles, which fill altogether eighty pages, are written with very warm appreciation of Dr. Martineau's teaching and reverence for his personality. After a sketch of our great Teacher's life, based largely upon THE INQUIRER'S Memorial number and other material published in these columns, Mr. van der Vlugt gives a full account of the four books on "Spinoza," the "Types of Ethical Theory," the "Study of Religion," and "The Seat of Authority in Religion," and in conclusion, quoting Dr. Drummond's word, in our Memorial number, that "merely to see and hear him was a pure delight," thankfully acknowledges the blessing which that long life shed upon his pupils, his church, and his people. "For the significance of our best men lies after all not so much in what they say and write and do, but above all in what they are."

AT the meeting of the Ministers Institute at Manchester College, Oxford, in the spring, as we recorded at the time, a valuable paper was read by Dr. Drummond on "The Use and Meaning of the phrase 'The Son of Man' in the Synoptic Gospels." This paper, fully elaborated, has since been published in the quarterly *Journal of Theological Studies*, and will be found in the April and July numbers.

MANY of our readers will be delighted to learn that Mr. Harry Rawson has given his consent to sit for his portrait at an early date. Our ministers, we doubt not, will be pleased to call attention to this opportunity of showing how widespread is the respect in which Mr. Rawson is

held by Unitarians, not only in Lancashire, but all over the country; for no one has worked more loyally than he. Communications may be addressed to Mr. F. Monks, Walton Old Hall, near Warrington.

DR. CROSSKEY AND THE BIRMINGHAM UNIVERSITY.

HAMLET conceded the possibility that "a great man's memory may outlive his life half-a-year"; but "by'r lady," he added, "he must build churches, then." The times move on swiftly nowadays, and we are disinherited of our fathers' best legacies almost before their graves are green. Of one great man—in the opinion of some, one of the greatest that have sprung from our Free Churches—the memory ought to be secured, if by nothing else, by the part he took in the inception of the great Midland University.

That institution seemed a mere dream of enthusiasts an incredibly short time ago. It is not yet fifteen years since Dr. H. W. Crosskey, as president of the Birmingham Philosophical Society, made, as his presidential address, "A Plea for a Midland University." The address closed with these words:—

Perchance in years to come some diligent antiquary may unearth among rare and long-forgotten books the volume of the "Proceedings of the Birmingham Philosophical Society" containing this poor and inadequate address, and with him I patiently leave the decision whether those who venture to say to-day—speaking amid the smoking chimneys and blast furnaces of the Black Country—

"Another Athens shall arise,
And to remoter time
Bequeath, like sunset to the skies,
The splendour of its prime,"—

are, or are not, the vain dreamers of empty dreams.

Whether a type of education worthy of the proud name of Athens will ultimately characterise the newest of our Universities history, indeed, must show; if such an ideal is to prevail over the specious allurements of a ready-money "utilitarianism," it must be through the force of such considerations as Dr. Crosskey put forth in what may truly be called, in this connection, an epoch-making utterance. It would be wrong to suggest that his was the first voice to plead with the thriving capital of the Midlands for due attention to the higher possibilities of intellectual culture in our age. But it is due to his sagacious and far-seeing mind to observe that this address was the first clear formulation of a scheme on the subject; and that it led the way to those organised efforts which were speedily crowned with success, though not so speedily as to anticipate his death. He died in faith, not having received the promises, in accordance with that blessed ordinance of Providence that links together all dreamers of great dreams, and all workers for good causes whose day is not yet.

Those who are interested in any way in this matter may consult the records of the Philosophical Society (Vol. V., part ii., p. 231); or they may luckily secure a copy of the reprinted address (Cornish, Birmingham, 1887). They will find in it many an echo of that lofty tone of thought which co-existed in Dr. Crosskey with a delightfully genial lowliness and quiet comradeship. Into his examination of the arguments concerning the merits and defects of the London University (as it then existed) we need not enter. He admits the use of a merely examining Board, but his plea is for a teaching institution in the best sense of the terms. He claims that no device for imparting knowledge, still less for merely testing it, can compare in worth with the means of educative intercourse which a real University life affords.

More noteworthy, not only by heads of institutions, but by parents and by aspiring youth, are Dr. Crosskey's warnings against confining instruction to the things which are considered to be most profitable in a commercial sense. His remarks on this head may be supposed to be specially needed in those great manufacturing centres, of which Birmingham is an example, where "practical" men abound and the pursuit of wealth is keen and incessant; but, if we mistake not, there is a disposition in circles remote from the dim atmosphere of mills and factories to yield to the same sordid seductions, and to forget that to live worthily and to the full of one's faculties is the very justification of "getting a living." "A University College," he says, "puts out of court the question, *cui-bono?* It is not afraid of attempting the solution of abstract problems." "The student who neglects every subject save the one which is to be the business of his life will not have the same mental grasp of its methods and resources as the student who has received a certain amount of general training. The intellectual powers need cultivation as intellectual powers before they are fit and ready to be used with the best effect for practical purposes."

It would take us too far to apply this principle to other things than the education of young people—to religious culture and to politics, for example. *Verb. sap.* Those who have watched the trend of public affairs since "theory" has had to give place to bustling opportunism may say whether the ends of utility itself have been served by the change. And if, as a body of religious people, we are to-day impatient of religious philosophy and rather insensible to the finer emotions, the question arises—have we become through the dismissal of "theory" any more upright than our fathers, more self-denying and benevolent? It would, however, be in every way inappropriate to break off upon a dubious note. We have gladly taken the opportunity of calling attention to one of the many good services rendered by our late friend to the cause of education and progress, and to sun ourselves awhile in pious memory of him.

W. G. T.

PRESBYTERIAN COLLEGE, CARMARTHEN.

Mr. G. H. CLENNELL, secretary of the Presbyterian Board, the headquarters of which are at Dr. Williams's Library, has sent us a copy of the revised prospectus of the Presbyterian College, Carmarthen, prepared to meet the requirements of the University of Wales, in the matter of theological degrees. Important changes have been made, and an additional professor has been appointed. As will be seen from the passages from the prospectus quoted below, valuable assistance is offered to students preparing for the B.D. degree, and Mr. Clennell points out that Carmarthen is the only one of the "recognised and approved" colleges which is free from sectarian tests. The new arrangements come into force next October, and we are glad to call attention to the following statements in the prospectus:—

This College is the continuation of the Academy founded by the Rev. Samuel Jones, M.A., sometime Fellow of Jesus College, Oxford, one of the Two Thousand ejected Ministers of 1662; and is supported and governed by the Presbyterian Board, London, which was founded in 1689. It is endowed in part by the Will of Dr. Daniel Williams (1644-1715), by the Jackson Trustees, and the Berman Trustees.

The College exists for the purpose of educating young men for the Christian ministry among Protestant Nonconformists. It is open to Students of all denominations without any profession of Theological opinion being required; and the various branches of study are taught without reference to any sectarian distinctions.

The course of study is mainly Theological, and under the present regulations extends over three Sessions, being adapted, in the higher departments, to the requirements for the B.D. degree of the University of Wales. Every Student on his entrance will be required to pledge himself to conform to the rules and regulations of the College, and to complete the prescribed course, unless special permission to withdraw at an earlier date be given by the Presbyterian Board.

Prizes of considerable amount are offered for competition at the close of every Session. Students who require pecuniary assistance are also eligible for Bursaries provided by Trustees of various Funds in England and Wales. Graduate-students preparing for the B.D. Examinations of the University of Wales are further eligible for scholarships of £40 per annum, tenable at the College for three years.

Graduate-students preparing for the B.D. Examinations of the University of Wales are admitted to the various courses free of charge. Other Students are required to pay a fee of £8 per Session, which must be forwarded to the Secretary of the Presbyterian Board not later than the last week in September.

Applications for admission must reach the Secretary of the Presbyterian Board on or before Sept. 1, and must be on the prescribed form, to be obtained of the Secretary.

Candidates who propose to follow the B.D. course must be graduates of a University or College by law established, in the United Kingdom, with power to grant Degrees in the ordinary Faculties.

The staff of the College is as follows:—Principal, Walter J. Evans, M.A. (Oxon.); Professor of Theology, the Rev. D. E. Jones, M.A. (Glasgow); Professor of Hebrew and Hellenistic Greek, the Rev. J. H. Weatherall, B.A. (Oxon.); Professor of Philosophy, the Rev. E. Keri Evans, M.A. (Glasgow).

The full prospectus may be had by application to Mr. Clennell, at 87, Down-road, Clapton, N.E.

DR. WILLIAM SMYTH MEMORIAL FUND.—The Rev. C. J. Street acknowledges with thanks the following further gifts from readers of THE INQUIRER:—R. E. Haslam, £2 2s.; W. C. Jolly, £2 2s.; J. T. and H. Atkins, £1; Mrs. Nicholls, £1 1s.; William Harris, £1 1s.; W. H. Ryland, £1 1s.; Mrs. Günter, 10s.; Burnley Unitarian Church, per Rev. E. A. Voysey, £1 1s. He has also received £1 6s. 6d. from five friends to be added to the Bolton List. The total amount to date is £75 19s. 6d., which has been forwarded to the Treasurer of the Fund, who writes: "I can't tell you how grateful everybody here is to you and your Unitarian friends for the very active help you are giving us."

LITERATURE.

A FAITHFUL BISHOP.*

A PATHETIC interest attaches to this last book prepared for publication by the late Bishop of Durham. The Preface is dated Whitsuntide, and another page bears this inscription :—

I had purposed to dedicate this book to my wife, for forty-eight years my unfailing counsellor and stay: I now dedicate it to her memory.

Mrs. Westcott died in May, and in July, before the book was actually issued, her husband also passed away.

"Lessons from Work" is the title given to this collection of addresses on a great variety of subjects, showing the breadth of the Bishop's sympathies, and the earnestness with which he took up every subject, convinced that there was Divine significance in the whole of human life. Thus we find addresses not only on the central doctrines of the Church, and what might have been regarded as Dr. Westcott's special subject, Biblical Criticism, and the Revised Version, but on such subjects as "Prayer the Support of Foreign Missions," "The Prophetic Call of Laymen," "Our Creed and Life," "Temperance," "Organisation of Industry," "International Concord," "Expenditure," "Our Attitude towards War," "The Empire," "Progress," and in the Appendix, among other things, an address on "The Spiritual Ministry of Art."

The selection of topics, the Preface tells us, was determined on no definite plan, but the papers are all bound together by one underlying thought. To Westcott "the Incarnation" was the supreme fact in life, containing in itself implicitly the whole of religion, and throughout this book we see how that conviction ruled his thought and inspired his manifold activity.

The first paper, which is also the longest and most elaborate in the book, is on "The Position and Call of the English Church." It is divided into five sections, the first two of which were given as a sermon or address in Durham Cathedral, and the other three in St. Cuthbert's, Darlington, ten days later. Here we have a clear statement of Westcott's position. He believed with his whole heart in the Church and in the historic Episcopate, and yet this could not separate him in religious sympathy from those outside his own Church. He recognised the strength and the good works of non-Episcopal bodies, and could not deny the presence of Christ among any "who show the good fruits and love by which we are to know his disciples." "Is Catholicity," he asked, "determined by reference to the past alone? Can we call an opinion 'Catholic' when it is opposed to the deliberate convictions of multitudes of believers, not less fertile than we are in Christian works?"

He believed implicitly in the "Historic Creed" of Christendom, and in it, as we have said, held "the Incarnation" to be the supreme fact.

Christ, the Word, the Son of God, is Himself the Gospel. The Incarnation, the Nativity, the Transfiguration, the Passion, the Resurrection, the Ascension, are the final and absolute revelation to man of God's nature and will.

What was thus revealed was the open way for all men of "fellowship with the Father in Christ," or, in other words, "the participation in a Divine, eternal life, the foundation and the fulfilment of our present life"; and Westcott strongly insisted that these great truths grow in fulness with the growth of our life, through the constant presence of the illuminating Spirit. No Creed can fully express the truth; the life of the Church is always demonstrating and discovering, according to the measure of its fidelity, a fresh measure of the inexhaustible truth.

Thus we can understand Westcott's earnestness not only in the special affairs of the Church, but in the broader interests of the world, where he saw in the aspiration and endeavours of a true humanity the impulse of a Divine Spirit, ever unfolding more of the meaning of "fellowship with the Father in Christ." "As long as men are able to gain further insight into themselves or into the world, the age of Revelation is not closed." After the teaching of the Evangelical Revival, and of the Oxford movement (the one deficient in learning, the other in historical insight) Westcott welcomed the coming of a new age in which the fresh moulding forces of Christian thought should be "Physical Science, Historical Criticism, and Socialism in the proper sense of the word, as opposed to Individualism."

The resources of the earth, material and moral, are now laid open to us; the history of the past is disclosed with increasing fulness; the obligations involved in the solidarity of mankind are everywhere felt.

In each of these he saw the Divine significance, and pleaded that they could only be fully understood by those who were quickened by faith in the Incarnation, and saw "Christ's creative love" still active in the world. The message for our age he declared to be "Fellowship with the Father in Christ," which is possible to us now, because the spirit of sonship is revealed to us in the Incarnation, and is realised in all who through Christ "*have access in one Spirit unto the Father.*"

Westcott while holding jealously to "the true divinity of the Son," to whom as "Creator and Redeemer" the humblest adoration must be rendered, yet deprecated the too frequent forgetfulness of the Father, "the fountain of Godhead, who is habitually spoken of in the New Testament absolutely as God in immediate connection with Christ, the Father, who sent His Son to be the propitiation for our sins."

At the present time the right of access to the Father holds a small place in religion, and there is great need that we should meditate on this awe-inspiring privilege. On all sides we find a growing tendency in popular forms of worship, which is dominant in modern hymns addressed to "Jesus," to put, as it were, into the background the glory and the love of the Father, and so to weaken our sense of the unity, the spirituality, the majesty of God, though the regular use of the Old Testament, and especially of the Psalter, ought to guard us against this serious danger. The tendency springs from a natural sentiment which has elsewhere found expression in Mariolatry, and is more attractive because it corresponds with the temper of the time which strives to give a material shape to its loftiest thoughts.

In that significant passage, as it seems to us, we have the touch-stone by which the true interpretation of the whole Christian Gospel, as Westcott represented it, may be found. He himself accepted as absolutely given the facts of the "Historic Creed," which involves the Trinitarian formula; but his most luminous teaching concerning Life as the great revealer, and the constant presence of the Spirit, appears to us more firmly based and more profoundly true, when it is recognised that the Spirit takes of the things of Christ and reveals them to us, not as pertaining to "God the Son," but to the true human Child of God, while the constant Spirit is the one Eternal Father. This doubtless involves a breach with the "Historic Creed," but not, as we believe, with the fellowship of Christ's disciples and the spirit of his teaching.

Those who have learnt to value Westcott's teaching in such books as "Christus Consummator," "Social Aspects of Christianity," and "The Incarnation and Common Life," will be glad to have this last volume, though one would not choose it as the only one of his books to possess. It is miscellaneous in character, yet rich in interest, and full of the lofty and devout spirit of the man. One other passage we will quote from it in conclusion :—

Various influences are urging us now to work as we may and to pray for the Union of Christendom. The only way to Union, as far as I can see, is through life. All believers can heartily join in reliance on their Faith in such social reforms as those to which I have pointed. While much may appear to be uncertain, we can at least tell whether we desire to do the will of God. The effort to do it will bring us together by the power of the Holy Spirit, and when we are at fault He will guide us to the truth. Life will make us conscious of the action of God in us and through us; and the fruits of life will vindicate our divine fellowship in the sight of the world.

* "Lessons from Work." By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. Macmillan and Co. 6s.

THE LIFE OF ROBERT LOUIS STEVENSON.*

THE publication of Stevenson's Life cannot be compared in literary importance to that of his Letters two years ago. Had the Life come first it would have achieved greater success, for it would have had the spice of novelty and whetted the appetite for the better things to come. As it is the glorious freshness of the Letters has made us fastidious. They are one of the chief joys which pure literature has brought to us in recent years. In themselves they contain such a vivid portrait of the man, that we seem to be in possession already of all the materials for criticising and correcting any other portrait which may be attempted. Mr. Sidney Colvin, too, discharged his duties as editor with admirable skill. His short introductions supply all the information that is really needed to weld the several groups of Letters into biographical unity. Mr. Leslie Stephen has used the same method with admirable effect in the delightful volume of Letters by J. R. Green, recently issued. We are inclined to think that for the great letter-writer this is the ideal form of biography, and wise men will hardly ask for more. However, in the case of Stevenson, the fates have willed otherwise, and Mr.

* "The Life of Robert Louis Stevenson." By Graham Balfour. London: Methuen and Co. Two volumes. 25s. net.

Graham Balfour has succeeded in spite of many difficulties in giving us a book of real merit, containing much which we should have been sorry to lose. His biography does not come upon us with the force of a revelation, but it is candid, fair, and affectionate, with a dash of hearty hero-worship which Stevenson himself would have loved. The difficulties are not, of course, of Mr. Balfour's own making. It is not his fault that we know and love his hero already.

The first volume in particular had to be a compilation from familiar materials. As we read, we are reminded continually of the quotations in *Hamlet*. It could not be otherwise if the story was to be re-told at all, and Mr. Balfour is quite right neither to omit nor to apologise. When the second volume is reached, the narrative seems to move more easily and to gain in vigour and freshness. Here the writer is dealing with scenes and incidents whose very distance and strangeness makes them piquant and romantic. He is himself familiar with the tropical life of the Pacific, and as a member for a time of Stevenson's household at Vailima he can describe the semi-patriarchal life in Samoa away from books and the distractions of civilisation with a true feeling for its atmosphere. It is this part of the book which really seems to give us something new, or at least something which we had not realized so clearly before.

There is in Stevenson a rare combination of qualities which is the source of his power over a multitude of readers in themselves very dissimilar in taste and temperament. Some are attracted by his mastery of style, others by the atmosphere pervading all his books, which is something different from style and is at the same time so subtly interwoven with it that the two can never really be separated. A still larger number are won by the way in which Stevenson gives himself to his readers and invites them into the circle of his friendship. All the really great prose writers have these three qualities—though they may possess them with varying degrees of emphasis—the feeling for the fitness and cadence of words, atmosphere and personality. Burke, Newman, and Matthew Arnold possess them, to name only three conspicuous instances, and Stevenson belongs to the same group. He has, it is true, been accused by some critics of allowing his care for the art of words to degenerate into a self-conscious artifice. This is a danger into which some great writers have not been able to save themselves from falling. There are passages by Walter Pater, which, in spite of the sensitive beauty of their texture, are marred by a self-conscious striving for effect and an air of fastidiousness which almost sinks into preciosity. We doubt, however, whether many readers feel this about Stevenson. There is nothing of the recluse about him. He belongs to no literary coterie. Everything he writes reflects his own healthy craving for reality. He is not to be accused of a self-conscious pose, because, unlike many literary craftsmen, he has told us the secrets of the workshop, and preached the morality of taking pains.

No one ever set himself more persistently than Stevenson to the "great task of happiness." He forced life to yield to him its maximum of enjoyment. In spite of his long battle against disease he kept the spirit of a school-boy out for a holiday to the end. This gaiety of heart was, however, only one side of his character. Below the surface there was an element of seriousness. He never outgrew his Scottish training. There was "something of the Shorter-Catechist" in his blood. His moral judgments were often unconventional, but he knew how to be stern to himself, and he could never tolerate the vices of weakness and a mean spirit in others. In many of the references to religion and its judgments of life which occur in his Letters and Essays, he has in mind the pious people who imagine that they glorify God by making things "dull and dowie." There is some of the exaggeration of the epigram in such sayings as "to be happy is the first step in being pious," or "the whole necessary morality is kindness"; but with what unerring instinct they recall us to some of the chief things which ecclesiastical religion is too liable to forget. Stevenson pleads with us to give larger room to the unconventional pieties of life. To do our work bravely and without murmuring at our lot, to bear our sorrows with self-control finding in them the discipline of God, to make the joys and burdens of other men our own, to encourage with our praise and admiration the true word and the brave deed, to say out what we mean about life and man and God "in fair and square human language," this, if he reads the riddle of the earth truly, is no small part of the whole duty of man.

Like many another when the time of reaction was over and his own life had to guide the spirit of his home and of the weak and dependent in his neighbourhood, Stevenson returned naturally to the religious habits of his childhood. Mr. Balfour has printed in an Appendix a collection of Vailima Prayers which Stevenson composed for use in his own household. Perhaps more than anything else in these two volnmes they add one more living touch to the picture, and bring us close to the real spirit of the man. We cannot finish this notice better than with one characteristic and beautiful extract:—

> The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. . . . Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep.

W. H. D.

THE MARROW OF TRADITION.*

The title of this book is borrowed from one of Charles Lamb's pithy sayings, and it is fully justified by the vital issue with which it deals. It is a patent fact that the proverbial "skeleton in the closet" of the Great Republic across the Atlantic is the race-question which becomes more burning as time goes on.

Many solutions have been tried, as widely different as that of the Pan-African Conference, lately held in London, with its demand for the highest intellectual culture, to that of the more practical, and so far as it has gone, the more successful scheme of Dr. Booker Washington in his Technical and Normal Institute at Tuskegee, Alabama. This institute already numbers thousands whom it has benefited, and its mission of practical usefulness is incalculable all over the South. But when we consider that there are nearly ten million negro or Afro-Americans, we can partly estimate the work yet to be done by the "architects of fate," amongst whom novelists may claim a place.

"The Marrow of Tradition" is a southern story of the present day, a sequel to the period described in the "Crisis," and later than the carpet-baggers and the Ku Klux which followed upon the conclusion of the Civil War in 1865, and complicated matters in the South. This present-day state of things adds to the value of the book, which is a very able exposition of the case. The work is compared to "Uncle Tom's Cabin," so great is its dramatic intensity and so strong its appeal to popular sympathy, and if Charles W. Chesnutt can produce anything like the effect that the work of Harriet Beecher Stowe produced a generation ago, he will deserve well of his country and of the reading and thinking people of all countries.

The scene is laid in a southern city where two-thirds of the inhabitants are coloured people, and where the dominant one-third of whites use the most unscrupulous means to disfranchise and degrade the majority. Major Carteret, the editor of the leading paper, uses all his influence, political as well as editorial, to create ill-feeling between the races, and his efforts culminate in a riot, when troops are called in and many innocent lives are sacrificed. Every device is resorted to in order to eject even the educated coloured people from the municipal government, and to intimidate the negroes so as to prevent them from availing themselves of their rights at the ballot-box. Typical characters, bad as well as good, white as well as coloured, are depicted with skill, and their strength and weakness are dramatically brought out in the course of the story, in which love episodes and family affections also find a place. But perhaps the greatest value of the book is the fact that there is nothing in the tale which might not occur, or has not really occurred, in actual life in the present day. It portrays the state of things in the South with only too true a verisimilitude. This has of late years been fully attested by the frequent lynchings that are the disgrace of our time, setting at defiance legislature and law, and bringing anarchy and barbarism into civilised life.

The work is well written in a judicial spirit and a lucid and incisive style. We welcome it in the spirit of *Fiat Justitia* that must prevail eventually before the race-question, North as well as South, can be solved in America. R. Moore.

* "The Marrow of Tradition." By Charles W. Chesnutt. Houghton, Mifflin and Co. Boston and New York. 1901.

THE HELPER FOR 1902.*

That "The Helper" is appreciated in our schools and homes is proved by the fact that the 1901 volume has been completely sold out, and while there are still copies of the three earlier volumes to be had (we advise our friends to complete

* "The Helper," a Handbook for Sunday School Teachers and Parents. Edited by the Rev. W. G. Tarrant, B.A., Sunday School Association, Essex Hall, Essex-street, Strand, W.C. 2s. 6d. net.

their sets before it is too late), the new volume is sure of a very cordial welcome. Such a welcome it certainly deserves.

Are you in want of something suggestive for the very little ones? Have you a pair or more of explosive young mortals in the home circle who "take after somebody," and you don't know who, and do you want to settle them down a bit? Are you just a little in a fog yourself as to the Bible and our distinctive religious principles? Do you like looking at pretty things, and looking for marvellous things, by yourself (but not for yourself) or along with the children? Is it a story, or a carol, or quiet serious talk you want? Did you come to London to the "Twentieth Century meetings"—surely the best thing in their way that we have ever had, or are likely to have—and do you wish to be caught up again into the third heaven and hear the great inspiring words again which it was not *un*lawful for a man—or a woman—to utter? Is your eye fixed on the future of our churches; and do you want to get your forces into line, from school to church, and all to throb with the full healthy pulse of Christian endeavour? In short, do you want provoking unto good works of any kind, with and for your young people?

Then get the book and see what the Editor says next, for that is a passage from his opening address, and you will see that he does not promise more than the contents of this "Helper" amply justify.

The Sunday-school addresses at the great Whitsuntide gathering were well worth preserving in this form, and the papers on "Class, Guild, and Church" should also be specially noted as touching upon a movement which promises to be of far-reaching importance in our common life. Even those who cannot follow Mr. Priestley Evans in every particular will find much that is helpful and suggestive in the record of his experience, and both the Editor and Mr. Wood strongly emphasise the worth of the Guild. There is much help in this volume, as in its predecessors, for good sets of lessons, and the Editor contributes a useful series of notes for "Bible Lessons for the Year," which will interest parsons as well as other teachers; but the most delightful feature of the book is, to our mind, its stories and parables, including Miss K. F. Lawford's "Stories of the Early Italian Masters," and Mr. Thomas Robinson's "Nature Studies," illustrated by beautiful drawings, which are his own work. There are two sets of these studies, "Leaves: their Work and Beauty," and "Shore Life," the studies of which were made during the summer at Port Erin and Port St. Mary in the Isle of Man.

Of the stories proper, if we had to name one as most perfect in a small compass, we should choose "The Compact," by Miss Gertrude Martineau; there are two others of hers, and a longer story, touching and beautiful—"A Mission of Patience"—by Miss Laura G. Ackroyd; the four Story Lessons on "The Pearl of Great Price," by Mr. A. H. Biggs, are also full of interest and vivid teaching.

Among the verses are the following, by the Rev. E. L. H. Thomas:—

Baby, thy wonder wakes anew
My own for lovely things of earth,
All things that loveliest grew
Are lovelier for thy birth.

This red rose takes thee with delight,
And revels in thy captured eyes;
In the dew of thy young sight
Its freshest beauties rise.

I had forgot the round-eyed days,
The rapture at life's rainbow gate:
Thou makest me by thy gaze
Heir to a lapsed estate.

This is enough to show how rich is the store gathered up in this new "Helper"; and again with the Editor we will say, "Be *helped*, I beg you."

ON THE EDITOR'S TABLE.

THE accumulation is appalling! And at the end of a year remorse clutches an unready pen, at least to confess what gratitude for good books was eager to do if only space and time had not forbidden. The books, everyone of them, are worth much fuller notice, and of some we shall still hope to write further.

But that two-handed engine at the door
Stands ready to smite once, and smite no more.

Meanwhile we must briefly note the chief of these, which have lain, some of them long and reproachfully, others not very long on our table, waiting for review. They cannot be exactly classified, but may be broadly grouped as follows:—

Religion and Religions.

The volume of "Christian Conference Essays," edited by the Rev. A. G. B. Atkinson and published last year (A. and C. Black, 5s. net) after an introduction by the Bishop of Hereford, opens with the striking essay by the late Professor Auguste Sabatier on "Christian Dogma and the Christian Life," and among the other essays includes Canon Barnett's on "The Church and Nationalism," and Dr. Brooke Herford's on "The Further Reformation Needed." The Editor tells of the useful function of this Christian Conference, and Dr. Horton writes a brief "Conclusion."

The eighth edition of Mr. A. J. Balfour's "Foundations of Belief," being notes introductory to the study of Theology, first published in 1895, is the more welcome because it contains a new Introduction, and a new concluding chapter, which gives a helpful summary of the argument. (Longmans. 6s. net.)

A word of cordial welcome to Professor Morris Jastrow's new book, "The Study of Religion," in the Contemporary Science Series! It is dedicated to Professor Tiele, and will be found full of interest for those who are devoted to the comparative study of religions. (Walter Scott. 6s.)

From many sides there come to us welcome testimonies to the foundation truths of the spiritual life of man. From New Zealand has come Dr. John Smith's "Truth and Reality: a Plea for the Unity of the Spirit and the Unity of Life in all its Manifestations," with an introductory note by Professor Flint, of Edinburgh (T. and T. Clark, 4s.); and from across the Atlantic "A Dynamic Faith," by Rufus M. Jones, Professor of Philosophy at Haverford College, which, having dealt with the Basis of Religion, goes on to speak of Mystics and Quakerism. (Headley Bros. 2s. 6d.) With these two may usefully be read Dr. Washington Gladden's "How Much is Left of the Old Doctrines? A Book for the People" (Jas. Clarke and Co., 4s.), and Dr. M. J. Savage's last book, "The Passing and the Permanent in Religion." (G. P. Putnam's Sons. 6s.) Here may be also named a welcome volume of "Essays, Theological and Literary," by the late Professor Charles Carroll Everett, of Harvard, edited by Professor C. H. Toy, eight of the twelve essays being reprinted from the *New World*. We always looked eagerly for Dr. Everett's essays, and are thankful to have this volume, with its capital portrait. (Boston: Houghton, Mifflin, and Co.; London: Gay and Bird. 7s. net.)

The Bible.

The first volume of the International Handbooks to the New Testament, issued under the general editorship of Dr. Orello Cone, was Dr. Drummond's commentary on "The Epistles of Paul the Apostle," published in 1899. The second volume to appear was on "The Synoptic Gospels," by President Cary, of the Meadville Theological School, and we believe that Dr. Cone's volume on "Hebrews, Colossians, Ephesians, &c.," has also been published, though it has not yet reached us from across the Atlantic. (G. P. Putnam's Sons. 7s. 6d. each volume.)

Professor R. G. Moulton was very popular as an Extension Lecturer before he went to Chicago. His larger work on "The Literary Study of the Bible," first published in 1896, reached a second edition, "revised and partly rewritten" two years ago (Isbister and Co., 10s. 6d.), and to this has now been added, "A Short Introduction to the Literature of the Bible," which, the author explains, is not an abridgment of the larger work, but is intended to help the general reader to enjoy the Bible as literature. (Isbister and Co. 3s. 6d.) The general reader should also make a point of reading "The Twentieth-Century New Testament," a translation into modern English to which more than one reference has already been made in these columns. The book has been issued in three parts, and the first which contains the Gospels and the Book of Acts, is already in an eighth edition. (Horace Marshall. Pt. I., 1s. 6d.; Pt. II. 1s.; Pt. III., 1s., or in one volume, 3s. 6d.) Another most excellent book is the "Biblical Introduction," by Professors W. H. Bennett and W. F. Adeney, of New College, London, published two years ago, the former dealing with the Old Testament, the latter with the New. (Methuen and Co. 7s. 6d.) Professor Adeney is also the general editor of "The Century Bible," a series of excellent little handbooks, in which the New Testament is being issued in thirteen volumes, with Introductions and Commentary, from the liberal orthodox point of view. The volume before us is on "The General Epistles: James, Peter, John, and Jude," by Professor Bennett. (T. C. and E. C. Jack. 2s. net.) Professor Agar Beet's "Commentary on St. Paul's Epistle to the Romans" has reached a ninth edition, which has been carefully rewritten, embodying "the writer's mature thought about the greatest work of the greatest of the apostles of Christ." (Hodder and Stoughton. 7s. 6d.)

The Church, Leaders, and Preachers.

The first volumes of the series of "World's Epoch Makers" we have already noticed, but have received several other volumes which promise most interesting reading. The Rev. W. Fairweather writes on "Origen and Greek Patristic Theology," Professor John Herkless on "Francis and Dominic and the Mendicant Orders," the Rev. A. C. Welch

on "Anselm," and the Rev. G. M'Hardy on "Savonarola." There is also a volume on "Muhammad and his Power," by Mr. P. de Lacy Johnstone. (T. and T. Clark. 3s. each volume.) In the "Heroes of the Reformation" series, Professor S. M. Jackson, of New York, writes on "Huldreich Zwingli," the book being very liberally illustrated. (G. P. Putnam's Sons. 6s.) Dr. Alexander Mackennal's "Sketches in the Evolution of English Congregationalism" are the Carew Lecture for 1900-01, delivered in Hartford Theological Seminary, Connecticut, and contain a timely exposition of the principles of the body of which the author is so distinguished a member. (J. Nisbet and Co. 5s.)

In the series of "Small Books on Great Subjects," the Rev. W. Garrett Horder's "Supreme Argument for Christianity: an Appeal to Facts" was published two years ago. Among the books which contain material for a fuller presentment of the argument of his four lectures, Mr. Horder mentions C. L. Brace's "Gesta Christi," and Seeley's "Ecce Homo." More recent additions to the series are Dr. John Pulsford's "Infoldings and Unfoldings of the Divine Genius in Nature and Man," and Dr. P. T. Forsyth's "The Taste of Death and the Life of Grace," each thoroughly characteristic of its author, and well worth reading. (James Clarke and Co. 1s. 6d. each volume.) No one could look at the portrait in the Rev. T. T. Munger's "Horace Bushnell, Preacher and Theologian," and not long to read the book. It is the fullest biography of that broad-minded American divine that has yet appeared. (James Clarke and Co. 6s.) Dr. John Brown's (of Bedford) "Puritan Preaching in England: A Study of Past and Present," is the Lyman Beecher Lectures on "Preaching," delivered at Yale in October, 1899. Beginning with the Friars, Dr. Brown touches on Colet, Bunyan, Baxter, and other elder preachers, and then comes to Binney, Spurgeon, Dale, and Maclaren, of Manchester. (Hodder and Stoughton. 6s.) The Rev. J. H. Jowett also has an address on "The Secrets of Effective Preaching," in his volume of sermons, "Apostolic Optimism" (Hodder and Stoughton, 6s.); and, finally, we note that Sir Edward Russell is also among the preachers, as readers of the *Liverpool Daily Post* well know. The Bishop of Hereford writes an introduction to the sermons, preached for the most part through the columns of the *Daily Post*, "An Editor's Sermons on Days of the Christian Year, and Other Subjects." (Fisher Unwin. 6s. net.)

Miscellaneous.

"The Heart of the Empire" is a volume of essays by men of University standing, who have gained first-hand knowledge of the most vital problems of modern city life by residence in settlements or block-dwellings, or by otherwise coming into direct contact with the working population in the poorest quarters. The essay on "Imperialism" stands somewhat apart from the rest, but will reward a patient reading. The other essays are also various in tone and quality, dealing with Education, Charity, Temperance, the Church, &c. We note especially the valuable essay on "The Housing Problem," by Mr. F. W. Lawrence, M.A., of the Mansfield House Settlement. The book quickly reached a second edition. (Fisher Unwin. 7s. 6d.)

"Tolstoy and His Problems" gathers up a number of essays by Aylmer Maude, one of the best known interpreters of the great Russian in this country. The last essay is on "The Doukhobors: A Russian Exodus." (Grant Richards. 6s.)

Dr. Benjamin Rand has made a valuable contribution to English philosophical literature in his substantial volume of "The Life, Unpublished Letters, and Philosophical Regimen of Anthony, Earl of Shaftesbury, author of the 'Characteristics' (1671-1713)." Shaftesbury is dealt with in Martineau's "Types of Ethical Theory," under the section, "Æsthetic Ethics." (Sonnenschein and Co. 15s.)

"A Literary History of America," by Professor Barrett Wendell, of Harvard, will have a special interest for many of our readers. To its study of New England writers, Emerson, Whittier, Longfellow, Lowell, Holmes, and others, we must return again. "The Literary History of India" in the same series we have already noticed. (Fisher Unwin. 16s.)

Mr. Augustine Birrell brought a delightful freshness into the world of letters with his "Obiter Dicta," the first volume of which appeared in 1884. The two volumes of his "Collected Essays," including both series of "Obiter Dicta," "Res Judicatae," and "Essays about Men, Women, and Books," are companions we are glad to have close at hand (Elliot Stock, 12s.); and whoever enjoys listening to Mr. Birrell will also welcome his last volume of "Miscellanies," though they are very miscellaneous, and not quite like the earliest essays. Mr. Birrell has the virtue of making us want to know more, and to read the books he talks about. The "Miscellanies" include an address on Walter Bagehot, a lecture on the House of Commons, and an article from the *Contemporary* on Sir Robert Peel. (Elliot Stock. 5s.)

Sir Henry Thompson's book on "Modern Cremation, its History and Practice," is in a third edition, revised and much enlarged from the edition of 1891. It deals in a thoroughly practical manner with a subject of great importance, especially to our crowded city populations, and enforces the author's arguments of twenty-five years ago by the results of subsequent experience. (Smith, Elder and Co. 2s.)

Two books about children we would gladly have lingered over—"Children's Sayings, edited with a Digression on the Small People," by William Canton (Isbister and Co., 2s. 6d.), and Mrs. C. P. (Stetson) Gilman's "Concerning Children," which will be of special interest to readers of her "Women and Economics." (G. P. Putnam's Sons. 6s.)

SHORT NOTICES.

The Unitarian Students at the Presbyterian College, Carmarthen, in the Nineteenth Century (1796-1901) is a little book which must have involved a great deal of patient work. It is compiled by an old student of the College, the Rev. R. J. Jones, M.A., of Aberdare, and will be found of great interest to all who care for Davies and Davis, Evans, Jones, and Williams, and their brethren. The first student whose record is given is David Davis (1747-1846), eldest son of David Davis, of Castell Hywel, and brother of Timothy Davis, of Evesham. How these two were mixed up with some early trouble about the exclusion of Unitarian students from Carmarthen may be seen from Mr. Jones's pages, where, in an appendix, some contemporary letters from Dr. Abraham Rees and others are printed. (The book may be had from the Rev. R. J. Jones, Broniestin, Aberdare. (Cloth, 1s. 6d.; roan, gilt edges, 2s., post free).

Dukinfield Old Chapel Sunday-school Centenary Souvenir, 1900, is in form a companion volume to the Rev. Alexander Gordon's "Historical Account of Dukinfield Chapel and its School." It contains pictures of the school building (old and new), the chapel, and portraits of the ministers and a number of other workers, and a full account of the centenary celebrations. (To be had of Mr. E. B. Broadrick, Mona Bank, Dukinfield. 1s. 6d. net; postage, 4d.)

The Sceptre without a Sword, by George Matheson, D.D., is a Christmas booklet, with a decorative border to each page, printed in one restful colour, a plea for the dominion of a Divine Humanity as it is seen in Christ. (James Clarke and Co. 1s.)

Herbert Fry's Royal Guide to the London Charities is a most useful annual volume, of which we have received the issue for 1902. The charities are arranged in alphabetical order, with particulars as to object, chief officials, address, &c. Among them we find the B. and F.U.A., a most useful charity, and, curiously enough, the "Presbyterian Church of England Theological College," now established as Westminster College, at Cambridge. Dr. Williams's Library we also find, but not the Presbyterian Board. (Chatto and Windus. 1s. 6d.)

In Memoriam Verses for Every Day in the Year, by Lucy Ridley, is a collection especially designed for the comfort of mourners, or for use on memorial-cards and tombstones. The verses are well selected and cover a wide range of authors, from Michael Angelo, Chaucer, and Shakespeare, down to Longfellow, A. A. Proctor, and the Rossettis. (Chatto and Windus. 2s. 6d. cloth, 3s. 6d. leather.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

A Study of Modern Anglicanism, By Gordon Millrun, M.A. 3s. 6d. (Swan Sonnenschein.)

Royal Guide to the London Charities. Edited by John Lane. 1s. 6d. (Chatto and Windus.)

The Helper. Edited by W. G. Tarrant, B.A. 2s. 6d. (Sunday School Association.)

A Critical and Historical Enquiry into the Origin of the Third Gospel. By P. C. Sense, M.A. 7s. 6d. (Williams and Norgate.)

The Passing and the Permanent in Religion. By Minot J. Savage. (Putnam.)

The Progress of Dogma. By James Orr, M.A., D.D. 7s. 6d. (Hodder and Stoughton.)

Good Words, Sunday Magazine, Sanitarian, Woman at Home, Review or Reviews, English Illustrated, Cornhill

THE CITY OF MANY GATES.

I USED to think the city had but one gate to it. I had only heard of one, and thought, indeed, that it could not be possible for it to have more; and so thought those around me. But the time came when my eyes were opened, and I beheld the city as it really is—a City of many Gates. Around its walls are men, alone or in small groups, moving endlessly, all seeking entrance to the place of life. They never seem to weary in the search; the generations come and go, but for ever that walled city has its human throngs without—the questioners and seekers after life. Never, until the final darkness falls upon the earth, shall the mighty attraction of its mysteries cease for men.

True it is that, as they come, they are almost turned back—nay, some *have* turned and given up the glorious hope—for there in the highway towards the city stood a linked crowd of dark-clad warning-givers. Their voices and their language seemed of some earlier, darker age, and ever they strove to weaken the strong glad heart by declaring that only one gate gave entrance to the city—a low-built, narrow entry, a true "passing under the yoke"—a gateway which, though some called it Jewish and some Christian, all named it as the Law, whether of Moses, of God, or of the Church. But the seekers broke through these croaking hindrances—even rudely at times—and pressed on; for above the cries of "Orthodoxy!" and "the Creed!" (the threatening war-notes of the mediævalists) they heard strange, luring songs from the city's streets, chants and odes of the joy and glory of the workers there, echoes of the music of the holy life; and heard, too, the sounds of "Welcome!" uttered in many different tongues by watchmen on the walls. For the watchmen of that city have but one task—to bring in, and not to keep out.

The wanderers came to the first gate—that named the gate of Conscience. Here stood a sentry, who seemed most severe in look. He asked of those who felt drawn by that entrance, what were their aims? Were they themselves sincere and earnest? Did they seek the True, in all its stern simplicity? Did they gladly accept the hard commands of Duty? Were they resolved to look well and thoroughly to themselves, to their regard for their comrades, to their love for the Holiest? And though many looked doubtfully upon the ground, and kept silence till that gate should close, others, with bright firm-set faces walked gladly through the gateway.

But the rest said—it is a hard entrance; we hesitate before a city so austere in its demands; we seek the sunlight of eternal summer, not the chill greyness of November. So they went out into the open places again. But before they had gone far they found another gate, called the gate Beautiful. Over it was written in letters of gold: "He hath made everything beautiful in its time." And that magic sentence seemed to throw a charm over all they saw. The gate itself grew into something of mystical, sensuous fascination for them: it changed all they saw as they looked through: the robed sentry, mild and winning in his smile, dignified in all his movements, was part of a picture in which even the streets, with their golden glories, their jewelled walls and windows were transformed. And through it all flowed a stream of song and music, whose very sadness wooed. Many entered by that way, softly, and with folded hands.

But others turned sharply away. "I must be *compelled*," said one. And as he said it he found himself at a gate called Mystery. The gate itself was wonderful; it rested on a cloud, and, above it soared away into the clouds of the unscaled heavens. The people in the streets within walked gravely as in the midst of things they could not understand, whilst in and out went those who, by their manner, seemed a kind of priestly race. And when such common elements of life as bread and wine changed (as they thought)—took a new life to themselves—the people's reverence seemed ecstatic. Those only who longed for such a way entered.

The rest moved onwards, about the walls, till they reached a gate called the Spiritual. Yet, even as they looked upon it, the gate itself became but an appearance, a semblance—for it seemed to melt away to limitless space—the walls passing with it, till all bounds had gone. It seemed to throw a new glory over the city, a halo of light, wherein nothing mean, nor harsh, nor animal, nor hopeless, could exist, but where the ideal shone everywhere. Actions had a deeper significance, for the soul was their origin—the glimpses of landscape were soft and radiant as with the breath of God. Poet and prophet, seers into the texture of things, were the true dwellers in a city become "the soul's sphere of infinite images"—where all heaven seemed opening through man and bird and flower and stream. All was transparent, spiritual, divine. "Break the stone, and thou shalt find me: cleave the wood and there am I."

Yet many faltered before such high vision, and, though their hearts beat with wild new impulse, that gate seemed not for them. And they might have left the city to the seers and mystics, had they not found another gate—the gate of Love. As they beheld it, their faces shone with joy. It was no sombre, gloomy, heavily-built arch. It might have sprung from a rosebush—this flower-laden circlet of the Eternal Love. The perfume of human kindness drew them, and the sounds from within. And as they came nearer, and heard the trembling air laden with songs of sympathy, and saw the deeds that love alone can do—beheld the streets of the city filled with willing hearts and hands at work for those who suffer, or have fallen, are sick, or lonely, or anxious, or perplexed—and then as, looking upward, they beheld Love's banner, with the cross upon it, glowing there at the central Glory—for "God is Love"—they could not be restrained, but entered with songs of gladness, asking no other portal.

Other gates there are giving entrance to that city of God on earth men call Religion—the city through whose midst runs "the river of water of Life, clear as crystal." And while some enter by one gate, and some by another, the angelic song of "peace and goodwill" is more and more filling the air, until the day draws near when none shall speak harshly of another's choice. For in that day will all be glad that, whether by outward Law or inward Conscience, power of Mystery or charm of Beauty, by the Spirit's height or Love's depth, each entrance has its own appearance of perfection (for "each of the several gates was of one pearl"), and all paths end in Him to Whom at last no Temple need be raised.

EDGAR DAPLYN.

THE CHILDREN'S COLUMN.

GOOD-BYE to the Old Year—the first year of the New Century finished! Has it been a happy year to you? Have you at least tried to make it a *good* year, and to make others happy in it?

I hope, at any rate, that you have all had a very happy Christmas, and I hope you liked the Children's Column last week.

This week we can only have a little space for the children; but I want to ask you one question: Have you got the new volume of *Young Days?* But perhaps you have been taking it in the monthly parts all through the year. The bound volume is to be had from the Sunday School Association, at Essex Hall, and costs 1s. 6d. It makes a charming book for the children, with a great many interesting things in in it, and plenty of good stories. If you don't think so, read the little story which begins the March number, on p. 33, called "Robbie's Victory," and then read p. 84, "As Good as a Horse," and "Nannie's Little Minute," which begins on p. 109, and Dr. Edward Everett Hale's story, which begins the December number on p. 177, "Asaph Sheafe's Christmas." A good many of the best things in this book are borrowed from America.

In one little corner there is a saying worth thinking about, but perhaps it is more for the teacher than the children:

A teacher said to a boy who had the reputation of being very bad: "How many bad boys does it take to make a good one?" "One, sir, if you treat him well," was the answer.

Two things always interesting in "Young Days" are the Guild Work and Aunt Amy's reports about the *Young Days* Cot at Winifred House. If any of you do not know about that, be sure and look.

Earlier in the year I printed these verses for the children, and asked, Who wrote them?

A sparrow with its plain brown coat—
The best it ever wore—
Has no sweet song or cheerful note;
A chirp—and nothing more.

Yet as it hops from bough to bough,
Or flies from tree to tree;
As if it cared not where, or how,
As restless as can be;

Or, by a leaf well sheltered, sleeps,
Its head beneath its wing;
God watches, cares for it, and keeps
The thoughtless little thing.

And if He keeps the sparrow so,
Why should I ever fear?
Life has its troubles—but I know
God's loving help is near!

They are in a little book, "Sunday Sunshine: New Hymns and Poems for the Young" (London: James Nisbet and Co., Berners-street. 1858), and the Preface is dated from London, October, 1857. There are 150 poems in the book, all in the same kind of verse, and four verses each. They were written by someone who knew how good it was for children to learn pieces by heart, and she wrote all these—for I think she must have been a lady; but this about the sparrow seems to me the only one really worth remembering. Who was she?

The Inquirer.

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LONDON, DECEMBER 28, 1901.

THE YEAR'S RECORD.

A FRIEND, whose letter will be found in another column, reproves the "almost unrelieved gloom" of our Christmas leader. It was not our intention to leave any such impression. The thought of all that has happened in South Africa since last Christmas does indeed lay a heavy burden on every thoughtful mind and sensitive heart, even of those who are sincerely convinced that no blame can attach to our country in this great tragedy, and we did not dare to write of Christmas, and its natural joy, as though that heavy burden were no concern of ours.

But looking back upon the past year we find abundant reasons for thankfulness, and in the face of the worst that has happened, cannot despair of our country. Even out of the agony of this miserable conflict we firmly believe that good will yet arise, though we cannot yet forecast what trials we as a people may have first to endure, and what the ultimate issue in South Africa will be.

We are thrown back on the first principles of our faith and of our patriotism as citizens of a great nation. The first principle is to trust in a GOD of Righteousness, in whose presence Mammon must be set down from his shameless pedestal. In the glorious union of English-speaking peoples, which circles the earth, we have to remember, and fight to the death to maintain it, that we stand for truth and honour, and not might above right; that true humanity is based upon integrity, and has its perfect flower in unaffected brotherly love, in sympathy with the suffering and the oppressed, in defence of the defenceless. We have to remember that the British flag flies for liberty, and if we desire that the name of England should be still held in honour throughout the world, we have to set ourselves with a new determination and self-sacrifice, to nurture a race of true citizens at home.

In this endeavour a special contribution has to be made by our Free Churches. As citizens, the cause of national education, of temperance, of providence, of the housing of the people, must receive our strenuous and enlightened service, and in our churches we must keep the springs of inspiration fresh.

The year has brought us much encouragement. In the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers in Whit-week, there was a wonderful refreshment. Then we became aware, as never before, of a wider fellowship with earnest men and women of like mind and the same aspirations in many lands and in every quarter of the globe. We realised that their steadfast witness was often under far greater difficulties and discouragements than our own, and that of us it was required to extend a whole-hearted sympathy, and that there should be in us a strength and courage which might help to make them strong.

So out of this festival of the Spirit and of brotherly love arose again that earnest call to look to our churches, to see to it, that there the true spirit of devotion and self-forgetfulness had its home, and that it should be no mere declaration of words, if we reverently confessed, "The rock of our strength, our refuge is in GOD."

This year will be remembered as that in which the first £20,000 was given to establish a Superannuation Fund for ministers in connection with our National Conference, and it is a happy augury for the coming time to be assured that this is now accomplished—happy not merely on account of the money, but of the devoted work and the generous giving out of which it has sprung. These are marks of a united people who realise that they have a common cause and are determined that it shall be worthily maintained.

With this and other good omens, we will thank GOD and take courage; and for ourselves, in what THE INQUIRER can do for the common cause, we will face the future in a like spirit. The grave of this particular Editor may soon be covered over with smooth green grass, but the cause will be maintained, and Truth will prosper yet.

CHRIST did not say, "if any man will come after me, let him take up a cross and follow me." No! it is "let him take up *his* cross," that thing which is most disagreeable, painful to us, that thing whose shadow darkens our lives. That is the thing we are asked to bear, and to bear not complainingly, not stoically, but trustingly, and, if possible, cheerfully.—*M. P. Wills.*

RETROSPECT OF THE YEAR 1901.

THE opening year of the New Century brought with it a great and unaffected sorrow for our whole people in the death of Queen Victoria—a sorrow shared in greater or less degree by all the civilised nations of the world. On New Year's Day the inauguration of the new Commonwealth of Australia had been celebrated with impressive observances, when Lord Hopetoun took the oath as Governor-General and the first Federal Ministry was sworn, and a message of warm sympathy was received from the Queen. But for her the end was drawing very near, and on January 22, at Osborne, she peacefully passed away, in her eighty-second year. Of her long and beneficent reign of sixty-three years, of the great changes it had brought, of the marvellous progress of the country and the extension of her dominions, much was worthily said and written, but the most heartfelt words of sorrowful tribute and gratitude were spoken of the Queen herself, of her influence as Woman, even more than as far-seeing Statesman—the Mother of her people.

The solemn pageant of her funeral, by sea and land, will long be vivid in the remembrance of those who witnessed it at any point; and we must feel that her son, who is now our King, Edward VII., entered upon his reign with true and noble feeling. The King's messages to the people, to India, and to the dominions of Greater Britain touched the true note of sympathy; and the bonds of sympathy between those other lands and the Mother-country were still more closely drawn, when the King, in fulfilment of Queen Victoria's purpose, sent his son, the Duke of York, to open the first Parliament of United Australia, and at the same time to visit the other great dominions of the Empire. Everywhere the Duke and Duchess were enthusiastically received, from Australia proceeding to New Zealand, and thence to Natal and the Cape, and finally to Canada, where they traversed the Continent, to the Pacific coast, before their return. The King, after his son's return, created him Prince of Wales.

Throughout the year the war in South Africa has dragged on its miserable course, and has led to the proclamation of martial law even in Cape Colony itself. The policy of devastation carried out by the British troops, destroying the homes of the people and their means of subsistence, led to the concentration of the women and children in "Refuge Camps" in the Transvaal and Orange River territory, where unsanitary conditions and insufficient equipment resulted in an appalling death-rate among the children, evils of which Miss Hobhouse months ago warned the Government, and which at last are being remedied. The burdened memories of this year are, perhaps, best passed over in silence.

In September William McKinley, who had just entered on a second term of office as President of the United States of America, fell by the hand of an Anarchist assassin at Buffalo, meeting his death, when the first hopes of recovery proved to be vain, with fearlessness and a simple, manly faith. As with our Queen at the beginning of the year, so with President McKinley, the deep sympathy especially

of all English-speaking peoples watched with his own fellow-citizens during the days of keen anxiety, and sorrowed at his death. In the government of the great Republic the insane crime made no break. Vice President Roosevelt quietly took the vacant place, and it has since been thankfully recognised that the direct choice of the people could not have called a worthier man to that high office.

In September, also, was celebrated at Winchester the thousandth anniversary of Alfred the Great, King of Wessex, the traditional date of his death falling in October. The two commemorations of Alfred and Victoria, separated by a thousand years, brought home to the people the true ideal of honour and humanity and unaffected goodness, of loyalty to duty and earnest religiousness, in which what is best in the English character is seen, and without which the greatness of a people cannot be maintained.

The year's record in the matter of education has not been encouraging. The confusion caused by the Cockerton judgment was by no means ended by the Government Bill passed after the withdrawal of a more ambitious measure, and the questions involved in the desire for one authority for all grades of schools, elementary, secondary and technical, and particularly in the differences as to what that authority shall be, have yet to be thrashed out.

Scotland is happier than England in this respect, and received an added bounty in Mr. Carnegie's great gift of £2,000,000, to be devoted to the payment of the University fees of poor students.

In the cause of Temperance much devoted work has been done. The wide circulation of Rowntree and Sherwell's "Temperance Problem and Social Reform" has had a most valuable educative influence, and the advocates of the recommendations of Lord Peel's Minority Report have kept the subject well before the people. Much attention has been drawn to various experiments in the direction of "Public-house Trusts." The Children's Bill, which comes into force on New Year's Day, is a small mercy, if indeed it can be so described, forbidding the sale of drink to children under 14, except in corked and sealed vessels.

ECCLESIASTICAL AFFAIRS.

For the Church of England the year has been one of many changes, while acute controversies seem to have been in abeyance. The Archbishop of Canterbury, indeed, happily celebrated his eightieth birthday on Nov. 30, but three most distinguished bishops have been called away, and a fourth has retired from active work. In January Dr. Creighton, the Bishop of London, died and was succeeded by Dr. Winnington-Ingram, who had been Suffragan Bishop of Stepney. In April the call came to another distinguished historian, Dr. Stubbs, Bishop of Oxford, in whose place the very Rev. Francis Paget, Dean of Christ Church, was appointed, the Rev. T. B. Strong succeeding to the Deanery. Then in July the greatest bishop of them all, Dr. Westcott of Durham, passed away, the successor of Lightfoot, and, like him, great as a scholar and as a bishop. To Durham Professor H. C. G. Moule, also a Cambridge scholar, has been appointed, and on the retirement of Dr. Perowne, Canon Gore has been made Bishop of Worcester. Bishop Welldon, of Calcutta, who came home in ill-health, and was not able himself to preach the striking sermon he had prepared for the Church Congress at Brighton, has received the Canonry at Westminster which the Bishop of Worcester vacates.

At the opening of the new century many leaders of the great Nonconformist bodies, organised by the Evangelical Free Church Council, took part in a United Mission, vigorously carried out, in London first, where Dr. Parker preached the first sermon before the Lord Mayor, in the Guildhall, and afterwards in the country, both in towns and villages. Great enthusiasm was thrown into the work of preparation and into the actual campaign by armies of helpers, and those who thus took part in a great united effort experienced the quickening of a new life, while hopeful reports were given of the good done outside; yet it was confessed that the great masses of the unchurched were not reached. At the annual gathering of the Evangelical Free Church Council held at Cardiff in March, the Rev. J. G. Greenhough, the President, spoke with faith and hope of the coming time. For fifteen centuries, he said, they had been fighting for isms; the Church of the Twentieth Century was going to fight for Christ.

As last year was marked by the great act of re-union, out of which sprang the United Free Church of Scotland, so this year there has been, if not so great a consummation, yet a sufficiently striking approach towards union between the Baptists and Congregationalists, and a serious effort towards closer union among the Congregationalists themselves. In April a united meeting of the Baptist and Congregational Unions was held in London, where the two Presidents, Dr. Maclaren and Dr. Parker, gave their addresses, and Principal Rainy, the first Moderator of the United Free Church of Scotland, gave his blessing to the brethren. Dr. Parker's address was on "The United Congregational Church," a subject which he further elaborated at the autumnal gathering of the Congregational Union in Manchester. A resolution was then passed directing the Committee to lay this subject, as a matter of vital importance, before the Churches and County Unions, and to report to a subsequent meeting of the Assembly. Dr. Parker's two addresses have now been issued in a pamphlet, and the subject has been submitted to the churches as directed. The idea is that while the autonomy of each church must be strictly preserved under the headship of Christ alone, there are many things which can be most effectively ordered by a central representative council of a "United Congregational Church," as, for instance, the support of colleges, the help of weaker churches, the sustentation of the ministry, the oversight of the admission of candidates for the ministry, the superannuation of ministers, and the direction of missions at home and abroad. The result of this proposal will be looked for with great interest.

Another event of the year was the the meeting in September of the third Œcumenical Methodist Council in London, the first having been held twenty years ago, also in London, the second at Washington in 1891. Representatives of the great Methodist churches of America, and from all parts of the world, were present. The 500 delegates represented, it was said, thirty millions of Methodists of various race and colour.

Matters of more personal interest were the celebration in Edinburgh in January of the ministerial jubilee of Dr. Walter Smith, the author of "Olrig Grange" and other well-known poems, and more recently of the twenty-one years of Dr. Horton's ministry at Hampstead. Dr. P. T. Forsyth, formerly of Cambridge, has entered on his duty as Principal of Hackney (Congregational) College in Finchley-road, and Dr. John Hunter has also come to London, removing from Glasgow to the King's Weigh House Chapel.

OUR FREE CHURCHES.

For our own community the great event has been the meeting at Whitsuntide of the International Council of Unitarian and other Liberal Religious Thinkers and Workers in London, the first meeting of the Council established in the previous year at Boston, Mass., with the Rev. J. Estlin Carpenter as President, and the Rev. C. W. Wendté as Secretary. The Council was attended by distinguished representatives of Liberal Religion in many lands, and the meetings were full of inspiration, and a most happy sense of unity in the great essentials of faith and the religious life. The whole proceedings were fully reported in these columns, and the papers were printed from week to week, and have since been published in a volume, so that no further chronicle need be given here.

Among many New Century celebrations the first was of the Yorkshire Unitarian Union, which held a united service of consecration at Mill Hill Chapel, Leeds, and inaugurated a vigorous Forward Movement. Later a United Devotional service was held in Little Portland-street Chapel, by the London and South-Eastern Provincial Assembly, and a united meeting in Birmingham, postponed on account of the Queen's death, was held in March, when the Rev. Stopford Brooke was the special preacher.

The Southern Association New Century Fund of over £1,000 has been successfully raised, and in Wales an appeal has been made for a similar fund of £3,000, not yet raised. In other districts also, the call of the New Century to fresh consecration and more strenuous work has been heard, and many signs of activity have been apparent. Among the New Century gatherings may be mentioned the pleasant Unitarian Pilgrimage to Catterick, organised by the Teesside Committee of the Northumberland and Durham Association in July.

Whitsuntide was marked not only by the great International Meetings, but by special Sunday-school celebrations and the inauguration of two movements which promise to be of the greatest practical benefit to our Church life. At a meeting in Little Portland-street Chapel the National Conference Guilds' Union was established, with the Rev. John Ellis as secretary, and has since issued a Guild Manual; and at a meeting in Essex Hall the first public appeal for a Ministers' Superannuation Fund was made. This appeal, by the special Committee of the National Conference, led by the President, the Rev. J. Estlin Carpenter, has since been most vigorously prosecuted, with such success that we fully hope to hear before the year is out that the capital sum of £20,000, asked for to secure the estab-

lishment of the Fund, has been raised, and the further annual subscription list of £300.

Early in the year Mr. Carpenter delivered a course of public lectures on "The Bible in the Nineteenth Century" at Leeds, Bolton and Liverpool, and it was a pleasant incident that just before the course began, Oxford University had conferred on him a Master's degree. In the autumn the lectures were also given at Edinburgh, Glasgow, Aberdeen and Newcastle-on-Tyne, while other lectures, which were very warmly appreciated, were given by Mr. Carpenter, Mr. P. H. Wicksteed and Mr. Fripp in Manchester College, Oxford, in connection with the Summer Meeting of University Extension Students. Mr. Fripp's lectures on "The Mediæval Chronicler in England" were subsequently published in these columns.

During the year we have benefited by the visits of several of our friends to distant lands. In the spring Mr. Herbert Rix and Mr. Jupp were in Palestine, and Mr. Philip Higginson also, all of whom are ready to share their experiences by means of lectures. Mr. Armstrong made a journey to Iceland and Denmark, bringing us into closer touch with the new Liberal movement in Copenhagen, and also attended the meeting of the Dutch Protestantenbond at Utrecht in the autumn. In August Miss Tagart led a party of Unitarians on a visit to the Unitarian Churches of Hungary, of which a pleasant record has been furnished in these columns. The visitors were unfortunately obliged to return before the opening of the New College buildings at Kolozsvár, the date of which had to be postponed.

During the year new churches have been opened at Chorlton-cum-Hardy, Leicester (Free Christian Church), Wood Green, and Moss Side, and a new meeting-room has been opened attached to the Ancient Chapel of Toxteth, Liverpool. Foundation-stones of new churches at Merthyr Tydfil and at Birkenhead have been laid, and the Great Hucklow Holiday Home of the Manchester District S.S. Association has been completed, under the superintendence of the Rev. S. H. Street. Here we may also note that the foundation-stone of the new Unitarian church at Auckland, New Zealand, was laid in the summer, and this church is perhaps already completed. For this a gift of £320 was sent out from the Mother Country. The Bi-centenary of the Old Meeting at Mansfield was happily celebrated in September.

This year Dr. Brooke Herford celebrated his ministerial jubilee, and on his retirement from Rosslyn-hill Chapel many friends joined with members of his old congregations in this country and in America in making a personal gift to him of over £2,000.

Early in the year the congregation of North Gate-end Chapel made a presentation to the Rev. F. E. Millson on the completion of twenty-nine years of his ministry in Halifax, and the jubilee of Mr. J. H. Reynolds at the Lower Mosley-street Schools, in Manchester, was similarly celebrated. On the retirement of Mr. David Martineau from the office of Treasurer of the London District Unitarian Society, which he had held for thirty years, he was elected President, and his portrait, by Mr. Arthur Hacker, A.R.A., was presented to him by a large number of friends. Another member of our community to whom honour has been done by a greater public is Mr. William Rathbone, of Liverpool, whose statue was unveiled in the summer, in a place of honour by St. George's Hall, and of whom a bust has also been given to University College, Liverpool. A window has been placed in the Ullett-road Church, Liverpool, in memory of the late Charles Beard; and a memorial tablet to the late C. L. Corkran was recently unveiled in Mansford-street Church, Bethnal Green.

BOOKS.

Among books of special interest which have appeared during the year may be noted the second volume of the "Encyclopædia Biblica," and the first volume of a Jewish Encyclopædia, the three supplemental volumes of the "Dictionary of National Biography," the correspondence between Dr. Martineau and Professor W. Knight in "Inter Amicos," and the English translation of Harnack's popular lectures on "What is Christianity?" M. Jean Réville has published an important work on the Fourth Gospel, and another notable book is the Rev. James Moffat's "The Historical New Testament." The new and cheaper edition of the "Laws of Life after the Mind of Christ," by the late John Hamilton Thom, Dr. Vance Smith's new edition of his "Bible and its Theology," and Mr. Armstrong's "Makers of the Nineteenth Century" are among the most welcome of the books added to our store. Of chapel histories we note the Chester bicentenary volume, "Matthew Henry and his Chapel," by the Rev. H. D. Roberts.

Among Mr. Philip Green's recent publications have been a re-issue of the late John Wright's useful tracts in a volume, "Denials and Beliefs of Unitarians," Mr. Hargrove's "Sermons and Impressions brought from America," and "Our Reasonable Service," Mrs. A. C. Osler's "Life's Upper School," Mr. Travers Herford's "Unitarian Affirmations," with which should be remembered also his Provincial Assembly sermon "Back to Jesus," Mr. R. B. Drummond's "Christology of the New Testament," Mr. T. J. Hardy's "A Confession of Heresy and a Plea for Frankness," and most recently, "A Minister of God," Selections from the Special Sermons and Addresses of John Hamilton Thom, edited, with a memoir, by V. D. Davis.

The Sunday School Association has also issued several new books:—Mr. Sunderland's five lectures of "Travel and Life in Palestine," a new and enlarged edition of Miss C. A. Martineau's "Voices of Nature and Lessons from Science," Miss Marian Pritchard's "Series of Hymn Lessons," with Wall Hymn Sheets and Pictures; Miss F. E. Cooke's "Story of St. Francis of Assisi," Mr. Hawkes' new children's play "The Unambitious Queen," Mr. V. D. Davis's "Twelve Hymns and their Writers," and, of course, the volume of "Young Days," and a new volume of "The Helper."

INDIA.

In the autumn of this year we had looked forward to welcoming the Rev. S. Fletcher Williams home, on the completion of his three years of service as representative of the British and Foreign Unitarian Association in India; but, as our readers are aware, Mr. Williams came home earlier in the year, in broken health, and we have since had to mourn his death. We are thus deprived of the further help we should have gained from his counsels, after the wide experience he had gathered, but his valuable reports of work and of impressions of the needs and the religious condition of that great country remain with us, and this experience must draw closer than ever the bonds of sympathy which unite us with our brethren of the Brahmo Somaj. The Brahmo papers are a constant and most welcome channel of intercourse with our friends, and recently we have had to welcome two new-comers, a fresh monthly issue of Mr. P. C. Mozoomdar's magazine, *The Interpreter and the Young Man*, of which the first number appeared in August, and a substantial weekly paper, *New India*, edited by Mr. Bipin Chandra Pal, of which the first number is dated Aug. 12. "For God, Humanity, and the Fatherland," is Mr. Pal's motto; and in the first number he declared his high aim "to voice the deepest thoughts and the noblest aspirations of New India."

OBITUARY.

First in our thoughts among those who have passed away during the year must be our Queen, and her eldest daughter, the Empress Frederick of Germany, and President McKinley. Italy has lost Signor Crispi, China Li Hung-chang, and Afghanistan a liberal-minded Ameer. Our friends in India have had to mourn the loss of Mr. Justice Ranade, Judge of the High Court in Bombay; and in Japan the cause of enlightened culture has suffered a great loss in Mr. Fukuzawa. Liberal Protestantism in France is poorer by the death of Professor Auguste Sabatier, and M. Etienne Coquerel, editor of *Le Protestant*. The death of the three English bishops—Creighton, Stubbs, and Westcott—we have already recorded. The Church has also lost two Broad Churchmen in Brooke Lambert and H. R. Haweis. Of musicians there have died Verdi, Piatti, and Sir John Stainer; of artists, Kate Greenaway; of men of letters, F. W. H. Myers, Henry Septimus Sutton, Walter Besant, and Robert Buchanan, also Miss Charlotte Yonge. With these may be mentioned George Smith, of the firm of Smith, Elder and Co., always to be remembered as the projector and publisher of the "Dictionary of National Biography," Evelyn Abbott, of Balliol College, Oxford, and Professor John Fiske. At the great age of 108, Mrs. Elizabeth Hanbury, of Richmond, a fellow-worker with Elizabeth Fry, at last fell asleep.

From the roll of our ministers we have lost the Revs. William Binns, James Black, John Byles, C. L. Corkran, and S. Fletcher Williams; of other friends well known in the community of our churches, Mrs. Brooke Herford, Miss J. Durning Smith, Mrs. T. Chatfeild Clarke, Mrs. Luccock, and Mrs. Joseph Lupton, William Blake of Bridge, H. W. Meade-King, John Troup, J. Holme Nicholson, G. L. Bristow, Henry Rendall, H. E. Blazeby of Norwich, and many others.

I DO not know what life may mean beyond
this earthly goal,
I only feel that now and here the spirit
has control;
That, if our lives are true and deep in this
restricted sphere,
For what the future has in store we may
not have a fear.—*A. E. Locke.*

BIRKENHEAD STONE-LAYING.

ON Saturday afternoon, Dec. 14, a memorial stone of the new Unitarian Church in Bessborough-road, Birkenhead, was laid by the Rev. J. Estlin Carpenter, President of the National Conference, whose uncle, the late Russell Carpenter, was the first minister of the congregation, from its establishment in 1851 until his removal to Halifax in 1856. Two years ago the original Charing Cross Church was sold, and the congregation have since met in the schoolroom in Bessborough-road, in front of which the new church is now being built. The plans show a fine Gothic building, which is to be of red Ruabon brick with stone dressings from the Heswall quarries. The roof is to be of Tilberthwaite slate, and it is hoped that the church will be opened next summer.

The proceedings, except for the actual stone-laying, took place in the schoolroom, the chair being taken by Mr. A. W. WILLMER, in the absence of Mr. Frederick Jevons, chairman of the congregation, through illness. Among those present were also the Rev. James Crossley, minister of the congregation, the Revs. W. J. Jupp, H. D. Roberts, A. E. Parry, and H. W. Hawkes, Messrs. W. B. Bowring, R. D. Holt, H. W. Gair, Charles Hibbert, Richard Robinson, and J. J. Talbot (the architect).

After an opening hymn, the CHAIRMAN gave an address, in which he offered a cordial welcome to Mr. Carpenter, and then spoke of the position of their congregation in Birkenhead, dwelling upon their principle of freedom, and protesting against the narrow-mindedness which shut them out from fellowship with the other churches of the town. Looking back on the records of their church he found their faith had been borne out in deeds, and had given fine characters, both men and women, to the public life of the community. Their numbers had not increased during the fifty years of their congregational life, although the population of Birkenhead had been doubled. In future their church would be better situated, and he hoped they would make real progress. In conclusion, he stated that the proceeds of the sale of their old church by no means covered the cost of the new building, and they still had £400 to raise. He hoped that by unity of effort and steadfastness of purpose the congregation in its new house would grow and prosper and spread the living faith.

The architect then presented a silver trowel to Mr. Carpenter, who proceeded to lay the memorial-stone, and a prayer of dedication was offered by the Rev. J. Crossley, after which the company returned to the schoolroom.

The Rev. J. ESTLIN CARPENTER said that with faith and prayer they had laid the foundation-stone of their new church, and he offered them his sympathy in their new work. Looking back upon the half-century of their congregational life it was natural to ask what were the lessons they carried with them from the old church to the new, and with what hopes and intentions were they preparing to dedicate their new house of prayer? They bore with them a precious heritage of hours of worship, the recollection of public service, and the remembrance of purposes that had been cherished and strengthened by the religious fellowship of their old house of prayer. But besides the personal memories of the last fifty years there were remembrances of many events and incidents in the history of their religious communion, controversies which had raged and died away, institutions which had been founded, endeavours which had sprung up amongst them for the nourishment of a richer, fuller life, not the least significant of which was the National Conference he had the honour to represent. Passing from this limited field they might ask, what in the larger current of the national life of religious thought and endeavour had been gathered by the church in its old house of prayer to bear with it to the new. Three great influences might be noted. In the first place, the last half-century had witnessed an extraordinary development of that mode of thought and investigation to which they gave the general name of science. Everyone could recall from the last fifty years incidents of what used to be described as the conflict between science and religion, in which there had been, unhappily, on the part of the churches so many discreditable episodes. The Unitarians, at least, had never closed their doors to the newest truth. They, in their old church, had learned from time to time the full significance for their religion of that rising glow of light and truth which had come to them through the paths of science. With their principles of liberty, truth and religion, they had been able to maintain a fearless front against the scientists' method of attack, and now science in turn was becoming deeply imbued with the spirit of religion. Not only had there been during the last half-century a vast extension of their knowledge through the methods of physical sciences, but the same processes of inquiry, the same principles of investigation had been applied to the historical records of their faith, and they had seen a wholly new view of the Bible steadily grow up under the influence of the methods of scientific criticism. That had not destroyed the value of the Bible for them—it had enhanced its value tenfold, for it had shown them how from the crudest beginnings the Spirit of God brought forth larger truth, and how through the ages of the past one purpose ran, revealing with ever increasing clearness the mighty principles of God's government of the world. From another side this conviction had increased enormously as they had seen religion after religion brought before their view. No longer, after the old fashion, could they divide the world between Christians on the one hand and Jews, Turks, and infidels on the other. They knew now that beside the gleaming Nile, or in the broad valley of the two rivers of Mesopotamia, or under the shadow of the Himalaya peaks, there were taught thousands of years ago truths of the moral and spiritual life which were analogous to those which they rejoiced to hold to-day. This century was sometimes politically described as the age of the resurrection of nationalities, but it might also be called the age of the resurrection of religions. The Spirit of God was confined to no one race, it was in no single person's keeping, it lay not within the limits of any given book, but always and everywhere through the round earth God had been training and teaching the human race as the children of His love. When this was applied to the interpretation of Christianity it had tended more and more to disengage the essentials of the teaching of Jesus Christ from the accretions of the imagination. The Churches were learning, little by little, that they must go back to the fountain head to find the significance of Christianity in the spirit and the life of Christ. Whatever might be the relations of a temporary kind between the members of that Unitarian Church and the representatives of the great orthodox Churches round about them they should not be disheartened, for there were signs that a larger and broader view was spreading everywhere. They had but to open the hymn-books of the various denominations to discover that they were at least not afraid of singing Unitarian hymns, and when once their utterances of devotion were admitted into the sanctity of their worship the basis of religious fellowship was securely laid. It might be true that they would have to fight a certain recrudescence of the sacerdotalist and the hierarchic spirit, and it was always true that on the other side they had to fight the forces of worldliness, indifference, apathy, and passion; but though there might be sometimes lapses and discouragements, though some of them had been sorely tried by the manifestations of a temper in the country, during the last two years, which they hoped the Churches had succeeded in laying to rest, as soldiers of God they ought not to lose heart. Faith in the cause of purity, righteousness, and love was always deeper than any temporary darkenings of ignorance, indifference, and sin. Therefore he hailed with inexpressible gladness the many signs, during the period of the life of their own Church, of a rising sense of the need of righteousness to control all public affairs. The Church must be the leader in the great causes of temperance and purity. It was to the Church they must look, not for the details of the great social reconstruction towards which they were slowly advancing, but to prepare the hearts of men for the sacrifice which such reconstruction might entail. The Churches were leading the way slowly and with painful steps, sometimes with halting and undue deliberation, but they were leading the way in the idea that the essence of Christianity lay in the service of men, and that the dedication of all men as sons of the Heavenly Father demanded that all should have the best opportunities that social order could secure for the fulfilment of the free and spiritual life. These were some of the lessons they bore with them from their old sanctuary into the new. He congratulated them with the utmost sincerity on the enterprise to which they had set their hands, and prayed that the Church might be guided into a richer and more fruitful life.

Mr. W. B. BOWRING expressed the sympathy of the various Liverpool congregations with the Birkenhead Church, and the Rev. W. J. JUPP, also expressed the hope that there might be in future closer relations of fellowship between them. Mr. RICHARD ROBINSON proposed, and Miss COOKE seconded, a vote of thanks to Mr. Carpenter, and, he having responded, the proceedings terminated.

TO CORRESPONDENTS. — Letters, &c., received from the following:—C. A. M. B.; J. D. D. (many thanks); F. E. C.; W. J. E.; T. H. G.; H. E. J.; S. H. M.; H. R.; W. H. S.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE TARGUMS.

SIR,—Your readers may feel, in face of Mr. Manning's letter in your last issue, that my estimate of his address needs some justification. I therefore beg space for a few observations.

My review dealt with two chief points: the antiquity of the Targums and their authority for the text of the Old Testament, and the positiveness with which Mr. Manning stated some matters that are debatable. With regard to the first of these points, I said that Mr. Manning gave to the Targums an antiquity which they could not, as I thought, be shown really to deserve, and that his views rested on certain theories which are no longer to be found in scientific works on the Old Testament. His right to those views I did not, of course, deny. But since at present certain critical conclusions with regard to the post-exilic period are in almost entire possession of the field of Old Testament scholarship, it seemed to me curious that Mr. Manning should reproduce certain views of the origins of the Targums which are not in harmony with those critical conclusions; and that he should do this without any special defence, or any explanation, or any apparent consciousness that the views he puts forward are now, rightly or wrongly, regarded as discredited. And so I stated in my review that he might have supplied, at least in the printed form of the address, some indication of the evidence on which he relies in these matters, as against the ordinary critical standpoint. But not even now, in the letter in which he deals at some length with my review, does he produce any of the evidence which might substantiate his position. Instead, he tells us again that the Jews came home from Babylon with a knowledge of Aramaic, without any reference to the fact that it is now known that the Aramaic of the Bible is not Babylonian, and that it was acquired not in Babylon but in Palestine; he offers no explanation of his doctrine that the Targums represent traditional interpretations of the Old Testament from the time of Ezra, though I stated specially in my review that this can be true at the utmost only of the Targums in the Pentateuch, and that in any case the view is not tenable in presence of the fact that writings which were certainly not intended only for the learned class continued to be produced for at least two centuries after the time of Ezra, in a language which is still Hebrew And so, failing any indication from Mr. Manning, I can only conclude that his evidence consists of that body of Jewish tradition, which is "disposed to ascribe everything to Ezra, which it has not the assurance to refer to Moses," and state that those traditions are the starting point, and not the refutation, of the critical position.

With regard to the value of the Targums for the textual criticism of the Old Testament, I can only submit that Mr. Manning puts himself outside of any serious discussion, not only by the use which he makes of them in his Address, but also by the open admission in his letter, and the proof he there furnishes, that he does not understand the familiar technical term, "collusive witnesses." But, to justify my review to your readers, I may here state that whatever were the actual circumstances in which the Targums originated, they have come down to us in forms which are based on, or have been accommodated to, the Massoretic text; and that to count them as an additional witness to that text in cases where independence cannot be either demonstrated, or reasonably suspected, is a mistake. *Mutatis mutandis*, the same thing is true of the Syriac and the Vulgate versions of the Old Testament.

The other point may be shortly dismissed. I said that in some things I thought Mr. Manning was unduly positive. The examples I gave were his statement that there was no such person as Onqelos, and that no subjective improvement can be admitted into the text of the Old Testament unless it is supported by the early documents. With regard to the former example, the evidence is so conflicting that three different interpretations are open, each of which has found distinguished advocates. To affirm, without hesitation or qualification, only one of these interpretations may, I think, be fairly described as undue positiveness. The second example requires that we must accept certain parts of the Old Testament as hopelessly corrupt—which is a theory of despair—or believe that no error ever took place in its transmission without leaving documentary evidence—which is a theory of special miracle. Neither alternative is accepted by the majority of textual critics in any department of literature; and, therefore, even if it were in itself a defensible view, the assertion of it without qualification or hesitation may, I think, be fairly described as undue positiveness.

It only remains that I should explain why I mentioned Deutsch. Mr. Manning acknowledges his obligations to the well-known essay on the Targums by this author, published originally in 1863. On page 8 of Mr. Manning's Address will be found the statement that the Targumic text underwent revision in Babylon at the beginning of the fourth century, whence it received the character of an authorised version. The clue to this statement, which is in disagreement even with the context on the same page of Mr. Manning's Address, and which cannot be true at a date when half the Targums were as yet unwritten, will be found on reference to Deutsch (*Literary Remains*, page 342), where Deutsch is writing about the *Targum of Onqelos*. In presence of a literary slip of this kind, I concluded that possibly Mr. Manning, in accepting the view that the origin of the Targums goes back to the time of Ezra, might, in a similar way, have misread Deutsch (*Ibid*, page 321). Even here again, while Mr. Manning disclaims the evidence there given, he still does not state what his own evidence is. Since, however, Mr. Manning did not thence derive his theories, I admit willingly that my remark about Deutsch was not relevant. I am pleased, however, that I made it, because it has earned for me Mr. Manning's warmest thanks, which it would be graceless in me not to acknowledge.

I regret the length of my letter; but I have written it under the impression that the readers of THE INQUIRER will prefer evidence rather than personalities.

J. H. WEATHERALL.

Carmarthen, Dec. 23.

CHRISTMAS, 1901.

SIR,—The almost unrelieved gloom of your Christmas article, *apropos* of the South African situation, is surely overdone, and, therefore, somewhat hard on your readers. At Christmas time, of all others, we may fairly dwell on the other side of the shield, on the brighter aspects which certainly do exist, and rejoice in the strong hope many of us have, that the ultimate result of this terrible war may, in the hands of an all-wise Providence, be entirely good for mankind. Fighting is nearly over; the concentration camps are being seriously taken in hand; many burghers have already surrendered and are working with us to bring about a settlement; a certain appeasement of feeling is making itself evident on both sides. In Cape Colony the civil war is nearing its end. Anyone who honestly compares the situation existing this Christmas with that at last Christmas or the Christmas before cannot fail to be struck with the change for the better; indeed, the end of the war seems almost in view.

When one is inclined to take a despairing view of things, there is no sounder plan than to call up one's historical mind and dwell on the great events of the past which may seem to bear on the questions at issue; they will not fail to give us a firmer trust in the future. Take such great historical facts as the making of England; the Civil War in America, resulting in the overthrow of the South and the consolidation of the United States into the freest and most prosperous nation the world has yet seen; the establishment of the modern German Empire and the consolidation of the great German people into one of the great Powers of the world. None of these great events have been accomplished without pain and suffering which no man can measure; and yet now, looking back, though we cannot explain the pain and the suffering, we see that the result has been good.

We are now witnessing the making of South Africa, and whilst, as is right, we deeply feel the pain and the suffering, we may comfort ourselves by trusting that out of it all will arise at no very distant day a happy and united state which shall take its place amongst the great and prosperous commonwealths of the world, and that in future years, generations to come will see that here also the result has been good.

B. DOWSON.

Nottingham, Dec. 22.

MORE DIFFICULTIES IN BRUSSELS.

SIR,—I have just received news which has none of the joyfulness of Christmas tidings, as it protracts the legal contention which has been forced upon our Church. The second action brought against us by the town has, after a weary delay, come before the Court of First Instance, and the judgment has been entirely in our favour. We reasonably hoped that this new defeat would determine the town to give way and accept the decision of the State with regard to

our recognition as a Protestant Church. But the principal counsel for the town has recommended that the case should be carried before the Court of Appeal, and the committee on affairs in litigation has endorsed his recommendation.

I write with a feeling of great disappointment, almost of discouragement. The continuance of the struggle prolongs our financial troubles. For the present year, if we could use the £48 due to us for the minister's house-rent, and which the town disputes, we should be able to balance our accounts. As matters stand we cannot make up the deficiency; and all that is left to us is to turn once more to our friends in England, hoping that their kind help will be as persevering as the attacks of our opponents.

A word or two on our religious work. We have just lost by death one of our faithful members at Ghent, an eminent professor of civil law, Mr. Sérésia. His funeral gave me the opportunity of addressing a large gathering of professors, students, barristers and others, and of testifying to the religious and liberal Christian beliefs of our deceased friend. Our class for young people at Ghent has lately received the welcome addition of a dozen lads, of Catholic origin, who are sent to us, with their parents' consent, by the director of a large Institute.

JAMES HOCART.

55, Rue St. Bernard, Brussels.

LONDON SUNDAY SCHOOL SOCIETY SOUTHEND HOLIDAY HOME.

SIR,—Will you permit me to call attention through your columns to the desire of the Committee of Management of the Holiday Home to extend the advantages of the Home to any friends who might be inclined to pay week-end visits to Southend during the winter and spring, when, it is believed, many persons would be glad to avail themselves of the opportunity of a brief change and rest during the quiet season.

Half-week fees are charged for these week-end visits, and I shall be glad to send full particulars upon application.

The Committee are most anxious to make the Home—the generous gift of Mrs. Bayle Bernard—widely known, so that the utmost use may be made of it, not only during the summer months, but all the year round.

G. W. OLDLAND, Local Hon. Sec.
Piccadilly, Westcliff, Southend-on-Sea, Dec. 19.

I THINK we have much to answer for, so far as the impression of our gospel upon the world is concerned. We have been content so often to suppose that a pulpit essay could be a word of life. It was only extreme unction for a dying congregation. Now I do not mean written sermons. It is quite possible to write a sermon as though you believed it, and it is possible still to preach it in a grand way. Nobody illustrated that better than Phillips Brooks, and many another man of our own communion actually, as he was sympathetically and spiritually. But, in the main, people want to have things driven home.—*Thomas R. Slicer.*

AN OLD PURITAN.

THE first minister of the Ancient Chapel of Toxteth, an early Puritan place of worship in the neighbourhood of Liverpool, long since included in the city itself, was Richard Mather, a Lancashire man, who in middle life crossed the Atlantic, and made for himself a place of some distinction in the early history of New England. He was the father of Increase, and grandfather of Cotton Mather, who wrote the *Magnalia Christi Americana*: Ecclesiastical History of New England, 1620-1698, published in London in 1702.

It was in 1618 that Richard Mather entered on his ministry in Toxteth Park, and it is supposed that in that year the chapel, which came to be known as the Ancient Chapel, was originally built. Mather submitted to ordination by the Bishop of Chester, but this was afterwards a trouble to his conscience, for he became a thoroughly-convinced Congregationalist, and when, in 1634, he was silenced by the Archbishop of York's authority one of the counts against him was that in all the years of his ministry he had never once worn a surplice.

What the authorities in the neighbouring town of Liverpool thought on the subject of the surplice some years earlier may be seen from the following curious entries, being orders of the Port Moot, which had control of the Church of St. Nicholas:—

Oct. 25, 1610.—"Item, we agree that Mr. Waynewright shall weare the S^r^plus ev'y Sabothe and ev'y holiday at the tyme of Dyvine S^r^vice."

"Item that he shall weare the S^r^plus at all tymes that he shall meet any Corps, as well poore as riche."

October 26, 1612.—"We agree y^t^ the Clerke of the Church shall weare his Surplus and reade the first chapter in the body of the Churche, and lykewise shall cause his haier to be cut of a comly and seemely length in such decent maner as best befitteth a man in his place."—Picton's "Municipal Archives and Records." Liverpool, 1883, p. 196.

Some years later they would seem to have become less exacting, or, at any rate, more tolerant in respect to visiting clergy, for Mather himself was appointed one of the occasional preachers of a week-day sermon instituted in 1629.

Mather was thirty-nine when he left this country in 1635, sailing from Bristol to Boston, and settling as minister of the Church in Dorchester, Mass. (now a suburb of Boston). For thirty-four years he laboured there, and died in 1669. He was one of the editors of the old Bay Psalm Book, and drafted the "Cambridge Platform," which remained for so many years the basis of the New England Church policy. He was a doughty champion of the "Congregational way," among his controversial works being a reply to "Mr. Samuel Rutherford," who, as a Presbyterian, had entered the lists against the Independents.

"He was the pattern of all answerers in the world," said old Mr. Higginson, of Salem. His tone in controversy was quiet and friendly, not seeking to emphasise the differences over which they contended, "for I had rather bring prayers and tears," he said, in his reply to Rutherford, "for the quenching of such fires, than fuel or oil for the increasing thereof. For I believe there is more hope of doing good by solidity of argument with the spirit of meekness and love, than by sharp and tart language, the fruit of bitterness of spirit, wherein, for the most part, right of reason is wanting, the passions being there most vehement and stirring, where the intellectuals are most feeble and weak."

All later accounts of Mather are based on a little book published in 1670, at Cambridge, Mass., entitled "The Life and Death of that Reverend Man of God, *Mr. Richard Mather*, Teacher of the Church in Dorchester, in New England." The writer was a personal friend, who desired that his name should be withheld; but he had access to all Mather's papers and every means of accurate knowledge. There is a dedication by Increase Mather to the Church and inhabitants of Dorchester, giving these facts as to the author. This Life was reprinted in 1850, at Boston, for the Dorchester Antiquarian and Historical Society, together with the "Journal of Richard Mather, 1635," and forms No. 3 of the Society's Collections.

In this life we find the following description of Mather's preaching:—

"His way of preaching was plain, aiming to shoot his arrows not over his people's heads, but into their hearts and consciences. Whence he studiously avoided obscure phrases, exotic words, or an unnecessary citation of Latin sentences, which some men addict themselves to the use of. The Lord gave him an excellent faculty in making abstruse things plain, that in handling the deepest mysteries he would accommodate himself to vulgar capacities, that even the meanest might learn something.

"He was mighty in the Scriptures—whence Mr. Hooker would say of him, 'My brother Mather is a mighty man.' Also, his usual way of delivery was very powerful, awakening and zealous, especially in his younger years, there being few men of so great strength of body as he, which, together with his natural fervour of spirit, being sanctified, made his ministry the more powerful. And the Lord went forth with his labours to the conversion of many, both in England and in New England."

In his grandson Cotton's "Magnalia," there is preserved a paper drawn up by Richard Mather, June 21, 1633, containing a number of resolutions which he had made for the guidance of his own life, and earnestly renewed, after his settlement in New England, when the paper was again dated, June 15, 1636. Here we get an additional glimpse into the character of the man, who was "exceeding low and little in his own eyes," and from whom, even amid the changed conditions of the present time, ministers may yet have something to learn:—

I.—*Touching the Ministry.*

To be more painful and diligent in private preparations for preaching, by reading, meditation and prayer; and not slightly and superficially.

In and after preaching, to strive seriously against inward pride and vain-glory.

Before and after preaching, to beg by prayer the Lord's blessing on his word for the good of souls more carefully than in the past.

II.—*Touching the Family.*

To be more frequent in religious discourse and talk.

To be more careful in catechising children. And, therefore, to bestow

some pains this way every week once; and, if by urgent occasions it be sometimes omitted, to do it twice as much another week.

III.—*Touching Myself.*

To strive more against worldly cares and fears and against the inordinate love of earthly things.

To be more frequent and constant in private prayer.

To practise more carefully and seriously and frequently the duty of self-examination, especially before receiving the Lord's supper.

To strive against carnal security and excessive sleeping.

To strive against vain jangling and misspending precious time.

IV.—*Touching Others.*

To be careful and zealous to do good unto their souls by private exhortation, reproofs, instruction, conferences of God's word.

To be ready to do offices of love and kindness, not only or principally for the praise of men, to purchase commendation for a good neighbour, but rather out of conscience to the commandment of God.

OBITUARY.

H. E. BLAZEBY, NORWICH.

THE Octagon Chapel has sustained another severe loss through the death of Henry Edward Blazeby, who passed away on Sunday last, Dec. 22, after a long and painful illness. He was born at Norwich on July 4, 1836, and was the younger brother of the Rev. William Blazeby, B.A. As a lad he came with many other successful Norwich citizens under the influence of John Withers Dowson, who had almost a unique power of perceiving and developing the best that was in young people. He served the Norwich Union Fire Society for thirty-seven years, and was head of its Foreign Department for twenty years. Here he showed great powers of administration, and opened important branches of its work in distant countries. During his tenure of office this department extended its operations to almost every part of the civilised world, and its business increased fifteen-fold. This work was one of his greatest pleasures, and he devoted himself to it with entire self-forgetfulness, often being at his desk through the greater portion of the night. He was frequently warned against this by his friends, but always in his merry way boasted of his inexhaustible constitutional strength. After a severe illness two and a half years ago the directors, being anxious to show their esteem and gratitude for his faithful service, suggested that he should retire and offered him a handsome pension. The staff enthusiastically took this opportunity to show their respect for him, and to express their admiration of his kindly management and his extraordinary business capacity. In politics he was a Liberal and took an active and leading part in the work of the Liberal Association of his district. He received the Long Service Medal as a Volunteer of the Norfolk Regiment. He was passionately attached to the Octagon Chapel, to which he was a most liberal subscriber, and on whose Committee he served for many years. And he always took the keenest interest in the welfare of our denomination. Since 1886 he held the office of Treasurer to the Eastern Counties Union, and sometimes in devotion to its work attended its meetings at great personal risk. He had a quaint and pleasing humour, under which was hidden an intense inner earnestness. He carried this with him into his business transactions, and occasionally revealed it during his last illness, when in the greatest agony. His genial manner won friends for him wherever he went, and his generosity and unstinted giving caused him to be beloved by many of the poor of our chapel and of his own district. All who knew him will miss a warm-hearted and cheerful friend. He leaves a widow, two sons, and two daughters. A. H.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Blackley.—On Saturday, Dec. 7, a Sale of Work, Tea, and Entertainment, arranged by the Ladies' Sewing Societies, in aid of the new school fund, was held. The sale realised £25. On Saturday, Dec. 21, the annual recital in connection with the Sunday-school took place, and was a complete success. The children and the senior scholars each performed a play, the rest of the programme consisting of tableaux, action songs, a humorous sketch, and a recitation. On Sunday, Dec. 22, the Rev. W. Holmshaw preached a "Peace Sermon" in the morning. In the evening a programme of Christmas music, well rendered by the choir, with the assistance of Miss Harling, of Strangeways Church, took the place of the sermon.

Chichester.—On Sunday morning last a service was held for children and young people. At the close the Sunday scholars each received a seasonable gift. In the evening the Rev. C. A. Hoddinott preached an impressive sermon on "Peace."

Deal.—On Saturday last we had a Christmas tree for the children, preceded by a tea, given by Mrs. Shakspeare. The gifts on the tree were the work of the Sewing Circle, and they were bestowed on children attending the weekly class and Sunday services. A programme of seasonable hymns, songs, and recitations was gone through. Our thanks are due to Miss Chapman, Miss Batchelor, Mr. Boyle, and Mrs. Shakspeare for kind help on the occasion.

Raloo: co. Antrim.—On Thursday evening, 19th ult., a successful soirée was held in the Remonstrant Church, which was tastefully decorated for the occasion. After tea, and a hymn by the choir, the chair was taken by the Rev. J. A. Miskimmin (*pastor loci*), and a miscellaneous programme of music and readings was gone through. The Rev. John Miskimmin (Grey Abbey) addressed the meeting, and proposed a cordial vote of thanks to all those who had given any assistance. A hymn and benediction brought the proceedings to a close.

Torquay.—A very interesting and well-attended lecture, with lantern views, was given on 2nd inst., at Unity Hall, by Dr. G. Black, on the absorbing subject of "Dartmoor." The last concert of the autumn session was given on 16th inst., and included Edward Elgar's "Sabbath Morn at Sea," given by voice and orchestra, and Hummel's Piano forte Concerto in A minor, for piano and orchestra. The whole series of lectures and concerts have been very successful, and have given much satisfaction.

York.—On Dec. 22 a Peace meeting was held by the Friends in York after their ordinary evening meeting for worship. Mr. Joseph Rowntree took the chair, and the invited speakers included a Primitive Methodist minister, an active Wesleyan layman, and a member of the School Board, a Labour member of the Town Council, and the Rev. H. Rawlings. There was a large and earnest audience.

IN the corrupted currents of this world
Offence's gilded hand may shove by justice; but 'tis not so above.
There is no shuffling, there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence.—*Shakespeare.*

OUR CALENDAR.

SUNDAY, December 29.

☞ **It is requested that notice of any alterati in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., "The Innocents," and 7 P.M., "Reviewing the Past," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. W. PERRIS, of Forest Gate.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. CRITCHLEY.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. A. GINEVER.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Waste in Human Life."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. D. AMOS.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 29th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 29th, at 11.15 A.M., JOHN M. ROBERTSON, "The Menace of Conscription."

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MARRIAGES.

FOSTER—COBB—On the 20th Dec, in London, Balthazar Stephen Sargent Foster, of the Inner Temple, Barrister-at-Law, only son of Sir Walter Foster, M.P., of Grosvenor-road, Westminster, to Mildred Charlotte, second daughter of Henry Peyton Cobb, of Wealdstone House, Middlesex.

DEATHS.

BLAZEBY—On Sunday, 22nd inst., at Norwich, Henry Edward Blazeby, aged 65, only brother of the Rev. William Blazeby, of Sheffield.
CURFEW—On the 17th December, at Combe Down, near Bath, Hester, widow of the late John Curfew, of Flowery Field, Hyde, aged 77.
FARQUHARSON—On the 24th Dec., suddenly, at Spital, Aberdeen, Helen Whallay Farquharson, wife of the late Alexander Farquharson, and the beloved mother of the Rev. Alexander Farquharson, in her 78th year.

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